From House to House

The Most Expensive Gift

The Truth About Sin

When Should I Be Baptized?

When Truth and Error Meet

Our Privilege in Service, see page 16
Editorial

Many have written to us asking why they hear so little emphasis on the second coming of Christ. Some have not heard a good sermon on the subject for years. Why? Is it that people do not want to hear of the nearness of His return? Could it be that some of our people and some of our pastors have settled down to their ease and no longer have a burden to prepare for the close of probation? Do we really know what God expects of us in preparation for this greatest of all events?

In reading some materials of a generation long past, I found from an unknown author the following words:

"Christ is the head, and the church is the body. So Paul represents the relation of Christ to the church. Christ, the head, has been 'born from the dead,' or in other words, He that was dead is 'alive forevermore,' having been raised personally from the grave and glorified bodily at His right hand. His church—His body—are all still under death's dominion, and will ever remain so unless Christ comes to 'ransom them from the power of the grave.' If we leave off that coming, we have a glorified 'head,' but no glorified 'body.'

"We need not dream that death will glorify the church, or bring it to God's right hand. Why not? Because death did not glorify Christ, nor did it take Him to God's right hand. Three days and three nights did the Son of man lie in death's power, and after He was risen from Joseph's tomb, He declared that He had not ascended to His Father. If death neither glorified nor translated Christ to heaven, think not that it will do for us what it could not do for Him. The resurrection, translation, glory; that was God's order for Christ, and 'the body' will follow the order of its Head. If Christ comes not, then no resurrection, no translation, no glory.

"Keep silent 'bout Christ's second coming! Ask the streams to run on, and on, and on, and never rest in their mother ocean. If Christ comes not, the streams of salvation, now running, will all evaporate, leaving but a dry river bed of scorching sand, and never reach redemption's restful ocean of glory. Ask the author to hush his theme when he has given the title page, the preface, and the introductory chapter. Redemption's story is but introduced and outlined by Jesus' first advent; His second advent will complete the volume with thrilling narratives and with hallelujah song. Ask the architect to stay his temple when the foundation stones are laid, and the rude framework is erected, while the shining finish, the dome, and the turrets are yet all waiting.

"With no second coming of Christ, how unfinished is redemption's temple. God has promised an end of sin and Satan, and they have come to no end. He has promised an end of horn and thistle, and curse upon earth; an end of pain and sorrow, and of death, and they have come to no end. He has promised a universal kingdom of immortality and glory, and no such kingdom has come. He has promised His saints a victorious shout over death when He shall take them out of their graves, but this song of triumph has not been permitted them yet.

"Must these redemptive promises fail? Yes, if Jesus comes not the second time. But He will come. Prophets sang it, apostles said and prayed it, angels shouted and echoed it, and Christ Himself pledged it to loved and loving disciples. Ask us to be silent! Suppose we consent; we are small fry to settle with. Go hush the prophets; go keep the angels still about it; go and get Paul quiet about it; get Peter and James and John all silent about it; go, roll back in mute stillness to Heaven's bosom the voice of Alpha and Omega as He cries, 'Behold, I come quickly'—roll it back until it is no more for earth to hear; then come to us and we will be silent too, but not till then.

Remember, friends, that probation closes suddenly, unexpectedly. See The Seventh-day Adventist Bible Commentary, vol. 7, 989. The last movements will be very rapid. See Testimonies, vol. 9, 11-13. When the Sunday laws suddenly appear, we are either right or wrong with no time to change. The Second Coming is a blessed thought. Soon we will see Jesus. The Second Coming should be the most preached on of all subjects. We should talk it, pray it, witness for it, live for it, and die for it if we have to.

"We have no time for dwelling on matters that are of no importance. Our time should be given to proclaiming the last message of mercy to a guilty world. Men are needed who move under the inspiration of the Spirit of God. The sermons preached by some of our ministers will have to be much more powerful than they are now, or many backsliders will carry a tame, pointless message, which lulls people to sleep. Every discourse should be given under a sense of the awful judgments soon to fall on the world. The message of truth is to be proclaimed by lips touched with a live coal from the divine altar.

"My heart is filled with anguish when I think of the tame messages borne by some of our ministers, when they have a message of life and death to bear. The ministers are asleep; the lay members are asleep; and a world is perishing in sin. May God help His people to arouse and walk and work as men and women on the borders of the eternal world. Soon an awful surprise is coming upon the inhabitants of the world. Suddenly, with power and great glory, Christ will come. Then there will be no time to prepare to meet Him. Now is the time for us to give the warning message." Testimonies, vol. 8, 36-37

Where there is no vision, the people perish. Could it be we have lost our vision of Christ's soon return? Could it be we no longer understand God's gospel commission? His finished work on earth is a responsibility that every Seventh-day Adventist man, woman, and child must accept as their own, or be lost. 'And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come.' Matthew 24:14

Ron Spear—Editor
It is the mission of Hope International and the editors of Our Firm Foundation to clearly present Christ and His truth. The days that yet remain of this world are few, and what we do we must do quickly. We must boldly proclaim the historic truths of Adventism that place us on a firm foundation in the midst of this troubled world.—Editors

Table of Contents
Vol. 3, No. 12 December 1988

Articles
From House to House  Ellen G. White 4
Meeting the people where they are
The Most Expensive Gift  J.W. Stansell 6
Christmas, and real giving
Our Privilege in Service  Ellen G. White 8
We are called to be colaborers with Christ
Annual Council 1973/1974 Appeals 10
Earnest words from world church leaders
The New Testament View of Christ  Ralph Larson 16
John, Jesus, and lessons for us
When Truth and Error Meet  Ron Spear 20
The perennial conflict goes on
When Should I Be Baptized?  John Grosboll 24
Practical counsel from Inspiration
How can you quit it when you don’t know what it is?

Departments
Editorial  2 Religious Liberty Update  15
Letters  7 Food for Thought  26
Mélange  9 Index to Volume Three  31

Hope International is a special ministry intended to assist in the God-given work of the Seventh-day Adventist Church. We believe this Remnant Church of Bible prophecy has been brought into existence by the calling of the Lord, and we look for its final triumph in purity at the second coming of Christ. That the church does not now perfectly reflect the will of our Lord is cause for sorrow, but not for discouragement. The Word of God stands pledged that all within her borders will be sifted and tried, and though the greater portion will fail the test, there will yet remain a remnant to honor the Lord by their obedience to all His commands. Therefore, Hope International urges upon all the duty of supporting the Seventh-day Adventist Church in every way possible, insofar as is consistent with the principles of the government of God and the leading of His Holy Spirit upon the heart.
From House to House

The Lord is calling upon His people to take up different lines of missionary work. Those in the highways and hedges are to hear the saving gospel message. Church members are to do evangelistic work in the homes of those of their friends and neighbors who have not yet received full evidence of the truth.

The presentation of the truth, in love and simplicity, from house to house, is in harmony with the instruction that Christ gave His disciples when He sent them out on their first missionary tour. By songs of praise to God, humble, heartfelt prayers, and a simple presentation of Bible truth in the family circle, many will be rescued. The divine Worker will be present to send conviction to hearts. "I am with you alway," is His promise. With the assurance of the abiding presence of such a helper, we may labor with faith and hope and courage.

The sameness of our service for God needs to be broken up. Every church member should be engaged in some line of work for God. Let those who are well established in the truth, go into neighboring places, and hold meetings, giving a cordial invitation to all. Let there be in these meetings, melodious songs, fervent prayers, and the reading of God's Word. And let the ideas expressed, and the words in which they are clothed, be such as the common people can readily comprehend.

There are those who can visit the homes of the people, reading to the members of the family on some simple, impressive subject of Bible truth. By such labor souls will be convicted and converted. Those who do this work should be able to read and speak with clearness and feeling, placing the emphasis where it belongs.

Shall we not act our part in fulfilling the divine purpose, by giving light to those who are in darkness?

There are those who, because of pressing home duties, may not be able to do house-to-house work. But let them not think that they can do nothing to help. They can encourage those who go out, and can give of their means to help to sustain them.

Will not every church act its part as the Lord's missionary society? Every member may do something. God's people are to be laborers together with Him. As they take up the work, there will be a manifest increase of piety and faith. There will be a greater readiness to offer prayer and praise to God in the testimony meetings held.

We see multitudes sunken in vice and ignorance, without hope and without God. Yet provision has been made that these may become children of the heavenly King. His mercy is still lingering for them. He is inviting them, weary, heavy-laden with sin, to come to Him for pardon, rest, and peace. To us He has given the message of truth, the invitation of mercy, to bear to these perishing souls. Shall we not act our part in fulfilling the divine purpose, by giving light to those who are in darkness? Let us not wait for them to come to us, but let us go out and search for them. Let us devise ways and means of reaching them and of communicating to them knowledge of the truth for this time. Let us point them to the Lamb of God, who taketh away the sin of the world.

Says Christ, "Ye are the light of the world." This applies not only to the ministers, but to every soul to whom Christ

Ellen G. White
has revealed Himself. In your several churches you are to be active, living, Christian workers. Are you acquainted with your neighbors? Have you the love of Jesus? If so, you will feel an intense interest for the souls for whom Christ died. Pure religion and unselfishness is an active principle. It overreaches the walls of home. It goes forth in quest of objects that need help. Its light flashes into the highways and hedges, and it is seen and felt in the larger places of the earth. The lost sheep are searched for diligently, and wanderers are brought back to the fold.

Not all, however, who are enrolled as members of the Seventh-day Adventist Church are faithful missionaries for God. As in former years, so today I must testify to a sad neglect of personal effort on the part of many, both for the members of the family and for our neighbors. Many seem to rest perfectly easy, as if heavenly messengers were to come to earth and in an audible voice proclaim the message of warning. These idlers in the vineyard are virtually saying, “Am I my brother’s keeper?”

Many associate almost wholly with those of the same faith, and feel no duty to become acquainted with their neighbors who are ignorant of the great and testing truths for the last days. Ladies who in the parlor can engage in conversation with wonderful tact and earnestness, shrink from pointing the sinner to the Lamb of God. Oh, there is so much work to be done for souls that is left undone because it is a cross, and devised, to save souls by bringing them to the knowledge of the truth. Self-indulgence, unwillingness to sacrifice, and a lack of true spiritual discernment, have led many to overlook the open doors which they might have entered to do a good work for the Master. Love of ease has caused them to shun the wearing of Christ’s yoke, the lifting of His burden.

Many, many, are approaching the day of God doing nothing, shunning responsibilities, and as the result they are religious dwarfs. So far as work for God is concerned, the pages of their life history present a mournful blank. As trees in the garden of God, they are only numberers of the ground, darkening with their unproductive boughs the ground which fruit-bearing trees might have occupied.

In the day of God how many will confront us and say, “I am lost! I am lost! and you never warned me; you never entreated me to come to Jesus. Had I believed as you did, I should have followed every judgment-bound soul with prayers and tears and warnings.”

In that day the Master will demand of His professed people, “What have you done to save the souls of your neighbors? There were many who were connected with you in worldly business, who lived close beside you, whom you might have warned. Why are they among the unsaved?”

Brethren and sisters, what excuse can you render to God for this neglect? I would present this matter to you as it has been presented to me; and in the light from the life of the Master, from the cross of Calvary, I urge you to arouse. I entreat you to take upon your hearts the burden of your fellow men.

No one who professes to love Jesus can long retain the favor of God if he feels no interest for sinners around him. Those who seek merely to save their own souls, and are indifferent to the condition and destiny of their fellow men, will fail to put forth sufficient effort to secure their own salvation. In hiding their talents in the earth, they are throwing away their opportunities to obtain a star-gemmmed crown.

I write plainly, in the hope that every effort may be made on the part of all to remove from them the frown of God. Whatever the neglect of duty, of parents to children, or of neighbor to neighbor, let it now be understood and repented of. If we have sinned against the Lord, we shall never have peace and restoration to His favor without full confession and reformation in regard to the very things in which we have been remiss. Not until we have used every means in our power to repair the evil, can God approve and bless us. The path of confession is humiliating, but it is the only way by which we can receive strength to overcome. All the dropped stitches may never be picked up so that our work shall be as perfect and God-pleasing as it should have been; but every effort should be made to do this so far as it is possible to accomplish it.

We have the promise, “If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.” As Moses lifted up the serpent in the wilderness, even so was the Son of man lifted up, that whoever believeth in him should not perish, but have eternal life.” 1 John 1:9; John 3:14. We are to “look and live.” Sinful and unworthy, we must cast our helpless souls upon the merits of a crucified and risen Saviour. Then will God restore unto us the joy of His salvation, and uphold us by His free Spirit. Then may we teach transgressors His way, and sinners shall be converted unto Him.

Brethren, the Lord calls upon you to redeem the time. Draw nigh to God. Take on your neck the yoke of Christ; stretch out your hands to lift His burden. Stir up the gift that is within you. You who have had opportunities and privileges to become acquainted with the reasons of our faith, use this knowledge in giving light to others. And do not rest satisfied with the little knowledge that you already have. Search the Scriptures. Let no moment be unimproved. Dig for the precious gems of truth as for hid treasures, and pray for wisdom that you

Until the judgment it will never be known how much might have been done because each seeks his own amusement, and works for his own selfish interest! Because of our unbelief, our worldliness, and our indulgence, blood-bought souls in the very shadow of our homes are dying in their sins, and dying unwarned.

Until the judgment it will never be known how much might have been done, how many plans might have been

Take on your neck the yoke of Christ; stretch out your hands to lift His burden

Continued on 27
The Most Expensive Gift

This is the season to spend money!" Yes, the world has been very successful in commercializing Christmas. Even Christians have seemingly forgotten the true meaning of Christmas, as we too have become "caught up" in all the shopping and Christmas dinners.

Many people are actually competitive in their Christmas shopping, trying to "outgive" one another. "My gift is more expensive than yours," is seemingly the attitude of many. But in the midst of the season's rush most people ignore the most expensive gift of all—God's gift to man—Eternal Life.

God's plan of salvation is so simple that even a child can understand it—and yet, because of its simplicity, it is often misinterpreted. Man is, by nature, self-centered and arrogant. He feels the need to be important, to do something—to bring about his salvation. This feeling is in direct conflict with God's plan and purpose. "For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: not of works, lest any man should boast." Ephesians 2:8-9. Sadly, many people cannot accept salvation as a gift of God received by simple faith.

Unfortunately, they feel that because salvation is free, it is too cheap. A close study of the matter, however, will show that salvation is the most expensive gift in all the world, for, you see, there has never been a gift that didn't cost the giver. Let us briefly look at the cost of our salvation.

I. It Cost God the Father All That He Had to Give It

It is impossible for the finite mind to comprehend the eternal depths of God's great sacrifice when He gave Jesus to die on the cross. "For God so loved the world, that he gave his only begotten Son." John 3:16. "He that spared not his own Son, but delivered him up for us all." Romans 8:32. How can anything be added to these two verses of Scripture? God has spared nothing in providing man's salvation. Heaven was emptied of God's best to provide our redemption; He "spared not his own Son," the infinite price of redemption. Seeing then the love of God and the supreme sacrifice that our salvation cost Him, shouldn't we as Christians seek a closer walk with Him? Shouldn't we value our salvation a little more? And as sinners, seeing the great love that God has shown us, isn't salvation too expensive to let it pass us by?

II. It Cost Jesus All That He Had to Bring It

Not only did our salvation cost God the Father all that He had to give it, but it also cost His Son Jesus all that He had to bring it. "Looking unto Jesus the author and finisher of our faith; who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God." Hebrews 2:2. Let us consider how much our salvation cost Christ. For our salvation Jesus left the glories of heaven and came to this sin-darkened world. Compare the Father's palace with the stable; the eternal diadem with the crown of thorns; the scepter of righteousness with the reed of scorn; the homage of angels with the mocking, scourging, blaspheming crowd in Pilate's hall. See the scoffers as they look upon His bleeding face, and state the truth. "He saved others, Himself He cannot save." Since He could not save both Himself and us, He sacrificed Himself. Is salvation cheap? It cost Christ all that He had to bring it—His life's blood. The cost is infinite. For those who would continue to think salvation cheap, let us reverently consider the following warning: "He that despised Moses' law died without mercy under two or three witnesses: of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing, and hath done despite unto the Spirit of grace?" Hebrews 10:28-29

III. It Costs the Christian All That He Has to Live It

Not only did our salvation cost God the Father all that He had to give it, and Jesus all that He had to bring it, but our salvation will also cost the Christian all that he has to live it. The call to Christ is a call to surrender and commitment. Jesus bids us surrender everything, pick up our cross, and follow Him. "And [Jesus] said to them all, If anyone will come after me, let him deny himself, and take up his cross daily, and follow me." Luke 9:23. Jesus will either be Lord of all, or not Lord at all.

J.W. Stansell, a recent convert, writes from Pickens, South Carolina.
“So likewise, whosoever he be of you that forsaketh not all that he hath, he cannot be my disciple.” Luke 14:33

The call to Christ is also a call to holiness. “And an highway shall be there, and a way, and it shall be called The way of holiness; the unclean shall not pass over it; but it shall be for those: the way-faring men, though fools, shall not err therein.” Isaiah 35:8. There are no exceptions to this call. It is not a call only to pastors, evangelists, missionaries, deacons, or a few dedicated church workers; every Christian of every nation is called to be holy. Hebrews 12:14; 1 Peter 1:15-16. To live a Christian life is serious business. It is not just an experience, not just a doctrine, but it is a life—a life that is to be lived 24 hours a day, every day. We cannot play church and play religion and expect to enjoy heaven someday. When Jesus returns, He will return for those who have kept the commandments of God, and have the testimony of Jesus Christ. Revelation 12:17; 14:12. Seeing the price that our salvation has cost God and His dear Son, let us determine in our hearts to cherish our salvation, and to live the Christian life 100 percent so that we like Paul can someday truly say, “I have fought a good fight, I have finished my course, I have kept the faith.” 2 Timothy 4:7

IV. It Will Cost the Sinner All That He Has to Reject It

Have you ever seriously sought to determine your true value? Just what are you worth? Jesus declared you are worth more than the whole world (Matthew 16:26), and to prove it He went all the way to Calvary’s blood-stained tree to redeem you. In view of the beaten, battered, broken body of Christ, and His poured-out blood, you are worth too much to be lost. What a pitiful loss if one gains fame, wealth, power, and earthly happiness, yet remains lost, and must someday suffer the second death in the lake of fire!

In Summary

There will be many gifts given this Christmas. Large sums of money will be spent. But there will be no greater or more expensive gift given than the one God gave to man on that first Christmas, almost 2000 years ago. The question now is what will you do with this most expensive gift? 

---

**LETTERS TO THE EDITOR**

I can’t begin to tell you how much I enjoy Our Firm Foundation. I sent it to my grandson. He and his wife “fight” over it when it comes as to who gets to read it first. So, we all love it. Thanks for making it so good.

—MG, Washington

I have been watching “Truth for Today” on 3ABN and have enjoyed every show. Every time I tune you in a new truth is discovered or something I already knew was explained more clearly. I would like to request the Truth for Today magazine and Bible studies. Also the memory cards you offer.

—KC, Canada

I greatly appreciated the article in the October issue entitled “Reformation or Rebellion?” by Colin Standish. I have made some extra copies of it to give or send to friends and relatives.

This article greatly reassures me as to the motives and purpose of Hope International and its organ, Our Firm Foundation. Almost every other reform movement of the past 30 years has, by its caustic criticism, either sought to tear down the church instead of building it up, or had had that effect. These “reformers” have called the church Babylon, and have advised its members to “come out of her.” This I know from experience. Such a call proved to me its spurious nature...

...I have every reason to believe that the movement being sponsored by Hope International is genuine and has been ordained of God, in fulfillment of His promise in Isaiah 58, Malachi 4, and elsewhere. May the Lord help you to keep up the good work.

—RO, Oregon

Please send me the “camera-ready ad copy” and 100 Bible study enrollment cards for the Truth for Today Bible School. I have just moved here, and for the size of this community it seems the Adventist Church should be a lot bigger. ...I have dreams of seeing the church here full.

—CW, South Carolina

Just a word from a fellow pastor to thank you for the positive and uplifting approach which you are taking in Our Firm Foundation.

I do not have the time to read much more than what I need to prepare for my sermons and the seminars which I offer my church, but your magazine is one which I make it a point to study.

So much of that which is coming into our homes even from those who purport to be Seventh-day Adventists is attacking and negative toward the church or its leaders. I recognize that we are not perfect, but I believe that we ought to deal with the issues, not the issuers. Your editorial policy seems to follow a straight course in dealing with issues which are relevant to our needs.

I especially appreciate your emphasis on the Spirit of Prophecy, for I find in it the answers to our last-day needs.

—Pastor

I am concerned about some of the portraits of Christ that have been put in Our Firm Foundation. Here are some quotations that have drawn my interest to the subject: “To make an image of God dishonors Him.” The Seventh-day Adventist Bible Commentary, vol. 4, 1145. “Looking upon Christ in humanity, we look upon God.” Ibid., vol. 5, 1130. “We need not any external representations of the person of Christ.” The Publishing Ministry, 220.

—RS, Washington

This subject will be dealt with in a future article.—EDITORS

We are reading the materials you sent us, and asking God to guide us. The phone conversation we had with you was a tremendous blessing, and through prayer and study God has made the way plain. My husband saw very clearly that God’s church is not Babylon. I went to see the lady who was reading _____’s material. She too saw the light and threw his things in the rubbish and is following God’s way. God saved us all and put us back on the right track.

—IM, Massachusetts
The commission given to the disciples is given to us. The power promised to them is promised also to us. But have we fulfilled the commission? Have we placed ourselves where God can give us the power that He gave the disciples, power which enabled them to preach the gospel so mightily that thousands were converted in a day? How can we expect the approval of Heaven while we leave our fellow beings unawarned? Our people in the home field have not felt as they should the responsibility of working for their neighbors. They have not prayerfully taken up the work lying before them. Earnest, sanctified efforts have not been put forth for those in America who are unenlightened. In this field there are many unworked cities, many places that should be made centers of truth.

The Need of the Hour

God's people should no longer fail to comprehend the needs of the present time. Every hour has its importance. They should see the need of standing in their lot and place, and of putting their powers to the stretch in doing their appointed work. Why are there so many idlers among those professely engaged in the Lord's service? Every soul may catch the divine fervor. How can these idlers afford to hoard their wealth of knowledge and experience, while precious souls are out of the fold?

My brother, my sister, all your physical and mental and spiritual powers are God's gifts. Use them wisely. Develop the capabilities that the Lord has given you. Let every power of body and mind be used in earnest, willing service for God. We need the deep moving of the Holy Spirit. All along the way we see souls dropping out of the ranks. Why?—Because they are not yoked up with Christ. United with Him, we are safe in any peril. Faith cleaves to Him, twining about Him. The promise is fulfilled, "Let him take hold of my strength, that he may make peace with me; and he shall make peace with me." Isaiah 27:5

Divine wisdom is at our command. "If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him. But let him ask in faith, nothing wavering." James 1:5-6. The Lord Jesus is waiting for His people to feel their need of His grace. When they draw near to Him, He will draw near to them, by His power supplying all their needs. As they become one with Him, they receive the riches of His grace. They follow in His footsteps, helping those who need help, lifting up the hands that hang down, strengthening the feeble knees, and directing the gaze to Him who gave His life for the life of the world.

Perils in the Closing Work

The coming of the Lord is nearer than when we first believed. What a wonderful thought it is that the great controversy is nearing its end! In the closing work we shall meet with perils that we know not how to deal with; but let us not forget that the three great
powers of heaven are working, that a divine hand is on the wheel, and that God will bring His purposes to pass. He will gather from the world a people who will serve Him in righteousness.

Fearful perils are before those who bear responsibilities in the Lord's work, perils the thought of which makes me tremble. But the word comes, "My hand is on the wheel, and in My providence I will carry out the divine plan."

**Whom He Chooses**

The Lord will call young men from the humble walks of life into His service, just as He did when living in person on this earth. He passed by the learned rabbis, to choose as His first disciples humble, unlearned fishermen. He has workers whom He will call forth from poverty and obscurity. Engaged in the common duties of life, and

Are you individually workers together with God? If not, why not? When do you mean to do your Heaven-appointed work?

**RIGHTeousness.** They will see the head once crowned with thorns crowned with a diadem of glory.

In that day the redeemed will shine forth in the glory of the Father and the Son. The angels of heaven, touching their golden harps, will welcome the King and His trophies of victory—those who have been washed and made white in the blood of the Lamb. A song of triumph will peal forth, filling all heaven. Christ has conquered. He enters the heavenly courts accompanied by His redeemed ones, the witnesses that His mission of suffering and sacrifice has not been in vain.

**Will You Accept His Offer?**

You may be weak, erring, sinful, but the Lord holds out to you the offer of partnership with Himself. He wants you to come under divine instruction. Unit-

**Are you individually workers together with God? If not, why not? When do you mean to do your Heaven-appointed work?**

**Are you individually workers together with God? If not, why not? When do you mean to do your Heaven-appointed work?**

**Mélange**

**Bob Vun Kannon**

**Subject: Deafness From Diet**

_**Bottom Line,** May 15, 1988, page 7, notes that according to research performed by Dr. Harold C. Pillsbury, an otolaryngologist of the University of North Carolina, deafness can be brought on by a high-fat diet and high blood pressure. The theory is that a fatty diet decreases blood circulation to the inner ear, rendering it more vulnerable to injury. It is a known principle of physiology that for any organ to be healthy it must be immersed in a flowing stream of healthy blood. This provides the organ with nutrients and removes waste products. Any condition, such as high blood pressure, which decreases circulation, will adversely affect the longevity of the organs of the body._

**Subject: Walk for Healthy Bones**

_**Better Nutrition,** April 1988, page 9, notes just eating calcium-bearing foods is no guarantee of getting your bones to retain the calcium. Osteoporosis, a greatly weakened bone structure caused by lack of calcium in the bones, is a common condition among people whose diet does not included enough calcium._

**Subject: Diet and Colds**

_**Health,** vol. 3, no. 2, 1988, page 15. Dr. Zand states, "In my clinical experience, assuring proper digestion is the first step towards maintaining a healthy immune system. It is no accident that I see the highest numbers of patients with colds and influenza after the Christmas holidays, when traditionally we indulge in dietary excesses."_
Annual Council 1973/1974
Appeals

DURING THE Annual Councils of 1973 and 1974, the assembled leaders of the world church felt the special presence of the Holy Spirit. These councils were characterized by an atmosphere of repentance, confession, prayer, and recommitment to the task of heralding the Advent message to every kindred, tongue, and people.

A special appeal to the church as a whole was published at the close of each of these councils, and they later appeared together, along with an introduction by then General Conference president Robert H. Pierson, in a small pamphlet entitled Annual Council Appeals. In his introduction to these earnest words from our world leadership, Elder Pierson said:

"Brethren and sisters, the time is long overdue for this church to move into line and in dead earnest seek the Lord for the experience that will prepare us to receive the latter rain, finish the work, and behold Jesus at His second advent. Compromise and sin must go! Christlikeness in our characters must be our constant goal.

"The experience we need must go deep—very deep. It must be a thorough work of repentance for sin and a forsaking of sin. Consecration and commitment services at Annual Councils and in the churches are but a good beginning. The only power that will be sufficient is the power of the Holy Spirit revealing the scenes of Calvary before us daily so vividly that we hate the sin that placed the Son of God upon the cross. That view of Calvary must be so penetrating that it will lead us not only to hate sin but to loathe it to the extent that we will forsake it.

"Ministers, teachers, medical, educational, and publishing workers, office workers, literature evangelists, and every other denominational worker, every church member, throughout the field—let us 'come into line.' We have sinned! Too many of us are not living up to all that we know to be right. Let us confess our sins and in sincere, heartfelt repentance seek forgiveness, reconciliation, and lasting restoration."

We are thankful for leaders able and willing to clearly call for such decided action. The need of revival and reformation, unfortunately, is with us still. In the spirit of those who first penned and circulated these appeals, we reprint them here for the encouragement and blessing of the members of God's Remnant Church.—EDITORS

WE BELIEVE THAT the return of Jesus has been long delayed, that the reasons for the delay are not wrapped in mysteries, and that the primary consideration before the Seventh-day Adventist Church is to reorder its priorities individually and corporately so that our Lord's return may be hastened.

We are not the first leaders in Adventist history to feel the urgency of preparing the church for the fullness of the "latter rain" experience, the "loud cry of the third angel's message," and the triumphal return of the awaited Lord. Often God's special messenger to the remnant people made this appeal. Especially specific were her words written in 1892:

"The loud cry of the third angel has already begun in the revelation of the righteousness of Christ, the sin-pardoning Redeemer. This is the beginning of the light of the angel whose glory shall fill the whole earth."—Christ Our Righteousness, 56. This statement is an inspired declaration that the fulfilling of Revelation 18:1-4, in which "another angel" joins the three angels of Revelation 14:6-12 in lightening the whole
earth with their glory, had begun. In the four years following the historic Minneapolis General Conference, the fresh, compelling emphasis on "righteousness by faith" had aroused the Adventist Church in such a way that Ellen White could say that the "loud cry" had begun!

One question, therefore, has overshadowed all other subjects at this 1973 Annual Council: What has happened to the message and experience that by 1892 had brought the beginning of earth's final message of warning and appeal?

Although in our earnest search for answers we have no disposition to blame those to whom the message first came, nor those who have led in the work from then until now, we have been determined to discover any pitfalls in our past history that may be avoided today and to profit by such lessons.

But more than all else we are persuaded that it is the present experience that is of primary concern—"the way from past inadequacy to rapid triumph. It has been "latter rain" time for many years.

We are not unaware of the fact that all through our ranks many of our members enjoy a rich, victorious experience. They have received the early-rain experience and are rejoicing in the Lord. But this is no cause for complacency or exaltation. As a body the church still is in the Laodicean condition as set forth by the True Witness in Revelation 3:14-19. Therefore, in attempting to find the specific present causes for failure and delay, the council has noted three main factors:

1. Leaders and people have not fully accepted as a personal message Christ's analysis and appeal to the Laodiceans (Revelation 3:14-22).
2. Leaders and people are in some ways disobedient to divine directives, both in personal experience and in the conduct of the church's commission.
3. Leaders and people have not yet finished the church's task.

Response to the Laodicean Message

Because the latter-rain experience has not yet come, delegates at this Annual Council have been driven to the conclusion that the message of Christ to the Laodiceans has not been clearly understood or adequately heeded. The climax of the sequence of events predicted in the following quotation has not been reached, indicating that there is yet need for a people to fulfill the requirements of the True Witness: "Those who come up to every point, and stand every test, and overcome, be the price what it may, have heeded the counsel of the True Witness, and they will receive the latter rain, and thus be fitted for translation." Testimonies, vol. 1, 187

The message to Laodicea involves a personal relationship to Jesus Christ that will produce a quality people, a conquering people, a people who, in Christ's own words, will conquer "as I myself conquered." Revelation 3:21, RSV. This message will produce a people whom God can set forth without embarrassment as exhibits of those who "keep the commandments of God and the faith of Jesus" (Revelation 14:12, RSV), a people who have learned through experience that all goodness is a result of being sustained by divine power. Such people can be entrusted with special power because they will use it the way Jesus used power; indeed, in all aspects of life they will reflect the character of Jesus.

Becoming like Jesus in word and deed is the goal of the process called "righteousness by faith": "The righteousness of Christ is not a cloak to cover unconfessed and unforsaken sin; it is a principle of life that transforms the character and controls the conduct. Holiness is wholeness for God; it is the entire surrender of heart and life to the indwelling of the principles of heaven." The Desire of Ages, 555-556

Disobedient to Divine Directives

As delegates to this Annual Council we believe that this is the heart of the church's need—understanding and experiencing all that is meant by the phrase "righteousness by faith." Such righteousness is God's will lived out by continual faith in His power. God is waiting for a generation of Adventists who will demonstrate that His way of life can truly be lived on earth, that Jesus did not set an example beyond the reach of His followers, that His grace "is able to keep you from falling and to present you without blemish." Jude 24, RSV

Each member of the Laodicean church needs more than a theoretical knowledge or even a proof-text knowledge of the Word. He needs a genuine and complete surrender of the life and will to the divine authority of the Bible and of the Spirit of Prophecy—a surrender that may well call for revolutionary changes in personal lifestyles and in denominational policies and practices. Every member must recognize that he has a part in either hastening or delaying the coming of Christ. Says God's servant: "When the character of Christ shall be perfectly reproduced in His people, then He will come to claim them as His own." Christ's Object Lessons, 69

The cause of present truth was founded in self-denial and self-sacrifice. . . . We need to take heed lest we outgrow the simple, self-sacrificing spirit that marked our work in its early years.
At this Annual Council small study groups of church leaders have earnestly examined areas of possible failure to follow divine counsel. They have pointed up the need for greater care in Sabbath observance, in stewardship of God’s gifts, in guarding the avenues of the soul, and in practicing the broad and specific principles of healthful living. On the latter question they have taken seriously the inspired statement: “This is a work that will have to be done before His [God’s] people can stand before Him a perfected people.” Testimonies, vol. 9, 154

These study groups also have pointed to evidences of sagging mortality, including a more casual attitude toward divorce and remarriage. Concern has been expressed over the increasing tendency to imitate the world in dress and ornamentation.

These study groups have examined the whole spectrum of Seventh-day Adventist institutional work and have pointed to evidences that some institutions in various respects are losing their distinctive character as instrumentalities for the furtherance of God’s work on earth. (See Fundamentals of Christian Education, 351.) While earnest efforts have been made to reform, it is recognized that as institutions grow larger, the difficulty of reforming is greater.

It is recognized that in an age of growing social consciousness and change, Adventist institutions may become involved in worthy endeavors in which the world also participates, while neglecting that work which only the church of the remnant can do. See Review and Herald, November 26, 1970

One of the greatest threats to our institutions of higher learning is seen in the counterfeit philosophies and theologies that may be unconsciously absorbed in worldly institutions by our future teachers and brought back as the “wine” of Babylon to Adventist schools (Revelation 14:8-10; 18:1-4).

It is recognized that a constant threat to spirituality grows out of increasing creature comforts, rising standards of living, and a desire for remuneration equal to that offered by the world. Wrote God’s servant: “The cause of present truth was founded in self-denial and self-sacrifice. ... We need to take heed lest we outgrow the simple, self-sacrificing spirit that marked our work in its early years.” Selected Messages, book 2, 197

As the Annual Council has reviewed these and other aspects of the lives of God’s people and the institutions of the church, it has raised the question as to whether much of this represents insubordination to the authority and will of

God cannot send the Spirit in His fullness while people disregard the counsels He has graciously sent through that same Spirit, the Spirit of Prophecy

 toward divorce and remarriage. Concern has been expressed over the increasing tendency to imitate the world in dress and ornamentation.

These study groups have examined the whole spectrum of Seventh-day Adventist institutional work and have pointed to evidences that some institutions in various respects are losing their distinctive character as instrumentalities for the furtherance of God’s work on earth. (See Fundamentals of Christian Education, 351.) While earnest efforts have been made to reform, it is recognized that as institutions grow larger, the difficulty of reforming is greater.

It is recognized that in an age of growing social consciousness and change, Adventist institutions may become involved in worthy endeavors in which the world also participates, while neglecting that work which only the church of the remnant can do. See Review and Herald, November 26, 1970

One of the greatest threats to our institutions of higher learning is seen in the counterfeit philosophies and theologies that may be unconsciously absorbed in worldly institutions by our future teachers and brought back as the “wine” of Babylon to Adventist schools (Revelation 14:8-10; 18:1-4).

It is recognized that a constant threat to spirituality grows out of increasing creature comforts, rising standards of living, and a desire for remuneration equal to that offered by the world. Wrote God’s servant: “The cause of present truth was founded in self-denial and self-sacrifice. ... We need to take heed lest we outgrow the simple, self-sacrificing spirit that marked our work in its early years.” Selected Messages, book 2, 197

As the Annual Council has reviewed these and other aspects of the lives of God’s people and the institutions of the church, it has raised the question as to whether much of this represents insubordination to the authority and will of

In response to this question, the delegates at this 1973 Annual Council extend the following appeal to all workers and members throughout the world. The appeal is threefold and yet it is one:

1. Without further delay open the heart’s door fully to the waiting, pleading Saviour (Revelation 3:20). Admit Jesus as the absolute Ruler of the life. Let Him enter the heart to transform it and to rule. Under the influence of the “early rain,” live up to all the light you have. Put into practice all the counsel God has given you.

2. Forsake the spirit of insubordination that too long has influenced individual and church decisions. This will prepare the way for the renewal of the “latter rain” that has been delayed since the earlier years of our history, for God cannot send the Spirit in His fullness while people disregard the counsels He has graciously sent through that same Spirit, the Spirit of Prophecy.

3. Make a new commitment to the church’s task of reaching earth’s billions with the three angels’ messages. This commitment will call for personal dedication, for personal witnessing, for personal sacrifice. Moreover, it will call for deep intercession with God on the part of each member, a pleading with God for the “latter rain” of the Holy Spirit’s power for effectual, convincing, loving witness in deed and word.

We believe that all heaven is ready to do great exploits on behalf of the church that bears God’s last call of mercy. We believe that God has wonderful surprises in store for every church member who commits himself completely to Heaven’s plan for a perfected people—a people that will reflect the image of Jesus fully.

That a genuine revival will come is clear from the following statement: “Before the final visitation of God’s judgments upon the earth there will be among the people of the Lord such a revival of primitive godliness as has not been witnessed since apostolic times. The Spirit and power of God will be poured out upon His children.” The Great Controversy, 464. That Satan will endeavor to prevent this revival is also clear: “The enemy of souls desires to hinder this work; and before the time for such a movement shall come, he will endeavor to prevent it by introducing a counterfeit. In those churches which he can bring under his deceptive power he will make it appear that God’s special
blessing is poured out; there will be manifest what is thought to be great religious interest.” Ibid. If the fast-spread- ing charismatic movement in the world today is the false revival forecast by God’s Spirit, clearly the time must be near for God to pour out the latter rain upon His remnant people.

Therefore, we appeal to our church members everywhere to join hands with conference workers and church officers in a great revival and reformation that will enable God to reveal His power and glory to a needy, desperate world. With all the solemnity that we can command, we appeal to every member to study God’s Word earnestly, to seek first the

If the church is to advance in spirituality to fulfill its divine mission, Christ and His righteousness must be held up continually before our people

kingdom of God and His righteousness, and to pray for the outpouring of the Holy Spirit for a finished task. See Testimonies to Ministers, 506-512.

Time is short. “Therefore be ye also ready; for in such an hour as ye think not the Son of man cometh.” Matthew 24:44; see also Testimonies, vol. 6, 496; Selected Messages, book 1, 67

The 1974 Appeal

At the 1973 Annual Council the Holy Spirit overshadowed the assembly, refreshing the hearts of the delegates and producing a deep longing for God. A spirit of revival was felt, and the need for reformation was seen. As a result of this solemn experience, the delegates issued “An Earnest Appeal” to the members of the Seventh-day Adventist Church throughout the world. The appeal acknowledged that the church is in the Laodicean condition (see Revelation 3:14-22), that the character of Christ has not been “perfectly reproduced in His people, Christ’s Object Lessons, 69, “that the return of Jesus has been long delayed, . . . and that the primary consideration before the Seventh-day Adventist Church is to reorder its priorities individually and corporately so that our Lord’s return may be hastened.”

The response to this earnest appeal has been impressive in many parts of the world. Ministers have used the appeal as the basis for sermons; and in some areas workers’ meetings have been devoted to a study of the issues raised in this appeal. As a result, members everywhere have joined church leaders in the conviction that the Advent movement’s first priority must be spiritual and theological, not organizational. Even if we construct an ideal global enterprise, utilizing the finest of modern business principles, we may fail in our mission if we do not understand clearly how the church is to be a refreshing presence in a needy world.

Earnest Spirit, divine Spirit, manifest the will of God, answer the call, and do what is required. If we will do so, “the Lord shall guide us in His service, and we shall be satisfied with His counsels.” Testimonies, vol. 1, 187

Such people will have discovered joy and peace in knowing through experience that the Christian’s good works are a result of being sustained by divine power, that the “faith of Jesus” produces the character of Jesus.

Such people will have contributed to the vindication of the character of God and the final work of settling the great controversy: “The honor of God, the honor of Christ, is involved in the perfection of the character of His people.” The Desire of Ages, 671. “The Saviour was deeply anxious for His disciples to understand for what purpose His divinity was united to humanity. He came to the world to display the glory of God, that man might be uplifted by its restor-ing power. God was manifested in Him that He might be manifested in them. Jesus revealed no qualities, and exercised no powers, that men may not have through faith in Him. His perfect humanity is that which all His followers may possess, if they will be in subjection to God as He was.” Ibid., 664. To make this glorious promise a reality in the believer’s life “Christ has given His Spirit as a divine power to overcome all hereditary and cultivated tendencies to evil, and to impress His own character upon His church.” Ibid., 671. The provision is complete. We are not left alone. “God’s ideal for His children is higher than the highest human thought can reach. ‘Be ye therefore perfect, even as your Father which is in heaven is perfect.’ This command is a promise. The plan of redemption contemplates our complete recovery from the power of Satan. Christ always separates the contrite soul from sin. He came to destroy the works of the devil, and He has made provision that the Holy Spirit shall be imparted to every repentant soul, to keep him from sinning.” Ibid., 311

The manner of life of God’s people, seen in their home, neighborhood, and occupational circles, will demonstrate that God is all-wise, loving, and just in the way He governs the universe:

“The Lord desires through His people to answer Satan’s charges by showing the result of obedience to right principles. . . .

“The purpose which God seeks to accomplish through His people today is the same that He desired to accomplish

December 1988 Our Firm Foundation 13
through Israel when He brought them forth out of Egypt. By beholding the goodness, the mercy, the justice, and the love of God revealed in the church, the world is to have a representation of His character. And when the law of God is thus exemplified in the life, even the world will recognize the superiority of those who love and fear and serve God above every other people on the earth. . . . It is His purpose that those who practice His holy precepts shall be a distinguished people. To the people of God today as well as to ancient Israel belong the words written by Moses through the Spirit of Inspiration: 'Thou art an holy unto the Lord thy God: the Lord thy God hath chosen thee to be a special people unto himself, above all people that are upon the face of the earth' (Deuteronomy 7:6)." Testimonies, vol. 6, 11-12

As church leaders we feel deeply that the image of Jesus must be reflected clearly not only in the personal lives of church members but also in Adventist sermons, Adventist literature, and Adventist institutions—schools, hospitals, and publishing houses. The answer to the query What is different about the Adventist way? should be obvious to all who come in contact with any aspect of the remnant church. The Adventist goal is primarily quality rather than quantity. Such a goal is reached not by merely doing what other organizations can do but by creating new things. To produce something that can be used only by the body of Christ is the key to the success of Adventist institutions. In the final analysis, it is people who are to reflect the image of Jesus fully." Early Writings, 71

Therefore, we appeal to our members everywhere to consider carefully to what extent they are allowing the Holy Spirit to mold their lives, how committed they are to overcoming all sin by God's grace, how seriously they are looking to Jesus as their example in all things. We are well aware that those represented by the five foolish virgins (see Matthew 25) include Seventh-day Adventists in good and regular standing, even church members who know well the Bible texts to support distinctive Adventist doctrines. These "foolish virgins" are not hypocrites. They know much about God, but they know very little of Him as a personal Lord who came to "save his people from their sins" (Matthew 1:21).

Jesus spent much of His life studying the Word and praying to His Father for strength, and those who "keep the commandments of God, and the faith of Jesus" can do no less equally well, whether such effort be in health care, education, welfare, or even sermons in evangelistic meetings or on Sabbath mornings. Whatever an Adventist does should be distinctively different: "God has ordained that His work shall be presented to the world in distinct, holy lines. He desires His people to show by their lives the advantage of Christianity over worldliness. By His grace every provision has been made for us in all our transaction of business to demonstrate the superiority of heaven's principles over the principles of the world. We are to show that we are working upon a higher plane than that of worldly. ", Ibid., vol. 7, 142

The only way by which denominational institutions, or individual professional services in whatever field, can produce such an impact upon the world is first to realize that nothing less than distinctive Christlikeness—apparent and inescapable to all—is their reason for existence, and then to employ only those people who can contribute to this primary reason for establishing Adventist institutions. In the final analysis, it is people who are to "reflect the image of Jesus fully." Early Writings, 71

Therefore, we appeal to our members everywhere to consider carefully to what extent they are allowing the Holy Spirit to mold their lives, how committed they are to overcoming all sin by God's grace, how seriously they are looking to Jesus as their example in all things. We are well aware that those represented by the five foolish virgins (see Matthew 25) include Seventh-day Adventists in good and regular standing, even church members who know well the Bible texts to support distinctive Adventist doctrines. These "foolish virgins" are not hypocrites. They know much about God, but they know very little of Him as a personal Lord who came to "save his people from their sins" (Matthew 1:21).

The wise bridesmaids represent those who allow biblical principles to shape their lives. Whether it be a better health program so that they can be more useful in God's service, more clear-minded in separating truth from error, or a deeper commitment to Sabbath reverence and stewardship of God's material blessings; or a closer examination of those influences that bombard the ear or eye and tend to contaminate the soul, the wise bridesmaids make a daily habit of allowing the Bible and the Spirit of Prophecy to be the standard for all conduct. The question of Why not? is raised less and less as the wise bridesmaids face life's decisions with a joyful Yes to whatever God asks.

We appeal to all to make serious Bible study, meditation, and prayer an integral part of every day's program. We urge faithful study of the Sabbath school lessons and a systematic reading of the writings of Ellen G. White, especially The Desire of Ages, Christ's Object Lessons, and Steps to Christ. Jesus spent much of His life studying the Word and praying to His Father for strength, and those who "keep the commandments of God, and the faith of Jesus" can do no less.

Furthermore, Christ-reflecting lives are essential to the gospel outreach. The more a church member becomes like Christ in character, the more gracious, winsome, and genuinely helpful he will be in his general soul-winning activities, especially in his relationships within his own home and neighborhood. When a generation of Seventh-day Adventists is truly serious about becoming exhibits of what God's grace can do, the moment of final decision by the whole world for or against God will not be long delayed.

That moment of final decision for mankind the world over, often called the close of probation, is long overdue. God has wanted to complete His work on earth at several significant moments since 1844, but many of His people have failed to understand what He waits for; others have been unwilling to co-operate. In 1879 Ellen White wrote: "Because the time is apparently extended, many have become careless and indifferent in regard to their words and actions. They do not realize their danger and do not see and understand the mercy of our God in lengthening their probation, that they may have time to form characters for the future, immortal life. Every moment is of the highest value. Time is granted them, not to be employed in studying their own ease and becoming dwellers on the earth, but to be used in the work of overcoming every defect in their own characters and in helping others, by example and personal effort, to see the beauty of holiness. God has a people upon the earth who in faith and holy hope are tracing down the roll of fast-fulfilling prophecy and are seeking to purify their souls by obeying the truth, that they may not be found without the wedding garment when Christ shall appear." Testimonies, vol. 4, 306-307
We solemnly appeal to our church leaders and members everywhere to think carefully as to whether they are hindering or hastening the return of Jesus. Our Lord is waiting to intervene in behalf of His church in ways beyond human comprehension, to open doors that will remain closed to human effort—both in the personal lives of dedicated church members and in the break-through of public evangelism that will one day startle the world with its clear-ness and power.

The question, Why do we keep Him waiting? should hover over every Adventist home, over every church meeting, large or small. We believe that God is willing to do through this generation what He has wanted to do for many decades. We distress of our world, the fact that many are "looking wistfully toward heaven," and the dwindling days of each person's own probation cry out for a people who will arise to its task and shine. The challenge of God, issued through the prophet Isaiah, is: "Arise, shine, for thy light is come, and the glory of the Lord is risen upon thee. For, behold, the darkness shall cover the earth, and gross darkness the people: but the Lord shall arise upon thee, and his glory shall be seen upon thee. And the Gentiles shall come to thy light, and kings to the brightness of thy rising" (Isaiah 60:1-3).

As delegates to this 1974 Annual Council, we believe that the Laodicean message is addressed in a special way to leaders of the church. Therefore, with all the earnestness that we can command, we appeal to all whom God has placed in positions of leadership in the General Conference, in the world divisions, unions, conferences, missions, institutions, and in our churches to lead workers and members into the kind of deep spiritual experience that will enable them "to reflect the image of Jesus fully." This experience will make leadership truly effective in the proclamation of the "ever-lasting gospel...to every nation, and kindred, and tongue, and people" (Revelation 14:6). When the Lord's servants thus bind themselves "to live as Christ himself lived" (1 John 2:6, NEB), the day when the Holy Spirit shall be felt in total latter-rain power will be hastened, the earth will be lightened with the glory of the angel of Revelation 18, and Jesus will come according to His blessed promise.

---

Religious Liberty Update

Ominous Shift: A unanimous Supreme Court made Jefferson's metaphor the law of the land. To preserve the wall of separation between church and state, it began striking down laws authorizing prayer recitation and Bible reading in public schools, requiring the posting of the Ten Commandments on classroom walls, providing federal aid for parochial school students and requiring the teaching of "creationism." Now a Supreme Court majority appears ready to abandon Jefferson's wall of separation between church and state. On the last day of its 1988 term, the court signaled a shift that may pave the way for new federal aid for day care in churches, state funding for parochial schools and perhaps the return of prayer in public schools. Legal conservatives have often scoffed at "Jefferson's misleading metaphor" as nothing more than a sign of the hostility toward religion. Los Angeles Times, July 10, 1988

Inconsistent: Evangelicals were shocked that the Reagans, who identify themselves with conservative Christianity, consulted a stargazer to influence his schedule. Christianity Today, July 15, 1988

Radical Push: The Free Congress Research and Education Foundation teamed up with the conservative Heritage Foundation to propose "Issues '88: A Platform for America." The three-volume treatise offers strategy and tactics to unite social, religious and political forces to achieve its goals. Overturning the Roe v. Wade decision allowing abortion, allowing states to require prayer in public schools, mandating church involvement in sex education efforts, restricting civil liberties protections for accused criminals, "voucherizing elementary and secondary education" (funding religious schools), Weyrich and company aren't too concerned about the church-state separation problems; they plan to change American church-state policy. Church and State, May, 1988.

Force Praised: Canada has had public funding for Catholic elementary schools for over a hundred years, but recently extended it to include high schools. Protestants protested in vain when Premier William Davis announced the expansion in the last days of his term. Anglican Archbishop Lewis Gansworthwth compared the decree to "the way Hitler changed education in Germany." Catholic school officials were allowed to walk through Ontario suburbs and select school facilities as they pleased to be taken over and run as private Catholic schools. Pope John Paul II praised the Canadian bishops for their success in forcing Canadian taxpayers to fully fund Catholic religious instruction. Battle Cry, May/June 1988
The New Testament View of Christ

The Pioneers of the Seventh-day Adventist Church were a profoundly Bible-oriented group. There was a reason for this. They had gone through a disappointment that had resulted from an unnoticed intermingling of scriptural truth with human opinion and interpretation in the theology and prophetic exposition of William Miller. Having thus been taught a bitter lesson about the results of such an intermingling, they proceeded with great caution in the development of their own theological platform through a series of intensive Bible conferences lasting several years. They were determined to follow the Scriptures with the greatest of care, and, to the utmost of their ability, to avoid all human opinion and interpretations.

This methodology brought them to a view of the nature and work of Christ (Christology and soteriology) distinguished by its literal acceptance of certain words of Jesus that some might have viewed as rhetorical devices not intended to be taken seriously. Our pioneers accepted the words of Jesus at their literal face value, mind-stretching though they undeniably were.

We will take note of what could be called the New Testament view of Christ, presented in His own words as reported by the apostle John. A threefold picture is presented to us: first, a picture of the Total Dependency of Christ upon His heavenly Father; second, a picture of the Unbroken Intimacy between Christ and the Father; and third, a picture of the Incredible Privilege that is extended to us in that we may relate to the Father just as He did.

First, the picture of Total Dependency. It is presented with clarity and force in the following verses from the Gospel of John:

"Jesus saith unto them, My meat is to do the will of him that sent me, and to finish his work." 4:34

Notice that it is the Father's will and the Father's work. Note also that we find the words "sent me" in 23 different verses in John's Gospel.

"Verily, verily, I say unto you, The Son can do nothing of himself, but what he seeth the Father do: for what things soever he doeth, these also doeth the Son likewise." 5:19

"For as the Father hath life in himself; so hath he given to the Son to have life in himself." 5:26

"I can of mine own self do nothing: as I hear, I judge: and my judgment is just; because I seek not mine own will, but the will of the Father which hath sent me." 5:30

This strongest of all Christ's statements of dependency, "I can of mine own self do nothing," is deserving of careful attention. We will see it three times.

Ralph Larson, retired pastor, was last chairman of the Seventh-day Adventist Theological Seminary Far East
"For I came down from heaven, not to do mine own will, but the will of him that sent me." 6:38

"Jesus answered them, and said, My doctrine is not mine, but his that sent me." 7:16

"I am not come of myself, but he that sent me is true, whom ye know not." 7:28

"He that sent me is true; and I speak to the world those things which I have heard of him." 8:26

"I do nothing of myself; but as my Father hath taught me, I speak these things." 8:28

"I do always those things that please him." 8:29

"I proceeded forth and came from God; neither came I of myself, but he sent me." 8:42

"I must work the works of him that sent me." 9:4

"Therefore doth my Father love me, because I lay down my life, that I might take it again. No man taketh it from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again. This commandment have I received of my Father." 10:17-18

"If I do not the works of my Father, believe me not." 10:37

"For I have not spoken of myself; but the Father which sent me, he gave me a commandment, what I should say, and what I should speak. And I know that his commandment is life everlasting: whatsoever I speak therefore, even as the Father said unto me, so I speak." 12:49-50

"The words that I speak unto you I speak not of myself: but the Father that dwelleth in me, he doeth the works." 14:10

"The word which ye hear is not mine, but the Father's which sent me." 14:24

"As the Father gave me commandment, even so I do." 14:31

Putting it all together, what do we see? From beginning to end everything is the Father's: the will, the work, the words, the mission, the teaching, the doctrine, the decisions—all are His. The Son does nothing of Himself. He depends totally upon the Father.

Second, the picture of Unbroken Intimacy. Observe:

"And he that sent me is with me: the Father hath not left me alone; for I do always those things that please him." 8:29

"As the Father knoweth me, even so know I the Father: and I lay down my life for the sheep." 10:15

"Therefore doth my Father love me." 10:17

"I and my Father are one." 10:30

"The Father is in me, and I in Him." 10:38

"I knew that thou hearest me always." 11:42

"Believe me that I am in the Father, and the Father in me." 14:11

"At that day ye shall know that I am in my Father, and ye in me, and I in you." 14:20

"As thou, Father, art in me, and I in thee." 17:21

"Yes, Lord, we have." 17:22-23

"Have you found even one place in that life story in which I explained any of My works by a reference to My birth?" 17:22-23

"No, Lord, we have not." 17:22-23

"Then, how do I explain them?" 17:22-23

"Well, you always explained them in terms of your ongoing relationship with the Father." 17:22-23

"Exactly. Why then do you continue to look to the wrong place and ask the wrong questions? My life of victory on

My life of victory on earth was not made possible by the circumstances of My birth. It was made possible by My ongoing relationship with the Father, and you can have exactly the same relationship if you want it.

Human language is being stretched to its utmost limits to describe the unbroken intimacy between the Father and the Son. The Father is with me, He does not leave me alone, He knows me, He loves me, He always hears me, He is in me, and I am in Him. We are one.

We read and marvel. We look at the picture with the wistful longing of a boy staring at toys through a store-front window. What might it be to live like that? What confidence, security, trust—what freedom from fear, from stress! What an incredible privilege!

As we look with longing, we hear Him say, "Would you like to go through life the way I did?"

We answer, "Why do you mock us, Lord? You know we can't do that. We were born of earthly fathers and your Father was God. We can't live the way you did. Why do you mock us?"

He replies, "I'm not mocking you. I'm telling you the truth, You can live on this earth the same way I did. The heavenly Father is willing to be with you, to hear you, to know you, to love you, and to be one with you, just as He was one with Me."

Again we protest, "Lord, how can this be? We had earthly fathers, and You..." But He says, "You are greatly mistaken. You are asking the wrong questions, and looking to the wrong place. Get your mind off my birth. That is not 'where it's at.' Then He challenges us:

"Have you read the story of My life on earth?"
Men may have a power to resist evil—a power that neither earth, nor death, nor hell can master; a power that will place them where they may overcome as Christ overcame.
man may be an overcomer is through becoming a partaker of the divine nature. "Divinity and humanity are blended in him who has the spirit of Christ." The Youth’s Instructor, 96

Connecting Humanity With Divinity:

“In the divine economy God has made provision that man may be a partaker of the divine nature, having escaped the corruption that is in the world through lust. Reformative influences destroy the desire to do evil; the holy agencies of heaven sanctify the soul and choose the human agent to do service for God. It is the work of God to expel evil from the soul by connecting humanity with divinity.” Review and Herald, vol. 4, 187

Linking Humanity With Divinity:

“He [Jesus] forgives our transgressions, and by imputing unto us His righteousness, He links us to the Infinite.” Signs of the Times, vol. 1, 15

“There is too little confidence in the power which God stands ready to give. ‘We are laborers together with God.’ 1 Corinthians 3:9. Immeasurably inferior is the part which the human agent sustains; but if he is linked with the divinity of Christ, he can do all things through the strength that Christ imparts.” Christ’s Object Lessons, 82

“The religion of Christ lifts man above every debasing, groveling vice. Linked to the Infinite One, partakers of the divine nature, we are clothed with a perfect panoply against the shafts of evil.” Review and Herald, vol. 1, 327

“The merits of Christ elevate and ennoble humanity, and through the name and grace of Christ, it is possible for man to overcome the degradation caused by the fall, and through the exalted, divine nature of Christ to be linked to the Infinite.” Ibid., vol. 3, 227

“God has given His holy law to man as His measure of character. By this law you may see and overcome every defect in your character. You may sever yourself from every idol, and link yourself to the throne of God by the golden chain of grace and truth.” Selected Messages, book 2, 318

The Union of Humanity With Divinity:

“How important it is that the work shall go forward harmoniously, so that, as a result, the perfection of Christian character may be obtained through the union of the human and divine!” The Youth’s Instructor, 212

“Christ became one with humanity, that humanity might become one in Spirit and life with Him.” Ibid., 355

“By obedience they [Christ’s true followers] are made partakers of the divine nature. The doing of the living principles of God’s law makes them one with Christ; and because He lives, they heaven is perfect.” The Desire of Ages, 311-312

“Through His humiliation and poverty Christ would identify Himself with the weaknesses of the fallen race, and by firm obedience show man how to redeem Adam’s disgraceful failure, that man by humble obedience might regain lost Eden.

“The great work of redemption could be carried out only by the Redeemer taking the place of fallen Adam

The great work of redemption could be carried out only by the Redeemer taking the place of fallen Adam. With the sins of the world laid upon Him, He would go over the ground where Adam stumbled. He would bear the test which Adam failed to endure, and which would be almost infinitely more severe than that brought to bear upon Adam. He would overcome on man’s account, and conquer the tempter, that through His obedience, His purity of character and steadfast integrity, His righteousness might be imputed to man, that through His name man might overcome the foe on his own account.

“What love! What amazing condescension! The King of glory proposed to humble Himself to fallen humanity! He would place His feet in Adam’s steps. He would take man’s fallen nature and engage to cope with the strong foe who triumphed over Adam. He would overcome Satan, and in thus doing He would open the way for the redemption of those who would believe on Him from the disgrace of Adam’s failure and fall.” Review and Herald, vol. 1, 140

“As Jesus was in human nature, so God means His followers to be. In His strength we are to live the life of purity and nobility which the Saviour lived.” Testimonies, vol. 8, 289

Comment on these inspired statements could only be anticlimatic. We wish only to reaffirm that our pioneers, including Ellen White, read their Christology directly from the Scriptures. Others have apparently not taken the words of Jesus literally, but our pioneers did. May their faith be an inspiration and an example to us.
DEAR FRIENDS in Christ, who prayerfully and longingly look for the coming of our Lord and Saviour Jesus Christ, beware and prepare daily, for our redemption is near, very near. Probation's hour will soon close suddenly, unexpectedly.¹

But before that final event the straight testimony must come to the church. Let us remember that the sealing of God's people will first begin with God's remnant people in the Seventh-day Adventist Church.

God says, "Begin at my sanctuary. Then they began at the ancient men which were before the house." Ezekiel 9:6. In the Testimonies God's prophet tells us that the sanctuary and the ancient men represent the laity and ministry of the Seventh-day Adventist Church.²

Peter tells us that the judgment begins with us. "For the time is come that judgment must begin at the house of God: and if it first begin at us, what shall the end be of them that obey not the gospel of God?" 1 Peter 4:17. This verse had its first application to the judgment of the dead which began in 1844. But it now has a greater application in our own day and to the judgment of the living soon to begin.

And so now in this very crisis hour for the world and for the church, the straight testimony must be given with carefulness and prayerfulness, but with the boldness of Elijah and John the Baptist.

Why does God say through His prophet that this testimony, more pointed than the testimony of John the Baptist, must be given to the church? ("In this fearful time, just before Christ is to come the second time, God's faithful preachers will have to bear a still more pointed testimony than was borne by John the Baptist. A responsible, important work is before them; and those who speak smooth things, God will not acknowledge as His shepherds. A fearful woe is upon them." Testimonies, vol. 1, 321.)

The answer to the question is found in Scripture and in the Spirit of Prophecy.

"Now go, write it before them in a table, and note it in a book, that it may be for the time to come for ever and ever: that this is a rebellious people, lying children, children that will not hear the law of the Lord: which say to the seers, See not; and to the prophets, Prophesy not unto us right things, speak unto us smooth things, prophesy deceits." Isaiah 30:8-10

Why did God have to continue to send His messengers with the straight testimony?

"I have been shown that the greatest reason the people of God are now found in this state of spiritual blindness is that they will not receive correction... Unbelief in the testimonies of warning, encouragement and reproof is shutting away the light from God's people." Testimonies, vol. 3, 255

God seeks by every means possible to arouse His people to a sense of their condition and the impending judgment.

"And the Lord God of their fathers sent to them by his messengers, rising up betimes, and sending; because he had compassion on his people, and on his dwelling place: but they mocked the messengers of God, and despised his words, and misused his prophets, until the wrath of the Lord arose against his people, till there was no remedy." 2 Chronicles 36:15-16

Instead of accepting God's remedy, His people killed those who brought the straight testimony.

"O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not! Behold, your house is left unto you desolate." Matthew 23:37-38

Who could have prevented these apostasies that came to the church in almost every age? We must see that all in the church play their part in maintaining
or corrupting the purity of the church. Every soul must take to heart the warnings that would guard against such a falling away.

"For the leaders of this people cause them to err; and they that are led of them are destroyed." Isaiah 9:16

"By choosing a heathen ruler, the Jewish nation had withdrawn from the theocracy. They had rejected God as their king. Henceforth they had no deliverer. They had no king but Caesar. To this the priests and teachers had led the people. For this, with the fearful results that followed, they were responsible. A nation's sin and a nation's ruin were due to the religious leaders." The Desire of Ages, 737-738

But the people also share the burden of maintaining purity in the church.

"Let the son of deceit and false witness be entertained by a church that has had great light, great evidence, and that church will discard the message the Lord has sent, and receive the most unreasonable assertions and false suppositions and false theories. Satan laughs at their folly; for he knows what truth is. . . ." The Desire of Ages, 737-738

"According to the light that God has given me in vision, wickedness and deception are increasing among God's people who profess to keep His commandments. Spiritual discernment to see sin as it exists, and then to put it out of the camp, is decreasing among God's people; and spiritual blindness is fast coming upon them. The straight testimony must be revived, and it will separate those from Israel who have ever been at war with the means that God has ordained to keep corruptions out of the church. Wrongs must be called wrongs. Grevious sins must be called by their right name. All of God's people should come nearer to Him and wash their robes of character in the blood of the Lamb. Then will they see sin in the true light and will realize how offensive it is in the sight of God." Testimonies, vol. 3, 324

"Many, I saw, were flattering themselves that they were good Christians, who have not a single ray of light from Jesus. They know not what it is to be renewed by the grace of God. They have no living experience for themselves in the things of God. And I saw that the developing and increasing and waxing stronger, and will continue to do so until the Lord shall descend from heaven with a shout." Special Testimonies, Series B, No. 7, 57. Today we are told that 71 percent of our youth are leaving the church, 64 percent of our converts leave, and a very high percentage of our marriages are going to the divorce courts—apostasy has increased, not decreased.

In the alpha of apostasy in the year 1903 Ellen White wrote:

"Few can see the meaning of the present apostasy. But the Lord has lifted the curtain, and has shown me its meaning, and the result that it will have if allowed to continue. We must now lift our voices in warning. Will our people acknowledge God as the supreme Ruler, or will they choose the misleading arguments and views that, when fully developed, make Him, in the minds of those who accept them, as nothingness?"

Ibid., 37

In the light of her statement that the omega of apostasy will be of a startling nature ("Be not deceived; many will depart from the faith, giving heed to seducing spirits and doctrines of devils. We have now before us the alpha of this danger. The omega will be of a most startling nature." Selected Messages, book 1, 197), it becomes evident that the omega will be worse than the alpha of apostasy and it will be the last apostasy; there will not be another.

God inspired our prophet to write these words about the alpha:

"My message to you is: No longer consent to listen without protest to the perversion of truth. Unmask the pretentious sophistries which, if received, will lead ministers and physicians and medical missionary workers to ignore the truth. Every one is now to stand on his guard. God calls upon men and women to take their stand under the blood-stained banner of Prince Emmanuel. I have been instructed to warn our people; for many are in danger of receiving theories and sophistries that undermine the foundation pillars of the faith." Ibid., 196

That warning is for us.

Apostasy

Apostasy is in two areas: 1) in doctrine; 2) in not following God's orders. These two areas of apostasy exist in the church today. Following the ways of men's minds instead of the orders of God has always, in the course of time,
led the church into accepting erroneous doctrines.

When we begin to examine carefully the blueprint God gave to this church in Christian education, in medical missionary work, in publishing, and in evangelism, we are forced to admit that we are not following God's orders as He has specified them.

Is it any different with our doctrines? Did God foresee a departing from the landmarks?

"After the truth has been proclaimed as a witness to all nations, every conceivable power of evil will be set in operation, and minds will be confused by many voices crying, 'Lo, here is Christ; lo, He is here. This is the truth, I have the message from God; He has sent me with great light.' Then there will be a removing of the landmarks, and an attempt to tear down the pillars of our faith." The Seventh-day Adventist Bible Commentary, vol. 7, 985

In 1907 she saw that the devil would try to destroy the sanctuary doctrine:

"While Christ is cleansing the sanctuary, the worshipers on earth should carefully review their life, and compare their character with the standard of righteousness.

"For more than half a century the different points of present truth have been questioned and opposed. New theories have been advanced as truth, which were not truth, and the Spirit of God revealed their error. As the great pillars of our faith have been questioned, the Holy Spirit has borne witness to them, and especially is this so regarding the truths of the sanctuary question. Over and over again the Holy Spirit has in a marked manner endorsed the preaching of this doctrine. But today, as in the past, some will be led to form new theories and to deny the truths upon which the Spirit of God has placed His approval.

"In the future, deception of every kind is to arise, and we want solid ground for our feet. We want solid pillars for the building. Not one pin is to be removed from that which the Lord has established. The enemy will bring in false theories, such as the doctrine that there is no sanctuary. This is one of the points on which there will be a departing from the faith. Where shall we find safety unless it be in the truths that the Lord has been giving for the last fifty years?" Evangelism, 224

Because of the apostasy God saw that two parties would develop in the church.

"A new life is coming from heaven and taking possession of all God's people. But divisions will come in the church. Two parties will be developed. The wheat and tares grow up together for the harvest.

"The work will grow deeper and become more earnest to the very close of time. And all who are laborers together with God will contend most earnestly for the faith once delivered to the saints. They will not be turned from the present message, which is already lightening the earth with its glory. Nothing is worth contending for but the glory of God. The people is not a peace and safety message. It is not merely theoretical, but practical in every particular. The people of God are represented in the message to the Laodiceans as in a position of carnal security." Testimonies, vol. 3, 252

"I was shown that the testimony to the Laodiceans applies to God's people at the present time, and the reason it has not accomplished a greater work is because of the hardness of their hearts. But God has given the message time to do its work. The heart must be purified from sins which have so long shut out Jesus. This fearful message will do its work. When it was first presented, it led to close examination of heart. Sins were confessed, and the people of God were stirred everywhere." Ibid., vol. 1, 186

God's people, unless they have learned to distrust self and cast themselves totally upon Christ for wisdom and strength moment by moment, are in danger of thinking that they are all right when in fact they are all wrong. "The True Witness declares that when you suppose you are really in a good condition of prosperity you are in need of everything." Ibid., vol. 3, 257

"The Laodicean message must be given with earnestness and power, as a message from heaven. If it be ignored, the Lord will certainly cast away from Him those whose spiritual condition is so objectionable. Christ declares that preten-
tious piety is nauseating to Him. To the
ones so full of self-sufficiency He says, 'I
know thy works, that thou art neither
cold nor hot.' Their works are opposed to
the holy principles of God's Word.

"My brethren and sisters, will you
take heed to the word of the Lord? Will
you listen to His rebuke? If, after men in
positions of responsibility have been
warned and reproved by the Lord, they
continue to follow their own way, afflic-
tion will come upon them. God chastens
them, giving them opportunity after op-
portunity to repent. If they utterly refuse
difficult time accepting the message to
Laodicea. The brethren had great diffi-
culty accepting the warnings and re-
bukes from the Lord's messenger when
she was alive. As the years have rolled
by, it has not become any easier.

Let us remember, God said we could
have been in the kingdom shortly after
1844, if we had received the experience
of the third angel's message.3 Again in
1900 she wrote, "Had the purpose of
God been carried out by His people in
giving to the world the message of
mercy, Christ would, ere this, have
from the throne of God. By means of the
angels there will be constant communi-
cation between heaven and earth. And
Satan, surrounded by evil angels, and
claiming to be God, will work miracles
of all kinds, to deceive, if possible, the very
elect. God's people will not find their
safety in working miracles, for Satan will
counterfeit the miracles that will be
wrought. God's tried and tested people
will find their power in the sign spoken of
in Exodus 31:12-18. They are to take their stand on the
living word: 'It is written.'

God's tried and tested people will find their
power in the sign spoken of in Exodus
31:12-18. They are to take their stand on the
living word: "It is written"

to repent, and are determined to listen to
the sophistries of the enemy, they are left
to their own course of action, and will
surely perish in their sins; for God will
not be trifled with. Sufficient light and
evidence will be given to every soul. If
men are overcome by the enemy, it will
be because they have hardened their
hearts, refusing to listen to the voice of
God. Will men hear the word of the
Lord, or will they, through yielding to
temptation, refuse to hear until it be-
comes impossible for them to discern
between good and evil?" Special Tes-
timonies, Series B, No. 2, 20

"From those who will not see the
light, who are determined to go on in the
hardness of their hearts, God gradually
withdraws the restraining power of His
grace.

"Today, as in the days when Christ
worked His wonderful miracles, the truth
of God is made known. Men have within
themselves the evidence of its divinity.
The Holy Spirit impresses their minds by
the manifestation of divine power. If re-
ceived, the light sent from God leads to
freedom, life, and salvation. But if by re-
stance, preconceived opinions are
strengthened, if the God-given blessing is
not received, the light becomes darkness." The Youth's Instructor, May 25, 1899

The question is, will the church re-
cieve the warning, the rebuke? Remem-
ber, our beloved church has always had a
come to the earth, and the saints would
have received their welcome into the
city of God." Testimonies, vol. 6, 450.
Shouldn't we then have been found
celebrating the centennial of 1888 in the
kingdom of heaven? I leave you to an-
w.

Conclusion

Let us understand that the shaking in
Adventism is on and everything that can
be shaken will be shaken, for only that
which cannot be shaken will remain.

"Not all in this world have taken
sides with the enemy against God. Not
all have become disloyal. There are a
faithful few who are true to God; for
John writes: 'Here are they that keep
the commandments of God, and the faith
of Jesus.' Revelation 14:12. Soon the battle
will be waged fiercely between those
who serve God and those who serve Him
not. Soon everything that can be shaken
will be shaken, that those things that
cannot be shaken may remain.

"Satan is a diligent Bible student. He
knows that his time is short, and he seeks
at every point to counterfeit the work of
the Lord upon this earth. It is impossible
to give any idea of the experience of the
people of God who shall be alive upon the
earth when celestial glory and a repetition
of the persecutions of the past are blended.
They will walk in the light proceeding

1 The Seventh-day Adventist Bible Commentary,
vol. 7, 989
2 Testimonies, vol. 5, 211; see also The Great Con-
troversy, 430; Testimonies, vol. 3, 266-267; Tes-
timonies to Ministers, 445
3 Selected Messages, book 1, 68
When Should I Be Baptized?

All authority is given to me in heaven and upon earth. Therefore as you go make disciples of all nations baptizing them [these disciples] in the name of the Father and of the Son and of the Holy Spirit teaching them to keep all things whatsoever I have commanded you and behold I myself am with you all the days unto the end of the world. Amen.” Matthew 28:18-20. Inherent in this command is the plain instruction that before a person is baptized that person is ready to be a disciple of Christ. At what point then, as I turn to follow Jesus as both my Lord and Saviour, should I be baptized? The following texts and passages from the Spirit of Prophecy will answer this question.

1. When I have become dead to the world: “The new birth is a rare experience in this age of the world. This is the reason why there are so many perplexities in the churches. Many, so many, who assume the name of Christ are unsanctified and unholy. They have been baptized, but they were buried alive. Self did not die, and therefore they did not rise to newness of life in Christ.” The Seventh-day Adventist Bible Commentary, vol. 6, 1075; see also Romans 6:1-4

2. When I am living a life of loyalty to God: “Baptism is a most solemn renunciation of the world. Self is by profession dead to a life of sin. . . . In the name of the Father, the Son, and the Holy Spirit, man is laid in his watery grave, buried with Christ in baptism, and raised from the water to live the new life of loyalty to God.” The Seventh-day Adventist Bible Commentary, vol. 6, 1074; see also Romans 6:4-22

3. After my defects of character are reformed: “Only when the church is composed of pure, unselfish members, can it fulfill God’s purpose. Too much hasty work is done in adding names to the church roll. Serious defects are seen in the characters of some who join the church. Those who admit them say, We will first get them into the church, and then reform them. But this is a mistake. The very first work to be done is the work of reform. Pray with them, talk with them, but do not allow them to unite with God’s people in church relationship until they give decided evidence that the Spirit of God is working on their hearts.” Review and Herald, May 21, 1901; see also Colossians 2 and 3

4. After I have repented and confessed my sins: “Some open revival meetings, and by this means call large numbers into the church. But when the excitement is over, where are the converted ones? Repentance and confession of sin are not seen. The sinner is entreated to believe in Christ and accept Him, without regard to his past life of sin and rebellion. The heart is not broken. There is no contrition of soul. The supposed converted ones have not fallen upon the Rock, Christ Jesus.” Selected Messages, book 2, 19. “Repent, and be baptized.” Acts 2:38, KJV. “Repentance includes sorrow for sin, and a turning away from it.” Steps to Christ, 23. “And they were baptized in the Jordan by him, having confessed their sins.” Matthew 3:6

5. When I am connected to Christ:

“I wish I could impress upon all the danger they are in of losing heaven. Joining the church is one thing, and connecting with Christ is quite another. Not all the names registered in the church books are registered in the Lamb’s book of life. Many, though apparently sincere believers, do not keep up a living connection with Christ.” Testimonies, vol. 5, 278

This connection with Christ involves submerging the will in His will:

“Baptism may be repeated over and over again, but of itself it has no power to change the human heart. The heart must be united with Christ’s heart, the will must be submerged in His will, the mind must become one with His mind, the thoughts must be brought into captivity to Him. A man may be baptized, and his name be placed on the church roll, and yet his heart be unchanged. Hereditary and cultivated tendencies may still work evil in his character. . . .

John Grosboll is dean of the Institute of Ministry, Wichita, Kansas
“Those who have not a living connection with Christ may to outward appearance be in fellowship with him. Their names may be enrolled on the church books, but they are not members of his body. . .

“Let all contemplate the completeness it is their privilege to have, and ask themselves the question, Is my will submerged in Christ’s will? Is the fullness and richness of the Living Vine—His goodness, His mercy, His compassion and love—seen in my life and character?” Review and Herald, September 18, 1900; see also John 15:1-10; Galatians 3:27

6. When I really love Jesus and manifest my love by practicing the truth: “All who enter upon the new life should understand, prior to their baptism, that the Lord requires the undivided affections. . . . The practicing of the truth is essential. The bearing of fruit testifies to the character of the tree . . . . There is need of a thorough conversion to the truth.” Evangelism, 308. Saving faith or trust involves the heart. See Acts 8:37

7. When I come out from the world and am separate from the unclean thing and give evidence I am not following the customs, fashions and sentiments of the world: “The test of discipleship is not brought to bear as closely as it should be upon those who present themselves for baptism. It should be understood whether those

When they give evidence that they fully understand their position, they are to be accepted

who profess to be converted are simply taking the name of Seventh-day Adventists, or whether they are taking their stand on the Lord’s side to come out from the world and be separate and touch not the unclean thing. When they give evidence that they fully understand their position, they are to be accepted. But when they show that they are following the customs and fashions and sentiments of the world, they are to be faithfully dealt with.” Testimonies to Ministers, 128

“We are to separate from the world, and refuse to touch those things that will separate our affections from God. . . . You are exalted to touch not the unclean thing; for in touching this, you will yourself become unclean. It is impossible for you to unite with those who are corrupt, and still remain pure. . . . God and Christ and the heavenly host would have man know that if he unites with the corrupt, he will become corrupt.” The Seventh-day Adventist Bible Commentary, vol. 6, 1102; see 2 Corinthians 6:14-7:1

8. When I am living a life of perfect obedience to God’s law: “There is need of a more thorough preparation on the part of candidates for baptism. They are in need of more faithful instruction than has usually been given them. The principles of the Christian life should be made plain to those who have newly come to the truth. . . . It is by conformity to the will of God in our words, our deportment, our character, that we prove our connection with Him. Whenever one renounces sin, which is the transgression of the law, his life will be brought into conformity to the law, into perfect obedience. This is the work of the Holy Spirit.” Testimonies, vol. 6, 91-92

9. If I am a child, when I have counted the cost and the first purpose of my life is to live for God: “Baptism is a most sacred and important ordinance, and there should be a thorough understanding as to its meaning. It means repentance for sin, and the entrance upon a new life in Christ Jesus. There should be no undue haste to receive the ordinance. Let both parents and children count the cost . . . . Before they receive the ordinance, ask them if it is to be their first purpose in life to work for God. Then tell them how to begin. . . . After faithful labor, if you are satisfied that your children understand the meaning of conversion and baptism, and are truly converted, let them be baptized.” Testimonies, vol. 6, 93-94

10. When I have put away every evil habit: “Candidates who have grown to manhood and womanhood should understand their duty better than do the younger ones. . . . Evil habits are to be given up, the sins of evil-speaking, of jealousy, of disobedience, are to be put away. A warfare must be waged against every evil trait of character.” Testimonies, vol. 6, 95

11. When I have “brought forth fruit worthy for repentance” (Matthew 3:8, KJV), “the life must testify to the change of leaders.” Testimonies, vol. 5, 172

12. When I am following God’s counsel on dress reform: “One of the points upon which those newly come to the faith will need instruction is the subject of dress. Let the new converts be faithfully dealt with. Are they vain in dress? Do they cherish pride of heart? The idolatry of dress is a moral disease. It must not be taken over into the new life. In most cases, submission to the

Those who submit to the solemn rite of baptism, pledge themselves to come out from the world

Gospel requirements will demand a decided change in the dress.” Testimonies, vol. 6, 96

13. When I am keeping the Sabbath: “By hearing the message of truth, men and women are led to accept the Sabbath and to unite with the church by baptism. They are to bear God’s sign by observing the Sabbath of creation. They are to know for themselves that obedience to God’s commandments means eternal life.” Testimonies, vol. 8, 196. “If you turn away your foot from the sabbath, from doing what you please on my holy day and you call the sabbath a delight to the holiness of Jehovah, glorious, and you shall glorify it; away from doing your own ways and finding your own pleasure and speaking (your own) word—then shall you delight yourself upon Jehovah and I will cause you to ride upon the high places of the earth and cause you to partake of the inheritance of Jacob your father, for the mouth of Jehovah has spoken.” Isaiah 58:13-14

14. When I am prepared to fulfill the obligations of being a church member—a part of the body of Christ: “Those who submit to the solemn rite of baptism, pledge themselves, before the heavenly universe, to come out from the world. They have taken their position under the blood-stained banner of Prince Emmanuel, to be laborers together with God, and as such to make known His will

December 1988 Our Firm Foundation 25
to those who are perishing in sin. They are to search the Scriptures diligently, feeling that it is of the highest importance for them to understand what saith the Lord.” Australian Union Record, September 15, 1902 (see 1 Corinthians 12:13). Notice the person having been baptized is “to make known His will to those who are perishing in sin.” Such witness cannot be borne unless God’s will is known by the baptismal candidate, and involves learning “the commandments of

Let every erring one do all in his power to redeem the past, turning from the path that has led astray

God and the faith of Jesus.” Revelation 14:12, KJV

What if I have not been faithful to my baptismal vows? What should I do? Here is the inspired counsel: “When we submit to the solemn rite of baptism, we testify to angels and to men that we are purged from our old sins, and that henceforth, having died to the world, we will ‘seek those things which are above, where Christ sitteth on the right hand of God.’ . . . Let us ever remember that it is our high privilege to be purged from our old sins. . . .

“All may not have lived up to their baptismal vow; but let every erring one do all in his power to redeem the past, turning from the path that has led astray, to the path of humble obedience. You, my brother, my sister, are to win heaven, and a life that measures with the life of God. You know not how soon your own life may be taken away. Have you secured the better life? Make sure of salvation, I beg of you, while you still have the opportunity.” Review and Herald, May 26, 1904

1 All scriptures translated by the author unless otherwise noted.

The Institute of Ministry will be conducting a “Bible Worker Training Program” January 3 through April 15. Full tuition is only $600. For full information, call (316) 788-5559. We highly recommend the quality training provided by the Institute.—EDITORS

Food for Thought

As I hear of the terrible calamities that from week to week are taking place, I ask myself, What do these things mean? The most awful disasters are following one another in quick succession. How frequently we hear of earthquakes and tornadoes, of destruction by fire and flood, with great loss of life and property! Apparently these calamities are capricious outbreaks of seemingly disorganized, unregulated forces, but in them God’s purpose may be read. They are one of the means by which He seeks to arouse men and women to a sense of their danger.

The coming of Christ is nearer than when we first believed. The great controversy is nearing its end. The judgments of God are in the land. They speak in solemn warning, saying, “Be ye also ready: for in such an hour as ye think not the Son of man cometh.” Matthew 24:44

But there are many, many in our churches who know little of the real meaning of the truth for this time. I appeal to them not to disregard the fulfilling of the signs of the times, which says so plainly that the end is near. Oh, how many who have not sought their soul’s salvation will soon make the bitter lamentation, “The harvest is past, the summer is ended, and we are not saved.” Jeremiah 8:20

We are living in the closing scenes of this earth’s history. Prophecy is fast fulfilling. The hours of probation are fast passing. We have no time—not a moment—to lose. Let us not be found sleeping on guard. Let no one say in his heart or by his works, “My Lord delayeth His coming.” Let the message of Christ’s soon return sound forth in earnest words of warning. Let us persuade men and women everywhere to repent, and flee from the wrath to come. Let us arouse them to immediate preparation; for we little know what is before us. Let ministers and lay members go forth into the ripping fields, to tell the unconcerned and indifferent to seek the Lord while He may be found. The workers will find their harvest wherever they proclaim the forgotten truths of the Bible. They will find those who will accept the truth and devote their lives to winning souls to Christ.

The Lord is soon to come, and we must be prepared to meet Him in peace. Let us be determined to do all in our power to impart light to those around us. We are not to be sad, but cheerful, and we are to keep the Lord Jesus ever before us. He is soon coming, and we must be ready and waiting for His appearing. Oh, how glorious it will be to see Him, and be welcomed as His redeemed ones! Long have we waited; but our hope is not to grow dim. If we can but see the King in His beauty, we shall be forever blessed. We feel as if I must cry aloud, “Homeward bound!” We are nearing the time when Christ will come in power and great glory to take His ransomed ones to their eternal home. . . .

In the great closing work we shall meet with perplexities that we know not how to deal with; but let us not forget that the three great powers of heaven are working, that a divine hand is on the wheel, and that God will bring His promises to pass. He will gather from the world a people who will serve Him in righteousness.

‘Let not your heart be troubled: ye believe in God, believe also in me. In my Father’s house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also.’ John 14:1-3

Long have we waited for our Saviour’s return. But nonetheless sure is the promise. Soon we shall be in our promised home. There Jesus will lead us beside the living stream, flowing from the throne of God, and will explain to us the dark providences through which on this earth He brought us in order to perfect our characters. There we shall behold with undimmed vision the beauties of Eden restored. Casting at the feet of the Redeemer the crowns that He has placed on our heads, and touching our golden harps, we shall fill all heaven with praise to Him that sitteth on the throne.

—Mrs. E. G. White, Atlantic Union Gleaner, October 5, 1904

26 Our Firm Foundation December 1988
House to House
continued from 5
may present the truth to others in a clear, connected manner.

Many who have been left to darkness and ruin, might have been helped had their neighbors, common men and women, come to them with the love of Christ glowing in their hearts and put forth personal efforts for them. Many are waiting to be thus addressed personally. Humble, earnest conversation with such persons, and prayer for them, heart being brought close to heart, would in most cases be wholly successful.

Let labor for souls become a part of your life. Go to the homes even of those who manifest no interest. While mercy’s sweet voice invites the sinner, work with every energy of heart and brain, as did Paul, who “ceased not to warn every one night and day with tears.” The heavenly messengers are waiting to co-operate with your efforts. Will you do the work appointed you of God?

Christ is coming soon. He declared that when there would be wars and rumors of wars, when there would be famines, pestilences, and earthquakes in divers places, we might know that the time of His second appearing is near. The wickedness, the turmoil, the disturbances on every side, should be regarded by us as signs that the day of God is at hand. “When these things begin to come to pass,” He declared, “then look up, and lift up your heads; for your redemption draweth nigh.” Luke 21:28

We are standing on the verge of the eternal world. We have no time to lose. It is high time to tell the people that Christ is coming. Let us warn them, visiting them at their homes, and talking and praying with them personally. By such efforts we shall win souls to Christ. If we come to God in faith, He will give us power and grace for every duty. 

Review and Herald, November 19, 1914

Now on Video

Twenty-four one-hour programs filmed on the “Truth For Today” television set at Three Angels’ Broadcasting. These interesting and informative presentations feature John Grosboll, Marshall Grosboll, and Ron Spear. This Bible-based, Christ-centered series will be a valuable tool in working with your non-Adventist friends and neighbors. Seven tapes—available now for a suggested donation of $140—only $14 apiece for a ten-member study group.

Order today
from
Hope International
The New Theology and the Truth About Sin

The correct understanding of the biblical concept of sin is essential to our understanding of salvation. Some of the most significant truths opposed by the New Theology on this topic are addressed below.

1. Sin is willful or negligent violation of God's law. The proponents of the New Theology present sin as any departure from the infinite will of God and as any weakness or frailty of man. Some are ignorant of the testimony of Scripture. Others totally disregard Scripture in a determined effort to support their erroneous views. Thus anything short of full knowledge is said to be sin. If this were true, then no created beings could live in perfect sinlessness, whether angels or redeemed saints, for God alone is omniscient.

Colin once received a letter from a strong protagonist of the New Theology asking if he had ever forgotten to post his wife's letters. The questioner asserted that such forgetfulness was sin. Another leader of the New Theology once stated that the crossing of one's legs was sin because it restricted the optimal flow of blood, and therefore was a poor health practice. If this theory were correct, to take such postures would then be to condemn prayer because kneeling on our knees restricts the flow of blood. Some might see this concept as of little consequence, but it is essential within the tenets of New Theology. Once the supporters of the New Theology are convinced that any limitation is sin, then it becomes obvious that no one can ever have victory over sin.

This belief leads to a sense of carnal security. If man can be saved while persisting in the "sins" of limitation, there is no reason to conclude that he cannot be saved while persisting in other more deliberate sins. Thus the high definition of sin, as it is called, is used to deny the obedience which God has promised to all those who will serve Him. The so-called low definition of sin paradoxically upholds the blessing of obedience to God. The servant of the Lord says there is only one definition of sin: "Whosoever committeth sin transgresseth also the law: for sin is the transgression of the law." 1 John 3:4

The Lord fully understands the limitation of sinful flesh in which we are all born, but He has promised victory by the renewing of our minds. Romans 12:1-2. Unequivocally Inspiration proclaims that God can give us victory over all sin all of the time. "Let no one say, I cannot remedy my defects of character. If you come to this decision, you will certainly fail of obtaining eternal life." Christ's Object Lessons, 331

The very life and ministry of Jesus provided an example for us of victory over sin. "For even hereunto were ye called: because Christ also suffered for us, leaving us an example, that ye should follow his steps: who did no sin, neither was guile found in his mouth: 1 Peter 2:21-22.

This example of Jesus not only provides the standard of conduct for God's children, but also, inherent within it, the divine power to have victory in the life.

2. God holds no man responsible for sins of ignorance. The New Theology falsely claims that God holds man responsible for sins of ignorance. The Bible on the other hand establishes the fact that knowledge and understanding are necessary for wrongdoing to be accounted as sin.

The Word of God states that God has compassion upon the ignorant. "Who can have compassion on the ignorant, and on them that are out of the way; for that he himself also is compassed with infirmity." Hebrews 5:2

This promise does not, however, include those who have been negligently ignorant. "How shall we escape, if we neglect so great salvation; which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard him?" Hebrews 2:3.

Colin and Russell Standish serve as president of Hartland Institute and Medical Director of Penang Adventist Hospital, respectively.
through no fault of their own do not understand the fullness of God’s truth will nevertheless be judged according to their response to the light that they have had. "For when the Gentiles, which have not the law, do by nature the things contained in the law, these, having not the law, are a law unto themselves: which shew the work of the law written in their hearts, their conscience also bearing witness, and their thoughts the mean while accusing or else excusing one another." Romans 2:14-15

In the kingdom of heaven there will be many who have been Sabbath-breakers and even idol worshipers who will be redeemed. The redeemed heathen have responded to the leading of the Holy Spirit whom they have never known and to the Christ of whom they have never learned. "Even among the heathen are those who have cherished the spirit of kindness; before the words of life had fallen upon their ears, they have befriended the missionaries, even ministering to them at the peril of their own lives. Among the heathen are those who worship God ignorantly, those to whom the light is never brought by human instrumentality, yet they will not perish. Though ignorant of the written law of God, they have heard His voice speaking to them in nature, and have done the things that the law required. Their works are evidence that the Holy Spirit has touched their hearts, and they are recognized as the children of God." The Desire of Ages, 638

The Bible is replete with statement after statement making it clear that God does not hold man responsible for innocent ignorance. "Therefore to him that knoweth to do good, and doeth it not, to him it is sin." James 4:17

"And the times of this ignorance God winked at: but now commandeth all men every where to repent." Acts 17:30

In the ministry of Jesus Christ to the Pharisees, He pointed out that even leaders who were unwittingly ignorant would not have been guilty before God. "Jesus said unto them, If ye were blind ye should have no sin: but now ye say, We see; therefore your sin remaineth." John 9:41

"If I had not come and spoken unto them, they had not had sin: but now they have no cloak for their sin." John 15:22

Sin and law breaking bring guilt that cries out for forgiveness and pardon. "Then it shall be, because he hath sinned, and is guilty, that he shall restore that which he took violently away." Leviticus 6:4

"For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all." James 2:10

"Thou shalt not take the name of the Lord thy God in vain; for the Lord will not hold him guiltless that taketh his name in vain." Exodus 20:7

The sin problem sets a decision before us.

"Awake to righteousness, and sin not." 1 Corinthians 15:34

The "high" concept of sin leads us to excuse sin and opens the mind of the believer to a sin-and-live theology. The "low" concept of sin provides the basis by which God perfects His character in His people.

"Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness?" Romans 6:16

If sin consisted of all the infinite weaknesses of man, then these calls would be unfair and unjust. So also would have been Christ’s call to those to whom He ministered. "Neither do I condemn thee: go and sin no more." John 8:11

"Afterward Jesus findeth him in the temple, and said unto him, Behold thou art made whole: sin no more, lest a worse thing come unto thee." John 5:14

The "high" concept of sin leads us to excuse sin and opens the mind of the believer to a sin-and-live theology. The "low" concept of sin provides the basis by which God perfects His character in His people.

3. Sin may be overcome now. One of the trademarks of the New Theology is the belief that all will continue to sin until Jesus comes. Although calls for victory and sanctification are made and growth in righteous conduct is encouraged, those who espouse the New Theology do not believe that a Spirit-filled man can gain moment-by-moment victory over sin in this life.

One of the greatest mistakes that Robert Brinsmead made in the 1960s was to indicate that sin was to be eradicated by a special act of God at the sealing. This view suggested that victory over sin was not to be gained until the sealing. This error was consistent with his acceptance of the doctrine of original sin. Later Brinsmead simply postponed the timing of the eradication of sin by accepting the evangelical error that victory over sin does not occur until the Second Coming.

We recall a meeting sponsored by the Greater Sydney Conference in which two ministers pointed out the error of Brinsmead’s 1960 view. One, proposing error to correct error, asserted that “Brinsmead
Day by day, like Enoch, we can walk with our God in the assurance that He has not only forgiven our sins but that He is also able to keep us from falling

4. Sin separates from God. The New Theology apologists state that we are not separated from God by an occasional sin. Their human reasoning follows this line. God does not play yo-yo with His people. Does a father separate himself from his children because they are disobedient? How much more then would God not separate Himself from man because of occasional sins? The scripture, it is asserted, is even stronger: “I will not fail thee, nor forsake thee.”

Joshua 1:5

“But be strong and of a good courage, fear not, nor be afraid of them: for the Lord thy God, he is it that doth go with thee; he will not fail thee nor forsake thee.”

Deuteronomy 31:6, 8

Mistakenly those espousing the New Theology often suggest that those who believe God’s truth declare that God separates Himself because of one sin. This is not true. But it is true that by a single sin we separate ourselves from God. “But your iniquities have separated between you and your God, and your sins have hid his face from you, that he will not hear.” Isaiah 59:2

When we sin, we separate ourselves from God. For some unaccountable reason, those who espouse the New Theology have not pondered the implications of the fact that one sin separated Adam and Eve, and through Adam and Eve, mankind from the presence of God. They do not recognize the impact of the revelation that one sin deprived Moses of entry into the Promised Land. It has been not uncommon for the proponents of the New Theology to suggest that David was still in a saving relationship with God when he committed murder and adultery. But it is obvious that David did not believe that. He had at this point lost his salvation. Thus he prayed: “Restore unto me the joy of thy salvation: and uphold me with thy free spirit.”

Psalm 51:12

Paul emphasizes the truth that we are either in the Spirit or in the flesh. If we are in the flesh we cannot be saved, but in the Spirit we have life everlasting. “For they that are after the flesh do mind the things of the flesh; but they that are after the Spirit the things of the Spirit. For to be carnally minded is death; but to be spiritually minded is life and peace. Because the carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be. So then they that are in the flesh cannot please God.”

Romans 8:5-8

The issue is well illustrated in the parable of the prodigal son. The son had certainly disgraced his family, dishonoring his father with his life of wantonness. It was not the father, however, who separated himself from the son. It was the son who separated from the father.

After the few moments of ecstatic pleasure, the boy returned to his father when he was faced with the awful consequences of his sins. What a beautiful scene is depicted as the boy walks toward his home! He is rehearsing a statement that he hopes will somehow soften the heart of his father: “I am not worthy to be thy son; make me one of thy hired servants.”

What a picture of our loving heavenly Father we have in that father! The moment he recognized his son, he ran down the road, not with the sure gait of a young man, but the more awkward gait of a middle-aged man. As he came to his boy, he opened his arms wide and embraced him. The boy starts to splutter out his well-rehearsed speech, but the father was deaf to his words. Taking him into the house, he removed the filthy, tattered garments, washed him and placed upon him, not the robe of a servant, but the robe of sonship. When we separate from God by sinning, we are not left hopeless. We have a loving Saviour who has told us: “My little children, these things write I unto you, that ye sin not. And if any man sin, we have an advocate with the Father, Jesus Christ the righteous.”

1 John 2:1

Sadly, the New Theology, with its concept of sin and repentance, sin again and repentance ad infinitum, has not acknowledged the power of God to give us moment by moment, day by day, victory. Such a concept would indeed lead to a yo-yo relationship with God. But those who know the love of God, recognize that it is His desire that we should have such a relationship. Day by day, like Enoch, we can walk with our God in the assurance that He has not only forgiven our sins but that He is also able to keep us from falling. Thus we have the wonderful promise: “Not rendering evil for evil, or railing for railing: but contrariwise blessing; knowing that ye are thereunto called, that ye should inherit a blessing.”

1 Peter 3:9
# Index to Volume Three

<table>
<thead>
<tr>
<th>Topic</th>
<th>Page Numbers</th>
<th>Date</th>
</tr>
</thead>
<tbody>
<tr>
<td>Abstemiousness, Vernon Sparks</td>
<td>May 1988</td>
<td></td>
</tr>
<tr>
<td>After Minneapolis, Ellen G. White</td>
<td>Jan. 1988</td>
<td></td>
</tr>
<tr>
<td>After the Pattern, Ellen G. White</td>
<td>June 1988</td>
<td></td>
</tr>
<tr>
<td>Almost Armageddon, Ron Spear</td>
<td>July 1988</td>
<td></td>
</tr>
<tr>
<td>Cause I Knew Not . . . , Marshall Grosboll</td>
<td>Nov. 1988</td>
<td></td>
</tr>
<tr>
<td>Christ Our Example, Ellen G. White</td>
<td>Nov. 1988</td>
<td></td>
</tr>
<tr>
<td>Christ Our Hope, Ellen G. White</td>
<td>May 1988</td>
<td></td>
</tr>
<tr>
<td>Christ's Humiliation, Ellen G. White</td>
<td>May 1988</td>
<td></td>
</tr>
<tr>
<td>Christ, the Teacher of Righteousness, Ellen G. White</td>
<td>Sept. 1988</td>
<td></td>
</tr>
<tr>
<td>Church's Great Need, Ellen G. White</td>
<td>Aug. 1988</td>
<td></td>
</tr>
<tr>
<td>Coming Crisis, Ellen G. White</td>
<td>July 1988</td>
<td></td>
</tr>
<tr>
<td>Coming Events, Ellen G. White</td>
<td>July 1988</td>
<td></td>
</tr>
<tr>
<td>Crisis!, Ron Spear</td>
<td>April 1988</td>
<td></td>
</tr>
<tr>
<td>Danger of Disregard, Ron Spear</td>
<td>Sept. 1988</td>
<td></td>
</tr>
<tr>
<td>Danger of Self-Exaltation, The, Jack Kendall</td>
<td>March 1988</td>
<td></td>
</tr>
<tr>
<td>Day/Year Principle, John Grosboll</td>
<td>June 1988</td>
<td></td>
</tr>
<tr>
<td>Dealing With the New Theology, C.D. and R.R. Standish</td>
<td>July 1988</td>
<td></td>
</tr>
<tr>
<td>Destiny, Clark Floyd</td>
<td>April 1988</td>
<td></td>
</tr>
<tr>
<td>Divinity of Kindness, Julius Gilbert White</td>
<td>Nov. 1988</td>
<td></td>
</tr>
<tr>
<td>Ellen White's Concept of Righteousness by Faith, Ellen G. White</td>
<td>March 1988</td>
<td></td>
</tr>
<tr>
<td>Every Wind of Doctrine, Ron Spear</td>
<td>Aug. 1988</td>
<td></td>
</tr>
<tr>
<td>From House to House, Ellen G. White</td>
<td>Dec. 1988</td>
<td></td>
</tr>
<tr>
<td>Futility of Ecstasy, The, Kevin D. Paulson</td>
<td>April 1988</td>
<td></td>
</tr>
<tr>
<td>Genuine Conversion, Ellen G. White</td>
<td>Feb. 1988</td>
<td></td>
</tr>
<tr>
<td>Gideon's Men, Arnet Mathers</td>
<td>Aug. 1988</td>
<td></td>
</tr>
<tr>
<td>Historical Roots of the New Theology, C.D. and R.R. Standish</td>
<td>June 1988</td>
<td></td>
</tr>
<tr>
<td>History of the Sabbath, James Arrabito</td>
<td>Sept. 1988</td>
<td></td>
</tr>
<tr>
<td>How Could It Be?, Dave Fiedler</td>
<td>Oct. 1988</td>
<td></td>
</tr>
<tr>
<td>How Good Is Holy Flesh?, Vernon Jennings</td>
<td>Feb. 1988</td>
<td></td>
</tr>
<tr>
<td>How to Be Saved, One Day at a Time, Marshall Grosboll</td>
<td>March 1988</td>
<td></td>
</tr>
<tr>
<td>I Am the Door (Part One), John Grosboll</td>
<td>Feb. 1988</td>
<td></td>
</tr>
<tr>
<td>I Am the Door (Part Two), John Grosboll</td>
<td>March 1988</td>
<td></td>
</tr>
<tr>
<td>I Herely Resolve, Chris and Teresa Ezell</td>
<td>Feb. 1988</td>
<td></td>
</tr>
<tr>
<td>Impregnable Shield, Ron Spear</td>
<td>March 1988</td>
<td></td>
</tr>
<tr>
<td>Jesus the Good Shepherd, Ellen G. White</td>
<td>Sept. 1988</td>
<td></td>
</tr>
<tr>
<td>Justification and Sanctification, Colin D. Standish</td>
<td>March 1988</td>
<td></td>
</tr>
<tr>
<td>Law and the Gospel, Ellen G. White</td>
<td>March 1988</td>
<td></td>
</tr>
<tr>
<td>Lest We Forget, Taylor Bunch</td>
<td>May 1988</td>
<td></td>
</tr>
<tr>
<td>Minneapolis---The History, Dave Fiedler</td>
<td>Jan. 1988</td>
<td></td>
</tr>
<tr>
<td>Minneapolis---The Mystery, Ron Spear</td>
<td>Jan. 1988</td>
<td></td>
</tr>
<tr>
<td>Obedience and Salvation, Lowell Scarbrough</td>
<td>June 1988</td>
<td></td>
</tr>
<tr>
<td>Omega, The, Dave Fiedler</td>
<td>July 1988</td>
<td></td>
</tr>
<tr>
<td>Overwhelming Surprise, John Grosboll</td>
<td>July 1988</td>
<td></td>
</tr>
<tr>
<td>Path to Pentecost, Marshall Grosboll</td>
<td>May 1988</td>
<td></td>
</tr>
<tr>
<td>Peril of Power, Dave Fiedler</td>
<td>Aug. 1988</td>
<td></td>
</tr>
<tr>
<td>Physician an Educator, Ellen G. White</td>
<td>Nov. 1988</td>
<td></td>
</tr>
<tr>
<td>Plight of Sister Q, The, Lloyd and Leola Rosemold</td>
<td>April 1988</td>
<td></td>
</tr>
<tr>
<td>Power of God, The, Dave Fiedler</td>
<td>March 1988</td>
<td></td>
</tr>
<tr>
<td>Power of Godliness, Arnet Mathers</td>
<td>July 1988</td>
<td></td>
</tr>
<tr>
<td>Primitive Godliness, Lawrence E.C. Joers</td>
<td>April 1988</td>
<td></td>
</tr>
<tr>
<td>Prophecy of Simeon, The, Claudia Burrow</td>
<td>Aug. 1988</td>
<td></td>
</tr>
<tr>
<td>Reformation or Rebellion?, Colin D. Standish</td>
<td>Oct. 1988</td>
<td></td>
</tr>
<tr>
<td>Response to Brother Ballenger, Ellen G. White</td>
<td>June 1988</td>
<td></td>
</tr>
<tr>
<td>Rest Awhile, Phil Brewer</td>
<td>April 1988</td>
<td></td>
</tr>
<tr>
<td>Revival and Reformation, John Grosboll</td>
<td>Aug. 1988</td>
<td></td>
</tr>
<tr>
<td>Righteousness of Christ, Ellen G. White</td>
<td>April 1988</td>
<td></td>
</tr>
<tr>
<td>Roman Catholic Roots of the New Theology, C.D. and R.R. Standish</td>
<td>May 1988</td>
<td></td>
</tr>
<tr>
<td>Sabbath Test, Frances Craw</td>
<td>Oct. 1988</td>
<td></td>
</tr>
<tr>
<td>Schools of the Prophets, Ellen G. White</td>
<td>Oct. 1988</td>
<td></td>
</tr>
<tr>
<td>Selfishness, Ron Spear</td>
<td>Feb. 1988</td>
<td></td>
</tr>
<tr>
<td>Tale of Two Books, Ralph Larson</td>
<td>Sept. 1988</td>
<td></td>
</tr>
<tr>
<td>Thoughts Practical, Dave Fiedler</td>
<td>May 1988</td>
<td></td>
</tr>
<tr>
<td>Three Angels' Messages and the Sanctuary, Ron Spear</td>
<td>June 1988</td>
<td></td>
</tr>
<tr>
<td>Through Opened Doors, Dave Fiedler</td>
<td>Nov. 1988</td>
<td></td>
</tr>
<tr>
<td>To Pass the Test, Ron Spear</td>
<td>May 1988</td>
<td></td>
</tr>
<tr>
<td>To the Delegates, Ellen G. White</td>
<td>Jan. 1988</td>
<td></td>
</tr>
<tr>
<td>Twenty-four Hundred Days?, Francis M. Wilcox</td>
<td>Feb. 1988</td>
<td></td>
</tr>
<tr>
<td>Two Kinds of Paths (Part Two), Bob Bresnahan</td>
<td>June 1988</td>
<td></td>
</tr>
<tr>
<td>Value of Christlike Love, Ellen G. White</td>
<td>Nov. 1988</td>
<td></td>
</tr>
<tr>
<td>Value of the Word, The, Ron Spear</td>
<td>Oct. 1988</td>
<td></td>
</tr>
<tr>
<td>Vital Connection, Ellen G. White</td>
<td>March 1988</td>
<td></td>
</tr>
<tr>
<td>When the Books Were Opened, Dave Fiedler</td>
<td>June 1988</td>
<td></td>
</tr>
<tr>
<td>When Truth and Error Meet, Ron Spear</td>
<td>Dec. 1988</td>
<td></td>
</tr>
<tr>
<td>Where Your Treasure Is, Ellen G. White</td>
<td>April 1988</td>
<td></td>
</tr>
<tr>
<td>Why the Threefold Union Is Not Enough, Willard Regester</td>
<td>July 1988</td>
<td></td>
</tr>
<tr>
<td>Work-Study Schools, Jim L. Hiner, Sr.</td>
<td>Aug. 1988</td>
<td></td>
</tr>
</tbody>
</table>
"At baptism, in the name of the Father, and of the Son, and of the Holy Ghost we were set apart to engage in the very work that Christ came to the world to do. What was He? In the highest sense He was a missionary, and He was a healing missionary." Review and Herald, vol. 4, 369

We currently offer the gospel worker three training programs that provide both INSTRUCTION AND EXPERIENCE:

- **Colporteur Training** - Four days' intensive training and practice for anyone interested in working part-time or full-time as a self-supporting literature evangelist.
- **Home Health Instructor** - A three-month training program for those interested in combining medical missionary work with their literature evangelism.
- **Lifestyle Instructor** - A six-month program for those who want to receive training as a lay Bible worker/evangelist after they have completed the Home Health Instructor course.

**Beginning dates** for all three programs are:

- Monday, January 23, 1989
- Monday, May 22, 1989
- Monday, September 18, 1989

**IMPORTANT!** — So that we may serve you better, please notify us in advance of your intention to enroll in any of the programs. Write today for more information.

Hope International
P.O. Box 940
Eatonville, WA 98328