As the end draws near ... it becomes more important for those who accept present truth to have a clear understanding of the nature and influence of the Testimonies, which God in His providence has linked with the work of the third angel's message from its very rise. —Testimonies, vol. 5, 654
God’s commandments, who revere His law, and refuse the mark of the beast or of his image.

"God has revealed what is to take place in the last days, that His people may be prepared to stand against the tempest of opposition and wrath. Those who have been warned of the events before them are not to sit in calm expectation of the coming storm, comforting themselves that the Lord will shelter His faithful ones in the day of trouble. We are to be as men waiting for their Lord, not in idle expectancy, but in earnest work, with unwavering faith. It is no time now to allow our minds to be engrossed with things of minor importance. While men are sleeping, Satan is actively arranging matters so that the Lord’s people may not have mercy or justice. The Sunday movement is now making its way in darkness. The leaders are concealing the true issue, and many who unite in the movement do not themselves see whither the undercurrent is tending. Its professions are mild and apparently Christian, but when it shall speak it will reveal the spirit of the dragon. It is our duty to do all in our power to avert the threatened danger. We should endeavor to disarm prejudice by placing ourselves in a proper light before the people. We should bring before them the real question at issue, thus interposing the most effectual protest against measures to restrict liberty of conscience. We should search the Scriptures and be able to give the reason for our faith. Says the prophet: ‘The wicked shall do wickedly: and none of the wicked shall understand; but the wise shall understand (Daniel 12:10).’ " Testimonies, vol. 5, 451-452

Again, God warns us through His prophet of coming events, “When our nation shall so abjure the principles of its government as to enact a Sunday law, Protestantism will in this act join hands with popery; it will be nothing else than giving life to the tyranny which has long been eagerly watching its opportunity to spring again into active despotism. . . . "If popery or its principles shall again be legislated into power, the fires of persecution will be rekindled against those who will not sacrifice conscience and the truth in deference to popular errors. This evil is on the point of realization.

"When God has given us light showing the dangers before us, how can we stand clear in His sight if we neglect to put forth every effort in our power to bring it before the people? Can we be content to leave them to meet this momentous issue unwarned?

“There is a prospect before us of a continued struggle, at the risk of imprisonment, loss of property, and even of life itself, to defend the law of God, which is made void by the laws of men. In this situation worldly policy will urge an outward compliance with the laws of the land, for the sake of peace and harmony.” Ibid., 712

“We as a people have not accomplished the work which God has committed to us. We are not ready for the issue to which the enforcement of the Sunday law will bring us. It is our duty, as we see the signs of approaching peril, to arouse to action.” Ibid., 713

Let us remember that the very last deception will be to make of none effect the testimonies of the Spirit of Prophecy. See Selected Messages, book 1, 48. The book, The Great Controversy, is unread by many of our laity, leaders, and pastors, and they are to a great degree unready for our Lord’s soon return. They are unprepared to meet the great test which will be brought about as an overwhelming surprise. See The Seventh-day Adventist Bible Commentary, vol. 7, 976; Testimonies, vol. 8, 37, 28

The purpose of this special issue on the Spirit of Prophecy is to alert us to what God has written for our admonition upon whom the end of the world is come. Let us take heed. We must be like the Bereans, not the Thessalonians. “These were more noble than those in Thessalonica, in that they received the word with all readiness of mind, and searched the scriptures daily, whether those things were so.” Acts 17:11

Let us study to show ourselves approved unto God in this final hour. The end will come suddenly, unexpectedly.

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

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Table of Contents
Vol. 4, No. 5 May 1989

Articles

Testing the Prophet
The conclusions of one who was there
J.N. Loughborough 4

The Gift of Prophecy
God’s chosen avenue of instruction
Ron Spear 8

The Influence of the Testimonies
How much influence do I let them have?
Ellen G. White 12

Convenient Instruction
If the prophet lived next door . . .
Dave Fiedler 16

Through the Fog
The painful path from confusion to clarity
Arnet Mathers 20

Channels of Light
“You in your corner, and I in mine”
Ellen G. White 24

Believe His Prophets
Our generation is not the first to believe—or to doubt
Jack Kendall 26

Cheerful Obedience Required
God’s standard is simple
Ellen G. White 29

Departments

Editorial 2 Looking Back 19

Religious Liberty Update 15 Bulletin Board 31

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 now perfectly reflect the will of our Lord is cause for sorrow, but not for discouragement. The Word of God stands pledged that all within her borders will be sifted and tried, and though the greater portion will fail the test, there will yet remain a remnant to honor the Lord by their obedience to all His commands. Therefore, Hope International urges upon all the duty of supporting the Seventh-day Adventist Church in every way possible, insofar as is consistent with the principles of the government of God and the leading of His Holy Spirit upon the heart.
THE PROPHET Isaiah, in speaking of the situation of affairs existing in the last days, says: “Bind up the testimony, seal the law among My disciples. And I will wait upon the Lord, that hideth His face from the house of Jacob, and I will look for Him. . . . And when they shall say unto you, Seek unto them that have familiar spirits, and unto wizards that peep, and that mutter: should not a people seek unto their God? for the living to the dead? To the law and to the testimony: if they speak not according to this word, it is because there is no light in them.” Isaiah 8:16-20

In this scripture attention is called to a people engaged in restoring the seal to God’s law—a people who are waiting upon the Lord, engaged in His service. They are looking for Him; that is, they are looking for His coming—this, too, in a time when spirits, professing to be spirits of the dead, are asking the people to seek to them. Some heed that call, and seek to the dead for knowledge; but the Lord invites His people to seek to Him. That is virtually saying that if they seek to Him He will give them special instruction. They need not seek to the dead, who can give them no information, for “neither have they any more a portion forever in anything that is done under the sun;” and “the dead know not anything.” Ecclesiastes 9:6, 5

Rule One

In the above scripture a rule is given by which all communications are to be tested: “If they speak not according to this word, it is because there is no light in them.” All communications from the Lord will speak in harmony with His word and His law.

Applying this rule to the writings of Mrs. White, I would say that during the last fifty-eight years I have carefully read her testimonies, comparing them with the law of God and the testimony of the Bible, and I find perfect harmony between the two. Her instructions do not come in to give any new revelation to take the place of the Scripture, but rather to show where and how, in these times, people are liable to be led astray, to be led from the Word. The position that the testimonies of Mrs. White occupy can be best told in what she herself has written respecting them:

“The Word of God is sufficient to enlighten the most beclouded mind and may be understood by those who have any desire to understand it. But notwithstanding all this, some who profess to make the Word of God their study are found living in direct opposition to its plainest teachings. Then, to leave men and women without excuse, God gives plain and pointed testimonies, bringing them back to the Word that they have neglected to follow. . . . Additional truth is not brought out; but God has through the Testimonies simplified the great truths already given and in His own chosen way brought them before the people to awaken and impress the mind with them, that all may be left without excuse. . . . The Testimonies are not to belittle the Word of God, but to exalt it, and attract minds to it, that the beautiful simplicity of truth may impress all.” Testimonies, vol. 5, 663, 665

Rule Two—True Prophets

By looking at the testimony of the apostle John, we find another rule describing the teaching of true prophets. He says: “Beloved, believe not every spirit, but try the spirits whether they are of God: because many false prophets are gone out into the world. Hereby know ye the Spirit of God: Every Spirit that confesseth that Jesus Christ is come in the flesh is of God: and every spirit that confesseth not that Jesus Christ is come in the flesh is not of God: and this is that spirit of antichrist, whereof ye have heard that it should come; and even now already is it in the world.” 1 John 4:1-3

J.N. Loughborough

John Norton Loughborough (1832-1924) served as a pioneer evangelist and administrator after accepting the message in 1852.
Note carefully the foregoing scripture. It does not say whatsoever confesses that Jesus Christ "did come in the flesh," but, "is come in the flesh;" that is, He comes, by His Spirit, and dwells in us, in response to our faith. This, in fact, is the central truth of the gospel, "Christ in you, the hope of glory." Ephesians 3:17; Colossians 1:27.

The practical theme found in all of Mrs. White's writings is the necessity of an indwelling Saviour if we would make any advancement in the heavenly way. Her writings teach the necessity of Christ first, last, and all the time. As an illustration of this fact, attention is called to her book, Steps to Christ, of which more than one hundred thousand copies have been sold in English, to say nothing of the thousands of copies in more than twenty foreign languages in which it is now printed.

Rule Three—False Prophets

John gives a rule for detecting false prophets, which we designate as Rule Three. Speaking of false prophets, the apostle says, "They are of the world: therefore speak they of the world, and the world heareth them." 1 John 4:5. This shows that the teaching of false prophets will pander to the carnal heart, instead of exalting the self-denying and cross-bearing way. False prophets will teach "smooth things," instead of exalting "the Holy One of Israel." Isaiah 30:10-11. Any one who reads even a few pages of Mrs. White's writings can see that they are in the direct line of self-denial and cross-bearing, not of a nature to please a worldly, carnal heart.

Rule Four

In tracing this subject still further, we will take, as a fourth rule, the words of the apostle James: "Take, my brethren, the prophets, who have spoken in the name of the Lord, for an example of suffering affliction, and of patience." James 5:10. When we read the experience of those ancient prophets, we learn that one of their greatest trials was to see Israel reject, or go contrary to, the plain testimony borne to them. A brief study of those times will show at once the character of both true and false prophets. "Thus saith the Lord of hosts, Hearken not unto the words of the prophets that prophesy unto you: they make you vain: they speak a vision of their own heart, and not out of the mouth of the Lord." Jeremiah 23:16

There is nothing in the writings of Mrs. White to make the reader vain; but, as expressed by another: "I have received great spiritual benefit times without number from the testimonies. Indeed, I never read them without feeling reproof for my lack of faith in God, lack of devotion, and lack of earnestness in saving souls." Surely, then, the effect of Mrs. White's testimonies is vastly different from that of the teachings of false prophets, as described by Jeremiah.

The prophet tells us also how the false prophets will teach: "They say still unto them that despise Me, The Lord hath said, Ye shall have peace; and they say unto every one that walketh after the imagination of his own heart, No evil shall come upon you." Verse 17

As to the nature of Mrs. White's teachings in her testimonies, I will quote the following words from a careful reader: "I find the most earnest appeals to obey God, to love Jesus, to believe the Scriptures, and to search them constantly. Such nearness to God, such earnest devotion, such solemn appeals to live a holy life, can only be prompted by the Spirit of God."

True and False Prophets Compared

When considering the character of the Lord's prophets in ancient times, the trait of faithfulness in reproving sins, even when surrounded by a vastly superior number of false prophets, is particularly noticeable. Their testimony is not witheld from the highest in authority; even kings were not exempt from reproof, as is seen in the case of Elijah before Ahab.

Because of Israel's departure from the true worship of God, the Lord brought famine upon the land. In response to Elijah's petition, rain for the space of three years and six months had been withheld. Then the Lord said to Elijah, "Go, show thyself unto Ahab; and I will send rain upon the earth. And Elijah went to show himself unto Ahab." "And it came to pass, when Ahab saw Elijah, that Ahab said unto him, Art thou he that troubleth Israel? And he answered, I have not troubled Israel: but thou, and thy father's house, in that ye have forsaken the commandments of the Lord, and thou hast followed Baalim." 1 Kings 18:1-2,17-18

Often has the writer heard Mrs. White advise persons as to what they would do, and they would protest that they never would do it. She would say, "If you do it not, the Lord has not spoken by me." Notwithstanding their protest, they did, at last, the things they had solemnly declared they would never do.

Rule Five—True Prophecies Are Fulfilled

There is a statement made by Moses relative to the true and the false prophets, found in the eighteenth chapter of Deuteronomy, which, in our consideration of rules for discerning true and false prophets, may be designated as Rule Five. He says: "and if thou say in thine heart, How shall we know the word which the Lord hath not spoken? When a prophet speaketh in the name of the Lord, if the thing follow not, nor come to pass, that is the thing which the Lord hath not spoken, but the prophet hath spoken it presumptuously: thou shalt not hearken unto him." Verses 21-22

The same thing is also found in the following scriptures: "Who is he that saith, and it cometh to pass, when the
take place. Some of these predictions relate to events already fulfilled, and some are in process of fulfilment, while others are still future. As to those relating to the past or present events, I know not of a single instance of failure. . . .

On March 18, 1902, a number of us were called together at the Los Angeles treatment rooms, on Third Street, to consider a proposition to buy a site on the corner of South Hill and Fourth Streets for a sanitarium. The price was $100,000 for the bare lot, and this money would have to be hired, as also the money to erect a sanitarium, if one was built. As there was much hesitancy with us on the propriety of making such a venture, a testimony from Sister White was received through the mail. She was five hundred miles off, and knew not of our council on any such proposition. The testimony said: "Do not build a sanitarium in Los Angeles. Our sanitariums should be out in the country. While it may be right to hire treatment rooms in the city, do not build in the city. The Lord has shown me that there are properties that have been erected that are just fitted to our work, which for some cause have been not occupied, that will be offered to us at very low figures." That settled the question with us.

No one of our people knew of any such properties. Search has resulted in what? Glendale, Paradise Valley, and Loma Linda, which were all fitted ready for our work, and each obtained at about one third of what had been invested in them.

If the working of miracles is proof of a true prophet, then the "false prophet" mentioned in Revelation 19:20 would be declared after all a true prophet; for it is said, "The beast was taken, and with him the false prophet that wrought miracles before him, with which he deceived them that had received the mark of the beast." The same power is mentioned again in Revelation 13:14, as deceiving "them that dwell on the earth by the means of those miracles which he had power to do in the sight of the beast." By the same application of this rule, we would be driven to the conclusion that even Satan is a true prophet. Certain spirits that will do a special work under the sixth of the seven last plagues, are called "the spirits of devils, working miracles, which go forth unto the kings of the earth and of the whole world, to gather them to the battle of that great day of God Almighty." Revelation 16:14

It is true that miracles are recorded as being wrought by some of the prophets, as in the case of Elijah, Elisha, and Paul. But who has found any record in the Bible of the miracles of Isaiah, Jeremiah, Daniel, Hosea, Joel, Amos, et cetera. Yet these were true prophets of the Lord, and are shown to be such by the rules the Lord has given to test true prophets.

That the working of miracles is not the test of a true prophet, is clearly seen by reading the Scripture record of John the Baptist. That he was a prophet is shown by the prediction of his father, Zacharias, in relating the vision God had given him respecting the son that should be born to him: "And thou, child, shalt be called the prophet of the Highest: for thou shalt go before the face of the Lord to prepare His ways." Luke 1:76. Our Saviour Himself recognized John as that very prophet who should prepare the way before Him; for of John He said: "But what went ye out for to see? A prophet? Yea, I say unto you, and much more than a prophet. This is he, of whom it is written, Behold, I send My messenger before Thy face, which shall prepare Thy way before Thee. For I say unto you, Among those that are born of women there is not a greater prophet than John the Baptist." Luke 7:26-28

Here then is a plain statement of the Saviour that John was a prophet. Let us apply the test of miracle-working, and see the result. In the Gospel as written by John the evangelist, we have these words: "And many resorted unto Him [Christ], and said, John did no miracle: but all things that John spake of this Man were true." John 10:41. This statement alone is a complete refutation of the claim that the sign of a true prophet is the working of miracles.

This sixth rule teaches that if a miracle is wrought by a pretender, there will be seen with it, when carefully tested, a departure from the sacred truths of God’s Word, and a lowering of the standard, to meet a heart inclined to shun the way of self-denial. In these evil days when many are claiming to be “faith healers,” “divine healers,” or “Christian Science healers,” et cetera, it would be well to apply closely the scriptural rules; for it will need divine rules, and the illumination of the Holy Spirit, to enable us clearly to discern the intent and purpose of some of these “healers,” so subtle in their work; while on the other hand are those who openly disregard God’s law and His truth for this time.

In this Rule Six we are counseled to watch the nature of the testimony, whether it draws us nearer to the Lord, or away from Him. Virtually, we are counseled to test the prophet by all the rules, and not decide that he is a true prophet because apparently he is in harmony with one rule. I say apparently, for if perchance he made a prediction, the next question naturally arises, Where did he get his prediction of events to take place? We understand from the Scriptures that anciently unprincipled men, false prophets, "stole" the words of true prophets, and passed them off as their prophesy, seeking thus to succeed in their deception.

If a miracle is wrought by a pretender, there will be seen with it, when carefully tested, a departure from the sacred truths of God’s Word, and a lowering of the standard, to meet a heart inclined to shun the way of self-denial.
One of the fruits of true gifts mentioned in the letter to the Ephesian church is the gathering of a people into the “unity of the faith”

The Lord has told His people in these times that “the devil is a careful student of the prophecies of the Bible.” And why is this? Is it to learn the truth, that he may help on the work of the Lord?—No, by no means, but rather that he may tell some of these things that are coming—having stolen them from the Lord’s prophets—thus making it appear that his prophets are true ones.

“Satan closely watches events, and when he finds one who has a specially strong spirit of opposition to the truth of God, he will even reveal to him unfilled events, that he may more firmly secure himself a seat in his heart. During his experience of nearly six thousand years he has lost none of his skill and shrewdness. All this time he has been a close observer of all that concerns our race. Testimonies, vol. 2, 171-172

Although Satan’s prophets may do miracles, or may speak of things to come, by the aid of what they have seen take place (as the death of a person occurring at a certain hour), or tell of an event to come (of which they “stole” their knowledge from God’s prophet), yet in applying all the rules to their case, it will soon be seen where they fail to be in harmony with the Lord’s standard of true prophets. Satan will not teach submission to God’s law, but rather the service of other gods, even though it be the self-pleasing way of shunning the path of self-denial.

Rule Seven—“By Their Fruits Ye Shall Know Them”

“Beware of false prophets, which come to you in sheep’s clothing, but inwardly they are ravening wolves. Ye shall know them by their fruits. Do men gather grapes of thorns, or figs of thistles? Even so every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit. A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit. Every tree that bringeth not forth good fruit is hewn down, and cast into the fire. Wherefore by their fruits ye shall know them.” Matthew 7:15-20

These words of our Saviour recognized the fact that the gift of prophecy would exist in the gospel age. If no true prophets were to be connected with the work, and every prophetic manifestation was to be from an evil source, would He not have said, “Beware of prophets”? The fact that He tells us so definitely how each kind may be known, is the best of evidence that in the work of the Comforter, the Holy Spirit, in showing “things to come” (John 16:13), would be the true gift of prophecy. This rule, which in our enumeration we have called Rule Seven, is an infallible one. Christ did not say, “Ye may know them by their fruits,” but, positively, “Ye shall know them by their fruits.” We inquire, What is the fruit to be seen in the work of genuine gifts of the Spirit of God? The answer is found in the statement of Paul respecting the purpose of the Lord in placing the gifts in the church: “Wherefore He saith, When He ascended upon high, He led captivity captive, and gave

One of the fruits of true gifts mentioned in the letter to the Ephesian church is the gathering of a people into the “unity of the faith.” What has been the result in this respect in the rise of the third angel’s message?—Fifty-three years ago, when our publications and work were all in the English language, when reference was made to the unity and harmony taught in the testimonies and existing among the believers, our opponents said, “That is very well now, while your work is all in a limited territory, and the believers of one nationality; but should your work spread into different parts of the earth, and gather people of different languages, with their national peculiarities, you would see the unity disappear, and your work go to pieces.”

Do we see it going to pieces? How is it? The message is now printed, believed, and advocated in sixty-seven languages of the world, and has gained a foothold at different places around the world twice—both north and south of the equator—yet there is the same unity and harmony among those accepting the Lord’s counsel through the testimonies as in earlier times. So the visions stand the test of Rule Seven.

One of the best proofs of the truthfulness of the visions is in the visions themselves. Many of those who read Mrs. White’s writings, who know not the origin of the ideas which she advances, say, “When I read Mrs. White’s articles it seems to me as though her writings are inspired.”

In view of the facts presented in the foregoing, it is well for all to heed the admonition of King Jehoshaphat to the host of Judah, “Believe in the Lord your God, so shall ye be established; believe His prophets, so shall ye prosper.” 2 Chronicles 20:20

The Prophetic Gift in the Gospel Church, 65-72, 92-100
The Gift of Prophecy

Throughout the ages, God has used the Spirit of Prophecy to guide His church on earth. Under the leadership of Moses, He guided His people through the time of the Exodus, through the rebellions in Kadesh and in the wilderness, and the rebellion of Korah, Dathan and Abiram. After forty years of delay caused by apostasy God used this inspired agency to lead His church into the Promised Land. But the bodies of thousands of members of the church remained in the wilderness, because of unbelief in this gift. To not fully accept it and follow its teachings and directions has always taken God’s church into rebellion and apostasy. And yet, sadly, leaders and laity of past ages have many times despised the straight testimony borne by God’s messengers.

As Jesus wept over the church, He cried out with mournful remembrance of the past, then of the present, and His gaze carried Him down through the halls of the future, where His words still echo today.

“Wherefore ye be witnesses unto yourselves, that ye are the children of them which killed the prophets. Fill ye up then the measure of your fathers. Ye serpents, ye generation of vipers, how can ye escape the damnation of hell?

“Wherefore, behold, I send unto you prophets, and wise men, and scribes: and some of them ye shall kill and crucify; and some of them shall ye scourge in your synagogues, and persecute them from city to city: that upon you may come all the righteous blood shed upon the earth, from the blood of righteous Abel unto the blood of righteous Abel unto the blood of Zacharias son of Barachias, whom ye slew between the temple and the altar. Verily I say unto you, All these things shall come upon this generation.

O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not! Behold, your house is left unto you desolate.” Matthew 23:31-38

This sad history of the Jewish church was the result of their disregard and final rejection of the Spirit of Prophecy and of the messengers preaching the straight testimony.

“The warnings that Christ gave to Jerusalem were not to end with them. The judgments upon Jerusalem were a symbol of the events of Christ’s coming to judgment in the last day, when before Him shall be gathered all nations.” Testimonies to Ministers, 232

Let us not forget the inspired words of Christ on Olivet that day long ago which were directed to the church in apostasy.

From John the Beloved through the 1260 years of the church’s sojourn in the wilderness, the gift of prophecy lay dormant in the church. Still, the great men and women of God, at the sacrifice of their lives, held the standard of righteousness before the world. Millions perished during this period, even though God had provided all the instructions necessary.

Paul and John had drawn a prophetic map of the apostasy and persecution of God’s faithful, obedient, remnant people during this important time. Then in 1798 as persecution came to an end, religious liberty was born in the New World.

It was a land of great opportunity, and thousands braved the crossing of the mighty oceans to inaugurate a constitution in which all men were to be free to
worship God according to conscience and the Word of God. The deadly wound of the beast (Revelation 13) had silenced the cries of the saints from the guillotine, the rack, and the dungeons that had held them in past years.

And now in this mighty land of freedom, with its pure air, its lakes and rivers, its fertile plains and unending forests, was to arise God's mighty warning message to be given by God's last-day remnant people to a world soon to perish.

William Miller, a farmer from the state of Maine, was the first with God's help to unseal the book of Daniel and to open before the religious world the mighty prophecies of the book of Revelation. In the Millerite movement of 1840-1844 the first and second angels' messages and the Midnight Cry came in the providence of God to a world emerging out of the Reformation era.

The Great Disappointment of October 22, 1844, shook this movement to its foundation. But from its desolation was born a greater movement, a people with a commission from God to complete the reformation to bring the church back to the purity of doctrine of the apostles. In that movement, the Seventh-day Adventist Church was born, and in its infancy, the gift of prophecy came again to the church.

Ellen White tells briefly this story of the church's beginnings. "Many of our people do not realize how firmly the foundation of our faith has been laid. My husband, Elder Joseph Bates, Father Pierce, Elder Edson, and others who were keen, noble, and true, were among those who, after the passing of the time in 1844, searched for the truth as for hidden treasure. I met with them, and we studied and prayed earnestly. Often we remained together until late at night, and sometimes through the entire night, praying for light and studying the Word. Again and again these brethren came together to study the Bible, in order that they might know its meaning, and be prepared to teach it with power. When they came to the point in their study where they said, 'We can do nothing more,' the Spirit of the Lord would come upon me, I would be taken off in vision, and a clear explanation of the passages we had been studying would be given me, with instruction as to how we were to labor and teach effectively. Thus light was given that helped us to understand the scriptures in regard to Christ, His mission, and His priesthood. A line of truth extending from that time to the time when we shall enter the city of God, was made plain to me, and I gave to others the instruction that the Lord had given me. Special Testimonies, Series B, No. 2, 49-50

The visions of God given to Ellen White put the divine seal on the doctrine of the church. Again, she tells the story: "The passing of the time in 1844 was a period of great events, opening to our astonished eyes the cleansing of the sanctuary transpiring in heaven, and having decided relation to God's people upon the earth, [also] the first and second angels' messages and the third, unfurling the banner on which was inscribed, 'The commandments of God and the faith of Jesus.' One of the landmarks under this message was the temple of God, seen by His truth-loving people in heaven, and the ark containing the law of God. The light of the Sabbath of the fourth commandment flashed its strong rays in the pathway of the transgressors of God's law. The nonimmortality of the wicked is an old landmark. I can call to mind nothing more that can come under the head of the old landmarks." Counsels to Writers and Editors, 30-31

She went on to write 25 million words in more than 54 volumes of inspired writings so that God's last-day church would not repeat the apostasy of the ancient church.

Many of our people do not realize how firmly the foundation of our faith has been laid... A line of truth extending from that time to the time when we shall enter the city of God, was made plain to me

The blueprint given to the leadership and laity in the medical missionary work, Christian education, evangelism, and the publishing of her books and scattering them like the leaves of autumn was a master plan to finish God's work quickly:

"Had Adventists, after the Great Disappointment in 1844, held fast their faith, and followed on uniedly in the opening providence of God, receiving the message of the third angel and in the power of the Holy Spirit proclaiming it to the world, they would have seen the salvation of God, the Lord would have wrought mightily with their efforts, the work would have been completed, and Christ would have come ere this to receive His people to their reward." Selected Messages, book 1, 68

The prophet's prolific pen produced counsel, rebuke, and reproofs for the growing church from the 1860s through the 1880s.

But already there was creeping into the church the same rebellion against the gift of prophecy. Many times in the past the leadership and laity could not understand or accept the guiding hand of God by His last-day prophet.

"Warnings and reproofs are not given to the erring among Seventh-day Adventists because their lives are more blame-worthy than are the lives of professed Christians of the nominal churches, nor because their example or their acts are worse than those of the Adventists who will not yield obedience to the claims of God's law, but because they have great light, and have by their profession taken their position as God's special, chosen people, having the law of God written in their hearts. They signify their loyalty to the God of heaven by yielding obedience to the laws of His government. They are God's representatives upon the earth. Any sin in them separates them from God and, in a special manner, dishonors His name by giving the enemies of His holy law oc-

May 1989 Our Firm Foundation 9
they may perfect holiness in His fear. . . .

God rebukes, reproves, and corrects them, that they may be refined, sanctified, elevated, and finally exalted to His own throne.

"I have been looking over the Testimonies given for Sabbathkeepers and I am astonished at the mercy of God and His care for His people in giving them so many warnings, pointing out their dangers, and presenting before them the exalted position which He would have them occupy. . . . But if they fail to meet the mind of God, if they continue to have so little sense of the exalted character of the work as they have had in the past, their influence and example will prove a terrible curse. They will do harm and only harm. The blood of precious souls will be found upon their garments.

"Testimonies of warning have been repeated. I inquire: Who have heeded them? Who have been zealous in repenting of their sins and idolatry, and have been earnestly pressuring toward the mark for the prize of the high calling of God in Christ Jesus? . . . I have waited anxiously, hoping that God would put His Spirit upon some and use them as instruments of righteousness to awaken and set in order His church. I have almost despaired as I have seen, year after year, a greater departure from the simplicity which God has shown me should characterize the life of His followers. There has been less and less interest in, and devotion to, the cause of God. I ask:

The angel of Revelation 18 came down to do His work, (see The Seventh-day Adventist Bible Commentary, vol. 7, 984), but was rejected. What tragedy! She stated in Review and Herald, vol. 2, 377, "I have tried to present the message to you as I have understood it, but how long will those at the head of the work keep themselves aloof from the message of God?"

In 1890, she wrote that whole churches were dying because of the rejection of the teaching of righteousness by faith. "No one has said that we shall find perfection in any man's investigations; but this I do know, that our churches are dying for the want of teaching on the subject of righteousness by faith in Christ, and on kindred truths." Gospel Workers, 301

And this was the message that was to go to the world to finish God's work on earth. "The message of Christ's righteousness is to sound from one end of the earth to the other to prepare the way of the Lord. This is the glory of God, which closes the work of the third angel.

"There is no work in our world so great, so sacred, and so glorious, no work that God honors so much, as this gospel work. The message presented at this time is the last message of mercy for a fallen world. Those who have the privilege of hearing this message, and who persist in refusing to heed the warning, cast away their last hope of salvation. There will be no second probation." Testimonies, vol. 6, 19

against the instrument, but against God. 'It is not the instrument whom you slight and insult, but God, who has spoken to you in these warnings and reproofs.' It is hardly possible for men to offer a greater insult to God than to despise and reject the instrumentalities that He has appointed to lead them.

"It is not alone those who openly re-
ject the Testimonies, or who cherish
doubt concerning them, that are on
dangerous ground. To disregard light is
to reject it." Testimonies, vol. 5, 680

God's messenger tells us that the very last deception will be to make of none effect the Spirit of Prophecy. "Satan is . . . constantly pressing in the spurious—to lead away from the truth. The very last deception of Satan will be to make of none effect the testimony of the Spirit of God. 'Where there is no vision, the people perish.' Proverbs 29:18. Satan will work ingenuously, in different ways through different agencies, to unsettle the confidence of God's remnant people in the true testimony.

"There will be a hatred kindled against the testimonies which is satanic. The workings of Satan will be to unsettle the faith of the churches in them, for this reason: Satan cannot have so clear a track to bring in his deceptions and bind up souls in his delusions if the warnings and reproofs and counsels of the Spirit of God are heeded." Selected Messages, book 1, 48

Was Ellen White more than a prophet? In Numbers 12, Miriam and Aaron were contesting the authority of Moses. Jesus came down to the door of the church and reprimanded them. "And he said, Hear now my words: if there be a prophet among you, I the Lord will make myself known unto him in a vision, and will speak unto him in a dream. My servant Moses is not so, who is faithful in all mine house. With him will I speak mouth to mouth, even apparently, and not in dark speeches; and the similitude of the Lord shall he behold: wherefore then were ye not afraid to speak against my servant Moses?" Numbers 12:6-8. Jesus' words to these critical rebels was that Moses was more than a prophet, for He met him face to face.

Again Jesus speaks of another who was more than a prophet. "But what went ye out for to see? A prophet? yea, I say unto you, and more than a prophet. For this is he, of whom it is written, Behold, I send my messenger before thy face, which shall prepare thy way before

It is hardly possible for men to offer a greater insult to God than to despise and reject the instrumentalities that He has appointed to lead them

Wherein have those who profess confidence in the Testimonies sought to live according to the light given in them? Wherein have they regarded the warnings given? Wherein have they heeded the instructions they have received?" Testimonies, vol. 5, 661-663

In the 1888 Minneapolis Conference there was a terrible defeat to the church. God had great plans to take the church out of this world shortly after this now historic date.

God's last-day prophet found the same rejection of God's messages of reproof and correction that had caused the church's apostasy of ages past. And though she has long since passed to her rest, the devil still brings the same temptation to doubt God's instructions.

God counsels His church today: "If God has given me a message to bear to His people, those who would hinder me in the work and lessen the faith of the people in its truth are not fighting
The event of chapter 36 will be repeated in our day, and without question, the disregarding of God’s counsel in the Spirit of Prophecy will soon turn to rejection. The final shaking in the church will take place over this, the gift of God’s counsel to His end-time people.

In closing this important subject, let us remember, inspiration is never in degrees. The messages are either inspired or they are not. Let us not say that she wrote for her day, but not for ours. “I wish all to understand that my confidence in the light that God has given stands firm, because I know that the Holy Spirit’s power magnified the truth, and made it honorable, saying: ‘This is the way, walk ye in it.’” In my books, the truth is stated, barricaded by a ‘Thus saith the Lord.’ The Holy Spirit traced these truths upon my heart and mind as indelibly as the law was traced by the finger of God upon the tables of stone, which are now in the ark, to be brought forth in that great day when sentence will be pronounced against every evil, seducing science produced by the father of lies.”

Colporteur Ministry, 126

But what have we done with this tremendous gift? We have followed in the path of the ancient church. Nineteen times in Testimonies, vol. 5, she states we have followed the pattern of the ancients.

“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. Lightness, vanity, love of ease and pleasure, selfishness, and impurity are increasing among us. There is need now of men who are firm and fearless in declaring the whole counsel of God; men who will not sleep as do others, but watch and be sober. Knowing as I do the great lack of holiness and power with our ministers, I am deeply pained to see the efforts for self-sisted. Wherever they go, they have certain victory. Their enemies cannot get round the convincing truth. Light has been shed so clear that the servants of God can stand up anywhere and let truth, clear and connected, bear away the victory.”

I saw that God has given His servants the truth so clear, so plain, that it cannot be resisted. Wherever they go, they have certain victory.

Remember, God gave the Spirit of Prophecy to identify His remnant church. We have used Revelation 12:17 thousands of times to prove to the evangelical world that we are God’s remnant. But what have we done with this divine gift?

In Jeremiah 36 is a remarkable example of the church’s waywardness, rebellion, and apostasy. Please read it carefully. There was an impulsive, rash effort to destroy the gift of prophecy in the church. Ellen White wrote one short paragraph regarding this chapter:

“This chapter is a record of historical events that will be repeated. Let all who desire to receive warning, read carefully.” The Seventh-day Adventist Bible Commentary, vol. 4, 1159
The Influence of the Testimonies

It is Satan's plan to weaken the faith of God's people in the Testimonies. Satan knows how to make his attacks. He works upon minds to excite jealousy and dissatisfaction toward those at the head of the work. The gifts are next questioned; then, of course, they have but little weight, and instruction given through vision is disregarded. Next follows skepticism in regard to the vital points of our faith, the pillars of our position, then doubt as to the Holy Scriptures, and then the downward march to perdition. When the Testimonies, which were once believed, are doubted and given up, Satan knows the deceived ones will not stop at this; and he redoubles his efforts till he launches them into open rebellion, which becomes incurable and ends in destruction. By giving place to doubts and unbelief in regard to the work of God, and by cherishing feelings of distrust and cruel jealousies, they are preparing themselves for complete deception. They rise up with bitter feelings against the ones who dare to speak of their errors and reprove their sins.

A testimony for certain young men, first published in 1880, speaks of this point as follows: A prevailing skepticism is continually increasing in reference to the Testimonies of the Spirit of God; and these youth encourage questionings and doubts instead of removing them, because they are ignorant of the spirit and power and force of the Testimonies.

I was shown that many had so little spirituality that they did not understand the value of the Testimonies or their real object. They talked flippantly of the Testimonies given by God for the benefit of His people, and passed judgment upon them, giving their opinion and criticizing this and that, when they would better have placed their hands upon their lips, and prostrated themselves in the dust; for they could not appreciate the spirit of the Testimonies, because they knew so little of the Spirit of God.

There are some in — who have never fully submitted to reproof. They have taken a course of their own choosing. They have ever, to a greater or less degree, exerted an influence against those who have stood up to defend the right and reprove the wrong. The influence of these persons upon individuals who come here and who are brought in contact with them ... is very bad. They fill the minds of these newcomers with questionings and doubts in regard to the Testimonies of the Spirit of God. They put false constructions upon the Testimonies; and instead of leading persons to become consecrated to God and to listen to the voice of the church, they teach them to be independent and not to mind the opinions and judgment of others. The influence of this class has been secretly at work. Some are unconscious of the harm they are doing; but, unconsecrated, proud, and rebellious themselves, they lead others in the wrong track. A poisonous atmosphere is inhaled from these unconsecrated ones. The blood of souls is in the garments of such, and Christ will say to them in the day of final settlement: "Depart from Me, all ye workers of iniquity." Astonished they will be, but their professedly Christian lives were a deception, a fraud.

Some express their views that the testimony of Sisier White cannot be reliable. This is all that many unconsecrated ones want. The testimonies of reproof have checked their vanity and pride; but if they dared, they would go to almost any length in fashion and pride. God will give all such an opportunity to prove themselves and to develop their true characters.

I saw that the reason why visions had not been more frequent of late is, they have not been appreciated by the church. The church have nearly lost their spirituality and faith, and the reproofs and warnings have had but little effect upon
them. Many of those who have professed faith in them have not heeded them.

If you lose confidence in the Testimonies you will drift away from Bible truth. I have been fearful that many would take a questioning, doubting position, and in my distress for your souls I would warn you. How many will heed the warning? As you now hold the Testimonies, should one be given crossing your track, correcting your errors, would you feel at perfect liberty to accept or reject any part or the whole? That which you will be least inclined to receive is the very part most needed.

My brethren, beware of the evil heart of unbelief. The word of God is plain and close in its restrictions; it interferes with your selfish indulgence; therefore you do not obey it. The Testimonies of His Spirit call your attention to the Scriptures, point out your defects of character, and rebuke your sins; therefore you do not heed them. And to justify your carnal, ease-loving course you begin to doubt whether the Testimonies are from God. If you would obey their teachings you would be assured of their divine origin. Remember, your unbelief does not affect their truthfulness. If they are from God they will stand.

I have been shown that unbelief in the testimonies of warning, encouragement, and reproof is shutting away the light from God’s people. Unbelief is closing their eyes so that they are ignorant of their true condition. They think the testimony of the Spirit of God in reproof is uncalled for or that it does not mean them. Such are in the greatest need of the grace of God and spiritual discernment, that they may discover their deficiency in spiritual knowledge.

Many who have backslidden from the truth assign as a reason for their course that they do not have faith in the Testimonies. . . . The question now is: Will they yield their idol which God condemns, or will they continue in their wrong course of indulgence and reject the light God has given them reproving the very things in which they delight? The question to be settled with them is: Shall I deny myself and receive as of God the Testimonies which reprove my sins, or shall I reject the Testimonies because they reprove my sins?

In many cases the Testimonies are fully received, the sin and indulgence broken off, and reformation at once commences in harmony with the light God has given. In other instances sinful indulgences are cherished, the Testimonies are rejected, and many excuses which are un-

true are offered to others as the reason for refusing to receive them. The true reason is not given. It is a lack of moral courage—a will, strengthened and controlled by the Spirit of God, to renounce hurtful habits.

Satan has ability to suggest doubts and to devise objections to the pointed testimony that God sends, and many think it a virtue, a mark of intelligence in them, to be unbelieving and to question and quibble. Those who desire to doubt will have plenty of room. God does not propose to remove all occasion for unbelief. He gives evidence, which must be carefully investigated with a humble mind and a teachable spirit, and all should decide from the weight of evidence. God gives sufficient evidence for the candid mind to believe; but he who turns from the weight of evidence because there are a few things which he cannot make plain to his finite understanding will be left in the cold, chilling atmosphere of unbelief and questioning doubts, and will make shipwreck of faith.

Duty to Give Reproof

If wrongs are apparent among His people, and if the servants of God pass on indifferent to them, they virtually sustain and justify the sinner, and are alike guilty and will just as surely receive the displeasure of God; for they will be made responsible for the sins of the guilty. In vision I have been pointed to many instances where the displeasure of God has been incurred by a neglect on the part of His servants to deal with the wrongs and must be called wrongs. Grievous sins must be called by their right name. All of God’s people should come nearer to Him. . . . Then will they see sin in the true light and will realize how offensive it is in the sight of God. The plain, straight testimony must live in the church, or the curse of God will rest upon His people as surely as it did upon ancient Israel because of their sins.

Never was there greater need of faithful warnings and reproofs . . . than at this very time. Satan has come down with great power, knowing that his time is short. He is flooding the world with pleasing fables, and the people of God love to have smooth things spoken to them. . . . I was shown that God’s people must make more firm, determined efforts to press back the incoming darkness. The close work of the Spirit of God is needed now as never before.

When in my youth I accepted the work given me by God, I received with it a promise that I should have special aid from the mighty Helper. There was given me also the solemn charge to deliver faithfully the Lord’s message, making no difference for friends or foes. There is no respect of persons with God. Whether dealing with rich or poor, high or low, the cultured or the ignorant, there must be no betrayal of sacred trusts with the Lord’s messenger.

Let none entertain the thought that I regret or take back any plain testimony I have borne to individuals or to the people. If I have erred anywhere, it is in not rebuk-

All of God’s people should come nearer to Him. . . . Then will they see sin in the true light and will realize how offensive it is in the sight of God.

sins existing among them. Those who have excused these wrongs have been thought by the people to be very amiable and lovely in disposition, simply because they shunned to discharge a plain, scriptural duty. The task was not agreeable to their feelings; therefore they avoided it.

The searching testimony of the Spirit of God will separate those from Israel who have ever been at war with the means that God has ordained to keep corruptions out of the church. Wrongs
who have taken the responsibility to repro\-rove me and, in their finite judgment, to propose a way which appears wiser to them I repeat: I do not accept your efforts. Leave me with God, and let Him teach me. I will take the words from the Lord and speak them to the people. I do not expect that all will accept the reproof and reform their lives, but I must discharge my duty all the same. I will walk in humility before God, doing my work for time and for eternity.

Lord, spoken through His chosen instruments, will only provoke His anger and eventually bring certain ruin upon the offender. Indignation often kindles in the heart of the sinner against the agent whom God chooses to deliver His reproves. It has ever been thus, and the same spirit exists today that persecuted and imprisoned Jeremiah for obeying the word of the Lord.

From the beginning of my work, as I have been called to bear a plain, pointed

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

God has not given my brethren the work that He has given me. It has been urged that my manner of giving reproof in public has led others to be sharp and critical and severe. If so, they must settle that matter with the Lord. If others take a responsibility which God has not laid upon them; if they disregard the instructions He has given them again and again through the humble instrument of His choice, to be kind, patient, and forbearing, they alone must answer for the results. With a sorrow-burdened heart, I have performed my unpleasant duty to my dearest friends, not daring to please myself by withholding reproof, even from my husband; and I shall not be less faithful in warning others, whether they will hear or forbear. When I am speaking to the people I say much that I have not premeditated. The spirit of the Lord frequently comes upon me. I seem to be carried out of, and away from, myself; the life and character of different persons are clearly presented before my mind. I see their errors and dangers, and feel compelled to speak of what is thus brought before me. I dare not resist the Spirit of God.

Rejection of Reproof

Many now despise the faithful reproof given of God in testimony. I have been shown that some in these days have even gone so far as to burn the written words of rebuke and warning, as did the wicked king of Israel. But opposition to God's threatenings will not hinder their execution. To defy the words of the testimony, to reprove wrongs, and to spare not, there have been those who have stood in opposition to my testimony and have followed after to speak smooth things, to daub with untempered mortar, and to destroy the influence of my labors. The Lord would move upon me to bear reproof, and then individuals would step in between me and the people to make my testimony of no effect.

In almost every case where reproof is necessary, there will be some who entirely overlook the fact that the Spirit of the Lord has been grieved and His cause reproached. These will pity those who deserved reproof, because personal feelings have been hurt. All this unsanctified sympathy places the sympathizers where they are sharers in the guilt of the one reproved. In nine cases out of ten if the one reproved had been left under a sense of his wrongs, he might have been helped to see them and thereby have been reformed. But meddlesome, unsanctified sympathizers place altogether a wrong construction upon the motives of the reprover and the nature of the reproof given, and by sympathizing with the one reproved lead him to feel that he has been really abused; and his feelings rise up in rebellion against the one who has only done his duty. Those who faithfully discharge their unpleasant duties under a sense of their accountability to God will receive His blessing.

There are some in these last days who will cry: "Speak unto us smooth things, prophesy deceits." But this is not my work. God has set me as a reprover of His people; and just so surely as He has laid upon me the heavy burden, He will make those to whom this message is given responsible for the manner in which they treat it. God will not be trifled with, and those who despise His work will receive according to their deeds. I have not chosen this unpleasant labor for myself. It is not a work which will bring to me the favor or praise of men. It is a work which but few will appreciate. But those who seek to make my labor doubly hard by their misrepresentations, jealous suspicions, and unbelief, thus creating prejudice in the minds of others against the Testimonies God has given me, and limiting my work, have the matter to settle with God, while I shall go forward as Providence and my brethren may open the way before me. In the name and strength of my Redeemer I shall do what I can. ... My duty is not to please myself, but to do the will of my heavenly Father, who has given me my work.

If God has given me a message to bear to His people, those who would hinder me in the work and lessen the faith of the people in its truth are not fighting against the instrument, but against God. It is not the instrument whom you slight and insult, but God, who has spoken to you in these warnings and reproofs. It is hardly possible for men to offer a greater insult to God than to despise and reject the instrumentalities that He has appointed to lead them.

Neglect of the "Testimonies"

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.

Some of you in words acknowledge reproof, but you do not in heart accept it. You go on the same as before, only being less susceptible to the influence of the Spirit of God, becoming more and more blinded, having less wisdom, less self-control, less moral power, and less zeal and relish for religious exercises; and, unless converted, you will finally yield your hold upon God entirely. You have not made decided changes in your life when reproof has come, because you have not seen and realized your defects of character and the great contrast between your life and the life of Christ. What do your prayers amount to while you regard iniquity in your hearts? Unless you make a thorough change, you will, not far hence, become weary of reproof, as did the children of Israel; and, like them, you will apostatize from God.
Many are going directly contrary to the light which God has given to His people, because they do not read the books which contain the light and knowledge in cautions, reproofs, and warnings. The cares of the world, the love of fashion, and the lack of religion have turned the attention from the light God has so graciously given, while books and periodicals containing error are traveling all over the country. Skepticism and infidelity are increasing everywhere. Light so precious, coming from the throne of God, is hid under a bushel. God will make His people responsible for this neglect. An account must be rendered to Him for every ray of light He has let shine upon our pathway, whether it has been improved to our advancement in divine things or rejected because it was more agreeable to follow inclination.

The volumes of Spirit of Prophecy, and also the Testimonies, should be introduced into every Sabbathkeeping family, and the brethren should know their value and be urged to read them. It was not the wisest plan to place these books at a low figure and have only one set in a church. They should be in the library of every family and be read again and again. Let them be kept where they can be read by many.

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 listen to 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 faith 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.

Testimonies, vol. 5, 672-681

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**Religious Liberty Update**

**Closing Law Rally Turns Ugly:** A pro-Closing Law rally in Río Piedras degenerated into a spontaneous mob scene Monday when supporters of the law converged on open businesses and shouted for managers to close them. "They illegally invaded the store," said distraught Almacenes Rodriguez shoe store manager Luis E. Torres after municipal police escorted more than 50 Closing Law supporters from his Plaza de Diego shop. "The Closing Law is about Sunday closings. Why should they ask me to close Monday afternoons?"

Closing Law supporters had entered the store about 1:15 P.M., filling the aisles and chanting "close, close, close." They also yelled slogans about employee rights.

Torres said he was preparing to close anyway because of the half-day holiday Monday, and was merely taking care of the final customers still in the store.

"I get paid for my work," Torres said, "and I have my rights, too."...

The Closing Law supporters converged on the stores following a rally at noon called by Pasco de Diego merchants and employees who favor enforcement of the controversial law. About 200 people attended the rally, organized around the slogan, "We don't want to work Sundays, do you?"

The Closing Law, enacted in 1902 with the aim of protecting worker rights, requires most businesses to close on Sundays and many holidays, and at 9 P.M. all other days. The law provides, however, for 33 exemptions, including family-owned businesses, casinos, hotels, and racetracks.

Joining the Río Piedras group at the rally Monday was the Reverend Rubén Pérez Torres, Evangelical Council president, who repeated claims that Sunday should be reserved for religion and family unity, not commerce.

Pérez also announced that his group is joining with the Pentecostal Brotherhood and other groups to prepare a pro-Closing Law mass rally they hope can mobilize 500,000 people.

In a brief interview, Pérez said he will meet today with officials of the United Retailers Center to discuss plans for the rally, and also expects to meet with representatives of other religious groups, including the Catholic Church, later this week. He said details of the mass demonstration will be announced at a press conference scheduled for Thursday...

Railers carried signs rejecting last Thursday's ruling by U.S. District Court Judge Jose A. Fusté that declared the Closing Law unconstitutional...

The Commonwealth Justice Department is appealing the judge's ruling, alleging Fusté applied federal precedents incorrectly in the local Closing Law case.

—The San Juan [Puerto Rico] Star, February 21, 1989

Much of the discussion over the Closing Law is centered around business aspects of the question, but there are a number of related issues. A more recent article from the Star, dated April 6, 1989, helps provide some of the setting:

**Cartagena Backs Teaching Religion:**

Secretary of Education designate Rafael Cartagena said Wednesday he would consider religious instruction in public schools.

Cartagena said he is willing to speak with the island's religious leaders on the issue.

Ponce [a city] Archbishop Ricardo Surinach last week proposed religious courses be taught in the public schools as a way of instilling ethical and Christian values.

"I consider that one must always be open to [the] idea of spreading ethical and religious values in our society, and education reform should also take the proposal into consideration," Cartagena said.

"Personally I am in favor of teaching values in any pluralistic society," he added.

What makes these issues of particular interest is that Puerto Rico is not an independent nation, but a U.S. protectorate. All that takes place there is under the jurisdiction of, and establishing legal precedent for, the federal jurisprudence system of the United States.
Convenient Instruction

HAVE YOU ever imagined how incredibly convenient it would be to have on-the-spot counsel from a prophet of the Lord? No more perplexities, no more agonizing over distressing decisions, no more theological uncertainties. Just think how simple life would be.

Now then, would it really be like that? Would it really be simple? Or would we find our stubborn wills rising up in opposition to the will of God? Remember, the Pharisees applauded the prophets of old—after they were dead and gone.

Very few people have been comfortable having a prophet of the Lord near at hand. History is replete with examples of prophets who were not accepted in their own country. Yet we find it remarkably easy to believe that, somehow, we are different. In a thousand ways, conscious and unconscious, we collectively reject the thought with an anguished protest:

"We wouldn't be that way. Why, less than a century ago we had a prophet right among us, and she wasn't thrown into a pit or sawn asunder. And we still cherish her writings; just look at all the books she wrote!"

That is exactly what we should do; but far more than looking, we need to be diligently studying those writings, for they answer our questions and meet our perplexities better than we know. And, too, they will tell us more about ourselves than we may at first want to know. But that is part of a prophet's task.

It is interesting to note that Ellen White found people both too willing and too reluctant to receive her advice. In Testimonies, vol. 2, 119, she recounts her response when she and her husband were faced with "the inquiry: Shall I do this? Shall I engage in that enterprise? Or, in regard to dress, Shall I wear this or that article? I answer them: You profess to be disciples of Christ. Study your Bibles. Read carefully and prayerfully the life of our dear Saviour when He dwelt among men upon the earth. Imitate His life, and you will not be found straying from the narrow path. We utterly refuse to be conscience for you. If we tell you just what to do, you will look to us to guide you, instead of going directly to Jesus for yourselves. Your experience will be founded in us. You must have an experience for yourselves, which shall be founded in God. Then can you stand amid the perils of the last days, and be purified and not consumed by the fire of affliction through which all the saints must pass in order to have the impurities removed from their character preparatory to receiving the finishing touch of immortality."

On the other side of the question was the tendency to resist or ignore the specific counsel which the Lord did choose to send through His messenger.

"I have been looking over the Testimonies given for Sabbathkeepers and I am astonished at the mercy of God and His care for His people in giving them so many warnings..."

"I have almost despaired as I have seen, year after year, a greater departure from that simplicity which God has shown me should characterize the life of His followers. There has been less and less interest in, and devotion to, the cause of God. I ask: Wherein have those who profess confidence in the Testimonies sought to live according to the light given in them? Wherein have they regarded the warnings given? Wherein have they heeded the instructions they have received?" ibid., 483-484

These are questions we all might well ask ourselves. It is especially important that we do so, for we no longer have the prophet to urge the answers upon us. If we don't care to know, or don't put forth the effort to know, we probably never will. And that is a frightening thought.
The work of Ellen White was largely made up of repeating over and over again the truths which God had shown her, seeking every possible way to get people to take them seriously. Many did, many never did. And many who were blinded at one time eventually realized their condition, often through the persevering effort of Ellen White.

A particularly interesting example is George I. Butler. As a part of the Ezra Butler family, George could trace his contact with Adventism back to two personal visits in their home by none other than William Miller himself. In 1850, James and Ellen White spent a number of days in the Butler home. George watched them closely, looking for the flaws he had so readily found in many other professing Christians. James White was somewhat intimidating, but years later he would write of Ellen, "even then I liked her."

Eventually converted from the infidelity of his youth through the personal influence of J.N. Andrews, George went on to become a preacher of some renown and, finally, the president of the General Conference. Anyone familiar with the legacy he left behind him cannot doubt that George Butler took his religion seriously. As did a number of his contemporaries, he wore himself to exhaustion in his efforts to serve his Lord.

Unfortunately, his best efforts were sometimes seriously flawed. In the early 1880s he sought to explain in the pages of the Review and Herald the inspiration of the Bible and the Spirit of Prophecy, but woefully missed the mark. Again, it was largely the influence of Elder Butler which did so much to close the minds of others to the presentations of E.J. Waggoner and A.T. Jones at the 1888 Minneapolis General Conference session.

In his efforts to clarify the subject of inspiration, he had meant no harm. When Ellen White rebuked him soundly, the unexpectedness of her response probably hurt as much as what she had to say. And it was absolutely incomprehensible to him when he found that Ellen White did not support his position in regard to Jones and Waggoner.

Ill health had detained him at the time of the Minneapolis Conference, and he was far from prepared for what was to come. Years later he would recall, "As they [the delegates] came back from the Minneapolis meeting, I seemed to be left alone, Sister White called me up to her room in the hospital, and talked to me three or four hours, when my head seemed as though it would burst, and I was in an awful condition. . . . It seemed as though I could not endure it, but I did. I said very little, I did not say anything disrespectful. . . . My dear, good wife, for years held it against me, because I did not get angry and go for Sister White with all my might. . . . I said, if Sister White is a prophet of the Lord, as I have always and do still believe [1904], she must have 'elbow room.' . . . My poor wife never could get her feelings fully brought around, until just a little while before her death, so that she could feel sweetly and kindly over these things."39

He explained to Kellogg: "I was put in a close and trying place, believing as I do, in her Testimonies. I told her I could never make the mistake Elder A. made. She said in a Testimony to me, that was published, the greatest mistake Elder A. ever made was professing to be in union [with Elder James White] when he was not. . . . Over and over he used to do this."

Butler at last confronted his fellow worker one day when they were alone. In his letter to Kellogg, he related the conversation which had occurred.

Butler: "Brother A., why do you do so? Why do you profess to be

I rather suspect that if old Brother Butler were here today, he would point back to the long, painful years of his experience, and encourage us to learn from it

Broken in health, the ex-president moved to Florida partly to nurse his sick wife, and partly to leave behind the bitter memories of Battle Creek. He was shocked, indignant—and unrepentant. Only slowly would he "come around."

And herein lies the importance of this account. George Butler was unrepentant; if you had asked him, he would have told you so. But he did not believe he was rebellious. At the time, he honestly believed he had nothing of which to repent. Writing to John Harvey Kellogg when the doctor was refusing to acknowledge the counsels of Sister White, Butler related his own experience in an effort to help his friend.

"I cannot, and will not make a confession, as I have told Sister White, over and over again, when I was in Florida, that I could not see to be right, and justly required of me. She used to write me, over and over, about the Minneapolis meeting, and things of that kind, and I invariably wrote right back to her that it was utterly useless for me to go making confessions I did not believe were called for."

But Ellen White was calling for him to confess. Didn't he believe she spoke with more than human wisdom? Yes, and no. And so the Lord in His mercy gave His erring servant 12 years of solitude to come to the realization which he might have come to much, much faster. in union with Brother White, and then you will come to me and tell me that you are not?"

Elder A.: "I cannot help it, George."

Butler: "Well, . . . Brother A., I cannot do that."

Elder A.: "George, you will have to."

Butler: "No, I shall not, Brother A."

Elder A.: "You will have to do it."

Though years had passed since the conversation, Butler still felt the force of his conviction as he related his final response to Dr. Kellogg: "Brother A., (and I said it with a good deal of force, I tell you) 'I shall never do it,' and I never have done it."

Elder Butler learned only slowly that the Lord knew him better than he knew himself. While it would certainly have been wrong to profess to believe that which he did not believe, the long years of sorrow and affliction eventually showed him that to admit that the Lord spoke the truth—even when he could not fully understand it—was not a dishonorable thing to do. This was the lesson which he tried unsuccessfully to share in later years with John Kellogg:

"Well, I will venture to suggest most everybody believes the Testimonies very strongly as long as they favor them, and sustain them, and stand up for them, and fight their battles. The time when they become questionable about the Testimo-
nies is when the Testimonies begin to re-
prove them, and present before them
certain faults, and wrong courses, or
methods, or motives of action. Then is
when the faith begins to ooze out at the
finger ends, you know, Doctor. . . .

"Now, I have been through all these
experiences myself. I have had Testi-
omies, I tell you that shaved to the very
quick. I know all about that. I have had
them time and again, and they came
upon me like a hail storm. Were you ever
out in a hail storm, Doctor? If not, you
cannot realize altogether the experience.
When those little chunks of ice come
down and hit you in a way you don’t
want to be hit, it is anything but a
pleasant experience.

"It is so with the Testimonies. They
always take you in a place where you
never dreamed of being to blame, and it
takes a lot of study before you can really
come to the point of cheerfully ac-
cepting them. I feel very thankful to God
that, although I have been cut by the Tes-
rimonies, as sharply, I think, as any man
has, and it just took all I could do to
retain my faith and confidence, I never
have given up the Testimonies, and
ever have spoken slightly of them,
in a single instance I can recall."

Sadly, though, Elder Butler’s ex-
ample spoke far more loudly than his
voice. The story of the 1880s and 1890s
in Battle Creek is a sorry one, and much
of the trouble stemmed from the pre-
vious influence and continuing res-
istance of George Butler. Though he
never made total shipwreck of his own faith,
others failed to navigate the stormy waters of doubt and impi-
cience. Ellen White suffered much personal
abuse, and the Spirit of the Lord was
grieved time and again by the course of
rebellion chosen by those upon whom
had been laid responsibilities for which
they were far from qualified. What
might have been, what blessings the
Lord had in store for His people if they
had been willing to move forward in step
with Him, we can only imagine."

Nevertheless, we are fortunate
enough to end our account on an en-
couraging note: Elder Butler may have
been slow, much of the damage done by
his influence was never undone, but he
himself eventually gained the benefit of
the Lord’s chastening. Ellen White re-
cords: "I see in Elder Butler one who has
humbled his soul before God. He has
another spirit than the Elder Butler of
younger years. He has been learning his
lesson at the feet of Jesus."

That which George Butler took twelve
years to realize, Doctor Kellogg never did.
And now the years have fled past. Ellen
White, George Butler, and John Kellogg
all sleep in death. Today the same issues
come, not to someone safely removed by
the passage of time, but to us. You and I
can only expect that similar tests will be
applied to our souls to discover the dross
that remains. We can only expect that the
testimony of the Spirit will be unexpected
when it comes in reproof.

But can we expect twelve years, and
letter after letter, all urging the same
point upon our attention time and again?
No; the prophet’s voice is silenced now.
But the truth remains, and God is still in
the business of saving souls.

"I was shown that God would not
frequently point out the wrongs com-
mitted by His people, but would cause to
be given in their hearing general prin-
ciples, close, pointed truths; and all should
be open to conviction to see, to feel, and
understand whether or not they are con-
demned. You have not dealt closely and
faithfully with your own soul. Said the
angel, ‘I will prove him. I will test him, I
will walk contrary unto him, until he ac-
knowledges the hand of God in thus deal-
ing with him.’ ” Testimonies, vol. 2, 154

What will it be that will test me? What
will test you? Only time will tell. But it
rests with us each what the outcome of the
test will be. Though the Lord will do all
He can to win our hearts, correcting us
when we err, dare we drift along in a daze,
ignoring His Word, neglecting the testi-
mony of His Spirit just because we are too
blind to recognize our sins? I rather sus-
pect that if old Brother Butler were here
today, he would point back to the long,
painful years of his experience, and en-
courage us to learn from them.

Doubting Thomas had his request
fulfilled that he might see the resurrected
Christ. Dare we demand the same before
we believe? Elder Butler placed his judg-
ment over and above that of the mes-
senger of the Lord; were it not for her
perseverance he very probably would
never have changed his course in the
least. The Lord was extremely patient
with him; but dare we presume that His
patience will extend as long with us?

We cannot afford to lightly skip over
the reproofs and counsels of the Spirit of
Prophecy. If we wait for stronger appeals
than those written for our admonition in
the Bible and the Spirit of Prophecy, we
are faced with one very serious ques-
tion—from where will they come?}

1 Emmet K. Vande Vere, Ragged Heart, 14
2 See The Ellen G. White 1888 Materials, 257-
262, reprinted as "Inspiration by Degrees?" in
Our Firm Foundation, April 1989
3 Vande Vere,98
4 G.H. Butler to J.H. Kellogg, June 11, 1905, 6-7
5 Ibid., March 7, 1906, 7-8
6 See “How Could It Be?” in Our Firm Foundation,
October 1988
7 Manuscript Release 133, 6

Prophetic Truth Bible Studies

Our Truth for Today Bible Correspondence School
has added another series of lessons to its list of offerings.
In addition to the Truth for Today and Word of Truth les-
sions, we now have a 24-study series entitled Prophetic
Truth covering the prophecies of Daniel and the Revela-
tion—the very basis of so much historic Adventist truth.

These are clearly written, but we would suggest that
students either have a good Bible background or go
through one of our other series before taking the Prophetic
Truth studies. To accompany this set, we have also pre-
pared a set of 24 Bible Guides to provide additional infor-
mation and clarification.

These lessons will, of course, be free of charge to all
who enroll in our correspondence course. For those who
wish to buy them as a complete set, we suggest a donation
of $3.00 for the lessons and $1.50 for the Bible Guides, or
$4.00 for both, plus 10% (minimum $1.00) to cover post-
age and handling.
January 15, 1906

Dear Brother Amadon:

I HAVE received your letter. I will send you copies of things taken from my diaries. These articles contain presentations and instructions given me, point by point. For instance, the evening after the Sabbath I retired, and rested well without ache or pain until half past ten. I was unable to sleep. I had received instruction, and I seldom lie in bed after such instruction comes. There was a company assembled in Battle Creek, and instruction was given by One in our midst that I was to repeat and repeat with pen and voice. I left my bed, and wrote for five hours as fast as my pen could trace the lines. Then I rested on the bed for an hour, and slept part of the time.

I placed the matter in the hands of my copyist, and on Monday morning it was waiting for me, placed inside my office door on Sunday evening. There were four articles ready for me to read over, and make any corrections needed. The matter is now prepared, and some of it will go in the mail today.

This is the line of work that I am carrying on. I do most of my writing while the other members of the family are asleep. I build my fire, and then write uninterruptedly, sometimes for hours. I write while others are asleep. Who then has told Sister White? A messenger that is appointed.

If Elder Daniels is in Battle Creek, please place in his hands the manuscripts I send you. I have my work to do, to meet the misconceptions of those who suppose themselves able to say what is testimony from God and what is human production. If those who have done this work continue in this course, satanic agencies will choose for them. At the Berrien Springs meeting [May 1904], the richest blessing was proffered them. This blessing they could have had if they had let Christ help them, confessing their wicked obstinacy. But they refused to take the right course. The holy angels turned away, and evil angels have been holding sway over minds. Evil angels obtained the victory at that meeting. But there is no need for me to give the particulars of this.

If Brother Daniels is not in Battle Creek, please read to the church what I am sending you. I have many letters to write, and I cannot add more to this now. There is just one thing the Lord calls for, and that is, for every man, minister, or physician, or lay member, to confess his own sins. Each one will have a hard battle to fight with his own perverse self. Those who have stood directly in the way of the people, having a clear realization of their perilous condition, will have an account to settle with God. Those who have helped souls to feel at liberty to specify what is of God in the Testimonies, and what are the uninspired words of Sister White, will find that they were helping the devil in his work of deception. Please read, "How to Receive Reproof." [See below]

E. G. White, The Paulson Collection, 93

How to Receive Reproof

Those who are reproved by the Spirit of God should not rise up against the humble instrument. It is God, and not an erring mortal, who has spoken to save them from ruin. It is not pleasing to human nature to receive reproof, nor is it possible for the heart of man, unenlightened by the Spirit of God, to realize the necessity of reproof or the blessing it is designed to bring. As man yields to temptation, and indulges in sin, his mind becomes darkened. The moral sense is perverted. The warnings of conscience are disregarded, and its voice is less clearly heard. He gradually loses the power to distinguish between right and wrong, until he has no true sense of his standing before God. He may observe the forms of religion and zealously maintain its doctrines, while destitute of its spirit. His condition is that described by the True Witness: "Thou sayest, I am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked." When the Spirit of God, by message of reproof, declares this to be his condition, he cannot see that the message is true. Is he therefore to reject the warning? No. God has given sufficient evidence, so that all who desire to do so may satisfy themselves as to the character of the Testimonies; and, having acknowledged them to be from God, it is their duty to accept reproof, even though they do not themselves see the sinfulness of their course. If they fully realized their condition, what would be the need of reproof? Because they know it not, God mercifully sets it before them, so that they may repent and reform before it shall be too late. Those who despise the warning will be left in blindness to become self-deceived; but those who heed it, and zealously go about the work of separating their sins from them in order to have the needed graces, will be opening the door of their hearts that the dear Saviour may come in and dwell with them. Those who are most closely connected with God are the ones who know his voice when he speaks to them. Those who are spiritual discern spiritual things. Such will feel grateful that the Lord has pointed out their errors.

David learned wisdom from God's dealings with him and bowed in humility beneath the chastisement of the Most High. The faithful portrayal of his true state by the prophet Nathan made David acquainted with his own sins and aided him to put them away. He accepted counsel meekly and humiliated himself before God. "The law of the Lord," he exclains, "is perfect, converting the soul."

"If ye be without chastisement, whereof all are partakers, then are ye . . . not sons." Our Lord has said: "As many as I love, I rebuke and chasten." Revelation 3:19. "No chastening for the present seemeth to be joyous, but grievous: nevertheless afterward it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby." Hebrews 12:11. Though bitter the discipline, it is appointed by a Father's tender love, "that we might be partakers of His holiness." Testimonies, vol. 5, 682-683
DR. DAVID PAULSON came to Battle Creek around 1888. It had been two years since he had dedicated his life unreservedly to the service of the Master. Lying at death’s door, victim of an epidemic of virulent diphtheria which had already claimed the life of an older brother, he made the covenant with the Lord that shaped his whole future life.

Having grown up on the great western plains of South Dakota, he had had practically no opportunity to enjoy the advantages of education. He said of himself at that time, “I could not have told the difference between a noun and a verb if I had met them on the street.” Now, having a higher purpose in life, he felt the need of an education. Over the next two years, by almost herculean efforts, he been able to save enough money for one year at Battle Creek College.

At the end of that year he realized that he had but scratched the surface of an education. He sought summer employment at the Sanitarium with the hope that he would be allowed to continue during the next school year to work off his expenses. Like so many others who have accomplished a great work for the Lord, he had learned lessons of industry in the school of poverty and hardship. As a lad, when his father hired him out to herd cattle, the family had been too poor to provide him a pony as the other boys had. He had no choice but to chase after the cattle barefoot. This early training in the school of hardship stood him in good stead. He was used to hard work, and he worked hard. Another advantage he had over his fellow students was his motivation. While they were merely trying to keep the supervisor happy, David Paulson was having the time of his life working for God. The confidence that one is doing the very work that God has given him to do transforms the most menial task into service bearing eternal significance.

When practically all other applications for student help were refused, David Paulson was accepted. He was forced to study and work at the same time, a hardship he found to be invaluable in later life. After three years he was able to graduate. He went on to school at the Ann Arbor medical college, and completed his medical training at Bellevue Medical College in New York. While there he stayed in the home of Dr. Dowkontt, one of the pioneers of medical missionary work and leader of a medical mission for the poor. After graduating in 1894 he returned to work at the Battle Creek Sanitarium where he taught in the American Medical Missionary College. In 1899 he was serving as acting director of the Sanitarium while Dr. Kellogg was in Europe. During this time Elder Sadler asked for first-year nursing students to help with the Life Boat Mission in Chicago, and Dr. Paulson, who thought the idea excellent, was selected to go with them.

The fame and renown of the Battle Creek Sanitarium were spreading abroad. The medical missionary work was gaining influence in the church. Dr. Kellogg was a man who had come to command the respect of many, and not without cause, for God was blessing him. “After the meeting at Minneapolis, Dr. Kellogg was a converted man, and we all knew it. We could see the converting power of God working in his heart and life.” 1903 General Conference Bulletin, 86

“God worked that the medical missionary work might stand on the highest vantage ground; that it might be known that Seventh-day Adventists have a God working with them, a God who has a constant oversight of His work.” Ibid., 87

But as the Sanitarium grew in popularity it declined in spirituality. Dr. Paulson was not blind to this spiritual declension. Looking back on that time he writes, “In the Battle Creek Sanitarium years ago when I was there, there was a good deal of backsliding. It wrung my soul. The thought came to me that I must pray more in secret. I thought of the fresh-air shaft leading out from the basement, where no one ever visited. I went...
there to pray several times a day. That place saved my soul."

Yet he had great confidence in Dr. Kellogg. How could a person help but have confidence in a person so talented, capable, blessed of God, and in tune with the divine guidance offered through the Bible and the Spirit of Prophecy? Although Dr. Paulson’s confidence in Dr. Kellogg may be understandable from a human perspective, it was this very confidence in a mere mortal that nearly cost him his soul. In October 1903 Ellen White wrote him, “Before I went to the Oakland Conference, I realized that you were in peril. I was troubled over your great confidence in Dr. Kellogg; for I knew that if you continued to put such confidence in him or in any other man that lives, you would be in danger of deception.” Spalding-Magan’s Unpublished Manuscript Testimonies of Ellen G. White, 331

A problem that had been many years developing was coming to a head in 1903. Ellen White had long labored with Dr. Kellogg. Soon after he first joined the Sanitarium staff she had been shown he was in danger of entertaining false views of God, and she warned him just where such ideas would lead. See Manuscript Release #332, 1. He did not heed the warning. By the time of the General Conference of 1901 delusion had begun to take hold of his mind, gradually increasing until in 1903 she wrote to Dr. Paulson that Kellogg “was under the influence of satanic agencies, and that for so long a time he had been working away from the principles of truth and righteousness, that he had been entangled, and had in himself no power to escape from the snare of the enemy.” Spalding-Magan’s Unpublished Manuscript Testimonies of Ellen G. White, 333, 335

The battle lines started forming at the turn of the century with questions over control of denominational institutions, distribution of church finances, and theology. The General Conference of 1901 brought a healing of the differences, but in 1902 division set in once again between the medical missionaries and the gospel ministry. This division was due in large part to Dr. Kellogg. He sought to achieve his goals without regard to the needs of the other branches of the work and felt mistreated if his plans were thwarted. See ibid., 334-335

Another strain on the cords of unity centered around the book The Living Temple. When the Battle Creek Sanitarium burned down February 18, 1902, the General Conference was faced with the problem of raising the money to rebuild it. Elder Daniels asked Dr. Kellogg to write a book on physiology and hygiene that could be sold to the public. It would teach the principles of healthful living and how to treat such common diseases as colds, fevers, pneumonia and so forth. The proceeds from the sale would be used to rebuild the Sanitarium just as proceeds from the sale of Christ’s Object Lessons were being used to defray the indebtedness of the schools. But Kellogg was to keep out of the book every hint of his beliefs that spiritualized away the simple biblical truths of God’s nature and the heavenly sanctuary.

When the galley proofs came, however, it was found that the Doctor had woven his spiritualistic theology into the book. The General Conference Committee rejected the book, and Kellogg made his own arrangements with the Review and Herald to have the book printed. The book was proofed, put into pages, and ready to print when the Review and Herald building burned, together with the plates for The Living Temple.

This was the background, these were the issues, as the General Conference session opened in Oakland, California, in the spring of 1903. The lines were drawn between the medical missionary work and the ministry with tension over

I was troubled over your great confidence in Dr. Kellogg; for I knew that if you continued to put such confidence in him or in any other man that lives, you would be in danger of deception

the distribution of church finances, over theology, and ultimately over control.

How was the issue to be met? Brother Daniels reports an interview he had the first morning with Sister White in her cottage. She said, “Do you know we are facing a great crisis at this meeting?”

“I said, ‘Yes, Sister White.’ . . .

“She gripped my hand tighter and, with a snap in her eye, she said, ‘You stand by your guns. Don’t you waver a particle in this crisis.’

“I said, ‘Sister White, those are the most precious words I have ever heard. I know who you are and what you mean.’

“She said, ‘Let me tell you, Satan has his representatives right here at this place now and the Lord has bidden me, Have no interview with Dr. Kellogg, no counsel whatever with that man.’"

She later explained the reason for this command from the Lord. Satanic agencies were communicating with Dr. Kellogg, and he would have used her words, misstating and misinterpreting them, for his own advantage. See Battle Creek Letters, 101, 104; Spalding-Magan’s Unpublished Manuscript Testimonies of Ellen G. White, 334

At the General Conference, Daniels reported that Ellen White called Brother Prescott and himself nearly every morning to give them instruction. Then “she would say, ‘I think I shall have to come at this time and expose the whole thing.’ She would come, and we would listen with all the wishes our hearts could dream of to hear that setting forth, but she kept going around and around. She could not get to it, she would tell us, that somehow she was withheld from doing it.”

Ellen White spoke to Dr. Paulson of this experience, “Three times I went down to the meeting place to open before the brethren some things regarding him [Dr. Kellogg] and the deceptions under which he was laboring; but oh, how my heart ached for him! I did not desire to disparage him in any way before the people if it could be avoided, while there was still opportunity for him to repent. And so I forbore.

“I have feared to say to Dr. Kellogg the plain things given me for him, lest he should be led to take a course that would forever decide his case. Had I when in Oakland borne the message that I thought I should have to bear, it might have resulted in Dr. Kellogg’s taking his position fully with the powers of darkness. This he has been about to do again and again, but has not fully done it.”

Ibid.
Dr. Kellogg’s was not the only soul hanging in the balance. In November 1903 Ellen White wrote to him:

“To such a man as Dr. Paulson the reception of spiritualistic ideas means much more than it can ever mean to you. When he realizes how near he has come to making shipwreck of his faith, when he sees that he has been giving heed to seducing spirits and doctrines of devils, it may cost him his life. He will ever feel the wound. It is hard for you, but tenfold harder for such men as Dr. Paulson to recover from the shock.” Manuscript Release #896, 7

Dr. Paulson was a very conscientious man, but he was led astray when he placed his confidence in Dr. Kellogg. This confidence not only nearly caused his own ruin, but was also a stumbling block to Dr. Kellogg. Ellen White warned Kellogg, “It will be a tremendous struggle for you to make a thorough work of repentance. Those who have not seen the inwardness of your character will flatter and sympathize with you, seeking to establish you in your sins.” Ibid., 6-7

On April 1 Ellen White addressed the General Conference session, urging for the united efforts of God’s people to build up the Sanitarium in Battle Creek, and not to abandon it simply because of its heavy debt. She advised that the Sanitarium should not be under the control of one man alone. “Dr. Kellogg has carried the burden until it has almost killed him. the Battle Creek Sanitarium, and the purpose it was to fulfill. It was not yet time to expose the spirit controlling Dr. Kellogg. Sister White’s efforts were to outline the principles upon which unity could be established. Neither side in the controversy was totally without fault. She dealt with an even hand in an effort to work reconciliation. In 1907, she wrote to P. T. Magan, “The Lord is not pleased with a division between medical missionary physicians and gospel workers. By some strange walls have been built up. We should study to reach the unity of the faith. Truth will bear away the victory on every point.” Manuscript Release #243, 5

That summer following the Oakland General Conference the Good Health printing company printed the book The Living Temple. Kellogg and his associates, Paulson included, did all they could to get the book out to the people. “It is hard for those who have been charmed by seductive, flattering, soul-destroying theories to see where these theories will lead, or to discern wherein their spiritual eyesight has been defective.” Ibid., #896, 3

Ellen White wrote in November 1903 to Brother Haskell: “Dr. Paulson and others have thought that the strange sentiments to be found in the book The Living Temple are sustained by my writings. Some expressions, taken independent of their proper connection have been used to sustain this idea, even as many take statements from the Bible from their setting, and use them to testify to men from Battle Creek were hoping to start a branch of the Battle Creek Sanitarium in Washington, D.C., an idea strongly opposed by the General Conference brethren who wanted an independent institution. Commencing early in the morning they met to discuss the problems. After the first day’s meetings tensions were running high. Daniels tells of an exchange between himself and Dr. Paulson as they walked together toward their separate accommodations.

“Dr. Paulson said, ‘Daniells, you are making the mistake of your life. You will never down Dr. Kellogg. After all this turmoil, some of these days you will wake up and find yourself rolled in the dust, and Dr. Kellogg will be marching on as he always has leading the forces.’

“My reply was, ‘I do not believe your prophecy. At any rate I would rather be rolled in the dust doing what I believe in my soul to be right than to walk with princes doing what my conscience told me was wrong.’” 15

In a remarkable demonstration of the overruling providence of God it was at just this point that two testimonies arrived from Ellen White to meet the unforeseen conflict. One of them was the well-known vision of the ship and the iceberg; both were to the point. When they were read, most of those present responded to the messages, some more favorably than others. Dr. Paulson made a rather extended statement, “which appeared to make partial acknowledgment of the wrong they had been in, and that we ought to correct it.”

Around 1901 Dr. Paulson had begun to descend into a fog over the question of the human side of the Testimonies. He began trying to separate the human from the divine, and by his own later admission, to discard what he needed the most. Ten years after this council in Washington he wrote of that experience to an old friend who was himself now questioning the Testimonies.

“The first testimony regarding the The Living Temple was received and read while we were there in session. In spite of the ‘new light’ that I had received regarding the Testimonies, I had enough spiritual sense to appreciate that there was something in it that would have to be reckoned with either in time or eternity. A day or two later one of my intimate friends and myself spent a good share of one night earnestly seeking God for wisdom and for light, and it was during this experience that he was led to say in substance, ‘Doc-

By some, strange walls have been built up. We should study to reach the unity of the faith. Truth will bear away the victory on every point.

God wants His servants to stand united in carrying that work forward.” 1903 General Conference Bulletin, 58

How was the Sanitarium to be placed on vantage ground? “I cannot tell you. But I know that just as soon as the Holy Spirit shall come upon hearts, there will be unity in voice and understanding and wisdom will be given us.” Ibid.

On the morning of April 3 Ellen White spoke at length of the Lord’s leading in the establishment and expansion of error. This is a scheme of Satan to deceive.” Battle Creek Letters, 102

The summer of 1903 also saw the move of the Review and Herald and of the General Conference offices to Washington, D.C. That fall a number of men arrived from Battle Creek, among them Drs. Kellogg and Paulson. Not long after their arrival they and the General Conference brethren got together for a council in the Washington Memorial Church. From statements dropped it appeared that the
On November 28, 1903, Ellen White wrote to Brother Haskell, “At the time of the meeting held in Washington, I was compelled to bear very straight testimonies to Dr. Paulson and to others. Since then I have received very encouraging letters from Dr. Paulson.” Battle Creek Letters, 102. Dr. Paulson was taking heed to the Bible and to the testimonies, but he like many others did not emerge from the fog of deceptive teachings all at once. Ellen White continued to bear her testimony whether well received or not. “The articles from my pen that have been published in the Review have, I under-

“Talk with Brethren Paulson and Sadler, and help them to press the battle to the gates. Talk with them alone, and do all in your power to disabuse their minds.... Do not too readily give up your brethren and friends.” Spalding-Magan’s Unpublished Manuscript Testimonies of Ellen G. White, 389

Dr. Paulson did emerge from the fog. In 1913 he confessed, “I am free to say that it took me several years before I had entirely lost the blighting influence of the previous [to 1903] year or two of experience.” Ibid., 484. But he did come free by paying heed to all the Testimonies. He established an institution where, he wrote: “As far as I know, everyone of the workers in the Hinsdale Sanitarium loves the Testimonies and is studying

stand, hurt terribly the feelings of some; but I intend to protest decidedly against the many deceptions that are coming in to lead souls astray.” Ibid., 103

During this period, when Dr. Paulson was trying to find his way back to the light, Ellen White gave public endorsement to the work he and Elder Sadler were doing in Chicago with the Life Boat Mission, and to their endeavors to establish Hinsdale Sanitarium. See Review and Herald, vol. 5, 65 (August 1904); ibid., 113 (February 1905); Medical Ministry, 305

In 1906 Dr. Paulson was still struggling with the nature of the testimonies and wrote Ellen White “frankly and honestly regarding this human-side question.” Spalding-Magan’s Unpublished Manuscript Testimonies of Ellen G. White, 485. Her reply, in which she expressed her continued respect for him and Elder Sadler appears in Selected Messages, book 1, 24-31.

On April 2, 1906 she wrote to the brethren assembled in council at Washington: “Let the leading men in the General Conference and the presidents of our state conferences go to those who have been under temptation, and try to help them. Talk with Brethren Paulson and Sadler, and help them to press the battle to the gates. Talk with them alone, and do all in your power to disabuse their minds....
Channels of Light

THE LORD has a people for whom He prays that they may be one with Him as He is one with the Father. If we are, as Christians, doers of the Word, we shall practice in our lives that for which Christ prayed; for by His Holy Spirit Jesus can bind heart to heart. We are living amid the perils of the last days; evil times are upon us; gross darkness has covered the land. Satan seeks to intercept his hellish shadow between us and God, so as to obscure the light of heaven by every device at his command; but all who claim to be Christians, if they are Christlike, will follow closely in the footsteps of Jesus. They will have the mind which was in Christ Jesus.

We are standing in the presence of the Lord God of Israel, and no one can stand before God in his own strength. Those only who stand in Christ’s righteousness have a sure foundation. Those who attempt to stand before Him in their own righteousness, He will humble in the dust. Those who walk in humility will feel their own utter unworthiness. To such the Lord says, “Let not your heart be troubled, neither let it be afraid.” Noah preached the righteousness of God; Jonah called the city of Nineveh to repentance, and there is a similar work to be done today. There are now more than one Noah to do the work, and more than one Jonah to proclaim the word of the Lord. While discord and strife, crime and bloodshed are in the land, let God’s people love one another. Plagues and pestilence, fire and flood, disaster by land and by sea, horrible murders, and every conceivable crime exist in the world, and does it not now become us who claim to have large light to be true to God, to love Him supremely and our neighbor as ourselves?

Shall not every soul who has light and truth now come before God in humility and with earnest prayer, that God may kindle a purer flame in our souls, and give us a higher, better love, a love pure and undefiled, a love for the truth as it is in Jesus, a respect and jealousy for the honor of God, and an intense desire for the salvation of our fellow men? We have no time for the indulgence of pride. We must keep the way of the Lord, and speak and act as standing in His sight, living by every word that proceedeth out of the mouth of God, that no strange fire shall mingle with that which is holy. Light and darkness cannot be mingled and harmonize. Many act partly as children of time, and partly as children of eternity, and this course God abhors. “If the Lord be God, follow Him; but if Baal, then follow him.” If you believe the word of God, submit your ways to its guidance in all things, even though your own inclinations are crossed. Believe the truth heartily. Do not stand as many of you have done, apparently wavering between dependence upon the righteousness of Christ, and dependence upon your own righteousness. Deception has come upon some minds until they have thought that their own merits were of considerable value. Their minds are confused and perplexed where all is clear and plain. The end is near! We have no time to halt between two opinions.

What has not the Lord God of Israel done for His people? He has given them His Word; He has followed them with His testimonies, which have warned, reproved, rebuked, encouraged; He has given signs; He has given precious promises; and how few give Him praise or glory! Many think if they tolerate the movings and workings of God in their behalf, they ought to be commended. Oh, how few really know God and Jesus Christ whom He has sent! He has spoken by prophets and apostles of what will be in the future. He has given living testimonies of Himself in these last days when He spake unto us by His Son, and yet it is a truth that pains my soul, that the Lord is grieved with hard hearts and unteachable minds. How few believe and repent! to how few is the arm of the Lord revealed! “And go, get thee . . . unto the children of thy people, and speak unto them, and tell them, Thus saith the Lord God; whether
they will hear, or whether they will forbear.” Ezekiel 3:11. All will come to a decision to declare wholly for God or for Baal. God has sent to His people testimonies of truth and righteousness, and they are called to lift up Jesus, and to exalt His righteousness.

Those whom God has sent with a message are only men, but what is the character of the message which they bear? Will you dare to turn from, or make light of, the warnings, because God did not consult you as to what would be preferred? God calls men who will speak, who will cry aloud and spare not. God has raised up His messengers to do His work for this time. Some have turned from the message of the righteousness of Christ to criticize the men and their imperfections, because they do not speak the message of truth with all the grace and polish desirable. They have too much zeal, too much in earnest, speak with too much positiveness, and the message that would bring healing and life and comfort to many weary and oppressed souls, is, in a measure, excluded; for just in proportion as men of influence close their own hearts and set up their own wills in opposition to what God has said, will they seek to take away the ray of light from those who have been longing and praying for light and for vivifying power. Christ has registered all the hard, proud, sneering speeches spoken against His servants as against Himself.

The third angel’s message will not be comprehended, the light which will lighten the earth with its glory will be called a false light, by those who refuse to walk in its advancing glory. The work that might have been done, will be left undone by the rejecters of truth, because of their unbelief. We entreat of you who oppose the light of truth, to stand out of the way of God’s people. Let Heaven-shed light shine forth upon them in clear and steady rays. God holds you to whom this light has come, responsible for the use you make of it. Those who will not hear will be held responsible; for the truth has been brought within their reach, but they despised their opportunities and privileges. Messages bearing the divine credentials have been sent to God’s people; the glory, the majesty, the righteousness of Christ, full of goodness and truth, have been presented; the fullness of the Godhead in Jesus Christ has been set forth among us with beauty and loveliness, to charm all whose hearts were not closed with prejudice. We know that God has wrought among us. We have seen souls turn from sin to righteousness. We have seen faith revived in the hearts of the contrite ones. Shall we be like the lepers that were cleansed who went on their way, and only one returned to give glory to God? Let us rather tell of His goodness, and praise God with heart, with pen, and with voice.

The work of every ambassador of Christ is to bear witness to the light. He is not to take Christ’s place, but to reveal Christ to the world, to show forth the praises of Him who hath called us out of darkness into His marvelous light. God has sent His ministers out as His standard-bearers. They are to point to Jesus who taketh away the sin of the world. They are not to awaken the sympathy of the people for themselves, but to carry their sympathies above themselves to the precious object of their praise and reverence, that they may lead the people to love Christ and Him crucified. If, through the grace of Christ, you have caught some beams of the light of truth as it is in Jesus, do not place yourself upon the pinnacle; do not think that you have caught all the rays of light, and that there is no increased illumination to come to our world.

We are to be constantly receiving and giving. We are to be living channels of light. The transforming grace of Christ must come to every minister that he may sanctify himself, that others also may be sanctified. There should be earnest effort put forth to wake up an ease-loving, sleepy church that has great light and knowledge, but not corresponding faith and works. There must be a living testimony borne, pointing out the necessity of the outpouring of the Holy Spirit of God upon every church member, that light may shine forth to others that are in darkness. There is altogether too little done in ministerial labors. There is plenty of surface plowing, and the result is manifest—there is scarcity of fruit-bearing Christians.

There should be deep searching of the Scriptures that the ministers of God may declare the whole counsel of God. The relation of Christ to the law is but faintly comprehended. Some preach the law, and feel that their brethren are not doing their whole duty if they do not present the subject in the very same way in which they do. These brethren shrink from the presentation of justification by faith, but just as soon as Christ is discovered in His true position in relation to the law, the misconception that has existed on this

There should be earnest effort put forth to wake up an ease-loving, sleepy church that has great light and knowledge, but not corresponding faith and works.
Believe His Prophets

THE BIBLE says that “the just shall live by faith.” All claims and all denials to the contrary, men will be living examples of all the faith that they have. To better understand this, let us examine a few illustrations.

Israel’s existence as a nation was based upon the concept of a theocracy. The government was to be administered in the name of and on the authority of God. The work of Moses and those who assisted him in governing the people was that of simply enforcing the laws that God had given; they had no authority to legislate for the nation. It was under this condition that Israel would continue to exist as a nation.

For a short period following their entrance into Canaan the people under the leadership of Joshua prospered. With the passing of Joshua and the generation who had experienced his faithful leadership, a moral declension developed that seemed to establish the future trend of the nation. It was not that the people openly rebelled against God. Like Cain, they professed to be rendering Him homage, but as did Cain, they chose to modify God’s clear and express commands to suit the tenor of their own minds. In exercising their own discretion in the interpretation of God’s will, they became blinded to His majesty and power; they ceased to realize the holiness of His character and of the sacred and unchanging nature of His requirements. Consequently, sin appeared less abhorrent to them. As familiarity with sin dulled their perceptions, it appeared less sinful, and they became so blinded and deluded that it no longer seemed reasonable that God would punish transgression. They were prepared to view their condition much more favorably than the circumstances allowed.

In a very concise statement, Paul tells us the basis for the problem. “For unto us was the gospel preached, as well as unto them; but the word preached did not profit them, not being mixed with faith in them that heard it.” Hebrews 4:2

In the long history of apostasy and darkness in the experience of Israel, there are few bright spots. One of the brighter lights to shine amid the moral darkness was Jehoshaphat.

During the early years of his reign, he labored to elevate the standard of morality among his subjects, and at the same time to strengthen the nation militarily. For many years he was able to live in peace, unmolested by the surrounding nations.

In the closing years of his reign the courage and valor of Jehoshaphat were put to the test with the announcement that the combined armies of Moab and Ammon had invaded the kingdom. Though a man of courage, Jehoshaphat dared not place his dependence and trust in the arm of flesh. Acting upon the faith that had dictated his course in the past, he proclaimed a fast and set himself to seek the Lord.

“And Jehoshaphat stood in the congregation of Judah and Jerusalem, in the house of the LORD, before the new court, and said, O LORD God of our fathers, art not thou God in heaven? and rulest thou over all the kingdoms of the heathen? and in thine hand is there not power and might, so that none is able to withstand thee?” 2 Chronicles 20:5-6.

Jehoshaphat understood that when God speaks, He is in earnest with us, and that He is not to be trifled with; that He means what He says, and that He requires of His subjects implicit faith and willing obedience. He had followed this principle in ordering the affairs of his kingdom, and now, because he had recognized God’s authority, he could claim the help and power of God in his behalf.

As the people joined with their king in humbling themselves before God, and seeking His help, the Spirit of the Lord came upon Jahaziel, “a Levite of the sons of Asaph,” and he said: “Hearken ye, all Judah, and ye inhabitants of Jerusalem, and thou king Jehoshaphat, Thus saith the LORD unto you, Be not afraid nor dismayed by reason of this great multitude; for the battle is not yours, but God’s. To morrow go ye down against them: behold, they come up by the cliff of Ziz; and ye shall find them at the end of the brook, before the wilderness of Jeruel. Ye shall not need to fight in this battle: set yourselves, stand ye still, and see the salvation of the LORD with you, O Judah and Jerusalem: fear not, nor be dismayed; to morrow go out against them: for the LORD will be with you.” 2 Chronicles 20:15-17

The next morning in preparing to go to the battle, Jehoshaphat, expressing the faith he had in the word of the Lord, said to his people: “Hear me, O Judah, and ye inhabitants of Jerusalem; Believe in the LORD your God, so shall ye be established; believe his prophets, so shall ye prosper.” 2 Chronicles 20:20

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In keeping with the faith that he had previously demonstrated, Jehoshaphat, in a move that was most unusual if not altogether unprecedented, set singers in front of the column of men, singing praises for a victory already gained.

Few armies have gone to battle with such a vanguard as had the army of Jehoshaphat, and few have been rewarded by such a signal victory. The enemy, who up to this point had been confident in the supposed strength of their superior numbers, heard the Israelites coming to meet them, singing the songs of victory. Concluding that such evidence indicated a force so superior that resistance was futile, they were thrown into a panic, and their neighbors appeared to be enemies.

In what stark contrast to this demonstration of faith, is the example of Zedekiah, the last king of Judah! Through the prophet Jeremiah, Zedekiah and all Judah were counseled to submit peaceably to the temporary rule of their conquerors. This submission, however, was not according to the inclination of the natural heart, and the counsel of God was rejected.

The prophecies of prosperity and national greatness were many. Had not God promised that He would not forsake them, neither destroy them, nor would He forget the covenant which He had sworn unto their fathers? Deuteronomey 4:31. Were not these prophecies voiced by the majority of those professing to speak God's will more in keeping with the former promises of God through His prophets than was the dismal warning of Jeremiah? Thus, while giving lip service to their faith in the counsel of God through His prophets, they overlooked those prophecies which applied to their present condition and they made of no effect the message of God for their time.

It is interesting to note, however, that they viewed their disobedience as a type of obedience, and were apparently unaware of the fact that they had even departed from the Lord's counsel. "Even from the days of your fathers ye are gone away from mine ordinances, and have not kept them. Return unto me, and I will return unto you, saith the Lord of hosts. But ye said, Wherein shall we return?" Malachi 3:7. Such is the blindness and deceptive nature of the human heart.

"When men take the first step after the suggestion of Satan, they do not think that they will take another and another; but it will become easier and easier to follow, and finally they break away from all the bounds of honor and conscience, and do the work of the enemy, under a pretense of doing the work of righteousness." Signs of the Times, October 5, 1888

Led on by the false prophets, Zedekiah violated his oath to Nebuchadnezzar, though nothing was gained by his perfidy except arousing the anger of Nebuchadnezzar. The outlook for Judah was hopeless.

Encouraged by the attempt of Egypt to come to their aid, the doomed people dared to hope even at this time that they might yet see deliverance from God, but the thoughts of the faithless king turned to the faithful prophet, thrust into prison. Though too cowardly to openly profess any faith in Jeremiah, fear drove Zedekiah to seek an interview with him privately. Even though in his heart he believed the words of the prophet, the king was too weak and fearful to face the displeasure of the princes and people by submitting to the will of God.

At last, enraged by the counsel of Jeremiah, which ran contrary to their hopes and expectations, the princes and the people, but the king, having begun a wrong course, would not retrace his steps, and, following in the counsel of the false prophets whom he despised, he sacrificed his last opportunity to save himself and all that remained of his people. "With no fixed purpose to do evil, he was also without resolution to stand boldly for the right. Convicted though he was of the value of the counsel given by Jeremiah, he had not the moral stamina to obey; and as a consequence he advanced steadily in the wrong direction." Prophets and Kings, 458

Too weak in moral character to want the people to know that he had consulted with Jeremiah, Zedekiah directed him to tell any who asked that he had been before the king requesting a favor in his treatment.

For his weakness and moral courage the king paid a fearful price. He saw his own sons slain, his people slaughtered, and with his eyes put out he was taken to Babylon to perish miserably.

Though later restored to his homeland, the people of Israel remained under the rule of a heathen power. The children of the promise were never able to come into the fulfillment of that promise, for it had been given on condition of obe-

Even in this last hour, God made plain His willingness to be merciful if only wayward Israel would submit to His will

mended the death of the loyal prophet. The cowardly king knew that the charges were not true, yet in order to please those who occupied high positions, he feigned to believe their charges and gave Jeremiah into their hands, where he endured great suffering.

Returning from their Egyptian campaign, the armies of Babylon took up their conquest of Judah. Once again Zedekiah sent for the faithful prophet of God, inquiring of him as to the message of the Lord. Even in this last hour, God made plain His willingness to be merciful if only wayward Israel would submit to His will.

With tears Jeremiah entreated Zedekiah to submit and save himself and dience; and that obedience can only be obtained through faith.

As the Jewish people continued to depart from God, the words of the prophets were uncomprehended. Century after century passed away; the voice of prophesying ceased almost completely among them.

Nearly all the prophets of the Old Testament had spoken regarding Christ, describing His mission and work in great detail. But when Jesus came, He did not come in exactly the way that met with the expectations of the leaders. They could not, however, be absolutely certain that He might not develop into a useful tool to be used in their struggle against the tyranny of Rome. As a re-

May 1989 Our Firm Foundation 27
sult, they first studied His course without taking any positive action against Him.

In the passage of time, however, it became painfully clear that Jesus was not only failing to fulfill their expectations, He was actually gaining an influence with the people that was not playing into their hands. Already their power and influence as leaders were rapidly being eroded.

What men do once they not only tend to repeat, but these same actions are also taken up and repeated by many others

In their opinion it was very easy to equate themselves and their position with the very existence of the nation and the church itself. Accordingly they concluded, "If we let him thus alone, all men will believe on him: and the Romans shall come and take away both our place and nation.... Then from that day forth they took counsel together for to put him to death." John 11:48, 53. In order to save themselves and the nation, they would destroy the Saviour, all in the name of saving themselves and their nation.

"Men fall into error by starting with false premises and then bring everything to bear to prove the error true. In some cases the first principles have a measure of truth interwoven with the error; but it leads to no just action; and this is why men are misled. They desire to reign and become a power, and, in the effort to justify their principles, they adopt the methods of Satan." Testimonies, vol. 7, 181

In the final analysis, the contest between Christ and the Pharisees was whether it was to be salvation by faith in Christ or in themselves. In pursuing their course, they were, while professing great faith and adherence to the voice of God through the prophets, destroying the Saviour portrayed by the prophets and His salvation in favor of the salvation they themselves had devised.

The time came when they arrested Christ and proceeded to carry out their plans. They led Him to Annas, and then to Caiphas, then to Pilate, then to Herod, and back to Pilate.

"Then said Pilate unto them, Take ye him, and judge him according to your law. The Jews therefore said unto him, It is not lawful for us to put any man to death." "The Jews answered him, We have a law, and by our law he ought to die, because he made himself the Son of God." John 18:31; 19:7. And when Pilate had insisted the sixth time that he as king of the Jews. By our own prosecution, we have found Him guilty and want nothing to do with Him. If you refuse to hear this case and He escapes us, we will inform Tiberius that a Galilean Jew set Himself up for king and you sanctioned His kingship, in spite of the fact that we ourselves rejected Him." This was their argument, and Pilate clearly saw the implications. Should He release Jesus, His death would be certain.

Pilate then took the judgment seat, and the Jews demanded that Jesus should be crucified. Pilate said, "Shall I crucify your King?" In an utter renunciation of God and all that He had ever done for them, they replied: "We have no king but Caesar." "And they crucified Him."

The story does not end here, however, for though the leaders of the people did this deed to save their nation from the Romans, their efforts to save the nation destroyed it in the end. Only in full and complete obedience to the revealed will of God could His blessing be gained. Self-efforts always destroy those who make them. Their efforts to save the church and the nation only made sure its final destruction.

In that night the doom of the nation was fixed. This decision was not made by an irreligious people, or by a people who professed to have lost confidence in the prophets. The Jewish people professed a high regard for the prophets. They even grieved over the faithlessness of their forefathers in their treatment of those prophets, while plotting the death of Him whose will the prophets spoke.

When men first depart from the clear and established truth of God, for whatever the reason, they set into motion a chain of events, the final results of which they comprehend dimly if at all. Each departure prepares the way for the next until their regard for the will of God, as expressed through His messengers, is but the expression of a creed, or an emotion; without substance in their lives.

Every act, however small, has its place in the great drama of life. What men do once they not only tend to repeat, but these same actions are also taken up and repeated by many others. Every step taken makes a lasting impression, not only on their own consciences and habits but also upon those of others. This thought lends a solemn dignity to every aspect of human life.
Cheerful Obedience Required

ABRAHAM WAS an old man when he received the startling command from God to offer up his son Isaac for a burnt-offering. Abraham was considered an old man even in his generation. The ardor of his youth had faded away. It was no longer easy for him to endure hardships and brave dangers. In the vigor of youth, man may breast the storm with a proud consciousness of strength, and rise above discouragements that, later in life, when his steps are faltering toward the grave, would cause his heart to fail. But God, in His providence, reserved his last, most trying test for Abraham, until the burden of years was heavy upon him, and he longed for rest from anxiety and toil. The Lord spoke unto him, saying, “Take now thy son, thine only son, Isaac, whom thou lovest, and offer him for a burnt-offering.” The heart of the old man stood still with horror. The loss of such a son by disease would have been most heartrending to the fond father, and would have bowed his whitened head with sorrow; but he is commanded to shed the precious blood of that son with his own hand. It seemed to him a fearful impossibility. Yet God had spoken, and His word must be obeyed.

Abraham was stricken in years, but this did not excuse him from his duty. He grasped the staff of faith, and in dumb agony, took his child by the hand, and went out to obey the word of God. The grand old patriarch was human; his passions and attachments were like ours; he loved this boy, who was the solace of his old age, and unto whom the promise of the Lord had been given. But Abraham did not stop to question how God’s promises could be fulfilled if Isaac was slain, he did not stay to reason with his aching heart; but he carried out the divine command to the very letter, till, just as the knife was about to be plunged into the quivering flesh of his child, the word came, “It is enough; now I know that thou fearest God, seeing that thou hast not withheld thy son, thine only son, from me.”

This great act of faith is recorded on the pages of sacred history as an illustrious example to the end of time. Abraham did not plead that his old age should excuse him from obeying God. He did not say, “My hairs are gray, the vigor of my manhood is gone; who will comfort my waning life when Isaac is no more? How can an aged father spill the blood of an only son?” No, God had spoken, and man must obey without questioning or murmuring or fainting by the way.

We need the faith of Abraham in our churches today, to lighten the darkness that gathers round them, shutting out the sweet sunlight of God’s love and dwarfing spiritual growth. Age will never excuse us from obeying God. Our faith should be prolific of good works; for faith without works is dead. Every duty performed, every sacrifice made in the name of Jesus, brings an exceeding great reward. In the very act of duty, God speaks and gives His blessing. But He requires of us an entire surrender of the faculties. The mind and heart, the whole being, must be given to Him, or we fall short of becoming true Christians.

God has withheld nothing from man that can secure to him eternal riches. He has clothed the earth with beauty and furnished it for his use and comfort during his temporal life. He has given His Son to die for the redemption of a world that had fallen through sin and folly. Such matchless love, such infinite sacrifice, claims our strictest obedience, our holiest love, our unbounded faith; yet all these virtues, exercised to their fullest extent, can never be commensurate with the great sacrifice that has been offered for us.

God requires prompt and unquestioning obedience of his law. But men are asleep or paralyzed by the deceptions of Satan, who suggests excuses and subterfuges, and conquers their
scruples, saying, as he said to Eve in the garden, "Ye shall not surely die." Disobedience not only hardens the heart and conscience of the guilty one, but it also tends to corrupt the faith of others. That which looked very wrong to them at first gradually loses this appearance by being constantly before them, till finally they question whether it is really sin, and unconsciously fall into the same error.

We should not look in the face of duty and delay meeting its demands. Such delay gives time for doubts, unbelief creeps in, the judgment is perverted, the understanding darkened. At length the reproofs of God's Spirit do not reach the heart of the deluded person, who has become so blinded as to think that they cannot possibly be intended for him or apply to his case.

The precious time of probation is passing, and few realize that it is given them for the purpose of preparing for eternity. The golden hours are squandered in worldly pursuits, in pleasure, in absolute sin. God's law is slighted and forgotten; yet every statute is nonetheless binding; every transgression will bring its punishment. Love of gain leads to desecration of the Sabbath; yet the claims of that holy day are not abrogated or lessened. God's command is clear on this point; He has peremptorily forbidden us to labor upon the seventh day. He has set it apart as a day sanctified to Himself.

Many are the hindrances that lie in the path of those who would walk in obedience to the commandments of God. There are strong and subtle influences that bind them to the ways of the world; but the power of the Lord can break these chains. He will remove every obstacle from before the feet of His faithful ones, or give them strength and courage to conquer every difficulty, if they earnestly beseech His help. All hindrances will vanish before an earnest desire and persistent effort to do the will of God at any cost to self, even if life itself is sacrificed. Light from Heaven will illuminate the darkness of those who in trial and perplexity go forward, looking unto Jesus as the Author and Finisher of their faith.

In ancient times God spoke to men by the mouth of prophets and apostles. In these days He speaks to them by the testimonies of His Spirit. There was never a time when God more earnestly instructed His people concerning His will, and the course that He would have them pursue, than now. But will they profit by His teachings? Will they receive His reproofs and heed the warnings? God will accept no partial obedience; He will sanction no compromise with self.

Through Samuel, God commanded Saul to go and smite the Amalekites and utterly destroy all their possessions. But Saul only partially obeyed the command; he destroyed the inferior cattle, but reserved the best, and spared the wicked king. The next day he met the prophet Samuel, with flattering self-congratulations. Said he, "Blessed be thou of the Lord, I have performed the commandment of the Lord." But the prophet immediately answered, "What meaneth then the commandments of Jehovah, after light has been given them in reference to the fourth

The example of Adam and Eve in the garden should sufficiently warn us against any disobedience of the divine law

bleating of the sheep in mine ears, and the lowing of the oxen which I hear?"

Saul was confused, and sought to shirk responsibility by answering, "They have brought them from the Amalekites; for the people spared the best of the sheep and of the oxen to sacrifice unto the Lord thy God, and the rest we have utterly destroyed." Samuel then reproved the king, reminding him of the explicit command of God directing him to destroy all things belonging to Amalek. He pointed out his transgressions, and declared that he had disobeyed the Lord. But Saul refused to acknowledge that he had done wrong; he again excused his sin by pleading that he had reserved the best cattle to sacrifice unto the Lord.

Samuel was grieved to the heart by the persistency with which the king refused to see his sin and confess it. He sorrowfully asked, "Hath the Lord as great delight in burnt-offerings and sacrifices as in obeying the voice of the Lord? Behold, to obey is better than sacrifice, and to hearken than the fat of rams. For rebellion is as the sin of witchcraft, and stubbornness is as iniquity and idolatry. Because thou hast rejected the word of the Lord, he hath rejected thee from being king." 1 Samuel 15:22-23

God has given us His commandments, not only to be believed, but to be obeyed. The great Jehovah, when He had laid the foundations of the earth, and dressed the whole world in the garb of beauty, and filled it with things useful to man, when He had created all the wonders of the land and sea, instituted the Sabbath, and made it holy. God blessed and sanctified the seventh day, because He rested upon it from His wondrous work of creation. The Sabbath was made for man, and God would have him put by his labor on that day, as He Himself rested after the six days' work of creation.

Those who reverence the commandments of Jehovah, after light has been given them in reference to the fourth

precept of the Decalogue, will obey it without questioning the feasibility or convenience of such obedience. God made man in His own image, and then gave him an example of observing the seventh day, which He sanctified and made holy. He designed that upon that day man should worship Him, and engage in no secular pursuits. No one who disregards the fourth commandment, after becoming enlightened concerning the claims of the Sabbath, can be held guilty in the sight of God. The example of Adam and Eve in the garden should sufficiently warn us against any disobedience of the divine law.

The sin of our first parents in listening to the specious temptations of the enemy brought guilt and sorrow upon the world, and led the Son of God to leave the royal courts of heaven and take a humble place on earth. He was subjected to insult, rejection, and crucifixion by the very ones He came to bless. What infinite expense attended that disobedience in the garden of Eden! The Majesty of heaven was sacrificed to save man from the penalty of crime.

God will not more lightly pass over any transgressions of His law now than in the day when He pronounced judgment against Adam. The Saviour of the world raises His voice in protest against those who regard the divine commandments
with carelessness and indifference. Said He, “Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven; but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven.” Matthew 5:19

At the very beginning of the fourth precept, God has said, “Remember,” knowing that man, in the multitude of his cares and perplexities, would be tempted to excuse himself from meeting the full requirements of the law, or, in the press of worldly business, would forget its sacred importance. “Six days shalt thou labor and do all thy work.” These words are very explicit; there can be no mistake. How dare any one venture to transgress a commandment so solemn and important? Has the Lord made an exception, by which some are absolved from the claims of the law He has given the world? Are their transgressions omitted from the book of record? Has He agreed to excuse their disobedience when the nations shall come before Him for judgment?

Let none for a moment deceive themselves with the thought that their sin will not bring its merited punishment. Their transgressions will be visited with the rod, because they have had the light, yet have walked directly contrary to it. “He that knoweth his master’s will, and doeth it not, shall be beaten with many stripes.”

God has given man six days in which to do his own work, and carry on the usual business of his life. But the Lord claims one which He has set apart and sanctified. He gives it to man as a day in which he may rest from labor, and devote himself to worship and the improvement of his spiritual condition. What a flagrant outrage it is for man to steal the one sanctified day of Jehovah, and appropriate it to his own selfish purposes!

It is the grossest presumption for mortal man to venture upon a compromise with the Almighty, in order to secure his own petty, temporal interests. It is as ruthless a violation of the law to occasionally use the Sabbath for secular business, as to entirely reject it; for it is making the Lord’s commandments a matter of convenience. “I, the Lord thy God, am a jealous God,” is thundered from Sinai! The Lord requires willing sacrifice. No partial obedience, no divided interest, is accepted by Him who declares that the iniquities of the fathers shall be visited upon the children to the third and fourth generation of them that hate Him, and that He will show mercy unto thousands that love Him and keep His commandments. 

Review and Herald, vol. 1, 529-530

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**Bulletin Board**

**Camp Meeting Season**

With longer days and warmer temperatures, Adventists start thinking about camp meeting. We at Hope International will be hosting our fifth annual camp meeting this summer. The dates for the meetings here at our Eatonville headquarters are July 26–30. You will find more information concerning these meetings on the back cover of the magazine.

Last but not everyone lives in Washington. Last summer we realized that provision must be made for more camp meetings. Assisted by a number of other solid Adventist groups, we have put together a summer series of camp meetings more or less evenly scattered across the nation. A few points remain to be finalized, but complete details will be made available by newsletter in a short time.

Because of time constraints, however, we take this opportunity to announce the earliest of these meetings.

**Alpine Springs**—Alpine Springs, near Fountain City, Wisconsin, will be hosting our first camp meeting of the season, May 25–29. Meetings start Thursday night at 7:30 and go through Sunday noon. Speakers will include representatives from the Institute of Minis-

**Lightbearers**—The Lightbearers annual camp meeting at Malo, Washington, will be June 21–25. Speakers will include Agatha Thrash, Jeff Reich, Ty Gibson, and James Raftery. For information, call (509) 779-4444.

**Staff Openings**

Country Haven Academy is looking forward to good things in the coming school year. With a solid staff of multi-talented faculty, the future looks bright. As always, though, talents can be put to best use only in the right setting.

Analyzing the situation, they see ways to improve their program if they can find people with just the right combinations of talent. With a little more help, they can take on those special projects and advanced classes that every school has on its wish list.

Do you enjoy working with young people? Do you have a love for the principles of true education? Do you have skills in math/science or English/history? Would you be willing to take a dorm full of these younger members of the Lord’s family under your wing as a dean? If you are interested in more information, call (509) 266-4422.
Camp Meeting Is Coming

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 motor homes 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.

See additional information, page 31