Our Firm Foundation

The 7th Day Sabbath | Immutable Law of God | The Everlasting Gospel
Non-Immortality of the Soul | Three Angels' Messages | The Sanctuary

Vol. 4, No. 4

April 1989

Character and Death

Inspiration by Degrees?

Lessons From the Sanctuary

The Summer of 1844

Stumbling Blocks

Where Are the Watchmen, see page 8
Editorial

WE MUST come to grips with an inevitable crisis that is now developing and is soon to break upon the world and the church as an overwhelming surprise. Ellen White revealed it to us: “My heart is filled with anguish when I think of the same 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, 37

Ministers, laity, and leaders, we are all asleep. The greatest moment in the six thousand years of the great controversy is before us now, and most of us are living as if we still have one hundred years to prepare the church and the world for the loud cry of the third angel. Are we as God’s remnant people, saying by our lifestyle: “Where is the promise of His coming? for since the fathers fell asleep, all things continue as they were from the beginning of the creation.” 2 Peter 3:4. Is our condition comparable to the words of Jesus in Matthew 13:15? “For this people’s heart is waxed gross, and their ears are dull of hearing, and their eyes they have closed; lest at any time they should see with their eyes, and hear with their ears, and should understand with their heart, and should be converted, and I should heal them.” Let us remember that our probation will end suddenly and unexpectedly. “Watch therefore: for ye know not what hour your Lord doth come. But know this, that if the good man of the house had known in what watch the thief would come, he would have watched, and would not have suffered his house to be broken up.” Matthew 24:42-43

The world is possibly in a worse sin condition today than existed at the time of the antediluvian world, and in Sodom and Gomorrah. TV newscasts, newspapers, and magazines bear daily witness to the fulfillment of last-day prophecies. Wars, terrorism, AIDS—all these are multiplying the signs before the church’s eyes.

“Today the signs of the times declare that we are standing on the threshold of great and solemn events. Everything in our world is in agitation. Before our eyes is fulfilling the Saviour’s prophecy of the events to precede His coming: ‘Ye shall hear of wars and rumors of wars. . . Nation shall rise against nation, and kingdom against kingdom: and there shall be famines, and pestilences, and earthquakes, in divers places.’

“The present is a time of overwhelming interest to all living. Rulers and statesmen, men who occupy positions of trust and authority, thinking men and women of all classes, have their attention fixed upon the events taking place about us. They are watching the relations that exist among the nations. They observe the intensity that is taking possession of every earthly element, and they recognize that something great and decisive is about to take place—that the world is on the verge of a stupendous crisis.” Evangelism, 703-704

God has lengthened our probationary time; praise the Lord for it. But the moment is fast approaching when our Mediator, Our High Priest, will cast down His censer, and the destiny of the world and of the church will be forever fixed. Brothers and sisters, pastors and leaders, let us take inventory of ourselves. Let us turn this church back to the great heavenly design God made for it.

“Angels are now restraining the winds of strife, until the world shall be warned of its coming doom; but a storm is gathering, ready to burst upon the earth, and when God shall bid His angels loose the winds, there will be such a scene of strife as no pen can picture. . .

“God’s people should make mighty intercession to Him for help now. And they must put their whole energies into the effort to proclaim the truth during the respite that has been granted. . .

“We do not understand as we should the great conflict going on between invisible agencies, the controversy between loyal and disloyal angels. Over every man, good and evil angels strive. This is no make-believe conflict. It is no mimic battle in which we are engaged. We have to meet most powerful adversaries, and it rests with us to determine which shall win. We are to find our strength where the early disciples found theirs.” Ibid., 704

The great standard of righteousness must again be placed before God’s people: “It is not alone those who openly reject the Testimonies, or who cherish doubt concerning them, that are on dangerous ground. To disregard light is to reject it.” Testimonies, vol. 5, 680

“Let ministers and people remember, that gospel truth hardens when it does not save. The rejection of light leaves men captives, bound about by chains of darkness and unbelief. ‘The soul that refuses to do the invitations of mercy from day to day can soon listen to the most urgent appeals without an emotion stirring his soul. As laborers with God we need more fervent piety and less self-exaltation. The more self is exalted, the more will fail in the Testimonies of the Spirit of God be lessened. . . Those who trust wholly in themselves will see less and less of God in the Testimonies of His Spirit.’” Ibid., 681

God tells us through His prophet that the majority of Seventh-day Adventists will be lost. What a tragedy! Jesus said many are called but few are chosen. Matthew 22:14. One sin took our perfect parents out of the Garden of Eden and one sin unforsaken will keep us from returning to our heavenly home. May God help us now is my prayer.

RON SPEAR—EDITOR

1 See The Seventh-day Adventist Bible Commentary, vol. 7, 989
2 See Testimonies, vol. 1, 608-609; vol. 5, 10, 50, 136; vol. 8, 41

2 Our Firm Foundation April 1989
Table of Contents
Vol. 4, No. 4 April 1989

Articles

God's Holy Law
The unchanging standard
Ellen G. White 4

Where Are the Watchmen?
‘Now is no time to be sleeping
Ron Spear 8

Character and Death
When should I be ready to meet my Lord?
Patrick Hogan 11

Inspiration by Degrees?
How do we value a “Thus saith the Lord”?
Ellen G. White 12

The New Theology and the Spirit of Prophecy
Beneath a veneer of respect...
R.R. and C.D. Standish 14

The Summer of 1844
In quest of the lighted path
Arnet Mathers 16

Stumbling Blocks
Would I do that to my brother?
Melinda Monaghan 20

Revival: The Middle Road
There is no danger when we follow the Guide
Ellen G. White 24

Lessons From the Sanctuary
Up-to-date truth from long ago
Jack Kendall 26

Departments

Editorial 2 © Berea 28

Food for Thought 7 Looking Back 29

Mélange 10 Line Upon Line 30

Hope International is a special ministry assisting 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 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.
God's Holy Law, the Unchanging Standard

Thus saith the Lord; Go down to the house of the king of Judah, and speak there this word, and say, Hear the word of the Lord, O king of Judah, that sittest upon the throne of David, thou, and thy servants, and thy people that enter in by these gates: Thus saith the Lord; Execute ye judgment and righteousness, and deliver the spoiled out of the hand of the oppressor: and do no wrong, do no violence to the stranger, the fatherless, nor the widow, neither shed innocent blood in this place.

"For if ye do this thing indeed, then shall there enter in by the gates of this house kings sitting upon the throne of David, riding in chariots and on horses, he, and his servants, and his people. But if ye will not hear these words, I swear by myself, saith the Lord, that this house shall become a desolation." Jeremiah 22:1-5

These words show plainly that God's promises are fulfilled on condition of obedience to God's commandments. These commandments are not grievous. God has given them for the good of His people. His law is the hedge which He has built around His vineyard for its protection. The Lord has plainly stated the laws of His kingdom, and has declared that He will abundantly bless His people if they will obey them. It is their life to obey. In keeping God's commandments there is great reward.

God sends messengers to tell His people what they must be and do in order to obey His laws of righteousness, which if a man do, he shall also live in them. They are to love God supremely, having no other gods before Him; and they are to love their neighbor as themselves, doing to him as they would wish him to do to them.

Not one tittle of God's holy law is to be treated lightly or disrespectfully. Those who transgress a "Thus saith the Lord" stand under the banner of the prince of darkness, in rebellion against their Maker and their Redeemer. They claim the promises given to the obedient, saying, The temple of the Lord, the temple of the Lord are we, while they dishonor God by misrepresenting His character, by doing the very things He has told them not to do. They set up a standard which God has not given. Their example is misleading, their influence corrupting. They are not lights in the world, for they do not follow the principles of righteousness.

Men cannot show greater treachery toward God than by disregarding the light He sends them. Those who do this mislead the ignorant, for they set up false waymarks. They are continually perverting pure principles.

"Woe unto him that buildeth his house by unrighteousness, and his chambers by wrong; that useth his neighbour's service without wages, and giveth him not for his work; that saith, I will build me a wide house and large chambers, and cutteth him out windows; and it is ceiled with cedar, and painted with vermillion."

"Shalt thou reign, because thou closest thyself in cedar? did not thy father eat and drink, and do judgment and justice, and then it was well with him? He judged the cause of the poor and needy; then it was well with him: was not this to know me? saith the Lord. But thine eyes and thine heart are not but for thy covetousness, and for to shed innocent blood, and for oppression, and for violence, to do it." Verses 13-17

In the words of Holy Writ we are plainly told why desolation came upon the Jewish nation. They had great light, rich blessings, and wonderful prosperity. But they proved unfaithful to their trust. They did not care faithfully for the Lord's vineyard, or render Him the fruits thereof. They acted as though there were no God and therefore calamity overtook them.

During the journeyings of the children of Israel through the wilderness,
Jesus Christ, enshrouded in a pillar of cloud by day and in a pillar of fire by night, led them on their way, indicating where they should march and where they should pitch their tents. Christ guarded them from all the beasts of the wilderness and from the poisonous serpents. This they had reason to know; for when God removed His restraining power from the serpents, great was the affliction in the camp of the Israelites. Their murmuring was a constant offense to God. He saw that they had thrown off all fear of Him, and He permitted fiery serpents to attack them, that they might realize how in the past His power had guarded them from untold dangers.

Those bitten by the serpents cried out in their dying anguish, entreating Moses to call upon the Lord for deliverance. Moses cried to the Lord, and the Lord heard him, and told him to make a serpent of brass, and lift it up in the sight of all the people. To this serpent the people were to look, and those who looked were healed.

God desires men and women to awaken to a sense of His great mercy and lovingkindness. Every blessing we receive comes from Him. The Governor of the universe, He takes cognizance of the words and actions of human beings. He knows whether His children are deserving of praise or of condemnation. Each human being will be rewarded or punished according to his works. Retribution must come upon those who disregard the laws which God has made known. Those who are loyal and obedient will be rewarded with the richest blessings. Those who are disloyal and presumptuous, who dishonor the laws of God's kingdom, refusing to repent, will surely be punished with death.

It is Satan's studied plan to keep God out of men's thoughts. He has great success in carrying out this plan. He is constantly bringing forward inventions to keep the mind absorbed in pleasure and money-making. The minds of the great majority of men are so taken up with the things of time, with worldly devices, that the things of eternity make no impression on them. Irrespective of the warnings in the Word of God, they show a most surprising indifference to the laws of His kingdom.

Selfishness, covetousness, and fraud bear sway in the world. There are thousands and millions who know nothing of their true relation to God, nothing of the laws which He has given them, nothing of the consequence of disobedience. Many are not ignorant of the facts, but they do not duly consider these facts as applied to their own case. All know that they must die, but not all ask themselves the question, "What shall be the future of my soul?" They know that there is a judgment to come, but their minds are so darkened that they are utterly unconcerned regarding what this judgment will bring to them. They have no realization of the selfishness of sin. They follow a course which the Lord of heaven has told them not to follow.

God will not let those who dishonor His name go unpunished. Unless they repent as they see the signs of His displeasure, unless they change the course of action which is dishonoring to His name, He will stretch forth His hand to punish again and again.

Satan calls intrigue, selfishness, [and] idolatry, proper and commendable. The children of disobedience are controlled by a spirit from beneath, which works with an intensity of effort against God.

God's character is revealed in the precepts of His holy law. This is the reason Satan wishes this law to be made of none effect. But notwithstanding all his efforts, the law stands forth holy and unchanged. It is a transcript of God's character. It cannot be impeached or altered.

Every encouragement is offered. Every provision has been made that we may be so conformed to the divine character that Christ can take us to live with Him in heaven.

Wonderful inducements are held out to us to lead us to strive to attain to the glory and virtue manifested in Christ. Every encouragement is offered. Every provision has been made that we may be so conformed to the divine character that Christ can take us to live with Him in heaven. Exceeding great and precious promises have been made to us, but they are fulfilled to us only as we gain knowledge of God. Divine knowledge is given to those who become partakers of the divine nature. Those who are saved must in this life gain a fitness to dwell with the royal family in the courts of heaven.

If we have that faith that works by love and purifies the soul, we shall gain an experience of more value than gold or silver or precious stones. The Holy Spirit works in the children of obedience. He who is a partaker of the divine nature will think the thoughts of God. His perceptions will be sanctified by the grace of Christ. He will work in Christ's lines, manifesting His kindness, thoughtfulness, mercy, and love, helping and not discouraging those around him.

"Be ye therefore perfect, even as your Father which is in heaven is perfect." Wonderful are the possibilities placed before us, and to these possibilities we may attain by studying and practicing the Word of God. But if we do not lay hold of Christ, if we do not daily gain an experimental knowledge of Him as our sufficiency, we are constantly losing ground. Many professed Christians have not yet reached the height and breadth of Christlikeness. We are to behold Christ by faith as the One whose perfection of character we are to obtain. With an intense, prayerful desire to be like Him, we are to behold Him, full of tenderness and love. Then, as we behold, we shall be changed into His likeness. He is the Author and Finisher of our faith.

In every trying situation we are to ask, "Were Christ placed as I am, what would He do?" We are to go to God in humble
of divine power. He became a man that men and women might become one with Him as He is one with the Father. While on this earth, He was tempted in all points like as we are. He says to every believing child, Fear not; I have overcome the world. The victories that I obtained make it possible for you to be more than a conqueror.

I am instructed to present the rich and gracious assurance that by faith we may be partakers of the divine nature, having overcome the corruption that is in the world through lust. Christ has endured all the suffering and overcome all the temptation that we shall be called

traits of character, their lack of sympathy, show that they have lost their first love.

They need to repent and be converted, for Christ is greatly dishonored by their selfishness. The Saviour does not abide in their hearts, or they would be touched with the feelings of others' infirmities. They are self-centered, harsh, unaccommodating. They choose to represent the spirit that dwells in the children of disobedience.

If when Christ comes the second time, they are as they are now—harsh in words, coarse in spirit, destitute of Christian love—their candlestick will be removed out of its place. They will be un-

There are those who are driven away from Christ by the harshness of professing Christians. They might have done good work in saving souls, but they have been stung to death by the inconsistency of those claiming to follow Christ, those who are Christians in name only. These weave into the web of life unsightly threads of selfishness, but their eyes are not anointed with the heavenly eyesalve, therefore they assert that the pattern is correct. But the threads of selfishness are there. To some it appears degrading to wear Christ's yoke of submission and obedience. Many prefer to wear the yokes which they have manufactured for themselves. They choose the way that seems right in their own eyes. Their actions testify that they have not an experimental knowledge of God.

Those who are connected with God's service should be sanctified, soul, body, and spirit, else they will mar God's work and put Christ to open shame. What does God's Word mean when it declares that Christ will present to Himself a church without spot or wrinkle or any such thing? It means that God's people can and must reach the standard of Christian perfection. But in order to do this they must learn of Christ His meekness and lowliness. "This is life eternal, the Saviour said, "that they might know the only true God, and Jesus Christ, whom thou hast sent."

Study the instruction given in the first chapter of First Peter. It points out to us the source of our strength. By the sacrifice of Christ every provision has been made for believers to receive all things that pertain to life and godliness. God calls upon us to reach the highest standard of glory and virtue. The perfection of Christ's character makes it possible for us to gain perfection.

He who desires to rise to true greatness must walk humbly before God, not with a forced humility, but with a genuine sense of his own inefficiency and of God's greatness. He is to strive earnestly to make the soul a temple a place where God delights to dwell.

He whose heart God touches is filled with a great love for those who have never heard the truth. Their condition impresses him with a sense of personal woe. Taking his life in his hand, he hurries away, a God-sent, God-inspired messenger, to do a work in which angels can co-operate.

What would we think of Christ manifesting no warmth of love, no disposition to help those in need? Yet thus do many who claim to be His followers

upon to endure and overcome. He knows what it means to be tried and tested. His experience in suffering with humanity has given Him a tender, sympathetic heart for all human suffering. He is willing to give grace to all who are tempted.

He who claims to be a teacher, a shepherd of the flock, a guide and an instructor, should show that his perverse heart has been changed by a knowledge of the truth as it is in Jesus. By his kindness and tenderness he is to show what the truth can do for one who will practice it. As precious jewels, words of sympathy are to fall from his lips, strengthening and encouraging and blessing the needy. Those whose hearts are filled with the love of Christ will express this love in word and action.

God is in earnest with us. Only those who are converted will enter into the kingdom of heaven. What would we think of Christ manifesting no warmth of love, no disposition to help those in need? Yet thus do many who claim to be His followers. They are cold and unsympathetic. They make no efforts to help those with whom they come in contact. They show that they are not transformed in character. Their words show that they are not converted. They have none of Christ's tenderness. Their unamiable ready to meet their Lord. Oh, that they would feel the necessity of putting on the Lord Jesus! Oh, that they would seek to understand what is due from man to God!

I tell you in the name of Jesus of Nazareth, that there must be an individual reformation. Unless men reveal Christlikeness in all their dealings with their fellow men, unless they obey the law of heaven in every particular, they will never enter the city of God. There is no excuse for anyone to fail. Christ's character is before all, for study and imitation.

When, like Christ, men manifest good will toward men, the truth will sanctify the soul. But preaching the truth while the practice is corrupt makes the truth of none effect. God is dishonored by those who honor Him in theory only.

If one does a piece of work which is not wholly perfect, shall his brethren pull it to pieces, speaking of it scathingly and contemptuously? The one who has made mistakes may be doing his very best. Did Christ treat the work of His disciples thus? If He should treat erring human beings as their shortcomings deserve, what would become of them? Well may every mortal say, "Let me fall into the hands of the living God, rather than into the hands of men." God is too wise to err, and too good to do us harm.
Food for Thought

1 CORINTHIANS 10:1-11. This language is clear and the application unmistakable. Verse 11 is the key text because it explains the reason for these which precede it. The experiences of God’s people under the Exodus movement were typical of those under the Advent movement. The history of ancient Israel was recorded “for our admonition, upon whom the ends of the world are come.” [Emphasis in all quotations supplied.] After quoting the above scripture God’s servant wrote: “The experience of Israel, referred to in the above words of the apostle, and as recorded in the one hundred fifth and one hundred sixth psalms, contain lessons of warnings that the people of God in these last days especially need to study. I urge that these chapters be read at least once every week.” Testimonies to Ministers, 98

Jesus said and did many things which the Holy Spirit did not have recorded in the four gospels. John 20:30-31; 21:25. Just so there were many things which happened to ancient Israel during their deliverance from Egypt and their journey to the Promised Land which the Holy Spirit did not have recorded in the books of Exodus, Leviticus, Numbers, and Deuteronomy. Our text tells us that only those things were recorded which “happened to them that for ensamples” of the experiences of the people of God “upon whom the ends of the world are come.” Not all that “happened” was typical, but all that was written... Ezekiel 20:33-38. Just as the Lord led Israel out of Egypt “with a mighty hand, and with a stretched out arm, and with fury poured out,” so the Lord will gather the remnant of His people out of all “the countries wherein ye are scattered, with a mighty hand, and with a stretched out arm, and with fury poured out.” This doubtless refers to the plagues of Egypt and the seven last plagues. We are to be brought “into the wilderness of the people” and “led with face to face” “like as” the Lord brought ancient Israel into the wilderness and led with them “face to face.” The Lord will cause modern Israel to pass under the rod or be numbered and will bring them under the bond of the new covenant. Just as the Lord “purged” the Exodus movement by shaking out the rebels, so He will purge modern Israel of its rebels by “shaking” or “spewing” them out. In those two parallel movements the Lord does not call the faithful out in order to purify the church but He purges or shakes out the rebels.

“The apostle Paul plainly states that the experience of the Israelites in their travels has been recorded for the benefit of those living in this age of the world, those upon whom the ends of the world are come. We do not consider that our dangers are any less than those of the Hebrews, but greater. There will be temptations to jealousies and murmurings, and there will be outspoken rebellion, as are recorded of ancient Israel.” Testimonies, vol. 3, 358

“The history of the wilderness life of Israel was chronicled for the benefit of the Israel of God to the close of time. The record of God’s dealings with the wanderers of the desert in all their marchings to and fro, in their exposure to hunger, thirst, and weariness, and in the striking manifestations of His power for their relief, is fraught with warning and instruction for His people in all ages. The varied experience of the Hebrews was a school of preparation for their promised home in Canaan. God would have His people in these days review with a humble heart and teachable spirit the trials through which ancient Israel passed, that they may be instructed in their preparation for the heavenly Canaan.” Patriarchs and Prophets, 293

“I have been shown that the spirit of the world is fast levelling the church. You are following the same path as did ancient Israel.” Testimonies, vol. 5, 75-76. “The sin of ancient Israel was in disregarding the expressed will of God and following their own way according to the leadings of unsanctified hearts. Modern Israel are fast following in their footsteps, and the displeasure of the Lord is as surely resting upon them.” Ibid., 94. “Satan’s snares are laid for us as verily as they were laid for the children of Israel just prior to their entrance into the land of Canaan. We are repeating the history of that people.” Ibid., 160

“The same disobedience and failure which were seen in the Jewish church have characterized in a greater degree the people who have had this great light from heaven in the last message of warning.” Ibid., 456. Shall we let the history of Israel be repeated in our experience?

“I was pointed back to ancient Israel. But two of the adults of the vast army that left Egypt entered the land of Canaan. Their dead bodies were strewed in the wilderness because of their transgressions. Modern Israel are in greater danger of forgetting God and being led into idolatry than were His ancient people. Many idols are worshiped, even by professed Sabbathkeepers... The sins and iniquities of rebellious Israel are recorded and the picture presented before us as a warning, that if we imitate their example of transgressions, and depart from God, we shall fall as surely as did they. ‘Now all these things happened unto them for ensamples; and they are written for our admonition, upon whom the ends of the world are come.’” Ibid., vol. 1, 609

We are inclined to feel that only the good features of the Exodus movement were typical of experiences in the Advent movement. But their mistakes and failures and apostasies are also recorded for our benefit. “I question whether genuine rebellion is ever curable. Study in Patriarchs and Prophets the rebellion of Korah, Dathan and Abiram. This rebellion was extended, including more than two men. It was led by two hundred and fifty princes of the congregation, men of renown. Call rebellion by its right name, and then consider that the experience of the ancient people of God with all its objectionable features was faithfully chronicled to pass into history. The Scripture declares, ‘These things were written for our admonition, upon whom the ends of the world are come.’” Apostasies.” Leaflet Series, Number 3

Taylor G. Bunch. The Exodus in Type and Antitype, 4-6

April 1989 Our Firm Foundation 7
Where Are the Watchmen?

The Disciples showed Christ the marvels of the temple structure with its massive blocks of marble, carefully fitted one on another by church craftsmen of an ancient generation. But Jesus did not marvel at this impressive structure because He was the architect of a more beautiful building. This edifice could not be compared with the one prepared by David and constructed by Solomon. Then from His blessed lips came a most startling prophecy, "There shall not be left here one stone upon another, that shall not be thrown down." Luke 21:6

The disciples were immediately thrown into confusion. In their minds this building was to be the very center of the new Israel which Christ had come to restore, and where they were to officiate as rulers of the new world kingdom. But as they questioned the Saviour, His answers only brought more confusion to their misunderstanding of Christ's mission. In Matthew 24 and Luke 21, Jesus carefully outlines the end of this world's events.

"And Jesus answered and said unto them, Take heed that no man deceive you." Matthew 24:4. This verse reveals that in the very end of time great deception would come into the church. Let us remember, dear reader, that these inspired chapters were first delivered to the ministers of God in that important hour. Then we must accept that these chapters are for the church as well as for the world. And Adventists must see that these deceptions that could possibly deceive the very elect must come from the church itself.

Ellen White wrote in Selected Messages, book 1, 122, "We have far more to fear from within than from without. The hindrances to strength and success are far greater from the church itself than from the world. Unbelievers have a right to expect that those who profess to be keeping the commandments of God and the faith of Jesus, will do more than any other class to promote and honor, by their consistent lives, by their godly example and their active influence, the cause which they represent. But how often have the professed advocates of the truth proved the greatest obstacle to its advancement! The unbelief indulged, the doubts expressed, the darkness cherished, encourage the presence of evil angels, and open the way for the accomplishment of Satan's devices."

Our only hope that deception will not overpower the remnant church is that the watchmen of God on the walls of modern Zion be spiritually perceptive to recognize these insidious deceptions of Satan. Apostasy in the ancient church was brought on and perpetuated by the leaders. "For the leaders of this people cause them to err; and they that are led of them are destroyed." Isaiah 9:16

But where are the watchmen in this final crisis hour? Matthew 24 and Luke 21 and nearly all the prophecies referring to the final events are fulfilled or are fulfilling before our eyes. But who is blowing the trumpet of warning in Zion? "But if the watchman see the sword come, and blow not the trumpet, and the people be not warned; if the sword come, and take any person from among them, he is taken away in his iniquity; but his blood will I require at the watchman's hand." Ezekiel 33:6

Could it be that the neglect of the prophecies of the first coming by the watchmen that led to their final denial of the Messiah—could this tragedy be repeated in God's remnant church in its final hour?

"The watchmen upon the walls of Zion should have been the first to catch the tidings of the Saviour's advent, the first to lift their voices to proclaim Him near, the first to warn the people to prepare for His coming. But they were at
case, dreaming of peace and safety, while the people were asleep in their sins. Jesus saw His church, like the barren fig tree, covered with pretentious leaves, yet destitute of precious fruit. There was a boastful observance of the forms of religion, while the spirit of true humility, penitence, and faith—which alone could render the service acceptable to God—was lacking. . . . A backsliding church closed their eyes to the signs of the times. God did not forsake them, . . . but they departed from Him, and separated themselves from His love. . . .

"Unless the church will follow on in His opening providence, accepting every ray of light, performing every duty which may be revealed, religion will inevitably degenerate into the observance of forms, and the spirit of vital godliness will disappear. This truth has been repeatedly illustrated in the history of the church. God requires of His people works of faith and obedience corresponding to the blessings and privileges bestowed. Obedience requires a sacrifice and involves a cross; and this is why so many of the professed followers of Christ refused to receive the light from heaven, and like the Jews of old, knew not the time of their visitation. Luke 19:44. Because of their pride and unbelief the Lord passed them by." The Great Controversy, 315-316

"The watchmen are responsible for the condition of the people." Testimonies, vol. 5, 235

"One matter burdens my soul; the great lack of the love of God, which has been lost through continued resistance of light and truth, and the influence of those who have been engaged in active labor, who in the face of evidence piled upon evidence, have exerted an influence to counteract the message God has sent. I point them to the Jewish nation and ask, Must we leave our brethren to pass over the same path of blind resistance, till the very end of probation? If ever a people needed true and faithful watchmen, who will not hold their peace, who will cry day and night, sounding the warning God has given, it is the Seventh-day Adventists. Those who have had great light, blessed opportunities, who like Capernaum have been exalted to heaven in point of privileges, shall they, by nonimprovement, be left to darkness corresponding to the greatness of the light given?" Paulson Collection, 349

Let us not forget that Ellen White wrote some very startling statements concerning the laity and the leaders of this church under the direct inspiration of God. She tells us 19 times in volume 5 of the Testimonies that we are following in the footsteps, or repeating the history, of the Jewish church. "Satan's snares are laid for us as verily as they were laid for the children of Israel just prior to their entrance into the land of Canaan. We are repeating the history of[that] people." Ibid., vol. 5, 160; see also pages 72, 75, 76, 77, 84, 94, 99, 217, 226, 258, 297, 456, 535, 601, 689, 690, 710, 728

In Testimonies, vol. 1, 129, she quotes the words of her angel guide, "Ye have done worse than they.

The following texts reveal the ancient church's spiritual bankruptcy:

"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

"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 chil-

dren, children that will not hear the law of the Lord: which say to the seers, See not; and to the prophets, Prophecy not unto us right things, speak unto us smooth things, prophecy deceits." Isaiah 30:8-10

Can we bring ourselves to confess that we are worse than the description of these inspired verses of church history? The following statements from Christ's Object Lessons, 304-305, may help us to understand what is happening to us in this final probationary hour:

"In the parable of the vineyard it was the husbandmen whom Christ pronounced guilty. It was they who had refused to return to their lord the fruit of his ground. In the Jewish nation it was the priests and teachers who, by misleading the people, had robbed God of the service which He claimed. It was they who turned the nation away from Christ.

"The law of God unmixcd with human tradition was presented by Christ as the great standard of obedience. This aroused the enmity of the rabbis. They had set human teaching above God's Word, and had turned the people away from His precepts. They would not give up their man-made commandments in order to obey the requirements of the Word of God. They would not, for the truth's sake, sacrifice the pride of reason and the praise of men. When Christ came, presenting to the nation the claims of God, the priests and elders denied His right to interpose between them and the people. They would not accept His rebukes and warnings, and they set themselves to turn the people against Him and to compass His destruction.

"For the rejection of Christ, with the results that followed, they were responsible. A nation's sin and a nation's ruin were due to the religious leaders.

"In our day are not the same influences at work? Of the husbandmen of the Lord's vineyard are not many following in the steps of the Jewish leaders? Are
Hosea 4:6 tells us that many of God’s people will perish because of their lack of spiritual knowledge of salvation. What tragedy!

“Let men become lifted up in pride, and the Lord will not sustain them and keep them from falling. Let a church become proud and boastful, not depending on God, not exalting His power, and that church will surely be left by the Lord, to be brought down to the ground. Let a people glory in wealth, intellect, knowledge of preparation for this time. In their present state of worldly ambition, with their lack of consecration to God, their devotion to self, they are wholly unfit to receive the latter rain and, having done all, to stand against the wrath of Satan, who by his inventions would cause them to make shipwreck of faith, fastening upon them some pleasing self-deception. They think they are all right when they are all wrong.” Testimonies, vol. 1, 466

Nearly all who profess to believe present truth are unprepared to understand the work of preparation for this time

edge, or in anything but Christ, and they will soon be brought to confusion.” Testimonies, vol. 8, 127

“The Lord Jesus will always have a chosen people to serve Him. When the Jewish people rejected Christ, the Prince of life, He took from them the kingdom of God and gave it unto the Gentiles. God will continue to work on this principle with every branch of His work. When a church proves unfaithful to the work of the Lord, wherever their position may be, however high and sacred their calling, the Lord can no longer work with them. Others are then chosen to bear important responsibilities. But, if these in turn do not purify their lives from every wrong action, if they do not establish pure and holy principles in all their borders, then the Lord will grievously afflict and humble them and, unless they repent, will remove them from their place and make them a reproach.” The Upward Look, 131

“Ministers and people are unprepared for the time in which they live, and nearly all who profess to believe present truth are unprepared to understand the

This church will go through to the very end; there will not be another. But will we not see that there must first come a purging and a shaking in which God says that the majority will reject us and join the enemy (Babylon)? See ibid., vol. 5, 136

Companies will leave us and tribes from the world will replace them. See ibid., vol. 8, 41

Why was our modern prophet forced to write that there will be few great men among us when the work finishes? See ibid., vol. 5, 80-81

God very clearly tells us that we are repeating the history of the Jewish people. See ibid., 94, 160. As we analyze their history, how much of it are we willing to repeat before we awaken to the realization of our deplorable condition and imminent destruction if we do not repent and turn God’s church back to the path of righteousness which is God’s blueprint for His last-day church? May God help us to see our wretchedness and our spiritual blindness so that we may receive the cure for our Laodicean condition. III

Mélange

Bob Van Kannon

Subject: Dioxin-laden Fish

Science News (September 3, 1988, 158) reports that bottom-feeding fish have been found with high levels of TCDD, the most toxic of the dioxin family of chemicals. “In some Michigan rivers and streams, bottom feeders have accumulated up to 120 parts per trillion of TCDD.”

Dioxins are that class of chemicals that were used in the defoliant Agent Orange which has caused a large cancer epidemic among those servicemen who were exposed to it in Vietnam. Dioxins have also been responsible for deformed babies. In general, dioxins are the most toxic chemical killers ever invented by man.

That dioxins are showing up in fish should come as no surprise. Dioxins have been used as pesticides and have been dumped into streams, rivers, and lakes.

Subject: Cocaine Is Unsatisfying

Science News (July 9, 1988, 27) reports that cocaine produces a true physiological addiction and that relapses among addicts who have quit are common.

But perhaps even worse news for the user is that cocaine seems to diminish the brain’s ability to experience pleasure. The user, after a while, doesn’t get as much pleasure from cocaine or anything else as he/she used to. It does seem ironic that those who seek ever-increasing heights of pleasure wind up not even being able to experience the pleasures that the Lord intended for them.

Subject: Warming Up

Over the past 15 years the extent of the polar sea ice has shrunk by six percent. This is strong evidence that the debated greenhouse effect is a reality and that the climate of the earth is changing. A piece of friendly advice: Don’t make any solid plans for the coming decades unless they can be adapted for life in heaven.

HAVE no loftiness and self-confidence. The lower you lie at the foot of the cross, the more distinct and the more precious will be your views of Christ our Redeemer.

Manuscript Release #317, 22
Character and Death

TODAY WITHIN the Seventh-day Adventist Church, many who favor liberal, modernistic theology state that any emphasis on holiness of character and Christian behavioral standards is "legalism, which destroys the gospel of grace." These influential members often attack and reject the concept of complete sanctification as unscriptural as well as impossible of attainment in this life, even through the Lord's power. Consequently, those members who emphasize the necessity for a Christian to cooperate with God in the development of a holy character are labeled "extremists." Those who emphasize the importance of separation from the world in the areas of diet, dress, entertainment, morality, philosophy, and personal ethics are frequently dismissed as "fanatics."

This assault against holiness of character and Christian behavioral standards has produced some devastating changes within Adventism. The infusion of liberal theology into the church has caused confusion and indifference among many members regarding the importance and the necessity of the sanctification of a believer's character in this life. This confusion and indifference has resulted in a lowering of personal standards and the toleration of sin in many members' lives.

There has been an increasing acceptance by many Adventists, particularly younger Adventists, of movie attendance, worldly fashions of dress, the consumption of coffee and alcoholic drinks, and even fornication and adultery. Some Adventists no longer consider coveting, envy, lying, stealing, and pride to be sins.

The claim has even been put forth by some that to die while living such a life will not deprive one of his or her salvation. In light of the increasingly widespread acceptance of this false claim, it is time to consider what inspiration has to say regarding character and death.

If they have any picture at all of what they hope their death will be like, most Adventists would probably prefer to be surrounded by family and friends during the final moments of their life. Most Adventists would probably wish to spend their last earthly minutes in prayer, supported by those who are interceding in their behalf before the throne of grace.

Unfortunately, such an ideal picture is far more often the exception rather than the rule. Accidents and heart attacks claim many with sudden finality every day. "We know not how soon the arrow of death may strike our hearts. We know not how soon we may be called to give up the world and all its interests." The Ministry of Healing, 454

"How soon you may be called to lay off the armor, you know not. Death may claim you suddenly, giving you no time to prepare for your last change, no physical strength or mental power to fix your thoughts on God and make your peace with Him." Testimonies, vol. 5, 487

Here is the most important fact about the relationship between death and character change: "What we make of ourselves in probationary time, that we must remain to all eternity. Death brings dissolution to the body, but makes no change in the character. The coming of Christ does not change our characters; it only fixes them forever beyond all change." Ibid., 466. "The traits of character you cherish in life will not be changed by death or by the resurrection. You will come up from the grave with the same disposition you manifested in your home and in society. Jesus does not change the character at His coming. The work of transformation must be done now. Our daily lives are determining our destiny." The Adventist Home, 16

Regardless of what advocates of the so-called New Theology assert, these statements of Inspiration destroy the claims that one can practice sin, conform to the world and its customs, cherish worldly idols, and then expect to have his or her character changed by Jesus at His second coming. Character will be eternally fixed at death or at probation's close.

Therefore, Adventist brothers and sisters, through the power of Jesus, flee sin and its destructiveness. In the strength of Jesus flee from the lust of the flesh, the lust of the eyes, and the pride of life. Flee from the claims of any theology, new or old, which tells you the 6000-year-old lie that you can be saved in, not from, your sins. Flee from the influence of anyone—whatever his position—who promotes the satanic error that it is not possible, even through the strength of Jesus, to conquer sin in this life.

Let your life daily be hid in Jesus. Daily seek Him with all your heart. Accept the power He longs to give you to conquer all sin in your life. Surrender your will daily to Jesus that He may fashion your character into a likeness of His. Then, when death strikes, you can say that, like the apostle Paul, you have fought a good fight and have finished your course and have kept the faith. See 2 Timothy 4:7

Patrick Hogan writes from his home in Mau-gansville, Maryland.
Inspiration by Degrees?

MANY TIMES in my experience I have been called upon to meet the attitude of a certain class, who acknowledged that the testimonies were from God, but took the position that this matter and that matter were Sister White’s opinion and judgment. This suits those who do not love reproof and correction, and who, if their ideas are crossed, have occasion to explain the difference between the human and the divine.

If the preconceived opinions or particular ideas of some are crossed in being re-proved by testimonies, they have a burden at once to make plain their position to discriminate between the testimonies, defining what is Sister White’s human judgment, and what is the word of the Lord. Everything that sustains their cherished ideas is divine, and the testimonies to correct their errors are human—Sister White’s opinions. They make of none effect the counsel of God by their tradition.

Brother [Butler] is on the wrong track. God has not given the work to put his hand on the sacred ark of God. When sitting in judgment upon the living oracles of God, did he consider that God had placed upon him the work to pass judgment as to what is inspired in the Word of God and what is not inspired? Has God committed the work to him to state what sort of degrees of inspiration attend some utterances and what is wanting in others? Whatever may be his thoughts in these things, if they are kept to himself they will not harm other souls.

Did God put the burden upon him? I answer, No, He never gave any such burden to any mortal man. And if he had not become exalted he would never have dared to put his hand on sacred things to cut and carve the sacred Scriptures as he has ventured to do.

The words spoken to Joshua are applicable to Elder [Butler]. “Loose thy shoe from off thy foot; for the place wherein thou standest is holy.” Joshua 5:15. You are led astray by the enemy, and while you have been doing a work the Lord has never committed to mortal minds to do, you have been wonderfully zealous in regard to any difference of opinion being presented upon the law in Galatians. You speak of the position I have taken upon it and the letter I wrote you being the cause of your sickness. This may be your own interpretation of the matter, but I have reason to lay your sickness to causes that you do not see.

God is not pleased with your work. His condemnation is upon it. And these skeptical ideas that undermine all inspiration have been taught in our college and have been printed in our church paper. The seeds have been springing up and you must reap the harvest. These sentiments should never have seen the light of day. They should never have been put into the paper. Have God’s people put out their eyes, that they cannot distinguish between truth and error, the sacred and the profane? Elder [Butler] you will never want to meet your harvest in the day of God.

I am pained to the heart, for I have been shown that if our brethren had stood in their proper place, seeking counsel of God and trusting in God, they would not have placed Elder [Butler] in the place of God and Elder [Butler’s] judgment would not have been considered as the judgment of God.

When the resolution was urged upon the conference that nothing should be taught in the college contrary to that which has been taught, I felt deeply, for I knew whoever framed that resolution was not aware of what he was doing. And when one of the elders of the church was asked if Elder Jones was not to be invited to speak and give his views on national reform and the Sunday law, the answer was that Elder [Smith] thought he had better not be invited to speak, for he took rather strong positions. And the arrangements were made to shut him out of the school for fear something should come in that would be at variance with what has been taught in the school. Was this a conscientiousness inspired by the Spirit of God? Certainly there was not the spirit of inspiration upon you from God, but from another source.

When your pen traced those lines, [I said] Elder [Butler] does not half understand the Scriptures. New and Old Testa-
ments are not understood by finite minds as they will be. The Bible is a progressive book; the communication of intelligence grows with the opening of God’s Word to the understanding.

Oh, how little finite beings comprehend the deep things of the Lord God! How few comprehend or try to ascertain the mysteries of the rejection of the Jews and the calling of the Gentiles! The Bible presents beautiful truths that all may understand, and at the same time it deals in deep mysteries and doctrines which will require deep thought to understand. But nothing is to be misinterpreted, misapplied, or weakened as lightly inspired if inspired at all. God does nothing by halves. His Word is inspired. And God designs that men shall take the Scriptures as His inspired Word, and any man that shall venture to distinguish between the portions of God’s Word, exalting one and belittling another, and taking away from another, places himself in a dangerous position.

There are most precious truths which the lapse of time and separation from God, the source of light, had displaced and disconnected from their true position. Their principles had become extinct. Christ came to remove the rubbish which had covered these truths from sight. He presented them as gems in a new framework of truth. He brought them before the people. He showed them that far from disdaining the repetition of old, familiar truths, He came to make them appear in their true force and beauty, the glory of which the people had never yet discerned. These truths He put in new settings and made them available by recalling them, clothing them with their original simplicity, and establishing them anew.

The principles and bearings of the truth had disappeared from the minds of men as they separated in heart and practice from God and the truth. These principles had become covered up with superstition, forms, and customs. Men in their depravity had misinterpreted revealed truths and explained them to suit their own unconsecrated condition, their own destitution of spirituality and the love of God. Himself the Author of these truths, Christ could reopen and revive them. This work was to restore the significance of truth and to make plain the divine will.

Christ had the power of recasting important truths, releasing them from the forms and customs in which they had been incased, which robbed them of life and vital power, and giving them back to the world in all their original freshness and force and in their sacred, elevated character. Himself the originator of truth, He could explain its true, far-reaching principles. He borrowed nothing from earthly intellect of the highest order. He Himself had created all the thought, all the talent, but the minds of men of the highest intelligence had been able to comprehend only a small part of the infinite whole.

Christ condescended to assume human nature, but the dwarfed powers of man were unable through ignorance to comprehend or distinguish the divine. Truth? What can ignorance and finite powers do to this subject? Christ lifted His eyes to heaven and in a voice made pathetic by pity and sympathy for the ignorance of fallen man, He prayed, “O righteous Father, the world hath not known thee.” John 17:25. “No man knoweth the Son, but the Father; neither knoweth any man the Father, save the Son, and he to whomsoever the Son will reveal him.” Matthew 11:27. “I have manifested thy name unto the men which thou gavest me out of the world.” John 17:6

What humble views we should have of our wisdom and our own insufficiency! How we should sense the fact that we are kept by the power of God through faith!

Jesus was not spared the necessity of defining and defending His divine nature, because the minds of men were so thoroughly human they could not discern the divine beneath the assumption of humanity. In order to make His lessons forceful, He was compelled, when these impressions hindered His usefulness, to refer to His mysterious and divine character, leading their minds into a train of thought that was favorable to the transforming power of truth.

He used the natural things with which they were familiar to make divine instruction clear to their understanding, thus preparing the way for the seeds of truth to be dropped into the prepared soil of the heart. He made them feel that He was identified with their nature and their interest. At the same time they were favored with opportunities of contrast His superior excellencies with the most honored and acceptable rabbinical teachers. His excellence in all His teachings was revealed in a simplicity, dignity, and power that had an attraction for all who listened to His words, with the exception of the priests and rulers, who hated Him for the very graces which influenced the people to leave them and go to Jesus to hear His teachings.

What shall we say to present this matter as it is, and make it comprehensible to the minds of the teachers of truth as well as the minds of the hearers of

If ever a people have need of clearer and increased light from heaven, it is the people whom God has made the repository of His law. The men to whom God has committed sacred trusts need to be spiritualized, elevated, vitalized by the sacred truth they profess to believe. When the history of our cause and work reveals that men who have occupied positions of sacred trust, who have been teachers of the truth to others, are found unfaithful and turn away from the holy commandment delivered unto them, what carefulness should it lead us to! What distrust of self! How it should strip us of self-sufficiency and spiritual pride! What humble views we should have of our wisdom and our own insufficiency! How we should sense the fact that we are kept by the power of God through faith!

God has heretofore spoken to men at sundry times and in divers manners. Notwithstanding He has given to men precious views of the divine character, this light did not save them. Solomon at one time, as he entered upon his work, had remarkable manifestations of divine power. He was employed to build the temple of God and He offered a most remarkable prayer at its dedication and yet he could and did forsake the very temple to worship idols. 2 Kings 9:2-10

The Ellen G. White 1888 Materials, 257-262

April 1989 Our Firm Foundation 13
The New Theology and the Spirit of Prophecy

For a remarkable period of time those who were introducing the New Theology into our midst made strenuous efforts to convince their hearers and readers that they were preaching messages consistent with the writings of the Spirit of Prophecy. By careful and selective choice of passages and wresting the writings of Sister White, they were able to convince some that they were rediscovering God’s truth. But upon close examination, it was found that every single major principle espoused by the New Theology was inconsistent with the writings of Sister White.

Because Sister White’s writings perfectly reflect the great messages of the Scriptures, it has not been surprising to the perceptive church member that the proponents of the New Theology eventually were forced to disavow her prophetic gift. This disavowal had begun very subtly. At first New Theology proponents indicated that the impact of Sister White’s writings had been a great blessing to them. They indicated that she had been perfect for her purpose. When asked to define what the purpose of her messages was, they answered that they were designed “to give counsel and guidance to the church.” It was frequently stated that she was not a theologian, that she may be wrong in facts of history and science, and that her messages are not doctrinal nor exegetical. Rather, it was asserted that the writings of the Spirit of Prophecy are wonderful counsels, and thereby effectively damming them with faint praise. But even with such deceptive approaches, there was a limit to the length of time these men could conceal the reality of their rejection of Sister White’s prophetic gift.

Many supporters of the teachings of the New Theology now totally deny Sister White’s role in the church, thus exposing their former sham. Some have gone to the extent of burning her writings or throwing them away. Others have given them away. One minister sold all his Spirit of Prophecy volumes, declaring that he was merely upgrading his library. Some have even declared themselves to have a feeling of great freedom and relief from guilt now that they have ceased reading her counsels. This euphoria parallels the initial reaction of Adam and Eve after they had partaken of the forbidden fruit. But sadly, ultimately, the New Theology has brought grief and alienation.

Open denial of the Spirit of Prophecy frequently commenced with the claim that the believer was no longer chained to the legalistic concepts that have proscribed the wearing of jewelry and of colorful cosmetics. Later those of this view professed to see nothing wrong with the taking of a little alcohol. Thus step by step they were drawn away from the beautiful principles of righteousness by which Christ frees us from the snares of Satan. Many of these persons later found their marriages in shatters and have experienced the terrible trauma of separation and divorce. To this tragedy has been added the concomitant negative psychological impact upon the precious children whom God has entrusted to them. This rejection of divine counsel has turned into terrible bondage. Such persons have failed to discern the loving counsels of God through the Bible and the writings of Sister White.

These people have also denied that the Seventh-day Adventist Church is the remnant church of God. They have therefore rejected the most striking evidence of Scripture which testifies that God’s final people will be blessed with the Spirit of Prophecy:

“And the dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the

Colin D. Standish and Russell R. Standish
commandments of God, and have the testimony of Jesus Christ.” Revelation 12:17

“And I fell at his feet to worship him. And he said unto me, See thou do it not: I am thy fellow servant, and of thy brethren that have the testimony of Jesus: worship God: for the testimony of Jesus is the spirit of prophecy.” Revelation 19:10

In rejecting the Spirit of Prophecy, the supporters of the New Theology have ultimately rejected the Bible. We hear comments concerning the Bible similar to those that have been made regarding the Spirit of Prophecy. It is too “perfect for its purpose.” Its purpose is to reveal salvation, it is asserted, but it is in error in science and in history. Indeed, many go to great lengths to disavow the fact that the time frame since Creation week is approximately 6,000 years. They frequently question the biblical facts concerning Noah’s flood. Subsequently the meanings of many of the great events that are described in the Word of God have been altered. Even though these persons see the Bible as inspired in its presentations of salvation principles, in the end even this fact is frequently rejected. For example, they deny the perfect state of God’s remnant: “The remnant of Israel shall not do iniquity, nor speak lies; neither shall a deceitful tongue be found in their mouth: for they shall feed and lie down, and none shall make them afraid.” Zephaniah 3:13

We recall a young man who, while a student in one of our colleges, was taught the concept that the Bible is perfect alone in its revelation of salvation principles. He had decided to return to the Seventh-day Adventist college for an additional year before attending a secular university, where he proposed to study for a medical degree. His motivation was the desire for the preparation in the Word of God that he needed to be a truly Christian physician. But in that year he lost his faith. He rightly argued that if the Bible was inaccurate in history and science, then there was considerable doubt that its presentation of salvation principles was accurate. He reasoned logically that if the Bible was unreliable in that which he could investigate directly, it was likely to be similarly unreliable in pronouncements which he could not directly investigate. This young man had formed a logical conclusion. Tragically his year at college, rather than strengthening his faith in God and His Word, led him away from them. We need not indicate what an anguish this course of events produced in the hearts of his godly parents. He left the Lord, and to the best of our knowledge has never again returned to Him.

Questions have been raised concerning degrees and levels of inspiration. These questions are not new. From time to time it has been said that Sister White possessed a lesser inspiration than the Bible writers. Such a view tended to diminish the authority of the counsels of Sister White. Indeed that was its designated purpose. This view was “supported” by statements made by Sister White herself. In these passages she states that her writings are a lesser light to lead to the greater light of the Bible. She also counseled the reader not to put her writings above the Bible, and referred to herself as a messenger rather than a prophetess. It has been rightly stated that her writings are not part of Scripture. From these facts it has been inferred they are thus less authoritative. Carefully these people have ignored the statements of Sister White that her role was more than that of a prophetess. These statements have been so misinterpreted that many have been led to reject the messages of the Spirit of Prophecy.

“And the dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ.” Revelation 12:17, emphasis added

“And I fell at his feet to worship him. And he said unto me, See thou do it not: I am thy fellow servant, and of thy brethren that have the testimony of Jesus: worship God: for the testimony of Jesus is the spirit of prophecy.” Revelation 19:10, emphasis added

The Lord has promised the prophetic gift in the last days:

“And it shall come to pass afterward, that I will pour out my spirit upon all flesh; and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions.” Joel 2:28. There are those who have suggested that much of Sister White’s counsel may be disregarded with impunity since she was a noncanonical prophet. Such a conclusion ignores the fact that Christ declared that no prophet was greater than John the Baptist. Yet he too was a noncanonical prophet, since he wrote no portion of Scripture. It is our belief that in these last days God would not entrust His messages to a

The acceptance of the prophetic gift in the ministry of Sister White is essential not only to the preparation of God’s people for the eternal kingdom, but also to the acceptance of the Scriptures as inspired

A further effort to diminish the divine authority of Sister White’s counsel is evident in the suggestion that she was fully inspired when she received her messages in visions or dreams, but that at other times she merely expressed her own ideas. To apply this criterion to Sister White requires that the same measuring rod be applied to the Bible. If this criterion were accepted, then most of the Bible would be rejected. Indeed, not infrequently, that concept has been the end of the road for those who have dared to challenge the heavenly authority of Sister White’s messages.

But the remnant church must have as one of its identifying characteristics, the Spirit of Prophecy: minor prophet. It is our expectation that in the kingdom Sister White will be seen to have been a major prophet. We believe that degrees of inspiration have no validity. Either she was a true prophet fully inspired, or she was a false prophet inspired only by Satan. The acceptance of the prophetic gift in the ministry of Sister White is essential not only to the preparation of God’s people for the eternal kingdom, but also to the acceptance of the Scriptures as inspired.
The Summer of 1844

March 21, 1844, had come and gone. With the end of the rabbinical year\(^1\) corresponding to 1843 came a sense of disappointment. "Those who had looked in faith for His [Christ’s] appearing were for a season involved in doubt and uncertainty." \textit{The Great Controversy}, 391

At this time various issues rose up to threaten the unity of the Advent believers. George Storrs’ six sermons on the nonimmortality of the soul were being widely circulated. And although in the Lord’s leading this advance was timely, its importance was not then readily apparent. Those men who had the burden of the work on their hearts were distressed that such a sensitive issue should threaten the unity of the believers and divert their minds from the task at hand of warning the world that Christ was coming.\(^2\)

In this period of uncertainty, fanaticism also reared its ugly head. Some apparently zealous believers in the Advent message turned from the Scriptures as the only infallible guide. They urged their brethren to accept extreme views of Christian perfection, and claiming to be taught their entire duty directly by the Holy Spirit, they gave themselves up to be led by their own feelings, impressions and imaginations. They became sure of their righteousness, were proud of their humility, and considered themselves too far advanced to need counsel or correction from their brethren.\(^3\)

The divisive nature of this fanaticism and its power to bewitch the “curious, incautious, and those who claimed a right to investigate, and felt that they were responsible to no one”\(^4\) is clearly seen in the influence of the company from Watertown, Massachusetts, at the Exeter, New Hampshire, camp meeting in August 1844. This group attracted much attention during the early part of the meeting by the excitement, noise and singular gestures and exercises characterizing their untimely and lengthy seasons of social worship in their tent. A group from Portland, Maine, including James White, had pitched close by their tent, unaware of the annoying nature of their neighbors. When the fanatical tendencies of the Watertown group became evident, they exercised forbearance while trying to show them their error. It soon became apparent that these brethren were not willing to accept proof; and the Portland group moved to a distant part of the grounds to make it clear that they had no union with the fanatical elements.

Many interpreted this move as persecution, and sympathy was awakened for the Watertown group, especially among those wary of formalism. In an effort to check the wildfire of fanaticism, the ministers who had the burden of the work upon them told the people of the dangers of spiritual magnetism, and warned them to keep away from that tent. This caution served only to attract the “curious, incautious, and those who claimed a right to investigate, and felt that they were responsible to no one... It was evident that every hour some were being brought under this influence, several of whom were suffering impulse to ride over reason.”\(^5\)

Elder Plummer, who had the especial charge of the meeting, tried to meet this fanaticism. He pointed the people to God as their help. Solemnly he stated that while he had no objections to shouts of praise to God over victories won in His name, when people had shouted, “Glory to God” nine-hundred and ninety-nine times without evidence of one victory gained it was time to stop. And should they refuse to reform, the only action consistent with Christian
faith was to show their disapproval of their course by keeping entirely away from them. These remarks did not touch those wild with fanaticism, but were a help to the people in general.\textsuperscript{6}

It is not without reason that the servant of the Lord warns:

"If God has any new light to communicate, He will let His chosen and beloved understand it, without their going to have their minds enlightened by hearing those who are in darkness and error. . . ."

"I saw that neither young nor old should attend their meetings; for it is wrong to thus encourage them while they teach error that is a deadly poison to the soul, and teach for doctrines the commandments of men. The influence of such gatherings is not good. If God has delivered us from such darkness and error, we should stand fast in the liberty wherewith He has set us free, and rejoice in the truth. God is displeased with us when we go to listen to error, without being obliged to go; for unless He sends us to those meetings where error is forced home to the people by the power of the will, He will not keep us. The angels cease their watchful care over us, and we are left to the buffetings of the enemy, to be darkened and weakened by him and the power of his evil angels; and the light around us becomes contaminated with the darkness."\textit{Early Writings}, 124-125

To deceive Adventists, however, and to cause strife and division among them, were not the only objects Satan hoped to accomplish by bringing professed believers whose hearts still belonged to him into the ranks of the Adventists. The Millerite movement had stirred up a great religious awakening, and thousands of sinners had been converted. Even in this time of disappointment and perplexity faithful men continued giving themselves to proclaiming the warning message to the world. Satan was losing his subjects; therefore to stem the tide he sought to arouse prejudice against the Adventists. This he accomplished by leading some who professed the faith to go to extremes. "Then his agents stood ready to seize upon every error, every failure, every unbecoming act, and hold it up before the people in the most exaggerated light to render Adventists and their faith odious."\textit{The Great Controversy}, 395

"[Satan] knows when to strike. . . . The time had passed, the world breathed easier, the scoffer triumphed, and believers felt that they had all they could do to hold fast, and not draw back to perdition. This was just the time for Satan to strike."\textsuperscript{77}

After the great disappointment of October 22, 1844, Adventists, twice disappointed, were again weak and susceptible to fanaticism. It was one of the burdens borne by those who were comforting the scattered flock to confront fanaticism of every grade as they led them along in the unfolding light shining from the heavenly sanctuary. Ellen White was given testimony after testimony to bear to these poor, deluded souls. Some sought flights of ecstasy in excitement and believed the Spirit led in the minutiae of the Christian life. Thus they opened themselves to the leading of Satan by depending for direction on feelings, impulses and imaginations.\textsuperscript{8} Some used hypnotic power to urge their doctrines. Fanaticism manifested itself in the search for new and original teachings, in sensationalism, in speculating regarding the times and seasons. Others engaged in deliverance ministry, casting out demons and healing diseases. Some claimed total sanctification and holy flesh. In 1904, when Kellogg's teachings were tending toward pantheism, Ellen White declared that "some of the ideas now being expressed are the alpha of some of the most fantastic ideas that could be presented."\textsuperscript{99}

Truly, as we look about us today, we can begin to appreciate the words penned by our prophet in 1908:

"I have been studying how to get some of these early experiences into print again, so that more of our people may be informed, for I have long known that fanaticism will be manifest again, in different ways."\textit{Selected Messages}, book 2, 44

Today the Lord is again working among His people to arouse them to new life. But "when the Lord has a genuine channel of light, there are always plenty of counterfeits. Satan will surely enter any door thrown open for him."\textit{Ibid., 22}

Again Seventh-day Adventists find themselves perplexed as they seek to account for the 140-plus years since 1844 and the 100-plus years since 1888, times when the coming of the Lord was delayed because His people were not faithful. The enemy is using this confusion to advantage. "Suspicions of one another, critical, we waste our powers and resources on trivia while the multitudes march on to ruin. Unsure of who we are or the task God assigned us, we grope and stumble."\textsuperscript{101} And certainly, in this time of weakness, we are seeing every form of fanaticism rising up among us again.

The great trial of our faith, however, is not yet come; the worst lies just before us. What will save us from the delusions Satan will urge upon us? "In this time of peril [when the fires of persecution are rekindled through the time-serving concessions of the so-called Protestant world to popery] we can stand only as we have the truth and the power of God. Men can know the truth only by being themselves partakers of the divine nature. We have need now for more than human wisdom in reading and searching
an influence on their minds. Satan has prepared various snares to meet varied minds. When the law of God is made void the church will be sifted by fiery trials, and a larger proportion than we now anticipate, will give heed to seducing spirits and doctrines of devils. Instead of being strengthened when brought into strait places, many prove that they are not living branches of the True Vine; they bore no fruit, and the husbandman taketh them away." Selected Messages, book 2, 368

In the disappointment of March 1843, God tested the hearts of His professed followers. "There were among them many who had been actuated by no higher motive than fear. Their profession of faith had not affected their hearts or their lives. . . . They were among the first to ridicule the sorrow of the true believers." The Great Controversy, 374

Likewise, following the Great Disappointment, the professed people of God were sifted. "A large class who had professed to believe in the Lord's soon coming, renounced their faith. Some who had been very confident were so deeply wounded in their pride that they felt like fleeing from the world. Like Jonah, they complained of God, and chose death rather than life. Those who had based their faith upon the opinions of others, and not upon the Word of God, were now as ready again to change their views. The scoffers won the weak and cowardly to their ranks, and all these united in declaring that there could be no more fears or expectations now." Ibid., 403-404

A faith based on fear does not change the heart and life; in trial it cannot stand. Likewise, faith based on the opinions of someone else does not have the strength of a personal faith grounded firmly upon the Word of God. Pride and cowardice alike are also fatal cracks in the shield of faith. None of these can stand the trial before us.

"But while many, under strong temptation, yielded their faith, there were some who stood firm. The fruits of the Advent movement, the spirit of humility and heartsearching, of renouncing of the world and reformation of life, which had attended the work, testified that it was of God. They dared not deny that the power of the Holy Spirit had witnessed to the preaching of the Second Advent, and they could detect no error in their reckoning of the prophetic periods. The abest of their opponents had not succeeded in overthrowing their system of prophetic interpretation. They could not consent, without Bible evidence, to renounce positions which had been reached through earnest, prayerful study of the Scriptures, by minds enlightened by the Spirit of God and hearts burning with its living power." Ibid., 405-406

The only safety in such time of trial is then a personal knowledge of the truth, a tenacious trust in God's leading which will endure humiliation, taunts, and ridicule—in short a life hid with Christ in God. In order to know the truth and be saved by it we must be partakers of the divine nature.

"When we lay hold of Christ by faith, our work has just begun. Every man has corrupt and sinful habits that must be overcome by vigorous warfare. Every soul is required to fight the fight of faith. . . ."

Those who have no time to give attention to their own souls, to examine themselves daily whether they be in the love of God, and place themselves in the channel of light, will have time to give to the suggestions of Satan the Word, humiliating the soul at every step. Christ must dwell in him by faith. He, their Exemplar, was self-possessed He walked in humility. He had true dignity. He had patience. If we individually possess these traits of character, who accept justification by faith, there will be no extremists." Ibid., 22

Now is the time we have to prepare that in the hour of trial coming on the church when the mark of the beast is urged upon us,11 when the majority forsake us,12 when it appears the church will fall,13 now is the time to prepare that we may stand, and not be swept away by the many fanaticisms, sophistries, and delusions Satan has prepared to deceive if possible the very elect.

"But I speak not my own words when I say that God's Spirit will pass by those who have had their day of test and opportunity, but who have not distinguished the voice of God or appreciated the movings of His Spirit. Then thousands in the eleventh hour will see and acknowledge the truth." Ibid., 16

In the summer of 1844, it seemed to be all that the Advent believers could do to hold firm their confidence to the end. Fanaticism was making deep inroads among them. At the Exeter camp meeting, friends of the Advent hope from five different states had assembled together. The influence of the Watertown, Massachusetts, fanatics was disruptive and contagious. It appeared that the brethren carrying the burden of the work could barely contain its spread. On the third day of the camp meeting, however, there was a marked turn in events.14

Joseph Bates was speaking, rehearsing the evidences familiar to all of the tarrying time being a test of their faith, assuring his audience that Christ would come, and that they should not lose confidence in the promises. "The people were becoming weary of being told, in a dull, prosy style, what they already knew."15

Meanwhile, Samuel Sheffield Snow had ridden into camp, and slipped into the meeting, where he joined his sister and brother-in-law, Mr. and Mrs. John Couch. He began to tell his sister of the reason for the Lord's delay, and to present the evidences that pointed to the fall of 1844 as the antitypical day of Atonement. Unable to contain herself she rose and addressed the speaker.16 James White describes the scene thus:

"A middle-aged, modest-looking lady arose in the centre of the audience,
and in a calm manner, and with a clear, strong, yet pleasant voice, addressed the speaker as follows:

"It is too late, Bro. [Bates]. It is too late to spend our time upon these truths, with which we are familiar, and which have been blessed to us in the past, and have served their purpose and their time."  

Bates paused and she continued:  

"It is too late, brethren, to spend time as we have since this camp meeting commenced. Time is short. The Lord has servants here who have meat in due season for His household. Let them speak, and let the people hear them. "Behold the Bridegroom cometh, go ye out to meet him." "  

Joseph Bates, who had come to the camp meeting with the conviction that new light would there be revealed, invited Elder S. S. Snow to come forward and present his message.  

In three successive discourses Elder Snow presented three different lines of reasoning which pointed to the fall of 1844. His presentation was logical and convincing. People came under conviction that the time was short. "Whatever differences of opinion, division in feelings and plans of action, or schisms of any kind that had sprung up during the time of suspense represented by the tarrying of the bridegroom, and the slumbering of the virgins, were now swept away and lost sight of in the onward course of this mighty movement. The hearts of the believers were being united as never before."  

"But what of the Watertown fanatics? In the intense interest upon the subject of time, taken by the entire crowd, these were forgotten. No one seemed to be affected by them, or troubled about them. In fact, they were quiet till they left the ground, and as dumb as if the special rebuke of the Lord was upon them."  

"Fanaticism disappeared before this proclamation like early frost before the rising sun. Believers saw their doubt and perplexity removed, and hope and courage animated their hearts. The work was free from those extremes which are ever manifest when there is human excitement without the controlling influence of the Word and Spirit of God. It was similar in character to those seasons of humiliation and returning unto the Lord which among ancient Israel followed messages of reproof from His servants. It bore the characteristics that mark the work of God in every age. There was little ecstatic joy, but rather deep searching of heart, confession of sin, and forsaking of the world. A preparation to meet the Lord was the burden of agonizing spirits. There was persevering prayer and unreserved consecration to God." The Great Controversy, 400-401  

"At the call, 'The Bridegroom cometh; go ye out to meet Him,' the waiting ones arose and trimmed their lamps; they studied the Word of God with an intensity of interest before unknown. Angels were sent from heaven to arouse those who had become discouraged and prepare them to receive the message. The work did not stand in the wisdom and learning of men, but in the power of God. It was not the most talented, but the most humble and devoted, who were the first to hear and obey the call. Farmers left their crops standing in the fields, mechanisms laid down their tools, and with tears and rejoicing went out to give the warning. Those who had formerly led in the cause were among the last to join in this movement. The churches in general closed their doors against this message, and a large company of those who received it withdrew from their connection. In the providence of God this proclamation united with the second angel's message and gave power to that work." Ibid., 402  

This history of the Lord's leading can be seen again in the events before God's people in the end of time. They will again have a message to bear of the most solemn import. Again they will be a united army. The leaders in the swelling movement will again be the most devoted and humble of the servants of Christ. Looking to the Lord's leading in the advancing line of truth, Ellen White writes:  

"All should be careful about presenting new views of Scripture before they have given these points thorough study, and are fully prepared to sustain them from the Bible. Introduce nothing that will cause dissension, without clear evidence that in it God is giving a special message for this time.  

"But beware of rejecting that which is truth. The great danger with our people has been that of depending upon men, and making flesh their arm. Those who have not been in the habit of searching the Bible for themselves, or weighing evidence, have confidence in the leading men, and accept the decisions they make;  

Our salvation is an individual work. No mortal man can pay a ransom for my soul or yours in the day of judgment. In that day there will be no excuse to offer for neglecting to receive the message the Lord sent you...  

Continued on 23
There has been for some time now a growing controversy among church members about the wearing of wedding rings. In all the confusion and all the heated pros and cons, an important Bible truth has been lost sight of. The apostle Paul said, "Therefore, let us not judge one another anymore, but rather resolve this, not to put a stumbling block or a cause to fall in our brother’s way." Romans 14:13; [all Bible quotations are from the NKJV]. Let me relate several examples which I am sure have been commonly experienced, especially by those just entering our faith.

I was baptized into the Adventist religion seven years ago. The first four and a half years I spent scrutinizing the people in the church I attend. Several women wore wedding rings, and since they had been Adventists before I was, I wore my wedding ring. Someone drove a BMW and once in a while there was a white Corvette in the parking lot. Why should I feel guilty about yearning for an expensive new car? These things were stumbling blocks to me. Needless to say, my Christian growth was nil. I spent all my time seeking reassurance and confirmation that I would not have to give up the things of the world that I wanted so badly. And occasionally I still find myself doing that same thing.

Sometimes we are stumbling blocks without even realizing it. The Lord taught me this lesson when I went to apply for a secretarial position at the public school my children then attended, a job I very much wanted. I was anxious to make a good impression, and after I was dressed I thought of wearing a little pair of gold earrings. They did make me look more fashionable, and I wasn’t going to church, and nobody from church would see me, but finally I took them off and put them away. That afternoon, while I was applying for the job, a woman who had recently joined our church came into the office. I remembered someone telling me what a struggle this woman was having to give up her jewelry. If she had seen me, a youth leader, wearing a pair of earrings, what a stumbling block I would have been to her!

And I, too, wore a wedding ring, until about a year and a half ago, when the Holy Spirit impressed me to remove it. I used the same rationale as other women. My husband, not an Adventist, would be hurt if I quit wearing it. It was just a simple gold band, my grandmother’s; what harm could it do? But one morning during Sabbath school, I noticed some of the girls in my class had begun wearing jewelry. Maybe just a small ring here and a chain there, but I took off my wedding ring and have not worn it since. I had been a stumbling block to them.

We are the “peculiar people” of God. Like the Hebrews of old, we are to renounce the things of the world around us, including the customs of the age in which we live. If we adopt worldly customs as our own, however harmless and insignificant to our relationship with Christ they may seem, what will distinguish us from the world as God’s people must be distinguished? Nothing. “And do not be conformed to this world, but be transformed by the renewing of your mind.” Romans 12:2. Reread the gospel of John, and there can be no doubt that God makes a distinction between the world and His children. If that distinction is lost through compromise and adoption, how can we evangelize, how can we still claim to be the remnant church? We cannot.

Again, like the Hebrews of old, God’s truth has been given us to proclaim to the world. To most of us, “the

Melinda Monaghan, a mother of two, writes from Rough and Ready, California.
world” means our families, friends and acquaintances. We will be missionaries within the neighborhood circle. How were the Hebrews to accomplish this witness? By adopting the customs and the religions of the inhabitants around them? No. The Lord told them to hold themselves rigidly distinct, that the heathen might question their peculiar lifestyle, and be drawn to the true God.

What is there about the Adventist lifestyle any more that is “peculiar”? That we are vegetarians? Many are not, and many “worldlings” are. That we keep the Sabbath? Without an understanding of the Sabbath truth, without the transforming power of the Holy Spirit, keeping the Sabbath becomes merely another religious quirk in a country full of many religious quirks. The world around us is busily worshiping a multitude of false gods. It does no good to denounce these idols in ringing tones, in words of persuasive logic. These people need to be changed by beholding something better. Is that what we offer? The picture worth a thousand words?

Even worse, we put a stumbling block before the feet of those who would be drawn to the Lord if only they could find someone who truly represented Him. We have lost our first love, and have become obsessed with the concerns of the world. Look at the sharp drop in Adventist education, at the absence of Adventist youth in our churches. We baptize too quickly. The standards of church growth have deteriorated from that which was spiritual to that which is numerical. Too many of us have lost the Light of our lives, and too many others have never found it to begin with.

It is the power of the Holy Spirit which is sadly lacking within us. We want the blessings of God, without giving anything in return. We are not willing to trust in the Holy Spirit; we are not willing to let Him soften our hearts, because we might have to renounce something worldly which we cherish. We have not the eyes of faith to see and believe that God will replace whatever it is with something far better. We damage our own relationship with Him, and sometimes the relationship of others.

“And whoever causes one of these little ones who believe in Me to stumble, it would be better for him if a millstone were hung around his neck, and he were thrown into the sea. And if your hand makes you sin, cut it off. It is better for you to enter into life maimed, than having two hands, to go to hell... And if your foot makes you sin, cut it off. It is better for you to enter life lame, than having two feet, to be cast into hell... And if your eye makes you sin, pluck it out. It is better for you to enter the kingdom of God with one eye, than having two eyes, to be cast into hell fire.” Mark 9:42-43, 45, 47

“Why this earnest language, than which none can be stronger? Because ‘the Son of man is come to save that which was lost.’ Shall His disciples show less regard for the souls of their fellow men than the Majesty of heaven has shown? Every soul has cost an infinite price, and how terrible is the sin of turning one soul away from Christ, so that for him the Saviour’s love and humiliation and agony shall have been in vain.

‘Woe unto the world because of occasions of stumbling, for it must needs be that the occasions come.’ Matthew 18:7, RV. The world, inspired by Satan, will surely oppose the followers of Christ and seek to destroy their faith; but woe to him who has taken Christ’s name, and yet is found doing this work... Any habit or practice that would lead into sin and bring dishonor upon Christ, would better be put away, whatever the sacrifice. That which dishonors God cannot benefit the soul. The blessing of heaven cannot attend any man in violating the eternal principles of right. And one sin cherished is sufficient to work the degradation of the character, and to mislead others.” The Desire of Ages, 438-439, emphasis added

As we are brought into the family of God, we are to present a spirit of sacrifice to the world. Ellen White says, “It is the spirit of Christ to give, to sacrifice self for the good of others.” Christ’s Object Lessons, 259. Jesus said, “Take heed, and beware of covetousness, for one’s life does not consist in the abundance of things he possesses.” Luke 12:15. Even if we have no feelings of covetousness, of greed toward our possessions, might not we cause someone else to be covetous? Might not that simple gold band around our finger, that has no meaning in God’s eyes, and is a symbol of a heathen custom abhorrent to Him, be the occasion of a sister’s fall from grace? Is it not a small thing to give up in view of the enormous price paid for the soul of that sister? If we truly have the spirit and love of Christ in our lives, will we be able to allow ourselves to cause someone else to sin? We have a responsi-

If we truly have the spirit and love of Christ in our lives, will we be able to allow ourselves to cause someone else to sin?
Again, let Ellen White answer: "Jesus makes them [the unrepentant] the objects of His tender solicitude and unwearied labor, until, notwithstanding His efforts, they become fixed in sin. Then those over whom He has wept and yearned in love and compassion are left to pursue their own course. The Saviour turns from them, saying sadly, They are joined to their idols, let them alone." The Youth's Instructor, 562

When the Israelites came out from Egypt they brought with them a multitude of Egyptians who, having seen the evidences of Jehovah's power, joined themselves to His people. There was no true consecration of will; they merely wanted to be on the winning side. As time passed, and God's children encountered difficulties, these un consecrated ones were the first to murmur and complain, the first to fall back into their heathen customs and ways. Had the Israelites themselves been truly consecrated to the Lord, they could have prevented this backsliding. Instead, lacking the saving grace of faith in their Deliverer, they became stumbling blocks and all, save two, were denied entrance to the Promised Land. There is a lesson here for the church today. "Unless these evils which bring the displeasure of God are corrected in its members, the whole church stands accountable for them." Review and Herald, vol. 2, 453

"Many today claim to obey the commandments of God, but they have not the love of God in their hearts to flow forth to others. . . . In taking upon themselves the solemn covenant of the church they have pledged themselves to receive and obey the Word of God, to give themselves to God's service, but they do not do this. In profession they claim to be sons of God, but in life and character they deny the relationship. They do not surrender the will to God. They are living a lie." Christ's Object Lessons, 279. And in living this lie, we become stumbling blocks to others.

Righteousness by confusion?

In recent years there has been a growing concern among the rank and file of Adventism over the multiplying versions of "how to be saved." Over the last two decades we have seen a new emphasis on righteousness by faith, but it is undeniable that different speakers have too often presented explanations of the subject so far apart that there was no way to believe them all. And people were more confused than enlightened.

It would be virtually impossible to analyze and compare all these differing views, but there is one in particular that has had a tremendous influence on Adventist thought. Elder Morris Venden has stressed righteousness by faith in his sermons and books for many years. To many Adventist laymen, Elder Venden’s name is the first that comes to mind when they think of righteousness by faith. But many others have expressed concern over his teaching, fearing that the relationship with Christ which he preaches falls short of the Lord’s plan for saving sinners.

What is the truth of the matter? A Saving Relationship, written by Lloyd and Leola Rosenvold, is a careful, thoughtful look at Elder Venden’s writings in comparison with the unmistakable teachings of the Bible and the Spirit of Prophecy. Fourteen chapters, going step by step through the process of salvation, present ample evidence for all to decide.

Confusion will never save you. When it comes to your salvation, you need to know.

A Saving Relationship
available now for a suggested donation of $4.50 plus 10% (minimum $1.00) postage and handling
The Summer of 1844
continued from 19

“Truth will move on, passing by hosts who despise and reject it. Although apparently retarded, it cannot be extinguished. When the message of God meets with opposition, He gives it additional force that it may exert greater influence. Endowed with vital, heavenly energy, it will cut its way through the thickest barriers, dispel darkness, refute error, gain conquests, and triumph over every obstacle. I speak that I do know, I testify of that which I have seen. Those who would triumph in the truth, will have to act a part in the sight of the universe which will bring to them the reward of ‘well done.’ They will be known

faith, which is in perfect harmony with the first declaration of the first, second, and third angels’ messages.” The Kress Collection, 91

The work under the Midnight Cry was just such a complete, symmetrical whole. By the proclamation of the first and second angels’ messages and, following the Disappointment, of the third angel’s message, God separated His people step by step from the world, the nominal Christian churches and from nominal Adventists. Building upon this platform, united together, with our lives hid with Christ in God the church will again have power to move the world.

How can we escape the snares Satan has especially adapted for us? How can this reckoning the Jewish year of 1843 commenced April 1, 1843, and ended March 20, 1844. The Karaite Jews, however, stressing the instruction of Leviticus 23:10-11 requiring them to bring a sheaf of the first fruits of their harvest to the priest on the sixteenth of the first month, possible only after the barley harvest, commence their year “with the new moon nearest the barley harvest in Judea . . . which is one moon later than the rabinical [sic] year.” (Editorial, “Chronology,” 123; editorial, “Midst of the Week,” 134).

The distinction between the rabinical and the Karaite calendars is important, because the ending of the twenty-three hundred years on October 22, 1844, is based on the Karaite calendar, and the placing of the crucifixion of Christ in A.D. 31 in the midst of the seventh week of Daniel 9 is also based on the Karaite calendar. Neither of these dates works out the same according to the rabinical calendar. P. Gerard Damsteeg, Foundations of the Seventh-day Adventist Message and Mission. (Eerdmans: Grand Rapids, MI, 1977) 85, 89-90, 94-95

James White, Life Incidents. (Facsimile reprint by Paradise View: Rt. 1, Barronet, WI 54813, originally published in Battle Creek, 1868) 154-155

Ibid., 155; The Great Controversy, 395

James White, 158

Ibid.

Ibid., 158-159

Ibid., 156

Ibid., 155

Selected Messages, book 2, 26, 13-55; James White, 155


See Testimonies, vol. 5, 81

See ibid., 136, 477; Ibid., vol. 1, 608

Selected Messages, book 2, 280


Froom, 811

James White, 159

Froom, 811

James White, 160


Froom, 803, 812-814; James White, 160-163

James White, 166

Ibid., 163

William Miller and J. V. Himes did not endorse the seventh-month movement, as it was known, until the first week of October, Sylvester Bliss finally endorsed it on October 9, Josiah Litch on October 12, Charles Fitch about the same time. Gale, 119-120; Richard Schwartz, Light Bearers to the Remnant. (Pacific Press: Mountain View, CA, c1979). 50. The Midnight Cry did not support the message until October 3 with endorsements from Preble, Peavey, Minor, Chamberlain and others. The Advent Herald came out in support of the seventh-month movement only on October 9. Froom, 820

The only safety for any one is to advance, to increase in the knowledge of the truth, to be sanctified by it

s laborers together with God.” Ellen G. White 1888 Materials, 418-421

“The only safety for any one is to advance, to increase in the knowledge of the truth, to be sanctified by it.” Ibid., 414

“Every soul that continues in sin in the face of the light now shining upon our pathway, will be blinded and accept the delusions of Satan.” Review and Herald, vol. 3, 239

We are not left without indications of where to look for the light that will transform God’s people and swell into the loud cry. In 1900 Ellen White wrote to Dr. John Harvey Kellogg:

“It is not a great number of institutions, large buildings, and wonderful display that God requires, but the harmonious action of a peculiar people, a people chosen by God and precious, united with one another, their life hid with Christ in God. The Lord will never place one man as a controlling power over another man. Every man is to stand in his lot and in his place, exerting a right influence in thought, word, and judgment. When all God’s workers do this, and not till then, will the work be a complete, symmetrical whole. Individually, we need a solid

we wake out of our Laodicean slumber on the one hand and avoid fanaticism on the other? How can we endure the terrible trial of faith ahead of us when the whole world is arrayed against us and the majority of our brethren betray us? How can we be among the Lord’s army carrying the banner of truth as the Lord’s work once again becomes a complete, symmetrical whole? Only as we day by day behold the Lamb of God, that taketh away the sin of the world; only as we take time to examine our souls to know whether we are in the love of God; only as we die to self and hide our lives with Christ in God; only as we patiently endure, waiting for the leading of the Lord, testing all things by the Word; only in this way can we keep pace with the advancing light and be prepared to stand in that awful time.

1 In 1844 the rabinical year ended on March 20. This date was the one most generally looked to as the last upon which Christ might return and which had been most generally proclaimed to the watching world. The rabinical reckoning, however, is not the only method of determining the Jewish year. The rabinical reckoning starts the year on “the first day of the new moon nearest the vernal equinox when the sun is in Aries.” (Editorial, “Chronology,” Signs of the Times, December 5, 1843, 125). According to

April 1989 Our Firm Foundation 23
Revival: The Middle Road

was shown that, as God revived His work, those who had formerly been in fanaticism would be in danger of crediting their impressions and feelings, and the devil would use them to push poor souls into the fire. Satan uses some as long as he can push souls into the waters (into cold formality), and then when he has accomplished all he wishes in that direction, he will give them a blind zeal and lead them to be moved by feelings and impressions, and through them will push souls into the fire to be consumed by fanaticism. The Paris people have been first pushed into the fire, next into the water, now again into the fire.

My soul is sick and discouraged in regard to those who have been so long rebellious in Waukon. “For rebellion is as the sin of witchcraft, and stubbornness as iniquity and idolatry.” 1 Samuel 15:23. Souls in Waukon have rebelled and stood fast in their rebellion, and very recently they have professed to see themselves, and their stubbornness is changed to a spirit of witchcraft or divination. I call upon all who have the cause of God one particle at heart to rise in the name of the Lord and put down the manifestations among them.

In the last vision I was shown that some in Waukon were just beginning to see themselves, but they had been in the snare of the devil so long, and been influenced by evil angels so many years to resist the testimonies God had sent them, that they could not recover themselves from Satan’s snare at once; and that such ones would have to walk in deep humility, and live a life of continual repentance before they could redeem the past. I saw that their former experience has been so dark and evil that they had not discernment enough to know the work and spirit of Satan. They would as soon call darkness and error light, and reject the true light and think themselves very near to God, when Satan was controlling them. Therefore it was not safe for them to follow their own judgment or to attempt to lead or dictate in the least; but they must submit to do what their stubbornness has made exceeding difficult for them to do—be led by the judgment of others who have been true to the cause of God.

This work which you think may be of God is directly from evil angels. Beware of it. Resist it. Be afraid of it as you would of a rattlesnake. We will not give it the least quarter.

I have written in great haste, in great earnestness, for I feel that the case demands a speedy and severe remedy. Be assured that God will not use individuals who have traveled much in darkness to direct and teach His children. These are perilous times. God works through those who have walked carefully and in humility before Him; those who have been true; those who have moved understandingly and in His fear. Letter 2, 1863

He [Elder E.P. Daniels] is hasty; he feels strongly and acts impulsively. . . . He is not a perfect man, but I know how

Ellen G. White
God regards him—as a man of erring, impulsive disposition, but one who loves and fears Him, and one who will reach hearts if he has those in whom he can have confidence as counselors to help him. Letter 10, 1885

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I wish to say some things in reference to the revival at Healdsburg.

I wish to say I am not in harmony with your treatment of this matter. That there were fanatical ones who pressed into that work I would not deny. But if you move in the future as you have done in this matter, you may be assured of one thing, you will condemn the work of the latter rain when it shall come. For you will see at that time far greater evidences of fanaticism.

I believe the work at Healdsburg to be genuine. I believe there were the deep movings of the Spirit of God. I believe unconsecrated, unconverted ones urged themselves to the front. The enemy always works through those of unbalanced minds and imperfect characters. I do not believe that Elder [E.P.] Daniels moved wisely in all things, and it would be a new chapter in the experience of workers if there was not a mistake made in some things...

When an effort shall be made in the work of God, Satan will be on the ground to urge himself to notice, but shall it be the work of ministers to stretch out the hand and say, “This must go no farther, for it is not the work of God”? I believe that God was giving the people in Healdsburg a warning...

I wish you could see what a delicate, dangerous matter it is to meddle with the work of God unless you have light from heaven to guide you in your decisions. I fear you have grieved the Spirit of God. The fruits were good in the work at Healdsburg, but the spurious was brought in as well as the genuine. Then it needed men of discernment, of calm, well-balanced minds, to come in when there was peril and indiscretion, to have a molding influence upon the work. You could have done this. You had no moral right to stop the meetings and to stop Elder Daniels from going right forward with the work and making the very most of the interest started, to gather outsiders into the interest if possible...

In regard to Elder [E.P.] Daniels, he is finite; he is not infallible. But there is such a disposition to judge others. They do not keep in view that God works by whom He will. Christ is to be seen as officiating through the delegated servant. The great evil is that the mind becomes narrowed and loses sight of the chief Worker; it gets on the instrument and decides the people cannot be advantaged unless the manners and the habits of the worker meet their own pattern exactly. They regard the speaker as a man, merely, not a messenger whom God may use to deliver a message or do a certain work. God has chosen man to do a certain work. His mental capacities may be weak, but then the evidence is more apparent that God works. His speech may not be eloquent, but that is no evidence that he has not a message from God. His knowledge may be limited, but in many cases God can work with His wisdom through such an agent, and the power be seen of God, more than through one possessing natural and acquired abilities and who knows it and has confidence in himself, in his judgment, in his knowledge, in his manner of address.

But Elder [E.P.] Daniels is an acceptable speaker and as I have been shown, a man of not the deepest judgment, one who needed a counselor; but he is a man who could come close to the hearts of the people and one who possesses sympathy in personal efforts that would penetrate the barriers built up about the soul that resisted the influence of the truth. God works in and through frail instruments, and He is not discerned. Letter 76, 1886

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Just such a work as I hope has been done in Healdsburg, will be done in every church in our land, and through ways and means that we do not look for. Let this work go forward everywhere. Let sins be confessed. Let iniquities be revealed. Let it extend far and near. This work will be done. Men may pronounce against it because it does not come in their exact line. Fanaticism will also come in as it always has done when God works. The net will gather in its meshes both bad and good, but who will dare to cast the whole thing overboard, because all are not of the right kind of fish? I feel deeply over this matter. I do not doubt but that Elder Daniels has erred in some things, but has his error been of that character that it makes him unworthy of a place among God’s people? Letter 10, 1885

***

In regard to the revival meetings at Healdsburg, it surely bears fruit of being the work of God, but in every such revival Satan gains advantages by coming in through unconsecrated persons who have had little or no experience in a life of piety and godliness. These elements will press to the front and on such occasions will be the most forward, the most zealous and enthusiastic.

The very ones who could not be trusted with any important religious interest would take any burden, shoulder any responsibility, as though they were men and women who had earned a reputation through a life of self-denial, of self-sacrifice and devotion, that they were capable of deciding important questions and leading the church.

To put confidence in these would be like committing big vessels into the hands of children to manage on the high seas. Such persons need the transforming grace of Christ daily in order to bear fruit to the glory of God. “Learn of me,” says Christ, “for I am meek and lowly of heart.” Such persons have never learned this lesson. If they would wear Christ’s yoke and lift Christ’s burdens then they would understand better how they might help and bless others.

Now I suppose these individuals were the very ones who were the most officious in the meetings in Healdsburg. From what I have been shown I would suppose that they were of that number that composed the private meetings, where only those “who were wholly the Lord’s” met. I know what I am talking about, for these matters have been laid open before me several times; and yet I would say to my brethren and sisters in Healdsburg, I believe the Spirit of God has done a work for you.

Hold fast everything that is good. Have no spirit of Pharisaism; have no loftiness and self-confidence. The lower you lie at the foot of the cross, the more distinct and the more precious will be your views of Christ our Redeemer. The one grace that is so much wanted with everyone who professes to be a follower of Christ is meekness, humility, humbleness of mind. One view of Jesus sends self-importance to the winds...

I have a deep interest for the church in Healdsburg. Their prosperity depends upon the right hold that they have of Jesus. The presence of personal home piety will tell upon their own character, upon the character of their children, and upon their behavior toward the animals which they use. Letter 9, 1886

Manuscript Release #914; ibid., #317, 18-22
Lessons
From the
Sanctuary

Part Two

The Sanctuary was not erected merely by the efforts of skilled men, but minute details were given to Moses regarding its construction, and the men who were to build it were especially endowed by the Holy Spirit for this work. As a result, we may expect to find inspired truth, not only in the sanctuary and its services as a whole, but in all its parts as well.

The instructions given Moses on the mountain were for a building that could be easily taken down and moved during the wilderness travel. Later in their history the children of Israel had other sanctuaries of a permanent nature, but all were built around the basic plan of the original tabernacle.

The door to the courtyard faced the east, so that as he entered, the worshiper of necessity had his back toward the rising sun. God would not give opportunity for worshipers to be involved in sun worship, and at the same time profess to be worshiping Him. If he faced the sun, the worshiper turned his back to the sanctuary and the worship of the true God.

As the worshiper came through the door, the first piece of furniture he saw was the brazen altar. Here all the sacrifices offered within the camp were burned. As he approached the altar with his sacrifice, seeking forgiveness of sin, he was surrounded by the white wall of linen, suspended from pillars of brass surrounding the courtyard, symbol of the righteousness of Christ. The door through which he came also represented Christ, the only access to salvation. "I am the door: by me if any man enter in, he shall be saved." John 10:9. As the altar represented the place of death, it represented also the death to self by which justification is obtained. "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me." "Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord. Let not sin therefore reign in your mortal body, that ye should obey it in the lusts thereof. Neither yield ye your members as instruments of unrighteousness unto sin: but yield yourselves unto God, as those that are alive from the dead, and your members as instruments of righteousness unto God." "Knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin." Galatians 2:20; Romans 6:11-13; 6:6

All the congregation of Israel could enter the courtyard, but only the priest could officiate at the altar. "And thy brethren also of the tribe of Levi, the tribe of thy father, bring thou with thee, that they may be joined unto thee, and minister unto thee: but thou and thy sons with thee shall minister before the tabernacle of witness." Numbers 18:2. Even though the Levites were in charge of the sanctuary, they could not perform the service at the altar, for that service typified the work which Christ the High Priest alone could do—the destruction of sin.

The altar was "an altar most holy," and whosoever touched it was also holy.

Jack Kendall is the director of the Truth for Today Bible correspondence school.
Seven days thou shalt make an atonement for the altar, and sanctify it; and it shall be an altar most holy: whatsoever oxen the altar shall be holy. “Exodus 29:37. For this reason Adonijah and Joab fled here and caught hold of the horns of the altar when they feared death at the hands of Solomon. "1 Kings 1:50; 2:28

All the burnt offerings of the sanctuary were burned upon the brazen altar. The fire of this altar was never to go out, nor was it kindled by human hands. “And the fire upon the altar shall be burning in it; it shall not be put out: and the priest shall burn wood on it every morning, and lay the burnt offering in order upon it; and he shall burn thereon the fat of the peace offerings." “And there came a fire out from before the Lord, and consumed upon the altar the burnt offering and the fat: which when all the people saw, they shouted, and fell on their faces.” Leviticus 6:12; 9:24

The fire on this altar consumed that which typified sin, and as such it represented the fires of the last days. “For, behold, the day cometh, that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble: and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch.” Malachi 4:1

The constant burning of offerings caused an accumulation of ashes, and even the removal of the ashes was directed by the Lord so as to prefigure a portion of the final work of Christ. When the priest removed the ashes from the altar, he was to be clothed in the white linen garments of a priest. These ashes represented the confessed sins of the righteous.

When the time came to remove the ashes from beside the altar, the priest laid aside his priestly robes and put on "other garments"; then he carried forth the ashes without the camp and poured them in a "clean place." Leviticus 6:11. When Christ bears the sins of the people, He wears His priestly robes. The time comes, however, when His work of bearing the sins of His people is finished, and at that time He places them on the head of Satan, the great originator of sin. He then lays aside His priestly robes, puts on His kingly robes, and assumes the role of king. Not as a priest does Christ return. "And I saw heaven opened, and behold a white horse: and he that sat upon him was called Faithful and True, and in righteousness he doth judge and make war. His eyes were as a flame of fire, and on his head were many crowns; and he had a name written, that no man knew, but he himself. And he was clothed with a vesture dipped in blood: and his name is called The Word of God. And the armies which were in heaven followed him upon white horses, clothed in fine linen, white and clean. And out of his mouth goeth a sharp sword, that with it he should smite the nations: and he shall rule them with a rod of iron: and he treadeth the winepress of the fierceness and wrath of Almighty God. And he hath on his vesture and on his thigh a name written, KING OF KINGS, AND LORD OF LORDS.” Revelation 19:11-16

At this time “the Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity.” Matthew 13:41. Then all sin and sinners will be burned. Ashes are all that will be left of sin, sinners, and the devil after the fires of the last day have completed their work. “And ye shall tread down the wicked; for they shall be ashes under the soles of your feet in the day that I shall do this, saith the Lord of hosts.” Malachi 4:3. When the cleansing, purifying fires have done their work, there will appear a new heaven and a new earth, a man be born of water and of the Spirit, he cannot enter into the kingdom of God.” John 3:5

Beyond the laver was the door to the tabernacle covered by a veil, also representing Christ. See John 10:9. While none but the priests could go beyond into the tabernacle itself, the worshipers were by faith to follow them in their work. In the first apartment were three pieces of furniture. To the right, on the north, was the table of shewbread. On the table were 12 loaves of bread, representative not only of Christ the Bread of life, but also of man’s dependence on Him for both temporal and spiritual food. “I am that bread of life. Your fathers did eat manna in the wilderness, and are dead. This is the bread which cometh down from heaven, that a man may eat thereof, and not die. I am the living bread which came down from heaven: if any man eat of this bread, he shall live for ever: and the bread that I will give is my flesh, which I will give for the life of the world.” John 6:48-51

To the left, the south, was the candlestick with its seven lamps, which were to be always kept burning. “And thou shalt make a candlestick of pure gold: of beaten work shall the candlestick be made.” Exodus 25:31. This continually burning lamp represented the Spirit of

In offering the incense, the priest was brought more directly into the presence of God than in any other act of the daily ministration
God was laying down principles that would be for the spiritual instruction of Israel

Separating the two apartments was the veil, symbol of the flesh of Christ, by which man has access to the Father. In this apartment, which only the high priest could enter once a year on the Day of Atonement, was the ark of the covenant. It was a gold-covered box, containing the tables of stone on which was written the law of God, a golden pot of manna, and Aaron’s rod that budded.

Above the ark was the mercy seat, symbol of God’s throne. On either side was a golden cherub reverently looking downward toward the ark. Between the cherubim was the Shekinah glory, the visible presence of God.

In the instruction for the building of the sanctuary, God was laying down principles that would be for the spiritual instruction of Israel through all their future experience. In the wisdom and perfection that were brought into the work there performed was revealed the work to be done in the lives of the people in preparing them for the indwelling of the Spirit of God. “God designed that the temple at Jerusalem should be a continual witness to the high destiny open to every soul.” Review and Herald, vol. 5, 481.

The work of publishing has been inextricably bound up with the growth and history of the Seventh-day Adventist Church. Its influence, both in the strengthening of church members and as an evangelistic tool to reach those not of our faith, can scarcely be estimated. As this work and influence continue, it is the purpose of Copyright Berea to direct our readers’ attention to publications of merit and usefulness.

Young People’s Sanctuary Series. Five volumes, 235 total pages, Arla Van Etten, $20.

Don’t be misled by the title of this series. It is not just for young people. Anyone who isn’t offended by simple line drawings (that could be colored in, if you like) will find something of benefit in these books.

The five volumes are The Camp Around (20 pages), The Courtyard (36 pages), The Offerings (48 pages), The Tent-Tabernacle (71 pages), and The Holy Days and Feast Days (60 pages). Each volume presents in simple language the plain, basic facts of the different aspects of the sanctuary structures and service. Using an arrangement of parallel columns, they point out—and provide Bible and Spirit of Prophecy documentation for—the relationship of type and antitype in the sanctuary.

This is not a presentation of strange, speculative ideas. Just clear Bible texts and Spirit of Prophecy statements. Subjects covered include the rich sanctuary symbolism illustrating the character of Jesus, and also the character to be developed by His followers. The various sacrifices and offerings clearly show many aspects of Christ’s work, both while on earth and in heaven. Specific attention is given to the crucifixion, the resurrection, the Holy Spirit, the investigative judgment, the Second Coming, and the new earth.

These books are unusual in their flexibility of use for different age groups. Written simply enough that children in the Primary and the Junior Divisions could readily grasp their content, they are interesting enough to hold an adult’s attention as well. The major difference would be in the time spent. An adult who was already familiar with the basics of the sanctuary might go through these volumes fairly quickly, primary children would need more time. (Perhaps because they wouldn’t be embarrassed to color in all the line drawings.)

And for the younger ones, there are also a variety of puzzles, coded messages, and three-dimensional cutouts to assemble.

Sabbath school teachers will find the set a profitable course of study for their classes, and will appreciate knowing that quantity price discounts are available. It is also possible to purchase individual volumes.

Please note that these books are not available from Hope International—we are simply passing on the information for the interest and benefit of our readers. The Young People’s Sanctuary Series may be ordered from LMN Publishing, Rt. 4, Box 94-C, St. Maries, ID 83861. Please include an additional five percent to cover shipping and handling, and residents of Idaho must pay 4.8 percent sales tax.
W. E. HOWELL (1869-1943) served as the first president of the Loma Linda College of Medical Evangelists, secretary of the General Conference Department of Education, secretary to the president of the General Conference. When this selection was written in 1923, Howell was the editor of Home and School magazine.

The ideal of separation from the world has been cherished by this people from the beginning of the Advent movement. It has been so well maintained in our church organization, our publishing work, our sanitariums, and in our preaching and writing, that it is of the utmost importance that the schools do not become one more in living up to this foundation principle of our work.

The principle itself is embodied in the call to come out of Babylon, connected with the second angel’s message, and is reaffirmed in the second call to separation voiced by the angel of Revelation 18:1, and connected with the loud cry of the third angel’s message. Hence we read in the Spirit of Prophecy: “The time of test is just upon us, for 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.” The Seventh-day Adventist Bible Commentary, vol. 7, 984

There can be no doubt that the principle of separation from the world and the time of testing apply to our educational work equally with every other line of church endeavor, and to our institutions as really as to the church itself and to the individual members of the church. Accordingly we read the specific statement on education found in Counsels to Parents, Teachers, and Students, page 255: “Our people are now being tested as to whether they will obtain their wisdom from the greatest Teacher the world ever knew, or seek to the god of Ekron. Let us determine that we will not be tied by so much as a thread to the educational policies of those who do not discern the voice of God, and who will not hearken to His commandments.”

It therefore behooves us to consider with exceeding care wherein we are or are not living up to our high calling, and wherein we are meeting the test of the hour in the educational wing of the Advent movement. If it is necessary to speak definitely and frankly, I hope this review may be accepted as an honest effort to find God’s way more perfectly, and not in any sense to cast undue aspersion upon the noble work our educators have been seeking to do. . . .

For thirty years after 1844, our fathers had no idea of separating their children from the public schools. These schools were free, were supported by their taxes, and were obligated to educate their children. They thought the young people could remain in these schools till the young men were old enough to wear a long coat; then they might take a Bible and charts and go out to see whether or not they were cut out for preachers. But this plan was far from adequate, and the hour struck when the conditions of the work and the Spirit of Prophecy called definitely for a separation of our children from the schools of the world, and our own school system was born. . . .

Nearly two decades after the founding of the first school, and about the time of establishing several others of similar rank, the servant of the Lord, who had taken so active a part in the work of separation, withdrew from the homeland, and went aside to an isolated country for a period of nine years. Here she was shown a plan for a school after the order of the schools of the prophets, which she was directed to set before our people as a pattern to be followed thereafter in the establishment of new schools. She was specifically instructed that it was not to follow the plan of our older schools, mentioning Battle Creek and College View in particular.

All through the nineties, messages kept coming which pointed out the serious mistakes we were making in the manner of conducting our schools, and outlining more and more fully what the Lord was calling for in the new pattern. We were told frankly that we had instituted only half reforms, that some were discouraged and ceasing to urge reforms, but that we must begin all over again.

Stimulated by these messages, some took extreme measures in tearing down even the good we had built up, till a message of caution had to be given that reformation is not destruction. From the zig to the extreme right we then began to zag toward the left, intending to find only the middle of the straight and narrow way that leadeth unto educational life and health. We restored and strengthened our courses, set up standards equivalent to, if not borrowed from, those of the world, built up our libraries and our laboratories, offered degrees in our calendars—at first without inserting them after names on the faculty list, then later, with two notable exceptions, printing degrees, and a few pedigrees, on the faculty page of our calendars, somewhat like all the nations round about us.

Along with these developments came others naturally, and of similar complexion. Commencement exercises were much elaborated and extended, till often an entire week is largely consumed in senior and junior emulations, receptions, banquetings, outings, and other class functions. The graduation exercise itself has come in some cases to be almost an exhibition, and an expensive one. Preceded by the publication of a costly annual of doubtful value, by the exchange of expensive photographs; and by the purchase of class pins, colors, and clothing thought necessary for the occasion by some, a bill of expense is incurred that is of questionable proportions for prospective missionaries to meet. . . .

With a noble exception here and there, we are making little or no headway in placing vocational education on an undeniably equal basis in our fundamental law and practice. Somehow we can raise money and build a gymnasium or other less needed facility while our
shop and agricultural work trail along in ignominy for lack of equipment and zeal to push their development on an educational basis. We can reduce the time required for manual labor, or make it entirely optional, while clinging to old studies not essential and adding to our maze of courses for book study. Then when it comes to giving due credits to subjects on the practical side of education, we squeeze them down to where the student loses all respect for their educational value, and declares he has no time for what commands no credit.

With our ears to the educational radio, we have caught the social note that is sounding just now above the medley of human theories for the betterment of the race. In the halls of our own colleges has been heard the assertion that the work of Seventh-day Adventists is a social question, and that we must broaden our curriculum somehow to embrace the study of sociology and allied questions. In more than one instance we have been willing to reduce the amount of Bible as much as 20 percent to make room for some of these modernist studies, while clinging to some that even the world now regards as not essential, as it begins to get glimpses of some things in education given us 50 years ago.

The original and perpetual aim of our schools is to develop gospel workers, but we have so preoccupied the time with academic studies that with a few worthy exceptions we have not developed strongly the practical and field side of that training which alone makes for power and efficiency in the great goal of our existence as a people—to seek and to save that which is lost.

We are still tempted to indulge in mere amusement and entertainment, some in games, some in dramatic presentations, some in certain questionable numbers in a course of lectures and concerts given by popular men and women who have no sympathetic vision of our aims in education. Under financial pressure, we have begun to use methods of getting money which, unless most carefully guarded, will in the process expose our young people to contacts and influences that militate against rather than for that spirituality and simplicity of faith in God's ability to help us, which have long lain at the foundation of our doctrine and practice. Shall our schools not learn to lean more upon the strong arm of God and His plan for the support of our enterprises?

As to where worldly alliances and worldward tendencies will lead us, if allowed to come in, we are left in no doubt. We have only to lift up our eyes and look upon the remnants of many would-be Christian schools of other denominations that have carried to their logical end the very policies on which we seem to be just entering....

My dear fellow educators, shall "Ichabod" [the glory has departed] ever be written over the portal of a Seventh-day Adventist college?

"Separation from the World in Education," Proceedings of the Educational and Missionary Volunteer Departments of the General Conference of Seventh-day Adventists in World Convention, 249-257

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**Line Upon Line**

In the future we shall see more of the violence described in the Bible. But we must not be surprised, as though some strange thing happened unto us. As special victories are gained in the work of arousing our people to a sense of their true position, Satan will reveal himself. *The Paulson Collection*, 91

God would do great things for His people if they would come out from the world and be separate. If they would submit to be led by Him, He would make them a praise in all the earth. *Testimonies*, vol. 2, 125

God sees that the world is in need of cleansing. In the very near future, this cleansing will come. It will at first be done in a limited degree, and then with greater and still greater power, till men will see that God means to bring them to repentance. *Spalding-Magan's Unpublished Manuscript Testimonies of Ellen G. White*, 345

Satan is ever ready to fill the mind with theories and calculations that will divert men from the present truth, and disqualify them for the giving of the third angel's message to the world. It has ever been thus; for our Saviour often had to speak reprovingly to those who indulged in speculations and were ever inquiring into those things which the Lord had not revealed. *The Seventh-day Adventist Bible Commentary*, vol. 6, 1052

By a close scrutiny of their daily life under all circumstances, they would know their own motives, the principles which actuate them. This daily review of our acts, to see whether conscience approves or condemns, is necessary for all who wish to arrive at the perfection of Christian character. *Testimonies*, vol. 2, 512

The missionaries of the Christian church are to stand in their God-given manhood, with the privilege of exercising freedom of speech and freedom of faith. When they see that a fellow laborer is not doing as a man in his position ought to do, they are not to harmonize with his plans, or be covered into silence by a masterful spirit. For them to do this would be a great injury to him and to them. *Battle Creek Letters*, 111
WE DO HAVE A PROBLEM

- Between 40-45% of the male students in our colleges drink alcohol (as do 20-25% of our female students). 1
- ALCOHOLISM is America's #1 health problem. We Americans are poisoning ourselves with before and after dinner drinks, martini lunches, happy hours, and all night drinking sprees.
- Purchase of alcohol is justified as business expense, entertainment expense, medical expense, and relaxation therapy

WE DO HAVE A RESPONSIBILITY

- "The temperance question is to receive decided support from God's people," 2
- "The same way the temperance question is being handled by our people is not in harmony with the necessity of the times." 3
- "Upon us, to whom God has given great light, rests the solemn responsibility of calling attention of men and women to the ... prevalence of drunkenness." 4

AND WE DO HAVE A MESSAGE

- "This temperance question...is just as much connected with the THIRD ANGEL'S MESSAGE as the right arm to the body." 5
- "As we near the close of time we must rise higher and higher on the subject of health reform and Christian temperance presenting it in a more positive and decided manner." 6
- Intemperance begins at our tables. Flesh foods, tea, coffee, tobacco all create an appetite for liquor. 7 & 8
- Alcoholism is virtually unknown among non-meat eaters. 8

Let's Get This Message Out!

For a full examination of the alcohol problem and what can be done about it, secure and read Donald W. Hewitt, M.D.'s authoritative book:

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1 Adventist Review 9-27-84, p. 20 2 Counsels on Health p. 462 3 Call to Medical Evangelism and Health Education p. 37
4 Review & Herald 10-25-06 5 Review and Herald 2-14-1888 6 Call to Medical Evangelism and Health Education p. 41

April 1989 Our Firm Foundation 31
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Plan now so that you can come too

1989 Hope International Camp Meeting

July 26-30

If you haven't done so already, now is the time to lay solid plans for attending camp meeting this summer. As always, there will be no charge for those staying on our grounds, but we do ask that you write or call us to register so that we know you are coming. We aren't concerned about running out of space, but we do need this information to help us plan as wisely as possible. Also, we must ask that you provide for your own food and shelter.

Water and restrooms will be available at several locations around the camping area. Limited shower facilities will be provided, but hookups for water, sewer, and electricity are not available. Tents, campers, and motorhomes are all welcome.

If you have special needs we may well be able to help, but please let us know in advance. We will do all we can to make it possible for you to attend, but there are limitations to what can be accomplished amid the hustle and bustle of camp meeting.

If you prefer to stay elsewhere, you need not register with us, but we encourage you to make reservations soon at the hotel or motel of your choice. The following information may be of assistance to you:

**Motel Puyallup**—25 miles north of Hope International. Call (206) 845-8825.

**Northwest Motor Inn**—25 miles north of Hope International. Call (206) 841-2600.

**Eagle's Nest Motel**—10 miles south of Hope International. Call (206) 569-2533.

**Tanwax Lake Resort**—6 miles north of Hope International. Call (206) 879-5533.

**La Grande Hotel and RV Park**—10 miles south of Hope International. Call (206) 832-6643.

Hope International
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