Fanaticism

The Conflict and the Victory

Testing, Testing . . .

Bible Sanctification

Laborers Together With God

An Object Lesson, see page 8
Editorial

For over 140 years the Seventh-day Adventist Church has been entrusted with the great soul-saving messages of the three angels.

We have been told by Ellen White that we could have been in the kingdom before this. See Selected Messages, book 1, 68; Testimonies, vol. 6, 450; vol. 8, 116; vol. 9, 29

Why the long delay?

"The people of God have lost much by not maintaining the simplicity of the truth as it is in Jesus. This simplicity has been crowded out, and forms and ceremonies and a round of busy activities in mechanical work have taken its place. Pride and lukewarmness have made the professed people of God an offense in His sight. Boastful self-sufficiency and complacent self-righteousness have masked and concealed the beggary and nakedness of the soul; but with God all things are naked and manifest." Review and Herald, vol. 3, 173 (August 7, 1894)

"What is it that constitutes the wretchedness, the nakedness of those who feel rich and increased with goods? It is the want of the righteousness of Christ. In their own righteousness they are represented as clothed with filthy rags, and yet in this condition they flatter themselves that they are clothed upon with Christ's righteousness. Could deception be greater?" Ibid.

"Daily the church is becoming converted to the world. How many professing Christians are slaves of mammon! Their indulgence of appetite, their extravagant expenditure of money for selfish gratification, greatly dishonors God.

"And through lack of zeal for the promulgation of the third angel's message, many others, while not apparently living in transgression, are nevertheless as verily lending their influence on the side of Satan as are those who openly sin against God. Multitudes are perishing; but how few are burdened for these souls! There is a stupor, a paralysis, upon many of the people of God, which prevents them from understanding the duty of the hour." Testimonies, vol. 8, 119

Our great weakness has been that we as people, leaders, pastors and laity have been leaning on the arm of flesh for our directions, and not on God.

"Thus saith the Lord; Cursed be the man that trusteth in man, and maketh flesh his arm, and whose heart departeth from the Lord." Jeremiah 17:5

The shaking of Adventism will soon be complete. Probation will close and Jesus will come. We are standing at the very portals of the eternal world and soon the judgments of God will come to the church and to the world as an overwhelming surprise.

"There is a limit beyond which the judgments of Jehovah can no longer be delayed. The desolation of Jerusalem in the days of Jeremiah is solemn warning to modern Israel, that the counsels and admonitions given them through chosen instrumentalities cannot be disregarded with impunity." Prophets and Kings, 417

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

In these final moments, does God have a solution to the present situation in the world and in the church?

"The old truths, given us at the beginning, are to be heralded far and near. The lapse of time has not lessened their value. It is the constant effort of the enemy to remove these truths from their setting, and to put in their place spurious theories. But the Lord will raise up men of keen perception, who with clear vision will discern the intrigues of Satan, and will give these truths their proper place in the plan of God." Review and Herald, vol. 4, 547 (August 20, 1903)

If some of our ministers fail, God has men and women reserved to carry the standard of righteousness.

"God will carry on His work through wholly consecrated workmen. If His ministers fail of representing Christ, He will turn to others, many of whom have not been prepared for the work by a regular course of study, and will put a message into their lips, even the last message of warning. He will call men from their various employments, and at His bidding, they will go forth to proclaim present truth." Ibid., vol. 4, 172 (December 9, 1902)

"Those who engage in the solemn work of bearing the third angel's message, must move out decidedly, and in the Spirit and power of God, fearlessly preach the truth, and let it cut. They should elevate the standard of truth, and urge the people to come up to it. It has been lowered down to meet the people in their condition of darkness and sin. It is the pointed testimony that will bring up the people to decide. A peaceful testimony will not do this. The people have the privilege of listening to this kind of teaching from the pulpits of the day. But God has servants to whom He has entrusted a solemn, fearful message, to bring out and fit up a people for the coming of Christ." Spiritual Gifts, vol. 2, 299-300

According to our prophet's straight testimony, our message today must be even more pointed and stronger than that of John the Baptist.

"In this fearful time, just before Christ is to come the second time, God's faithful preachers will have to bear a still more pointed testimony than was borne by John the Baptist." Testimonies, vol. 1, 321

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.—Errors

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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.
Bible Sanctification

The theme of the Bible is the gospel, and the gospel is God’s plan to return the fallen race to their Garden home. But only those who are faithful, loyal, and obedient to God’s righteous law will be eligible to be caretakers in Eden renewed.

It is very important, then, to every Seventh-day Adventist to understand the gospel by experience. Jesus prayed: “Sanctify them through thy truth: thy word is truth.” John 17:17

This theme of sanctification is as old as the Bible itself. But it is still a mystery to most Christians. In biblical yet simple terms, sanctification makes us free from sin.

First of all, justification and sanctification can never be separated. When we are justified, we are also sanctified.

Where and when does justification begin? When we are so sorry for sin that we seek God with all our heart for power to stop sinning. “And ye shall seek me, and find me, when ye shall search for me with all your heart.” Jeremiah 29:13

“Now I rejoice, not that ye were made sorry, but that ye sorrowed to repentance: for ye were made sorry after a godly manner, that ye might receive damage by us in nothing. For godly sorrow worketh repentance to salvation not to be repented of: but the sorrow of the world worketh death.” 2 Corinthians 7:9–10

We must ask God to give us repentance. And in His great love for the fallen race, He freely gives it (Acts 5:31) to all who sincerely seek Him. We must receive a repentance not to be repented of.

So many Christians are like little Johnny and the cookie jar. He loved Mommie’s cookies and every time Mommie wasn’t looking, his hand was in the jar, and off to the closet he went to enjoy his stolen treat.

After several reprimands and punishments, she removed the cookie jar to the topmost shelf in the cupboard. One day Mother came to the kitchen in haste. “Johnny, I must run to the store. I will be gone for only a minute,” and she was gone. He heard the car going out the driveway and his attention was immediately on the top shelf of the cupboard where the cookie jar was. Without taking time to consider the consequences of stealing cookies, he found his hand once again in the forbidden jar. But Mother had forgotten her purse and back to the house she came. As she opened the kitchen door, little Johnny and the cookie jar were on the floor. The jar was in a million pieces, and Johnny’s little hands held the evidence of his disobedience, cookie crumbs.

Johnny’s tears were not for the sorrow of disobedience, but for the consequences of his disobedience.

Thus it is with many Christians today. Yes, and all through the history of God’s Church, through the ages, His people have sorrowed for the consequences, but not for the sin.

There are two steps to justification (being right with God):

First: The sins we have committed in the past must be pardoned. “If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.” 1 John 1:9. How very simple to understand and easy to do once we repent of our sins! This pardon comes by faith—by believing the word of God in the text just now used. We can receive pardon for sins in a moment, at any time, day or night, for the sincere asking; mercy is always waiting.

Second: The second step is very different and more difficult. Sins originate in the heart, and the desire to sin must be removed; we must receive a change of the nature, and become “partakers of the divine nature.” 2 Peter 1:4. This change of nature is our problem and is not the work of a moment, but of a lifetime. Yet, thank God, it can be done. Note the description of the changed nature:

Ron Spear
"When this change has been wrought in you, it will be as natural for you to live to bless others as for the rosebush to yield its fragrant bloom, or the vine its purple clusters." Thoughts From the Mount of Blessing, 183

"Looking unto Jesus we obtain brighter and more distinct views of God, and by beholding we become changed. Goodness, love for our fellow men, becomes our natural instinct." Christ's Object Lessons, 355

"Duty becomes a delight, and sacrifice a pleasure. To honor Christ, to become like Him, to work for Him, is the life's highest ambition and its greatest joy." Education, 297

"Thus it is with the truly righteous man. He is unconscious of his goodness and piety. Religious principle has become the spring of his life and conduct, and it is just as natural for him to bear the fruits of the Spirit as for the fig tree to bear figs or for the rosebush to yield roses. His nature is so thoroughly imbued with love for God and his fellow men that he works the works of Christ with a willing heart." The Sanctified Life, 13

How is this change in nature wrought? By faith? By works? By effort? Without effort?

A variety of conflicting and often confused answers will be given by various people. All of the methods they have tried have failed, and they wonder if there is any way by which they can succeed; often they doubt that possibility. Thousands have given up in utter discouragement and have left the Christian pathway because of this confusion. This point needs to be very carefully examined and analyzed, and the procedure made so simple that any child can understand how to do it. We will take it by easy steps.

Is it done without effort? Positively not! Read your Bible! You will find it filled with commands for action. "Fight the good fight of faith, lay hold on eternal life." 1 Timothy 6:12

"Sanctification is the work, not of a day, or of a year, but of a lifetime. The struggle for conquest over self, for holiness and heaven, is a lifelong struggle." Testimonies, vol. 8, 312–313

"There is no such thing as instantaneous sanctification. True sanctification is a daily work, continuing as long as life shall last." The Sanctified Life, 10

"Perfection of character is a lifelong work, unattainable by those who are not willing to strive for it in God's appointed way, by slow and toilsome steps. We cannot afford to make any mistake in this matter, but we want day by day to be growing up into Christ, our living Head." Testimonies, vol. 5, 500

"Sanctification is not the work of a moment, an hour, a day, but of a lifetime. It is not gained by a happy flight of feeling, but is the result of constantly dying to sin, and constantly living for Christ. Wrongs cannot be righted nor reformations wrought in the character by feeble, intermittent efforts. It is only by long, persevering effort, sure discipline, and stern conflict, that we shall overcome. We know not one day how strong will be our conflict the next. So long as Satan reigns, we shall have self to subdue, besetting sins to overcome; so long as life shall last, there will be no stopping place, no point which we can reach and say, I have fully attained. Sanctification is the result of lifelong obedience." The Acts of the Apostles, 560

"Let no one imagine that it is an easy thing to overcome the enemy, and that he can be borne aloft by an incorruptible inheritance without effort on his part. To look back, is to grow dizzy; to let go the hold, is to perish. Few appreciate the importance of striving constantly to overcome. They relax their diligence, and as a result, become selfish and self-indulgent. Spiritual vigilance is not thought to be essential. Earnestness in human effort is not brought into the Christian life." Testimonies, vol. 5, 539–540

On this important topic, striving or effort, the devil has brought in a terrible distortion of the gospel.

Some would have us believe we will be saved if we do enough good things for God. The other side of his false gospel is that we do not do anything, "Jesus did it all," and so I relax in the other seat; Jesus is driving. He will take me through the nearly gates. Both are dangerous, for we cannot do anything to be saved, but if we do not do something we will be lost. But we do what He has asked us to do because we love Him. Jesus says: "If you love me, keep my commandments." John 14:15

Ellen White says:

"Will man take hold of divine power, and with determination and perseverance resist Satan, as Christ has given an example in His conflict with the foe in the wilderness of temptation? God cannot save man against his will from the power of Satan's artifices. Man must work with his human power, aided by the divine power of Christ, to resist and to conquer at any cost to himself. In short, man must overcome as Christ overcame. And then, through the victory that it is his privilege to gain by the all-powerful name of Jesus, he may become an heir of God and joint-heir with Jesus Christ. This could not be the case if Christ alone did all the overcoming. Man must do his part; he must be victor on his own account, through the strength and grace that Christ gives him. Man must be a co-worker with Christ in the labor of overcoming, and then he will be partaker with Christ in His glory." Sons and Daughters of God, 156

Jesus makes it clear that we must do something when He says to strive:

"Then said one unto Him, Lord, are there few that be saved? And he said unto them, Strive to enter in at the strait gate: for many, I say unto you, will seek to enter in, and shall not be able." Luke 13:23–24

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Man must do his part; he must be victor on his own account, through the strength and grace that Christ gives him

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They did not make the character preparation and are lost. What tragedy!

"I saw that many were neglecting the preparation so needful and were looking to the time of "refreshing" and the "latter rain" to fit them to stand in the day of the Lord and to live in His sight. Oh, how many I saw in the time of trouble without a shelter! They had neglected the needful preparation; therefore they could not receive the refreshing that all must have to fit them to live in the sight of a holy God." Early Writings, 71

Complete, perfect obedience is our test. We must strive with all our heart,
soul, and body. Anything less will not enable us to endure to the end.

Justification is an experience of the will surrendered to God. With the surrendered will comes obedience, and Jesus imputes His faith and forgiveness into the life and counts the sinner as if he had never sinned. Praise God! See Steps to Christ, 62

"Pure religion has to do with the will. The will is the governing power in the nature of man, bringing all the other faculties under its sway. The will is not the taste or the inclination, but it is the deciding power which works in the children of men unto obedience to God or unto disobedience." Testimonies, vol. 5, 513

"You need to drink daily at the fountain of truth, that you may understand the secret of pleasure and joy in the Lord. But you must remember that your will is the spring of all your actions. This will, that forms so important a factor in the character of man, was at the Fall given into the control of Satan; and he has ever since been working in man to will and to do of his own pleasure, but to the utter ruin and misery of man. But the infinite sacrifice of God in giving Jesus, His beloved Son, to become a sacrifice for sin, enables Him to say, without violating one principle of His government: 'Yield yourself up to Me; give Me that will; take it from the control of Satan, and I will take possession of it; then I can work in to obey God's commandments. When we submit ourselves to Christ, the heart is united with His heart, the will is merged in His will, the mind becomes one with His mind, the thoughts are brought into captivity to Him; we live His life. This is what it means to be clothed with the garment of His righteousness." Christ's Object Lessons, 312

In the following statements God identifies true sanctification.

"True sanctification is an entire conformity to the will of God." The Sanctified Life, 9

"The sanctification set forth in the Sacred Scriptures has to do with the entire being—spirit, soul, and body." Ibid., 7

"There is no genuine sanctification, except through obedience to the truth." Ibid., 67

"Through obedience to that Word, He becomes a partaker of the divine nature." Review and Herald, vol. 3, 519 (November 23, 1899)

"True sanctification is harmony with God, oneness with Him in character. It is received through obedience to those principles that are the transcript of His character. And the Sabbath is the sign of obedience." Testimonies, vol. 6, 350

"The Word of God is the means by which our sanctification is to be accomplished. It is of the greatest importance, then, that we acquaint ourselves with the

The blessing comes when by faith the soul surrenders itself to God. Then that power that no human eye can see creates a new being in the image of God

you to will and to do of My good pleasure." When He gives you the mind of Christ, your will becomes as His will, and your character is transformed to be like Christ's character. Is it your purpose to do God's will? Do you wish to obey the Scriptures? 'If any man will come after Me, let him deny himself, and take up his cross, and follow Me.'

"There is no such thing as following Christ unless you refuse to gratify inclination and determine to obey God." Ibid., 515

"By His perfect obedience He has made it possible for every human being

sacred instruction of the Bible." Review and Herald, vol. 6, 153 (July 6, 1911)

"Just to the degree that the Word of God is received and obeyed, will it impress with its potency and touch with its life every spring of action, every phase of character. It will purify every thought, regulate every desire. Those who make God's Word their trust will quit themselves like men and be strong. They will rise above all baser things into an atmosphere free from defilement." The Ministry of Healing, 136

The following statement should make us examine our experience in Christ.

"While God can be just, and yet justify the sinner through the merits of Christ, no man can cover his soul with the garments of Christ's righteousness while practicing known sins or neglecting known duties. God requires the entire surrender of the heart before justification can take place; and in order for man to retain justification, there must be continual obedience, through active, living faith that works by love and purifies the soul." Selected Messages, book 1, 366

We realize then that justification is obtained and maintained only when we are not practicing known sins or neglecting known duties. And the true justification experience develops the character of Jesus.

"When the Spirit of God takes possession of the heart, it transforms the life. Sinful thoughts are put away, evil deeds are renounced; love, humility, and peace take the place of anger, envy and strife. Joy takes the place of sadness, and the countenance reflects the light of heaven. No one sees the hand that lifts the burden, or beholds the light descend from the courts above. The blessing comes when by faith the soul surrenders itself to God. Then that power that no human eye can see creates a new being in the image of God." The Desire of Ages, 173

Then the experience comes as we read His Word and yield on every point of truth that God provides in His Word and the Spirit of Prophecy.

"Righteousness within is testified to by righteousness without. He who is righteous within is not heart hardened and unsympathetic, but day by day he grows into the image of Christ, going on from strength to strength. He who is being sanctified by the truth will be self-controlled and will follow in the footsteps of Christ until grace is lost in glory. The righteousness by which we are justified is imputed; the righteousness by which we are sanctified is imparted. The first is our title to heaven, the second is our fitness for heaven." Messages to Young People, 35

Let us remember Jesus is the Word.

"And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth." John 1:14

We are saved by faith, His faith.

"Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus." Revelation 14:12
As he trains himself to behold Christ, to study His life and practice His virtues, he eats the flesh and drinks the blood of the Son of God

The question we must ask ourselves is, Does Christ really live in me? Do I have His mind?

As he trains himself to behold Christ, to study His life and practice His virtues, he eats the flesh and drinks the blood of the Son of God. When this experience is his, he can declare with the apostle Paul, 'I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me.' Galatians 2:20.” Review and Herald, vol. 3, 520 (November 23, 1897)

"Let this mind be in you, which was also in Christ Jesus." Philippians 2:5

We might ask now, How do we begin this experience of justification and sanctification? Every day, surrender our will and then train ourselves to habits of study of the truth, of Christ and His virtues, and then yield on every point where He and we differ. As fast as we see the superiority of His character over ours, and desire to be like Him, and choose to do so, His Spirit supplements our efforts to accomplish it.

"Perfection of character is attained through exercise of the faculties of the mind, in times of supreme test, by obedience to every requirement of God’s law." Medical Ministry, 168

Then the mind is to study every requirement of God in the functions of the soul, mind, and body. The mind is to understand, weigh, and decide every matter. These are things we must do.

Remember the only treasure we can take from this world to the Kingdom is our character.

“A character formed according to the divine likeness is the only treasure that we can take from this world to the next.” Christ’s Object Lessons, 332

The character development begins only when God has our will, and “character cannot be changed when Christ comes.” Testimonies to Ministers, 430

“I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me.” Galatians 2:20

His faith comes only by the Word. “So then faith cometh by hearing, and hearing by the word of God.” Romans 10:17

We must be born again every day by the Word. “Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth for ever.” 1 Peter 1:23

This sanctification is an experience in Jesus Christ.

“As faith thus receives and assimilates the principles of truth, they become a part of the being and the motive power of the life. The Word of God, received into the soul, molds the thoughts, and enters into the development of character. ... As they feed upon His Word, they find that it is spirit and life. The Word destroys the natural, earthly nature, and imparts a new life in Christ Jesus. The Holy Spirit comes to the soul as a Comforter. By the transforming agency of His grace, the image of God is reproduced in the disciple; he becomes a new creature. Love takes the place of hatred, and the heart receives the divine similitude. This is what it means to ‘live by every word that proceedeth out of the mouth of God.’ This is eating the Bread that comes down from heaven.” The Desire of Ages, 391

“Genuine faith will be manifested in good works; for good works are the fruits of faith. As God works in the heart, and man surrenders his will to God, and co-operates with God, he works out in the life what God works in by the Holy Spirit, and there is harmony between the purpose of the heart and the practice of the life. Every sin must be renounced as the hateful thing that crucified the Lord of life and glory, and the believer must have a progressive experience by continually doing the works of Christ. It is by continual surrender of the will, by continual obedience, that the blessing of justification is retained.

“Those who are justified by faith must have a heart to keep the way of the Lord. It is an evidence that a man is not justified by faith when his works do not correspond to his profession. James says, ‘Seest thou how faith wrought with his works, and by works was faith made perfect?’ James 2:22

“The faith that does not produce good works does not justify the soul. ‘Ye see then how that by works a man is justified, and not by faith only.’ James 2:24.” Selected Messages, book 1, 397

The Word and Jesus’ faith in us produce good works.

“The life-giving power of the Holy Spirit, proceeding from the Saviour, pervades the soul, renews the motives and affections, and brings even the thoughts into obedience to the will of God, enabling the receiver to bear the precious fruit of holy deeds.” The Acts of the Apostles, 284

July 1989 Our Firm Foundation 7
An Object Lesson

T HE BEGINNINGS of Solomon’s apostasy may be traced to many seemingly slight deviations from right principles. Association with idolatrous women was by no means the only cause of his downfall. Among the primary causes that led Solomon into extravagance and tyrannical oppression was his course in developing and cherishing a spirit of covetousness.

In the days of ancient Israel, when at the foot of Sinai Moses told the people of the divine command, “Let them make me a sanctuary; that I may dwell among them” (Exodus 25:8), the response of the Israelites was accompanied by appropriate gifts. “They came, every one whose heart stirred him up, and every one whom his spirit made willing” (Exodus 35:21), and brought offerings. For the building of the sanctuary, great and expensive preparations were necessary; a large amount of the most precious and costly material was required; yet the Lord accepted only freewill offerings. “Of every man that giveth it willingly with his heart ye shall take my offering” (Exodus 25:2), was the divine command repeated by Moses to the congregation. Devotion to God and a spirit of sacrifice were the first requisites in preparing a dwelling place for the Most High.

A similar call to self-sacrifice was made when David turned over to Solomon the responsibility of erecting the temple. Of the assembled multitude that had brought their liberal gifts, David asked, “Who then is willing to consecrate his service this day to the Lord?” 1 Chronicles 29:5. This call should ever have been kept in mind by those who had to do with the construction of the temple.

Chosen men were specially endowed by God with skill and wisdom for the construction of the wilderness tabernacle. “Moses said unto the children of Israel, See, the Lord hath called by name Bezaleel . . . of the tribe of Judah; and he hath filled him with the spirit of God, in wisdom, in understanding, and in knowledge, and in all manner of workmanship. . . . And he hath put in his heart that he may teach, both he, and Aholiab . . . of the tribe of Dan. Them hath he filled with wisdom of heart, to work all manner of work, of the engraver, and of the cunning workman, and of the embroiderer . . . and of the weaver, even of them that do any work, and of those that devise cunning work,” Exodus 35:30–35. “Then wrought Bezaleel . . . and every wise hearted man, in whom the Lord put wisdom and understanding.” Exodus 36:1. Heavenly intelligences co-operated with the workmen whom God Himself chose.

The descendants of these men inherited to a large degree the skill conferred upon their forefathers. In the tribes of Judah and of Dan there were men who were regarded as especially “cunning” in the finer arts. For a time these men remained humble and unselfish; but gradually, almost imperceptibly, they lost their hold upon God and His truth. They began to ask for higher wages because of their superior skill. In some instances their request was granted, but more often those asking higher wages found employment in the surrounding nations. In place of the noble spirit of self-sacrifice that had filled the hearts of their illustrious ancestors, they cherished a spirit of covetousness, of grasping for more and more. They served heathen kings with their God-given skill, and dishonored their Maker.
It was to these apostles that Solomon looked for a master workman to superintend the construction of the temple on Mount Moriah. Minute specifications, in writing, regarding every portion of the sacred structure, had been entrusted to the king, and he should have looked to God in faith for consecrated helpers, to whom would have been granted special skill for doing with exactness the work required. But Solomon lost sight of this opportunity to exercise faith in God. He sent to the king of Tyre for “a man cunning to work in gold, and in silver, and in brass, and in iron, and in purple, and crimson, and blue, and that can skill to grave with the cunning men...in Judah and in Jerusalem.” 2 Chronicles 2:7

The Phoenician king responded by sending Huram, “a cunning man, endowed with understanding,...the son of a woman of the daughters of Dan, and his father was a man of Tyre.” 2 Chronicles 2:13-14. This master workman, Huram, was a descendant, on his mother’s side, of Aholiah, to whom, hundreds of years before, God had given special wisdom for construction of the tabernacle. Thus at the head of Solomon’s company of workmen there was placed an unsanctified man, who demanded large wages because of his unusual skill.

Huram’s efforts were not prompted by a desire to render his highest service to God. He served the god of this world—Mammon. The very fibers of his being had been inwrought with principles of selfishness, which were revealed in his grasping for the highest wages. And gradually these wrong principles came to be cherished by his associates. As they labored with him day after day, and yielded to the inclination to compare his wages with their own, they began to lose sight of the holy character of their work, and to dwell upon the difference between their wages and his. Gradually they lost their spirit of self-denial, and fostered a spirit of covetousness. The result was a demand for higher wages, which was granted them.

The baleful influences set in operation by the employment of this man of a grasping spirit, permeated all branches of the Lord’s service, and extended throughout Solomon’s kingdom. The high wages demanded and received gave many an opportunity to indulge in luxury and extravagance. In the far-reaching effects of these influences, may be traced one of the principle causes of the terrible apostasy of him who once was the wisest of mortals. The king was not alone in his apostasy. Extravagance and corruption were to be seen on every hand. The poor were oppressed by the rich; the spirit of self-sacrifice in God’s service was well-nigh lost.

Herein lies a most important lesson for God’s people today—a lesson that many are slow to learn. The spirit of covetousness, of seeking for the highest position and the highest wage, is rife in the world. The old-time spirit of self-denial and self-sacrifice is too seldom met with. But this is the only spirit that can actuate a true follower of Jesus. Our divine Master has given us an example of how we are to work. And to those whom He bade, “Follow me, and I will make you fishers of men” (Matthew 4:19), He offered no stated sum as a reward for their services. They were to share with Him His self-denial and sacrifice.

Those who claim to be followers of the Master Worker, and who engage in His service as colaborers with God, are to bring into their work the exactitude and skill, the tact and wisdom, that the God of perfection required in the building of the earthly tabernacle. And now, as in that time and as in the days of Christ’s earthly ministry, devotion to God and a spirit of sacrifice should be regarded as the first requisites of acceptable service. God designs that not one thread of selfishness shall be woven into His work.

Great care should be taken in regard to the spirit pervading the Lord’s institutions. These institutions were founded in self-sacrifice, and have been built up by the self-denying gifts of God’s people and the unselfish labor of His servants. Everything connected with institutional service should bear the signature of Heaven. A sense of the sacredness of God’s institutions should be encouraged and cultivated. The workers are to humble their hearts before the Lord, acknowledging His sovereignty. All are to live in accordance with principles of self-denial. As the true, self-sacrificing laborer, with his spiritual lamp trimmed and burning, strives unselfishly to advance the interests of the institution in which he is working, he will have a precious experience, and will be able to say, “The Lord indeed is in this place.” He will feel that he is highly privileged in being permitted to give to the Lord’s institution his ability, his service, and his unwearying vigilance.

To those whom our divine Master bade, “Follow me, and I will make you fishers of men,” He offered no stated sum as a reward for their services. They were to share with Him His self-denial and sacrifice.

In the early days of the third angel’s message those who established our institutions, and those who labored in them, were actuated by high motives of unselfishness. For their arduous labors they received no more than a mere pittance—barely enough for a meager support. But their hearts were baptized with the ministry of love. The reward of whole-souled liberality was apparent in their close fellowship with the Spirit of the Master Worker. They practiced the closest economy, in order that as many other laborers as possible might be planting the standard of truth in new places.

But in time a change came. The spirit of sacrifice was not so manifest. In some of our institutions the wages of a few workers were increased beyond reason. Those who received these wages claimed that they deserved a greater sum than others, because of their superior talents. But who gave them their talents, their ability? With the increase of wages came a steady increase of covetousness, which is idolatry, and a steady decline of spirituality. Gross evils crept in, and God was dishonored. The minds of many who witnessed this grasping after higher and still higher wages, were leavened with doubt and unbelief. Strange principles, like evil leaven,
permeated nearly the entire body of believers. Many ceased to deny self, and not a few withheld their tithes and offerings.

God in His providence called for a reform in His sacred work, which should begin at the heart, and work outwardly. Some who blindly continued to place a high estimate upon their services were removed. Others received the message given to them, turned to God with full purpose of heart, and learned to abhor their covetous spirit. So far as possible, they endeavored to set a right example before the people by voluntarily reducing their wages. They realized that nothing less than complete transformation in mind and heart would save them from being swept off their feet by some masterly temptation.

The work of God in all its wide extent is one, and the same principles should control, the same spirit be revealed, in all its branches. It must bear the stamp of missionary work. Every department of the cause is related to all parts of the gospel field, and the spirit that controls one department will be felt throughout the entire field. If a portion of the workers receive large wages, there are others, in different branches of the work, who will call for higher wages, and the spirit of self-sacrifice will gradually be lost sight of. Other institutions and conferences will catch the same spirit, and the Lord’s favor will be removed from them; for He can never sanction selfishness. Thus our aggressive work would come to an end. Only by constant sacrifice can it be carried forward.

God will test the faith of every soul. Christ has purchased us at an infinite sacrifice. Although He was rich, yet for our sake He became poor, that we through His poverty might come into possession of eternal riches. All that we possess of ability and intellect has been lent us in trust by the Lord, to use for Him. It is our privilege to be partakers with Christ in His sacrifice. 

I The Review and Herald, vol. 5, 203-204 (January 4, 1906); also Selected Messages, book 2, 173-178

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Nothing that in any way concerns our peace is too small for Him to notice.

Steps to Christ, 100

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

Hidden Wisdom Library. Eight booklets by Ellen White in English and seven in Spanish, with French editions available in the future. Light Bearers "Present Truth" Ministries, P.O. Box 1888, Malo, WA 99150, USA, (509) 779-4444. 20c each; $15.00 per 100, $130.00 per 1000.

The first eight titles of the continuing series of Hidden Wisdom Library booklets are now in their second printing. We are pleased to see these beautiful truth-filled booklets go into all the world by the tens of thousands. They are proving themselves a fruitful and effective tool for sharing the truth in printed form. Why? There are a number of reasons:

First: They are inspired by the Holy Spirit, and therefore faultless in the messages they contain. These first eight titles are selected chapters from the Spirit of Prophecy writings.

Second: Each message is short, convincing, and to the point, dealing with topics that are vital for salvation. Many people will not take the time and energy required to read a thick book when it is given to them, especially a religious book. But most people will take ten or fifteen minutes to read a small attractive booklet that offers "Hidden Wisdom." Then, after reading a short thought-provoking message, the honest truth-seeker will take interest in the larger books advertised at the end of each booklet.

Third: These booklets are so inexpensive that you can distribute them much more freely than larger, more expensive books. For the cost of 30 paperback books you can share between 100-150 of these small inspired booklets; and they are much more likely to be read.

Fourth: They are small pocket-size booklets, and may easily be carried everywhere. We suggest you order these booklets by the hundreds or thousands, to be scattered like the leaves of autumn. They are excellent handout booklets for colporteurs and gospel workers.

If you prefer, the larger books (The Great Controversy, The Desire of Ages, and The Ministry of Healing) advertised in the back of each booklet may be ordered directly from you. Simply have a small label made with your name and address to place at the end of each booklet over or near the address of the publishers. This will allow you to follow up locally and expand your personal outreach.

The available titles include:

Hidden Wisdom Library (English)
No. 1. Why Was Sin Permitted?
No. 2. God With Us
No. 3. Calvary
No. 4. Destroyed for Lack of Knowledge
No. 5. The Impending Conflict
No. 6. America in Prophecy
No. 7. Liberty of Conscience Threatened
No. 8. Life After Death

Biblioteca de la Sabiduría Escondida (Spanish)
No. 1. El Origen del Mal (The Origin of Evil)
No. 2. Dios Con Nosotros (God With Us)
No. 3. Calvario (Calvary)
No. 4. Entrando "A La Crisis Final" (Entering the Final Crisis)
No. 5. Nuestra Unica Salvaguardia (Our Only Safeguard)
No. 6. El Espiritismo Desenmascarado (Spiritualism Unmasked)
No. 7. Preparándonos Para La Marca (Preparing Oneself for the Mark)

May the Lord bless your decision to be a literature missionary in the holy cause of redemption.
I received a couple issues of Our Firm Foundation from a friend from the Adventist Church. I thoroughly enjoy reading this magazine. It has enlightened me on the subject of justification and sanctification. I did not really understand what it means, but now I am beginning to learn much by reading this magazine. I only have two—she gave them to me in 1988—so I am writing tonight to see if I can subscribe to the magazine.

—FU, Virginia

I was shocked to learn that our Spirit of Prophecy books are not available in the European and other languages, just as they are in English. I suppose I have always just assumed that every Seventh-day Adventist had access to Spirit of Prophecy writings. Enclosed is a check to be used toward your effort of making these writings available.

One other thing; I have a subscription to Our Firm Foundation and I want you to know that after reading it, I pass it to a friend who also appreciates it and who in turn passes it on to someone else. So we are getting some mileage out of the one subscription. It is a wonderful and much-needed publication and I thank you for publishing it.

To my shame, it has been only in the last few years that I have really begun reading the Spirit of Prophecy with great interest. And now I realize just how important these writings are, especially at this point in time. We all need to have these available to us.

—SP, Tennessee

In much of Europe, Ellen White’s writings are either unavailable, too expensive, ignored, discredited, or considered outdated. According to the “Foreign Checklist of Spirit of Prophecy Books Available From Overseas Publishing Houses,” received from the marketing department of Pacific Press, there are no titles available in Hungarian, five titles in Polish and Swedish, six in Norwegian, seven in Danish, eight in German, ten in Dutch, and twenty-three in French. These are the non-English languages currently targeted in the work organized in Europe to bring inexpensive Spirit of Prophecy books to the people of Europe. The Lord’s work in these and other languages needs to advance. Some of the needs are: 1. sources from which non-English Ellen White Publications can be borrowed or acquired (excluding, of course, official Seventh-day Adventist sources, to which we already have access); 2. translators or proofreaders of translated material; 3. names and addresses of others who might be interested in this work; 4. financial or other support for this massive effort. —EDITORS

A few months ago someone gave me bags of clothes and some other stuff to go through. But what a treasure God intended for us, for inside were about a dozen copies of the 1888 Centennial special issue. Our little Bible study-prayer group has been blessed so much as we study the latter-day messages and discover the joy and power of the righteousness of Jesus Christ. I’ve given all of our members copies and passed out more. None will be wasted, for I believe God placed them in our hands.

Your issue has stimulated my love for Jesus, my respect and trust in Ellen White, and strengthened my relationship within the church body, even though I see what happened in 1888 happening now. (But is this polarization from lukewarm to either hot or cold not a sign of these last days?) But the Lord’s will will be done—the third angel’s message of righteousness through Christ will come to pass because God has promised.

—HH, New York

When we first were told about the magazine we were fearful that it was literature from an offshoot movement. However, after reading several issues, I can see that they do not have the trademarks of an offshoot publication—criticism of the leaders/church and begging for tithe money. The material is informative, instructive and uplifting.

—BH, Missouri

Truth for Today

I am currently involved with several Bible studies, but the truth is that you brethren have captured my heart by responding to my questions and by what I can tell from the length of your letter you have taken your time to put it together. Most of my studies are so very impersonal. I reckon that is why I am even writing; because you have made me feel that I am worth the time to explain to me.

—BJ, California

I have finished fifteen lessons in your Bible study. I have increased my biblical knowledge vastly. Would you please tell me what denomination your church is? According to these lessons it should be the one and only true church of God. If I am wrong, please set me straight, and do continue with the lessons. Maybe there is a minister in my area that I could talk with, as I do have a lot of questions. Every church I have attended has a different doctrine, and none of them can answer my questions adequately to my satisfaction.

—CK, Pennsylvania

Recently I did another study on this very topic [the state of the dead]. The more I read and study the Bible, the more my heart opens up, my eyes see what is going on around me. When I tell people that it took getting the death sentence for me to find life, it sort of trips them out. It is true though, Christ has given me that peace that for all these years I tried to gain with materialism and hedonistic lifestyle.

It is a struggle at times not to turn back to the old ways, but when the guilt starts and that peace dips I know that I’ve gotten off track. Isn’t it great that the Lord will always be there, knowing we are wayward children?

Thank you again for supplying these lessons; they are helping me a lot. I pray the Lord will continue and always bless you and yours.

—MF, Texas
Fanaticism

IN SOUTHERN Oregon, a group gathers at a house to study together. During the study those present are asked to give their testimonies. One stands up and says: “I am the resurrection and the life.” Another stands and exclaims, “I am the bread of life.” Still another says, “No man cometh to the Father but by me.” Then the leader of the group stands and says, “I am that I am!”

At a small independent camp meeting in Ohio, Brother A listens to the speaker as he smoothly, melodiously tells the people that if they receive “the gift” of Christ they will never have to sin again, and that he himself has not sinned for several years. After the sermon, Brother A asks the speaker about the doctrines being taught. Brother A is asked to leave the grounds because he disagrees with the speaker. He is told that he was not to come as a teacher but as one of the disciples to sit at the master’s feet. When Brother A would not leave, he was commanded to leave. Then the speaker finally stated that God had called him, and the other speakers, to stand between the Mount and the congregation, making a direct comparison between himself and Moses. He also stated that if the glory of God should pass through the camp, Brother A would be instantly consumed.

In western Montana two men came to share their faith with a small group of Adventist believers. They told the people that if they would accept “the gift,” leave the church and join this new movement, they too would never have to sin again. They stated that they were sinless and were ready for translation. When those present asked questions, it was inferred that the questioners were making excuses for sin. When the people would not accept these messengers and their message, they were told, “This is the day of your visitation.”

There have been similar occurrences in California, Washington, Oklahoma, New York, New Hampshire, Vermont. This deceptive teaching was not fanaticism of yesteryear, but of 1988 by a group called Life Supports, also known as the Lord Our Righteousness Church. Such claims as the following are being made by this group: (1) we are now in the time of the latter rain; (2) the judgment of the living is now going on; (3) people at this present moment are either receiving the mark of the beast or the seal of God; (4) we can receive the “gift” and never sin again; (5) their group has been called to separate the tares from the wheat; (6) the seven last plagues are now falling; (7) the whole world’s probation will close before the passing of the national Sunday law.

This instance is only a small part of the story. You yourself may have to deal with their teachings soon.

Fanaticism After 1844

Fanaticism was one of the predominant problems James and Ellen White had to face after the passing of the time in 1844. Account after account is given in their biographies and articles. In going through the history of it all, one finds that time after time the same type of reasoning, theological error, and conclusions are made by these different groups. One continuous thread connects each group with the other, yet each having its own peculiar twist.

The threads that connect most of these fanatic movements to our day are 1. Now sealed. 2. Claiming total sanctification, having attained perfection. 3. No longer sinning and cannot sin. 4. Time-setting. 5. Using mesmerism (hypnotism). 6. Calling the Seventh-day Adventist church Babylon. 7. Claiming that God has raised up their movement to finish the work. Most of these groups have made claims in regard to the fulfillment of certain prophetic events in advance of their true fulfillment.

The apostasies following the 1844 movement could be classed in two categories: (1) Fanaticism and (2) Dissidence. Although both groups are really dissidents, the first were unique in the sense that not only did they disagree with certain doctrines held by Adventists, but they were also the most extreme in their behavior and tactics. We will focus on the first rather than the second, for by this means Satan will most readily attack Adventism in these last days.

We are warned time and time again: “I was instructed that fanaticism similar to that which we were called to meet after the passing of the time in 1844 would come in among us again in the closing days of the message, and that we must meet this evil just as decidedly now as we met it in our early experiences.” Selected Messages, book 1, 221

In the state of New Hampshire, in 1846, Ellen White had to contend with two classes of people. One group was

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backslidden and unreachable because of the Great Disappointment; the other class were fanatics. In the town of Claremont were two men of the second class who were self-appointed leaders of the fragmented remains of the Millerite movement. Mrs. White relates the story:

"We [James and Ellen] were directed to two men especially as holding views similar to our own. We found that there was much prejudice against these men, but supposed that they were persecuted for righteousness' sake. We called on them, and were kindly received and courteously treated. We soon learned that they claimed perfect sanctification, declaring that they were above the possibility of sin." Life Sketches, 79

The meeting was interesting, for while these men declared such holiness, they were neglecting their own families. The wife of one of them was tired and worn from the burden of trying to keep the home and family in order, while the husband was of no earthly help, because of his holiness. As Ellen looked on, she thought of her Saviour and His life of untiring labor for the good of others. Then thinking of what true sanctification was, she later wrote, "The sanctification that He [Christ] taught was shown by deeds of kindness and mercy, and the love that leads men and women to regard others better than themselves." Ibid., 80

James and Ellen held a meeting that evening at a Brother Collier's home. Brother Collier was wondering what the Whites thought of these two men, but apparently little was said. There seemed to be something mysterious, but no one could put his finger on it.

The two men attended the meetings that evening and as Mrs. White prayed, they started to groan and cry "Amen!". A strange darkness overshadowed the meeting. James White stood to his feet and exclaimed, "I am distressed. The Spirit of God is grieved. I resist this influence in the name of the Lord. O God, rebuke this foul spirit." Yet a second time the same darkness descended, and once more James had to rebuke the spirit.

After the meeting, the Whites conversed with Brother Collier, and they realized that these men had the influence of mesmerism, or hypnotism. See Life Sketches, 82

Hypnotic Influence

Later that same evening, at family prayer, Ellen went into vision and was shown in greater detail the character of these two men. While professing sanctification, and teaching people that those who are sanctified cannot sin, they were actually transgressing the law of God themselves. If someone states that he is without sin, beware. Those who make such professions are the last to trust as really sanctified.

Note carefully what Mrs. White was shown in vision:

"In harmony with these sophistries, they were practicing the worst sins under the garb of sanctification, and through their deceptive, mesmeric influence were gaining a strange power over some of their associates, who did not see the evil of these apparently beautiful but seductive theories. Terrible was their power over the people, for while holding their attention and winning their confidence through a mesmeric influence, they led the innocent and unsuspecting to believe that this influence was the Spirit of God. . . .

"The words of John came forcibly to my mind, 'If we say that we have no sin, we deceive ourselves, and the truth is not in us.' 1 John 1:8. I was shown that those who triumphantly claim to be sinless, show by their very boasting that they are far from being without taint of sin. The more clearly fallen man comprehends the character of Christ, the more distrustful will he be of himself, and the more imperfect will his works appear to him, in contrast with those marked out by the life of the spotless Redeemer. But those who are far from Jesus, those whose spiritual perceptions are so clouded by error that they cannot comprehend the character of the great Exemplar, conceive of Him as altogether such a one as themselves, and dare to talk of their own perfection of holiness. But they are far from God; they know little of themselves, and less of Christ." Ibid., 83-84

This type of fanaticism was not like the type she was soon going to have to meet, with all its Pentecostal excitement and noise, but instead was quiet and hypnotic. One experience she had with a sister of one of these two men was very distressful to her.

"A sister of one of these men requested a private interview with me. She had much to say concerning entire consecration to God, and endeavored to draw out my views in regard to this subject [sanctification]. While talking, she held my hand in hers, and with the other softly stroked my hair. I prayed that angels of God might protect me from the unholy influences which this attractive young women was seeking to exercise over me with her fair speeches and gentle caresses. . . .

As soon as the views of these people were crossed, they manifested a stubborn, self-righteous spirit that rejected all instruction
After James and Ellen left New Hampshire, they went to Maine. Here they met more fanaticism. These people were very Pentecostal in their experience, thinking that religion consisted of making great noise and excitement. The fanaticism there varied in different degrees. Some who taught that humility consisted of crawling, crept around their homes, on the streets, and over bridges on their hands and knees.

There were others who believed that after 1844 the Jubilee began, in which the land should rest, and that to work was a sin.

Others were setting time for Christ to return and urged this time-setting upon their brethren. Ellen was shown that time-setting weakened the faith of God's people, for date after date would be set and the time would pass.

1850—Sealed, Saved

"In 1850 my husband and I visited Vermont, Canada, New Hampshire, and Maine. The meetings were held in private houses. It was then next to impossible to obtain access to unbelievers. The disappointment in 1844 had confused the minds of many... but we had a still worse element to meet in a class who claimed that they were sanctified, that they could not sin, that they were sealed and holy, and that all their impressions and notions were the mind of God. Conscientious

souls were deceived by the pretended piety of these fanatics... They had a satanic, bewitching power; yet they were overbearing, dictatorial, and cruelly oppressive. The Lord used as instruments to rebuke these fanatics, and to open the eyes of His faithful people to the true character of their work. Peace and joy came into the hearts of those who broke away from this deception of Satan." Selected Messages, book 2, 26-27

The one area of doctrine that Satan hates the most is sanctification, for he knows that when this work is done in God's people, his end has come. He knows that if he can be successful in confusing the minds of God's people in this area, he will be able to destroy thousands of souls, and actually prolong his existence. There are two ditches to be avoided—the cold waters of indifference (you need not do anything, for Christ did it all for you on the cross) or the hotbed of fanaticism (you are now completely sanctified in an instant).

After 1844, when God was bringing to view the closing work of our great High Priest, it was His desire that we should go on to perfection of character. At this same time, the Lord gave Ellen White the vision recorded in Early Writings, 56, showing Satan's effort to carry on the work in the first apartment with those who did not follow Christ into the Most Holy. I believe this vision is symbolic of the work Satan is trying to do now by misrepresenting what the first apartment stood for—sanctification. The majority of the Christian world from that time till now have developed a theology of mere substitution as sanctification, the very basis for "once saved always saved." It is also the root of the theological problems within Adventism since the late 1940s.

Satan also tries to drive people to the other extreme in claiming complete holiness—total sanctification—in a divine instant. Either teaching is carrying on his purposes as expressed in the vision.

Those who are battling with daily temptations, overcoming their own sinful tendencies, and seeking for holiness of heart and life, make no boastful claims of holiness. They are hungering and thirsting for righteousness

God has given us many warnings in regard to false teachings of sanctification—"If I justify myself, mine own mouth shall condemn me: if I say, I am perfect, it shall also prove me perverse. Though I were perfect, yet would I not know my soul: I would despise my life." Job 9:20-21

"Let not God be dishonored by the declaration from human lips, 'I am sinless; I am holy.' Sanctified lips will never give utterance to such presumptuous words." The Acts of the Apostles, 561-562

"Those who take pains to call attention to their good works, constantly talking of their sinless state and endeavoring to make their religious attainments prominent, are only deceiving their own souls by so doing." The Sanctified Life, 12

"Those who are really seeking to perfect Christian character will never indulge the thought that they are sinless." Ibid., 7

"True sanctification is a daily work, continuing as long as life shall last. Those who are battling with daily temptations, overcoming their own sinful tendencies, and seeking for holiness of heart and life, make no boastful claims of holiness. They are hungering and thirsting for righteousness. Sin appears to them exceedingly sinful." Ibid., 10

"The claim to be without sin is, in itself, evidence that he who makes this claim is far from holy." The Great Controversy, 473

"No one who claims holiness is really holy. Those who are registered as holy in the books of Heaven are not aware of the fact, and are the last ones to boast of their own goodness. None of the prophets and apostles ever professed holiness, not even Daniel, Paul, or John. The righteous never make such a claim." Signs of the Times, vol. 1, 490 (February 26, 1885)

Ellen White never claimed to be without sin. "Why is it that so many claim to be holy and sinless? It is because they are so far from Christ. I have never dared to claim any such a thing. From the time that I was 14 years old, if I knew what the will of God was, I was willing to do it. You never have heard me say I am sinless. Those that get sight of the loveliness and exalted character of Jesus Christ, who was holy and lifted up and His train fills the temple, will never say it. Yet we are to meet with those that will say such things more and more." Selected Messages, book 3, 354

Life Supports—Prophetic Fulfillment

We have briefly looked at some of the fanaticism that took place after 1844, and as we examine Life Support Ministries we will see a striking fulfillment of the words of the Spirit of Prophecy that this early fanaticism would be repeated. I am convinced all the more that we are on the very edge of the eternal world. Time is shorter than any of us realize and a world is to be warned. We have seen that this fanaticism consisted of an extreme view of sanctification, saying one was sealed, claiming to be sent as a teacher and not a
learner, and using mesmerism. The warnings concerning these beliefs are plain:

"After the passing of the time in 1844, we had fanaticism of every kind to meet. Testimonies of reproof were given me to bear to some holding spiritualistic theories. . . . Among other views they held that those who were once sanctified could not sin. Their false teaching was working great harm to themselves and to others. They were gaining a spiritualistic power over those who could not see the evil of these beautifully clothed theories. . . . The experience of the past will be repeated. In the future, Satan's superstitions will assume new forms. Errors will be presented in a pleasing and flattering manner. False theories, clothed with garments of light, will be presented to God's people. Thus Satan will try to deceive, if possible, the very elect. Most seducing influences will be exerted; minds will be hypnotized." Testimonies, vol. 8, 292–293

A Brother M late in 1888 wrote a letter relating his experience while connected with Life Supports. He had over a year of involvement with the men leading out in this group, staying at their homes and traveling abroad teaching their doctrines. In this letter he reveals the following:

"Because I hungered and thirsted for righteousness from the start, and because I deeply determined that I would allow God to transform me into the perfect image of His blessed Son, Jesus, I was attracted to everyone who claimed to have a message that would facilitate this end in my life. But one after the other of these men and groups I found, after examining them carefully for a time, were frauds. They were false teachers who were calling disciples after themselves. They were men, in each case, who would think to usurp the place of Jesus Christ Himself over His heritage and dictate what men should believe and do. As this became apparent to me, I began to question why they were doing such and such or why they were teaching such and such when the Word of God plainly stated another position. As I presented my questions I then found that neither my questions nor I were welcome in the camp any longer. When I saw this attitude in these men, it was confusing at first. This drove me to have a closer look at the Word of God.

"Many of these false teachers whom I encountered went from being poor men to being extremely wealthy men in this world's goods. Their followers cast at their feet their life savings, thinking they were doing this for the advancement of the cause of God in the earth. But when these men or groups of men finally came to naught, all would see clearly the details of the perversion, and some would recover from the snare. Others were not so fortunate. . . . I have seen clearly that a form of hypnosis is employed in each of these cases. If men will not press their questions and test every statement and miracle by God's Word, refusing to have their convictions of truth smothered, but give in to the suggestion and lay aside all these things to keep the peace, it is then that they consent to become bewitched by the delusive power of Satan. And it may be that they will never escape his snare.

"I have tried the spirits in the Life Supports movement and I have found this movement to be as all the rest, a great delusion of Satan. Because of this conviction, I and my house have totally abandoned all connection with it. . . . So closely will the counterfeit resemble the true that it will be impossible to distinguish between them except by the Holy Scriptures. By their testimony every statement and every miracle must be tested." The Great Controversy, 593.

**Repeat of Holy Flesh Doctrine**

Life Supports also falls into the fanaticism of holy flesh. In a letter sent to us in November 1988, a Sister L tells of her experience in Oregon with Life Supports:

"Since moving here, we heard of some people near here who were claiming to be sinless. We decided eventually to go visit them. We met October 1. They told us they did not claim to be sinless, but rather that they had victory in Christ. . . . We went to meet with these people every Sabbath in the month of October. Apparently, we were in perfect harmony and had very precious fellowship. The last Sabbath, (the fifth one on the fifteenth of the month), the bomb was dropped, so to speak.

"These folks are members of a group called Life Supports. They also call their 'church' The Lord Our Righteousness. . . . I came in at the end of the first presentation. They were using a bag, with a sad face drawn on it to illustrate something. . . . I found out that it represented sinful flesh, which they believe must be removed in order for God to dwell with us. This, I know, is what is termed as an element of 'holy flesh.' When one of the evangelists was discussing the transformation of our nature, I said, 'That's holy flesh.' He answered, 'That's right. What's wrong with that?'"

Let this phase of doctrine be carried a little further, and it will lead to the claim that its advocates cannot sin; that since they have holy flesh, their actions will be holy. What a door of temptation would be opened!

In the General Conference session of 1901, Ellen White had to deal with those who were advocating the "holy flesh" doctrine. She clearly stated:

"Instruction has been given me in regard to the late experience of brethren in Indiana and the teaching they have given to the churches. Through this experience and teaching the enemy has been working to lead souls astray. The teaching given in regard to what is termed 'holy flesh' is an error. All may now obtain holy hearts, but it is not correct to claim in this life to have holy flesh. . . . Let this phase of doctrine be carried a little further, and it will lead to the claim that its advocates cannot sin; that since they have holy flesh, their actions will be holy. What a door of temptation would be opened! . . . And while we cannot claim perfection of the flesh, we may have Christian perfection of the soul. . . . Adam’s transgression of God’s law involved the entire future of the human family. . . . The curse of God is upon all creation. . . . When human beings receive holy flesh, they will not remain on the earth, but will be taken to heaven. While sin is forgiven in this life, its results are not now wholly removed. It is at His coming that Christ is to 'change our vile body, that it may be fashioned like unto His glorious body.' Philippians 3:31." 1901 General Conference Bulletin, 419–420

*continued on 30*
The Conflict and the Victory

Unto the angel of the church in Sardis write; These things sayst he that hath the seven Spirits of God, and the seven stars; I know thy works, that thou hast a name that thou livest, and art dead. Be watchful, and strengthen the things which remain, that are ready to die: for I have not found thy works perfect before God. Remember therefore how thou hast received and heard, and hold fast, and repent. If therefore thou shalt not watch, I will come on thee as a thief, and thou shalt not know what hour I will come upon thee. Thou hast a few names even in Sardis which have not defiled their garments; and they shall walk with me in white: for they are worthy. He that overcometh, the same shall be clothed in white raiment; and I will not blot out his name out of the book of life, but will confess his name before my Father, and before His angels.”

Oh, what a privilege it is to be an overcomer, and to have our names presented before the Father by the Saviour Himself! And when, as overcomers, we shall be “clothed in white raiment,” the Lord will acknowledge our faithfulness as verily as in the days of the early Christian church. He acknowledged the “few names even in Sardis” who had “not defiled their garments;” and we shall walk with Him in white, for through His atoning sacrifice we shall be accounted worthy.

My dear friends, in view of these encouraging promises, how earnestly should we strive to perfect a character that will enable us to stand before the Son of God! Only those who are clothed in the garments of His righteousness will be able to endure the glory of His presence when he shall appear with “power and great glory.”

It means much to be an overcomer. The beseeplings of the enemy and all his evil agencies must be firmly resisted. Every moment we must be on guard. Not for one instant are we to lose sight of Christ, and of His power to save in the hour of trial. Our hand must be placed in His, that we may be upheld by the power of His might.

We read further: “To the angel of the church in Philadelphia write; These things sayst he that is holy, he that is true, he that hath the key of David, he that openeth, and no man shutteth; and shutteth, and no man openeth; I know thy works: behold, I have set before thee an open door, and no man can shut it: for thou hast a little strength, and hast kept my word, and hast not denied my name. Behold, I will make them of the synagogue of Satan, which say they are Jews, and are not, but do lie; behold, I will make them to come and worship before thy feet, and to know that I have loved thee.” Verses 7-9.

A battle is continually going on between the forces for good and the forces for evil, between the angels of God and the fallen angels. We are beset before and behind, on the right hand and on the left. The conflict that we are passing through is the last we shall have in this world. We are now in the midst of it. Two parties are striving for the supremacy. In this conflict we cannot be neutral. We must stand either on one side or on the other. If we take our position on the side of Christ, if we acknowledge Him before the world in word and work, we are bearing a living testimony as to

E. G. White
whom we have chosen to serve and honor. In this important period of earth’s history, we cannot afford to leave any one in uncertainty as to whose side we are on.

The True Witness declares: “Behold, I have set before thee an open door.” Let us thank God with heart and soul and voice; and let us learn to approach unto Him as through an open door, believing that we may come freely with our petitions, and that He will hear and answer. It is by a living faith in His power to help, that we shall receive strength to fight the battles of the Lord with the confident assurance of victory.

"Because thou hast kept the word of my patience, I also will keep thee from the hour of temptation, which shall come upon all the world, to try them that dwell upon the earth." Verse 10. In this scripture is brought to view the hour of temptation that is to try them that dwell upon the earth. We are now living in this trying hour. There is no escape for any from this conflict. If in your life there are defective traits of character that you are not striving to overcome, you may be assured that the enemy will endeavor to take advantage of them; for he is watching vigilantly, seeking to spoil the faith of every one. In order to gain the victory over every besetment of the enemy, we must lay hold on a power that is out of and beyond ourselves. We must maintain a constant, living connection with Christ, who has power to give victory to every soul that will maintain an attitude of faith and humility. If we are self-sufficient, and think that we may go on just as we please, and yet hope to come out on the right side finally, we shall find that we have made a terrible mistake. As those who hope to receive the overcomer’s reward, we must press forward in the Christian warfare, though at every advance we meet with opposition.

"Behold, I come quickly: hold that fast which thou hast, that no man take thy crown." Verse 11. Here again we are admonished to faithfulness, in view of the conflict. We must not yield any point that we have already gained. From now on till Jesus comes, the battle will wax fiercer and still fiercer. We shall have to meet and resist men who are regarded as very wise and learned, but who are not spiritually wise unto salvation. Our only hope of saving our own souls and of helping others to be saved, is to receive the righteousness of Jesus Christ. We are seeking for a crown, a crown of glory that faileth not away. As overcomers we are to reign with Christ in the heavenly courts; and we are to overcome through the blood of the Lamb and the word of our testimony.

"Him that overcometh will I make a pillar in the temple of my God, and he shall go no more out: and I will write upon him the name of my God, and the name of the city of my God, which is new Jerusalem, which cometh down out of heaven from my God: and I will write upon him my new name. He that hath an ear, let him hear what the Spirit saith unto the churches." And unto the angel of the church of the Laodiceans write; These things saith the Amen, the faithful and true witness, the beginning of the creation of God; I know thy works, that thou art neither cold nor hot: I would thou were cold or hot. So then because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth." Verses 12–16

Those who profess to serve Christ, while in life they deny Him, are not thoroughly converted, and are regarded by Christ as very offensive. To every such one He says, "I will spue thee out of my mouth. Because 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: I counsel thee to buy of me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear; and anoint thine eyes with eyesalve, that thou mayest see.

"As many as I love, I rebuke and chasten: be zealous therefore, and repent. Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me. To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in His throne. He that hath an ear, let him hear what the Spirit saith unto the churches." Verses 16–22

It will profit us to study carefully the book of Revelation. There are in this book many precious truths that we should bring into our daily experience.

We are not to rest quietly, with the thought that the devil will have nothing to do with us; but we can have the assurance that we shall not be left helpless, to be overcome by him. Yet if we, like many others, put forth no special efforts to resist him, he will work to lead us away from the truth. If we give him the least encouragement, he will not wait for a further invitation to come into our hearts. He will take possession of the mind, and then, although we may even think that we are being wonderfully led by the Lord, we shall be deceived. Our minds have been bought with an infinite price, and we cannot afford to give them over to the control of the enemy. We have no right to follow impulse, and regard it as the guidance of Heaven. We must have evidence that we are receiving the stamp of the divine character, such as will be acknowledged in the heavenly courts.

The Lord desires us to know what is our work in this world. Those who have come into right relation to God will have a living experience in carrying out His purposes. They will be enabled to help those who are tempted. Angels of God will open the way before them, and as they follow the leadings of the Holy Spirit, they will work for their neighbors and friends.

If, while professing to know the truth, we lead others away from Christ by our example, there rests upon us a terrible accountability. It is a sad truth that some are carrying out plans and methods of their own devising, believing these to be right, when in reality they are working contrary to the purposes of God. Because they fail of maintaining a living connection with God, they are led by a spirit that is at enmity with God and His work. Oh, that these deceived souls may yet repent and be converted!

Why should we be so particular in regard to our life-conduct? Oh, there is a world lying in darkness, waiting for the Light of life, a world for whom Christ has given His life! In His plan for the redemption of the fallen race, Jesus came to the earth and was subject to the same temptations wherewith man is beset. No one will be called to pass through temptations so severe as were those our Saviour endured. Because of this, our great High Priest knows how to succor those who are tempted. He knows how to sympathize with us when in our great need we call for help. There are severe trials before every one of us, yet we need not fail. In the hour of temptation, Christ will not leave His children, but will send His angels to minister unto us. He will answer our prayers for deliverance.

Review and Herald, vol. 5, 431–432 (July 9, 1908)
TIME AND time again the Spirit of Prophecy counsels us not to enforce man-made tests of fellowship. "Proclaim, in the simplicity of Christ, the truths that He came to this world to proclaim, and the power of your message will make itself felt. Do not advocate theories or tests that Christ has never mentioned, and that have no foundation in the Bible. We have grand, solemn truths for the people. 'It is written' is the test that must be brought home to every soul." In saying this, Ellen White is only echoing Christ's warning concerning preaching the commandments of men" in the place of true doctrines. Mark 7:7

We can be thankful for these cautions, for they have saved this church from a multitude of difficulties which beset all who place such power in the hands of fallible mortals. Yet, in recent months, there has been a concern among many Adventists arising from what are known as the Guidelines for Acceptable Independent Ministries.

If you are a lifelong Seventh-day Adventist, and yet have never heard of these guidelines, don't feel too bad—they came into existence only a little more than a year ago. They were the product of a committee formed by the North Pacific Union Conference. After due consideration, the committee set forth these “guidelines” as suggestions for the laity to use in evaluating what they termed “independent ministries.” (Most “independent ministries" prefer the term that Elder Robert Pierson suggested they use—"special ministries.")

Two items are worth noting here: 1.) there were no representatives of any of the special ministries on the committee, and 2.) these “guidelines” were originally given as just that—guidelines.

As a church, we have long recognized the difference between tests of fellowship and guidelines. We have many guidelines given to us by the Spirit of Prophecy which we strongly urge our members to follow, but they are not tests of fellowship. Vegetarianism is one example.1 Country living is another. No one has ever been disfellowshiped or placed under church censure for his personal choice in these areas. The reason is simple: they are guidelines, not tests of fellowship.

This reasoning has been confusing to church members at times. They wonder why the church seemingly refuses to take action on such a clear-cut matter as meat-eating. But the answer is simple. While any unnecessary sacrifice of health and strength is depriving God of service, yet there were in Ellen White’s day—and probably still are today—those who were so situated that flesh food was the best they could obtain. Would we disfellowship someone for doing the best he could to preserve life? Of course not.

I am not saying that the guidelines given by the Spirit of Prophecy are not important. To disregard these guidelines may well result in both physical and spiritual suffering. But guidelines, unlike valid tests given by Inspiration, carry no provision for human beings meting out the punishment for their disregard.

And so the principle has been established for years within the Seventh-day Adventist Church, that a test of fellowship must be universally applicable, without exception. Anything that is not, can only be held as a guideline. This understanding has done much to prevent the development of blind zeal and misguided fanaticism within our church.

What has happened recently is that certain ones—probably with the best of intentions—have begun to apply these guidelines, not as guidelines, but as requirements, as tests of fellowship. It is unfortunate that they did not first ask themselves whether these guidelines were indeed universally applicable.

Let us, then, consider these guidelines point by point.

1. The leaders of the independent ministry are members in good and

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1. Gospel Workers, 309; see also The Seventh-day Adventist Bible Commentary, vol. 7, 920, Historical Sketches, 211

1. Counsels on Diet and Foods, 462-463

Dave Fiedler
regular standing in the local Seventh-day Adventist Church.

Many things may be said concerning this requirement. It is, first of all, circular in nature. That is to say that you must be in good and regular standing in order to qualify as acceptable. But you must be acceptable in order to qualify for good and regular standing. Which comes first?

And the question must be raised as to the uniform judgment of Seventh-day Adventist Churches. That which is "good and regular" in one church may not be considered such in another church a few miles away. An unfortunate situation, it is true, but nonetheless it happens. To anyone who has traveled and attended various Adventist churches, this is no secret.

Another point: is this test universally applied? If it is valid in regard to "independent ministries" on the "fringes" of Adventism, wouldn't it lose its logic demand that an even greater diligence be exercised in a work as important as the "right arm of the third angel's message"? What are we to conclude of the many administrative personnel in our Adventist hospitals who are not Adventists at all? They are certainly not members of their local churches in good and regular standing.

2. The theological positions of the independent ministry are in harmony with the statement of fundamental beliefs of the Seventh-day Adventist Church. (See Church Manual, 1986 edition, pp. 23-31 and 177-179 on fundamental beliefs and process of doctrinal evaluation.)

This guideline is good, inasmuch as it implies that the truths of Adventism are nonnegotiables. Error and heresy are inevitably evil no matter where they are found. To have one's theological positions closely scrutinized should never present any concern whatsoever. But this test must be universally applied. Anyone who teaches error—whether he be layman, pastor, conference official, or whatever—needs to be dealt with faithfully and led to see the error of his doctrine or practice. In this work we must rely on the infallible Word of God for all definitions of truth. "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 8:20

3. The leaders of the independent ministry by words, actions, and publications obviously support and cooperate with the pastors and elected leaders of the Seventh-day Adventist Church at all levels of the church organization. It is good to stress the value of efficient co-operation throughout the whole body of Christ. In practice, however, there will clearly be difficulties in knowing how far to go in applying this. And, remember, it must be applied universally.

When was the last time you read the Letters to the Editor column in your union paper without finding someone taking serious exception to some policy, practice, or program of the church? Does that mean he should be subjected to church discipline? It is no secret that many within the church have serious reservations with the fact that one of our Southern California pastors is the star of a television situation comedy. Are all these members lacking in support or co-operation? What about those who have expressed concern with denominational endorsement of the former Oakwood College students who have become famous for their "award-winning a cappella gospel jazz"?

The simple fact is that church members' standards are not uniform. Neither are those of the "pastors and elected leaders of the Seventh-day Adventist Church at all levels of the church organization."

This writer has never known any special ministry which has violated the intent of this guideline. It does, however, raise some interesting points which have been presented in a very confusing manner at times. A common misconception concerning many former conference employees is the idea that they have "lost their ministerial credentials." This idea is at best a half-truth. Church policy was revised a few years ago so that ministers' credentials are now issued by the employing organization. That simply means that when a minister takes a leave of absence from the work of the ministry his credentials routinely expire with his employment.

Laymen have often been told that former conference employees who are now working for the Lord in special ministries have "lost their credentials." Too often they have been left with the impression that these ministers' credentials have been taken from them as some form of discipline.

A slight variation on this theme has surfaced in Australia in recent months. It has been widely reported that a certain pastor who served within the denominational ministry for more than thirty years never was ordained, that he lied about this matter for years. It must have been a very convincing lie—it carried him all the way to employment by the General Conference.

In responding to this accusation, those who know the person concerned have recently sent out a number of copies of his Certificate of Ordination to those who have written in requesting a response to this charge. Surely no one would forbid such a course.

5. The result of the work of an independent ministry should encourage the growth, unity, and harmony of local Seventh-day Adventist Churches. Among its fruits should be found the fruits of the Spirit as found in the Bible.
Certainly no one would complain about that. Again, however, the diversity of standards held by individual Adventists and by whole churches makes it a foregone conclusion that no one will be able to make everyone happy. If you doubt this, note how often pastors are transferred to alleviate tensions created between them and their congregations. Do we apply this test universally? Are pastors, or for that matter, conference presidents who fall out of favor with their constituency, to be condemned and to be considered unworthy of holding any church office?

6. The independent ministry encourages its supporters to be faithful in the returning of their tithes and giving of appropriate offerings to the organized Seventh-day Adventist Church and does not knowingly accept tithe from Seventh-day Adventist members.

To encourage all to return to the Lord their tithes and offerings is but to teach the truth of the Bible. Certainly anyone who teaches otherwise is deserving of censure. The statement above, however, goes considerably further in stating that tithe must be paid to the “organized Seventh-day Adventist Church” and requiring that special ministries “not knowingly accept tithe from Seventh-day Adventist members.”

Without doubt, this is the most volatile and emotional of all the points of concern raised by the eleven guidelines. We could well wish that the Lord’s counsel on this matter had been followed from the beginning. The clearest piece of counsel the Lord’s messenger ever gave on the subject of returning tithe to the Lord through “nonstandard” channels was written in 1905 to Elder Watson, the president of the Colorado Conference, who had become agitated when church members sent their tithe out of the conference without his approval. “Write this to you so that you shall keep cool and not become stirred up and give publicity to this matter, lest many more shall follow their example.”

If everyone had followed this counsel, we very much doubt that this matter would have become the explosive issue it is today.

The simple facts of the matter are that while Ellen White spoke most often of the returning of tithe through the “regular channel” nowhere did she ever intimate that this was the “only channel.” She recognized the difference between guidelines and tests.

While she could encourage all to pay their tithes through their local church (a course long followed by reputable special ministries) she also understood that “circumstances alter cases.” The rule could not be made hard and fast. What may work admirably well in most cases, may not in others. And the inspired counsel leaves room for that. Since the Lord never chose to completely close the door on the matter, how can we?

The special ministries with which this writer is familiar sincerely wish that circumstances were such that they could continue their policy of silence on these matters. But as Ellen White said in the letter to Elder Watson, this question of paying tithe through nonstandard channels “is not a matter that should be commented upon, for it will necessitate my making known these matters, which I do not desire to do, because it is not best.”

7. The mission of the independent ministry is essentially outwardly directed rather than inwardly directed. Its work positively supplements that of the church, carrying out the gospel commission.

Who is to define what percentage is represented by “essentially”? Special ministries have been criticized on this account, the complaint being that too great a portion of their work is directed toward the benefit of church members rather than toward non-Adventists. But how much is acceptable? And could not the same concern be properly raised in regard to the many denominationally employed “revivalists”?

It should be borne in mind that many special ministries carry on extensive outreach programs in a wide variety of forms. Correspondence Bible studies, television and satellite broadcasting, and the training of a small army of literature evangelists are only a few examples.

But there is yet an even more serious question. To whom are we to look for directions in doing the Lord’s work? to men, or to God? For any man to arbitrarily say that such-and-such class of worker is never to perform such-and-

For any man to arbitrarily say that such-and-such class of worker is never to perform such-and-such class of work is at best an extremely risky business

such class of work is at best an extremely risky business. Who would have chosen David over his elder brothers? Who would have selected the child Samuel before the aged and honored priest? Who would have gone to the shepherds of Tekoa to find the prophet Amos?

We regret that the prerogatives taken in this matter far exceed those which rightfully belong to any man. In the words of Ellen White, “Do not allow any man to come in as an arbitrary ruler, and say, You must go here, and you must not go there; you must do this, and you must not do that. We have a great and important work to do, and God would have us take hold of that work intelligently. The placing of men in positions of responsi-
8. The independent ministry will make available upon request a formal statement of mission, including plans and objectives, by which it is willing to have its words, actions, and publications judged.

It is not a bad idea to have such a statement, but who has the right to demand one? Does every conference, every hospital, every publishing house, every Adventist college have such a statement available upon request? A valid test must be applied universally; are we willing to reap the consequences of doing so?

9. The leaders of the independent ministry will be careful in their use of Seventh-day Adventist terminology and of quotations from the Spirit of Prophecy so as not to mislead those less knowledgeable in those areas.

Who could argue with that? But will we apply it universally? Many of our readers are no doubt familiar with the serious concerns expressed by the staff of the Ellen G. White Estate over the book *Perfect in Christ*. Their concerns were expressed clearly and kindly, yet they were forced to conclude that the “author seriously misinterprets Ellen White’s writings. In some cases he may not have understood Mrs. White’s views; but in many instances he omits portions of her statements that would contradict his thesis,” and that the book “not only is an ill-concealed attack on the life of victory as set forth in the Bible, it makes ‘of none effect the testimony of the Spirit of God’ as presented in the writings of Ellen G. White.”

*Perfect in Christ* was published late in 1987, one of a number of books dealing especially with the issues of righteousness by faith and the 1888 centennial. At that time it was rather widely promoted. On the twelfth of February, 1988, the staff of the Ellen G. White Estate released their analysis of the book quoted above. This writer has not made any survey to see what percentage of our Adventist Book Centers continue to carry this volume, but such an insight would be a very interesting commentary on the degree of commitment which we possess to the principle of this ninth “guideline.”

All true-hearted Adventists—conference workers, special ministries, laymen, or whatever—agree completely with the concern expressed for the necessity of treating the Spirit of Prophecy with reverence. Let us see that this reasonable requirement is universally honored.

10. The independent ministry, if it accepts financial gifts, will be registered with the IRS as a non-profit organization and will provide annual audited financial statements upon request.

All true-hearted Adventists agree completely with the concern expressed for the necessity of treating the Spirit of Prophecy with reverence. Let us see that this reasonable requirement is universally honored.

Proper business practices are in the best interests of any organization. Special ministries must take seriously their responsibility to their supporters. Their supporters have the right to request evidence of proper disbursement of their donated funds. All this is obvious, and would serve as a good guide for any layman planning his financial stewardship.

But to apply this tenth “guideline” as a test of one’s church membership leaves much to be desired. An honest, law-abiding citizen with nothing to hide, would you concede that the church has the right to demand a copy of your Federal Income Tax return? The point is simply this: special ministries are not the property of the conference. There are limits to the authority one may exert over someone else’s work. To try to exceed these limits will prove fruitless.

11. The independent ministry will have on its guiding board or committee at least some individuals who currently represent the organized Seventh-day Adventist Church. They may be employees of the church and/or lay persons who are elected or appointed to the church executive or governing boards or committees at the level of the local conference or above.

In practice, this point means “an independent ministry is acceptable as long as it grants the conference a measure of control.” To those who have not worked with boards and committees, this request may seem trivial. Those who understand the mechanics of decision-making on the level of the controlling board of an organization recognize the major significance of this requirement.

It is true that there are persons within the conference structure who could work well with special ministries. Given suitable opportunity, it may well happen.

Another point is of interest in this regard. With the tremendous increase in aggressive litigation in the United States today, everyone connected with an or-

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1 Review and Herald, vol. 5, 525 (July 1, 1909); please note that this was written 21 years after the so-called “Burler era” of denominational leadership, and more than eight years after the reorganization of 1901.

2 “Analysis of the Book *Perfect in Christ*, Authored by Helmut Ott,” 1, 4. This paper was reprinted in its entirety in *Our Firm Foundation*, May 1988.
I'M SO TIRED" is one of the most common complaints of mankind. There are several types of tiredness or fatigue. With muscular fatigue, due to muscular work, we are relaxed and sleep readily. Fatigue of the nervous system results from mental concentration and continuous use of the nervous system. Our muscles become tense, and we frequently find it difficult to sleep. Occasionally, we experience one or the other of these two types of fatigue, but generally we experience various combinations.

These two types are called true or physiological fatigue because the cells of the muscles and the nervous tissues have run low on nutrients and have accumulated waste products. These cells are truly tired, and unable to continue working at maximum efficiency. With true fatigue, the body tissues actually need rest in order to recuperate.

Another very common type of fatigue, the false or psychological, is not caused by an actual use of the muscular or the nervous systems. It springs from boredom, stress, and/or a sense of guilt. At one time or another, we have all experienced this kind characterized by a feeling of tiredness even after a good night's rest. Millions of people complain of chronic fatigue brought on by depression from boredom with their job or their social life, or a sense of guilt. Many people go through life accomplishing much less than they can because they feel or think that they are more tired than they actually are. One scientist stated that most people automatically and unconsciously limit exertional effort to approximately 50 percent of their capacity. There is a great deal of truth in the saying "You can do it, if you think you can." A positive outlook on life, although not the full answer to fatigue, can help one feel less tired.

What is the antidote for fatigue? True physiological fatigue requires rest in order for the depleting tissues to restore and prepare themselves for further activity. True fatigue from physical activity requires physical rest; our bodies require sleep in order to have energy for the next day. "Sleep, nature's sweet restorer, invigorates the weary body and prepares it for the next day's duties." The Adventist Home, 289

Our Creator has also given us a weekly rest—the seventh day. The Sabbath helps to break the monotony and boredom of life by assisting in our communion with our Creator and Saviour. It also helps to bring us into harmony with our fellow men, and alleviates the prime causes of psychological or false fatigue.

Recreation means to re-create, and ideally it is a form of rest. "There is a distinction between recreation and amusement. Recreation, when true to its name, re-creation, tends to strengthen and build up. Calling us aside from our ordinary cares and occupations, it affords refreshment for mind and body, and thus enables us to return with new vigor to the earnest work of life. Amusement, on the other hand, is sought for the sake of pleasure, and is often carried to excess; it absorbs the energies that are required for useful work, and thus proves a hindrance to life's true success." Education, 207

Most people think of sports when they think of recreation. However, we should not limit our recreation to comparatively useless activities. Reading an informative article or book can re-create a physical laborer. Gardening, or other useful physical exercise, can re-create the mental laborer. A change in activity re-creates. Recreation can very well consist of alternating useful activities. "As a

Dr. Vernon Sparks serves as the medical director of Life Abundant Missionary Institute.
rule, the exercise most beneficial to the youth will be found in useful employment. The little child finds both diversion and development in play; and his sports should be such as to promote not only physical, but mental and spiritual growth. As he gains strength and intelligence, the best recreation will be found in some line of effort that is useful.”

Ibid., 215

We spend nearly one third of our lifetime sleeping. Sleep, however, is a subject that man knows very little about. Only in recent years has science begun to understand some aspects of sleep. By measuring man’s brain waves, researchers have determined that there are four stages or levels of sleep. Normally, we spend the night going up and down these four levels of consciousness as if on waves. Usually, we ride five or six of these waves each night. The deepest and the most superficial levels of sleep seem to be the most essential to rest. At the deepest level of sleep, the person is the most difficult to arouse. This level, when the brain is the least active, is essential to adequate rest. The most superficial level of sleep is also essential to rest. It is during this stage of sleep that one dreams.

Dreaming is apparently essential to normal sleep. We dream nearly 25 percent of the time we are asleep. At this level of sleep we assimilate and file into our memory banks our most recent life experiences into the whole of our past, and in doing so, some of the previous episodes spill out of the files. We cannot recall the majority of our dreams. Occasionally, however, we can recall perhaps the last dream of the night.

Mrs. E. G. White makes some interesting and significant comments about dreams. She states that late suppers can be a cause of unpleasant dreams. See Counsels on Health, 119. She also speaks of the significance of dreams: “The multitude of dreams arise from the common things of life, with which the Spirit of God has nothing to do. There are also false dreams, as well as false visions, which are inspired by the spirit of Satan. But dreams from the Lord are classed in the Word of God with visions and are as truly the fruits of the spirit of prophecy as visions.” Testimonies, vol. 1, 569

Each of our body cells, during our waking hours, is working for the welfare of the whole body. In the daytime the nerve cells are carrying messages to and from all parts of the body and the digestive cells are active in gathering food for the entire body. When we sleep, the majority of these activities decrease to a minimum. At night the cells concern themselves primarily with their own well-being. The experiences of the previous day are filed away. The last of the waste products are cleaned out, and fresh energy is metabolized and stored for the next day. In sleep we are unconscious; however, our body cells are not completely inactive. They utilize this time to take care of their own essential needs and to prepare for future service. Because of this continued activity, the basal metabolic rate (the rate of oxygen consumption) during sleep decreases only about 10 to 20 percent.

The need for sleep varies from person to person. An adult needs 6 to 10 hours. Babies and children need more sleep. Older people may get by with less. One physiologist believes that persons with a larger capacity for curiosity need less sleep than do others.

Into this modern life we tend to cram more activity than we should. Many people get less sleep than they need and build up a chronic sleep shortage. This lack first manifests itself by decreased muscular co-ordination and poor timing. As the sleep debt worsens, one’s sense of touch, pressure and temperature is reduced. One’s hearing may be impaired and he can lose the ability to judge distances.

A person deprived of sleep for several days becomes irritable and experiences visual illusions, sensations, nonsensical thoughts and disorientation leading to psychotic actions. After about 100 hours without sleep, delirium sets in. Apparently in early English history people were sometimes condemned to die by being prevented from sleeping, and always died raving maniacs. See How to Live, 376

Our bodies get more out of our sleep when we have regular hours for rest. “The importance of regularity in the time for eating and sleeping should not be overlooked. Since the work of building up the body takes place during the hours of rest, it is essential, especially in youth, that sleep should be regular and abundant.” Education, 205. Our body organs function in harmony with an internal time clock. Irregularity in sleeping prevents the maximum harmonious function of our body.

When is the best time to go to sleep? Many people go to bed late at night and

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sleep late in the morning. Some persons must work during the night and sleep during the day. However, this schedule is not natural and should be avoided as much as possible. The Spirit of Prophecy speaks against turning day into night and night into day. It is for our good to live in harmony with the order and discipline of our Creator. See Child Guidance, 111–112. There is some truth to the saying, “Early to bed and early to rise, makes a man healthy, wealthy and wise.”

At one time or another, all of us experience the inability to sleep called insomnia. Approximately one out of every seven persons in the United States considers himself to have a chronic inability to sleep. Studies show, however, that these persons usually sleep longer than they think they do. Measurements of the brain waves of poor sleepers show that they do not experience the four levels of sleep in a normal pattern. Therefore, they do not feel as if, or believe, that they have slept as long as they have. Worry and excessive mental activity are probably the most common causes of insomnia.

Lack of faith in a Higher Power and a need for assurance of the forgiveness of sin are the two greatest causes of much of mankind’s inability to sleep. Trust in God and a clear conscience will do much
to insure peaceful sleep. In The Story of Redemption, 294–295, is described the peaceful sleep of Peter, the night before his scheduled execution. “On this last night before the execution a mighty angel, commissioned from Heaven, descended to rescue him. The strong gates which shut in the saint of God open without the aid of human hands; the angel of the Most High enters, and they close again noiselessly behind him. He enters the cell, hewn from the solid rock, and there lies Peter, sleeping the blessed, peaceful sleep of innocence and perfect trust in God, while chained to a powerful guard on either side of him. The light which envelops the angel illuminates the prison, but does not waken the sleeping apostle. His is the sound repose that invigorates and renews and that comes of a good conscience.”

Another common cause of insomnia is the use of substances such as tobacco, alcohol, tea and coffee. We need to learn to give our bodies proper rest and nutrition instead of the stimulants frequently used. “The continued use of these nerve irritants is followed by headache, wakefulness, palpitation of the heart, indigestion, trembling, and many other ills; for they wear away the life forces. Tired nerves need rest and quiet instead of stimulation and overwork. Nature needs time to recuperate her exhausted energies.” The Ministry of Healing, 326–327

Undoubtedly, the stimulation of reading exciting stories or the observing of exciting television programs or movies is also a serious cause of insomnia and poor sleep. Late suppers force the digestive system to work overtime. This excitement disturbs the normal pattern of sleep and when the person awakens, his whole system is unrefreshed and unready for the duties of the new day. See Education, 205; Counsels on Health, 118

We usually feel drowsy shortly after a meal because the digestion of the food draws blood away from the brain, and one of the products of the digestion of protein may stimulate drowsiness. When we sleep or are very inactive right after eating, the fat we absorb from our meal tends to form into larger particles. These large fat particles may then obstruct small blood vessels, and may be the reason that many persons die in their sleep. Moderate exercise such as a brisk walk after eating helps to invigorate and equalize the circulation, and to prevent the formation of large fat particles in our blood. It also helps to prevent drowsi-ness and is a definite aid to digestion. See Medical Science and The Spirit of Prophecy, 19–21. Midday naps will be more beneficial if taken before the meal. Even though food causes drowsiness, the sleep obtained soon after eating is not the most effective or healthful. It is best to sleep on an empty or nearly empty stomach.

Many people, when they cannot sleep properly, resort to the use of sleeping pills. Some people take liquor or barbiturates or tranquilizers in order to calm down, to relax and to induce sleep. Research shows, however, that these substances induce abnormal patterns of sleep. Those who use these products sleep, but their sleep is not refreshing. They awake still anxious. This continued anxiety leads them to gradually increase the amount of the drugs. Sedatives and sleeping pills, if used at all, should be resorted to only during the rare crisis brought on by serious illness, trauma or grief.

What can we do to prevent false psychological fatigue and to obtain restoration from true physiological fatigue? Above all we must remember that our body rests best if it is physically tired. Approach life with the Christian motto: “Whosoever thy hand findeth to do, do it with all thy might.” Increased physical activity, causing the muscles to be relaxed, is a big step forward to refreshing rest. Indeed “the sleep of a labouring man is sweet, whether he eat little or much: but the abundance of the rich will not suffer him to sleep.” Ecclesiastes 5:12. “Those who are always busy, and go cheerfully about the performance of their daily tasks, are the most happy and healthy. The rest and composure of night brings to their weary frames unbroken slumber.” Testimonies, vol. 2, 529

We should have a variety of useful activities throughout the day. Regular hours for rest will also be a benefit. Avoid stimulating foods, drinks and programs. Do not attempt to rest without first making right with God and your fellow men the wrongs committed during the day. Go to bed at a reasonable time and arise when nature awakens. Spend some time each morning in private devotions. These practices will be of great assistance in assuring your body the refreshing and restoring rest it needs. 三

Mélange

Bob Yun Kannon

Subject: The Mussel’s Reward

In Europe there lives a fish about three inches long called the bitterling. The bitterling’s method of reproducing deserves some attention. The eggs laid by the female will not mature into bitterling fry unless they are laid in the siphon tube of the freshwater mussel shell. This tube provides constantly aerated water with sufficient oxygen to nurture the bitterling eggs because it is the tube through which the mussel breathes.

While the eggs occupy the tube, they do not seem to bother the mussel, and, about a month after being laid, the bitterling fry hatch and swim out of the mussel.

The mussel, on the other hand, does not go unrewarded for its protection. You see, the mussel requires the bitterling for its reproduction also. At the precise time that the bitterling is depositing her eggs in the mussel’s siphon tube, the mussel discharges its young. They explode into the water around the bitterling and some attach themselves to the skin of the fish. The bitterling then grows a protective coating over them and they remain attached, feeding on the fish’s body fluids, for about three months. After that help from the bitterling, the young mussels drop off to take up life in the bottom of the stream.

Now consider the problem this fact of life provides for the proponent of the theory of evolution. If I may reasonably define the probability of the evolution of a complex fish like the bitterling to be “ridiculous,” then the probability of both the bitterling and the mussel evolving is ridiculous squared. Furthermore, the probability of the bitterling and the mussel evolving at the same time is ridiculous cubed, and the probability of the mussel and the bitterling evolving at the same time in the same place is ridiculous hypercubed! Yet both animals must have evolved in the same place at the same time if evolution is a fact, because neither can reproduce without the other. Ridiculous!
ENTREAT YOU to rise to your high calling in Christ. The prayer of Moses, “I beseech thee, show me thy glory,” is recorded for our benefit. We need to present ourselves before the Lord every day, praying with earnest soul-hunger, “I beseech thee, show me thy glory.”

What was God’s answer to Moses? “I will make all my goodness pass before thee. . . . And the Lord passed by before him, and proclaimed, The Lord, The Lord God, merciful and gracious, long-suffering, and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity and transgression and sin, and that will by no means clear the guilty; visiting the iniquity of the fathers upon the children, and upon the children’s children, unto the third and to the fourth generation.” Exodus 33:18–19; 34:6–7

It is the glory of God to be merciful, full of forbearance, kindness, goodness, and truth. But the justice shown in punishing the sinner is as verily the glory of the Lord as is the manifestation of His mercy.

“Thou shalt worship no other god: for the Lord, whose name is Jealous, is a jealous God.” Exodus 34:14. The Lord God of Israel is jealous for His honor. How, then, I inquire, does He regard the inhabitants of this world, who live in His house, and from His liberal treasury are provided with food and clothing, but who never so much as say “Thank you” to Him? They are unmindful of His goodness. They are like the inhabitants of the antediluvian world, who were destroyed because they worked continually in opposition to their Creator.

Of the antediluvians we read: “God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually. And it repented the Lord that he had made man on the earth, and it grieved him at his heart. . . . And God said unto Noah, The end of all flesh is come before me; for the earth is filled with violence through them; and, behold, I will destroy them with the earth.” Genesis 6:5–6, 13

Christ said, “As it was in the days of Noe, so shall it be also in the days of the Son of man. They did eat, they drank, they married wives, they were given in marriage, until the day that Noe entered into the ark, and the flood came, and destroyed them all.” Luke 17:26–27

God warned the inhabitants of the Old World of what He purposed to do in cleansing the earth of its impurity. But they laughed to scorn what they regarded as a superstitious prediction. They mocked at Noah’s warning of a coming flood.

When Christ was upon the earth, He gave warning of what was coming upon Jerusalem because the people had rejected truth, despising the messages that God had sent. But His warning was unheeded.

The Lord has sent us by His ambassadors messages of warning, declaring that the end of all things is at hand. Some will listen to these warnings, but by the vast majority they will be disregarded.

When Lot warned the members of his family of the destruction of Sodom, they would not heed his words, but looked upon him as a fanatical enthusiast. The destruction that came found them unprepared.
Thus will it be when Christ comes. Farmers, merchants, lawyers, tradesmen, will be wholly engrossed in business, and upon them the day of the Lord will come as a snare.

"Watch ye therefore: for ye know not when the master of the house cometh, at even, or at midnight, or at the cockcrow-ing, or in the morning: lest coming suddenly he find you sleeping. And what I say unto you, I say unto all, Watch." Luke 13:34-37

To Every Man His Work

To every man there is given a work. This point I wish to impress on all. Each child of God has a work to do for Him. But while some are engaged in giving the last message of mercy to our world, others are living in careless indifference to God's requirements.

It is our duty to watch and pray and work. Our lives are not to be spent in idle expectation. Vigilant waiting and earnest watching are to be combined with faithful work, in expectation of the solemn events so soon to take place. The end is near. The commission given by Christ to His disciples is to be fulfilled. To all people the gospel is to be preached.

Upon every one who knows the truth for this time rests the responsibility of making it known to others. The servants of Christ are in a large measure responsible for the well-being and the salvation of the world. They are to be colaborers with God in the work of winning souls to Christ.

We Preach Not Ourselves, but Christ

The fourth chapter of Second Corinthians contains a lesson that should be carefully studied by all. "We preach not ourselves," Paul says, "but Christ Jesus the Lord; and ourselves your servants for Jesus' sake." Verse 5

Those who minister in word and deed are to exalt Christ. If their hearts are filled with the love of the Saviour, their lives will reveal that love. Through them it will speak in its tenderness. But self too often interposes between the soul and God. It is made so prominent that perishing souls cannot see Jesus.

When the lips of a speaker move under the inspiration of the Holy Spirit, the words of God find utterance in warnings, in reproofs, in appeals. This power is not of the speaker. It is a power given him by God, that he may reach those who are dead in trespasses and sins, and arouse them to see the need of receiving power from above. God works through His faithful servants, who do not shun to declare the whole truth in the power of the Spirit. Their work bears His endorsement.

God's messengers are to hold aloft the standard of truth until the hand is palsied in death. When they sleep in death, the places that once knew them know them no more. The churches in which they preached, the places they visited to hold forth the Word of life, still remain. The mountains, the hills, the

In order to fight successfully the battle against sin, you must keep close to Jesus. Do not talk unbelief; you have no excuse for doing this things seen by mortal vision, are still there. All these things must at last pass away. The time is coming when the earth shall reel to and fro, and shall be removed like a cottage. But the thoughts, the purposes, the acts of God's workers, although now unseen, will appear at the great day of final retribution and reward. Things now forgotten will then appear as witnesses, either to approve or to condemn.

Love, courtesy, self-sacrifice—these are never lost. When God's chosen ones are changed from mortality to immortality, their words and deeds of goodness will be made manifest, and will be preserved through the eternal ages. No act of unselfish service, however small or simple, is ever lost. Through the merits of Christ's imputed righteousness, the fragrance of such words and deeds is forever preserved.

Trusting in Christ

In order to fight successfully the battle against sin, you must keep close to Jesus. Do not talk unbelief; you have no excuse for doing this. Christ has made a complete sacrifice for you, that you might stand before God complete in Him. God is not pleased with our lack of faith. Unbelief always separates the soul from Christ.

It is not praiseworthy to talk of our weakness and discouragement. Let each one say, "I am grieved that I yield to temptation, that my prayers are so feeble, my faith so weak. I have no excuse to plead for being dwarfed in my religious life. But I am seeking to obtain completeness of character in Christ. I have sinned, and yet I love Jesus. I have fallen many times, and yet He has reached out His hand to save me. I have told Him all about my mistakes. I have confessed with shame and sorrow that I have dishonored Him. I have looked to the cross, and have said, All this He suffered for me. The Holy Spirit has shown me my ingratitude, my sin, in putting Christ to open shame. He who knows no sin has forgiven me. He calls me to a higher, nobler life, and I press on to the things that are before."

Christ Our Efficiency

"God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ. But we have this treasure in earthen vessels, that the excellency of the power may be of God, and not of us." 2 Corinthians 4:6-7

Man is here cautioned against boast ing. Christ is his efficiency. God uses human beings as His instrumentalities, to do His work. Our capabilities and talents are all to be held in trust. They do not originate with us. They come from God, and are to be consecrated to His service. To the one who does this the Lord will give higher abilities.

The humility that bears fruit, filling the soul with a sense of the love of God, will speak for the one who has cherished it, in the great day when men will be rewarded according as their works have been. Happy will be the one of whom it can then be said, "The Spirit never stirred this man's soul in vain. He went
forward and upward from strength to strength. Self was not woven into his life. Each message of correction and counsel he received as a blessing from God. Thus the way was prepared for him to receive still greater blessings, because God did not speak to him in vain. Each step upward on the ladder of progress prepared him to climb still higher. From the top of the ladder the bright beams of God’s glory shone upon him. He did not think of resting, but sought constantly to attain to the wisdom and righteousness of Christ. Ever he pressed toward the mark of the prize of his high calling in Christ.”

This experience every one who is saved must have. In the day of judgment the course of the man who has retained the frailty and imperfection of humanity will not be vindicated. For him there will be no place in heaven; he could not enjoy the perfection of the saints in light. He who has not sufficient faith in Christ to believe that He can keep him from sinning, has not the faith that will give him an entrance into the kingdom of God.

Called to Service

Now, just now, is our time of probation, wherein we are to prepare for heaven. Christ gave His life that we might have this probation. But so long as time shall last, Satan will strive for the mastery over us. He works with power to lead men to become absorbed in money-getting. He invents many kinds of amusement, so that their minds may be engrossed with worldly pleasure. He would have them forget all about the inward adornment—the adornment of a meek and quiet spirit, which in the sight of God is of great price. He is determined that every moment shall be filled with efforts to carry out ambitious projects or to amuse and gratify self. He is determined that men shall find no time to study the Word of God, no time to realize that they have been bought with a price, even the blood of the Son of God.

Satan uses his influence to drown the voice of God speaking to the soul; and the world acts as if under his control. Men have chosen him as their leader. They stand under his banner. They will not come to Christ that they might have life. Infatuated with schemes for pleasure and amusement, they are striving for that which will perish with the using.

At this time the message of mercy and warning is to go forth to awaken the world from its sleep of death. A work is to be done today that will live through the eternal ages. As watchmen entrusted with a special message, we are to keep before the people the nearness of the end. “Wherefore we labour, that, whether present or absent, we may be accepted of him. For we must all appear before the judgment seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad.” 2 Corinthians 5:9–10

The fast-fulfilling signs of the time declare that the great day of the Lord is right upon us. In that day shall it be said of any of us, “This man was called by God, but he would not hear, he would not give heed. Again and again the Spirit moved upon his heart, but he said, ‘Go thy way for this time; when I have a more convenient season, I will call for thee.’ Acts 24:25. This man saw the Saviour’s sacrifice in a beautiful light; but some matter of minor importance came in, and his heart was captivated. When the Spirit spoke again, the call was not respected. Every gracious, heavenly influence was dismissed.”

Review and Herald, vol. 5, 23–24 (March 10, 1904)

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**Bulletin Board**

**Home-Schooling Seminar**

Gwen Hawkins will be holding a home-schooling seminar here at Hope International July 24–26, just before our camp meeting. Those who have enjoyed her presentations in the past will attest to the usefulness and value of what she has to offer. There will be a large selection of home-school supplies and publications, class materials, how-to guides. For anyone interested in this approach to education, these meetings will be well worth the effort and time invested.

**Two-day Colporteur and Natural Remedies Seminar**

Monday, July 31, and Tuesday, August 1, are the dates for a short training course in practical outreach skills. Monday the focus will be on colporteur work with inexpensive Spirit of Prophecy books, and Tuesday will be spent examining the evangelistic potential and real-life details of Hydrotherapy, Diet and Cooking, Stop Smoking Courses, Treating Common Diseases, and Weight Control. Plan to join us for this special course.

**Ouachita Hills Academy**

One of the most frequent inquiries we receive is from parents asking advice about their children’s schooling. There are a number of quality schools in operation now, providing a tremendously important service for the younger members of the Lord’s family. We very much appreciate every effort made to carefully follow the Lord’s counsels in this area.

Last August we reported the opening of a new school in Amity, Arkansas. After a successful year of operation, Ouachita Hills Academy is moving forward to the new school term with both staff and facilities enlarged.

If you or someone you know is looking for a school which provides Christ-centered preparation for a life of service, quality academic instruction, and thorough training in work skills—all in a homelike atmosphere; If you have home-schooled children, or children with allergies or special dietary needs, we suggest you learn more about this school by writing or calling Harriet Clark, Ouachita Hills Academy, P.O. Box 35, Amity, AR 71921, (501)342-5267

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Lessons From the Sanctuary

Part 4

In the Sin offering presented during the year, a substitute had been accepted in the sinner's stead; but the blood of the victim had not made full atonement for the sin. It had only provided a means by which the sin was transferred to the sanctuary. By offering the blood, the sinner acknowledged the authority of the law, confessed the guilt of his transgression, and expressed faith in Him who was to take away the sin of the world; but he was not entirely released from the condemnation of the law.

Sin is so heinous that even the record of confessed sin contaminated the sanctuary. Thus once a year the sanctuary was symbolically cleansed in a unique ceremony on the Day of Atonement. To prepare the camp for such a significant event, ten days before the Day of Atonement trumpets were sounded to announce its arrival. This preceding service, observed on the first day of the seventh month, was a holy convocation. It was to be regarded as a sabbath. The people were prohibited from performing any secular work, and an offering was to be presented to the Lord. “And the Lord spake unto Moses, saying, Speak unto the children of Israel, saying, In the seventh month, in the first day of the month, shall ye have a sabbath, a memorial of blowing of trumpets, an holy convocation. Ye shall do no servile work therein: but ye shall offer an offering made by fire unto the Lord.” Leviticus 23:23–25

The purpose of the Day of Atonement was to provide for the closing of the yearly ministry of the sanctuary. On this day everything connected with the sanctuary was to be made clean. The reason given for the service on this day is stated in Leviticus 16:16: “Because of the uncleanness of the children of Israel, and because of their transgressions in all their sins: and so shall he do for the tabernacle of the congregation, that remaineth among them in the midst of their uncleanness.”

“In the typical system, which was a shadow of the sacrifice and priesthood of Christ, the cleansing of the sanctuary was the last service performed by the high priest in the yearly round of ministration. It was the closing work of the atonement—a removal or putting away of sin from Israel.” The Great Controversy, 352

During the year the sins of the people had been carried into the holy place of the tabernacle. The blood representing the sins forgiven was sprinkled against the veil before the Most Holy Place. The sprinkling and application of the blood in the sanctuary and upon the instruments in the holy place made defilement; it represented the record of sin. This work in the tabernacle was carried on day by day. There was no cessation. The time came when there must be a thorough cleansing of what had been taking place throughout the year.

We should notice how comprehensive this work of atonement was to be.

1. The efforts of this day included not only the home-born Israelite but also the sojourner who was among that people. Leviticus 16:29

2. It is apparent that this day’s service was to involve a thorough cleansing of the people: “to cleanse you, that ye may be clean from all your sins before the Lord.” Leviticus 16:30

3. The services of this day meant “an atonement for the holy sanctuary ... an atonement for the tabernacle of the congregation, and for the altar, and ... an atonement for the priests, and for all the people of the congregation.” Leviticus 16:33. When the day’s ministry was...
completed, the people and the camp of Israel were wholly cleansed.

The Day of Atonement was a type of "judgment day," and it was a most solemn time for the people. They were required to put aside all work, and by fasting and soul searching to put away all sin. "Also on the tenth day of this seventh month there shall be a day of atonement: it shall be an holy convocation unto you; and ye shall afflict your souls, and offer an offering made by fire unto the LORD. And ye shall do no work in that same day: for it is a day of atonement, to make an atonement for you before the LORD your God. For whatsoever soul it be that shall not be afflicted in that same day, he shall be cut off from among his people. And whatsoever soul it be that doeth any work in that same day, the same soul will I destroy from among his people" Leviticus 23:27-30. Any who did not participate in this preparatory work were to be cut off from the congregation.

"While the priest was interceding with God, every heart was to be bowed in contrition, pleading for the pardon of transgression." Signs of the Times, vol. 4, 40 (June 28, 1889)

"Every man was to afflict his soul while the work of atonement was going forward. All business was laid aside, and the whole congregation of Israel spent the day in solemn humiliation before God, with prayer, fasting, and deep searching of heart." Patriarchs and Prophets, 355

On the Day of Atonement two goats were chosen and lots were cast between them. The one was chosen for the Lord and the other for the Azazel, or the scapegoat. There were no sins confessed on the Lord's goat, which was then slain. "Without the shedding of blood," says the apostle, "there is no remission of sin." "The life of the flesh is in the blood." The priest was to then take the golden censer filled with fragrant incense, which would fill the sanctuary with its sweet smelling scent, and enter the Most Holy Place. There he was to sprinkle the blood before and on the mercy seat seven times. "Then shall he kill the goat of the sin offering, that is for the people, and bring his blood within the veil, and do with that blood as he did with the blood of the bullock, and sprinkle it upon the mercy seat, and before the mercy seat: and he shall make an atonement for the holy place, because of the uncleanness of the children of Israel, and because of their transgressions in all their sins: and so shall he do for the tabernacle of the congregation, that remaineth among them in the midst of their uncleanness.... And he shall sprinkle of the blood upon it with his finger seven times, and cleanse it, and hallow it from the uncleanness of the children of Israel." Leviticus 16:15-16, 19

In addition to the blood being sprinkled inside the Most Holy Place, the blood was also to be sprinkled on the vessels of the sanctuary in the holy place, to cleanse them from all defilement. It removed all uncleanness from everything connected with the sanctuary, which had a part in the ministry for sin during the entire year. Thus all record of sin was removed from the sanctuary.

"The blood of the Son of God was symbolized by the blood of the slain victim, and God would have clear and definite ideas preserved between the sacred and the common. Blood was sacred, inasmuch as through the shedding of the blood of the Son of God alone could there be atonement for sin. Blood was also used to cleanse the sanctuary from the sins of the people, thus typifying the blood of Christ which alone can cleanse from sin." Sons and Daughters of God, 225

Paul tells us that the earthly sanctuary was a "figure" of the true

"And the priest was to bring his blood within the veil and sprinkle it upon the mercy seat and before the mercy seat."
The Great Controversy, 419

When this work in the sanctuary was finished, the high priest came to the door of the tabernacle, and called for the other goat—the scapegoat. He then laid his hands upon the head of this live goat, and confessed upon it all the sins which had been accumulating in the sanctuary all through the year. All these sins being transferred to the head of this animal, he, instead of the priest, then bore them. He was then led, alive, into the wilderness by the hand of a proper man, there to remain till his death. When this service was completed, not only were the people forgiven and their sins removed, but even the record of them had been blotted out. They were cleansed and purified of all sin, and so was the sanctuary.

"Then, in his character of mediator, he took the sins upon himself and bore them from the sanctuary. Placing his hands upon the head of the scapegoat, he confessed over him all these sins, thus in figure transferring them from himself to the goat. The goat then bore them away, and they were regarded as forever separated from the people." Ibid., 420

"Not until the goat had been thus sent away did the people regard themselves as freed from the burden of their sins." Patriarchs and Prophets, 355

After the high priest had placed the sins of Israel upon the head of the scapegoat, he left the robes worn while officiating as high priest in the sanctuary and put on other garments, and began a work in the court. He had the bodies of the animals whose blood had been carried into the sanctuary taken without the camp and burned. At the close of the day, ashes were the only remnant of the sin-offerings. See Leviticus 16:20-28

Several important points to be emphasized regarding the sanctuary and its service:

1. When the directions were given Moses for the building of the sanctuary, he was repeatedly admonished that he was to make it according to the pattern, or model, that was shown him.
2. Paul tells us that the earthly sanctuary was a "figure" of the true, and that although the earthly was cleansed with the blood of animals, the heavenly with better things.
3. Not only was the shedding of blood necessary for the removal (forgiveness) of sin, but equally necessary was the application made by the priest. A substitute had been accepted in the sinner's stead; but the sin had not been canceled by the blood of the victim; the record remained.
4. Before God finished dealing with the sin, not only was the sinner himself cleansed of the sin, but the sanctuary where the record had been was also cleansed and the record removed.
5. All the sins of those who had repented, and whose sins had been transferred to the sanctuary by the blood of the sacrifice offered for them, were ultimately transferred to the head of the scapegoat, which was then led alive into the wilderness, never to return to the camp of Israel.
Fanaticism
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Pantheism and the New Age

Sister L. touched on another interesting point in her letter. She says:
"During the second presentation the second evangelist was pointing out the fact that we are to be one with God. Fine. Now if we are one with God and we are dead, who are we? Absolutely nothing, right? Then, using human reasoning, who are we? Can you guess what conclusions they wanted us to come to? At this point they asked for testimonies to see if the people in the room were catching on. Through some convincing and correcting of the testimonies, they started hearing what they were after. The testimonies started sounding like this: 'I am the Lord,' 'I am Christ,' 'I am God,' 'I am the resurrection and the life.'... When I was gone, [my husband] told me he pointed out the scripture in Genesis that talks about Satan telling Eve, 'Ye shall be as gods.' The evangelist said that Satan lied. Satan said 'as god.' They already were God! [This sounds like the 'Adam was God doctrine' of historic Mormonism. J.R.] They could not get my husband or me to give this sort of testimony... This is an element of pantheism.

"When they are talking with someone, it is pressed on him to accept what they tell him now and if he doesn't he is told it is too late, his probation has closed, no hope, and so forth. If this is not manipulation and mind control, I do not know what it is. They term it 'Finishing the work.' These

Do not think that God will work a miracle to save those weak souls who cherish evil, who practice sin; or that some supernatural element will be brought into their lives, lifting them out of self into a higher sphere are not Christ's methods. It is very cruel to use these tactics on people.

"Now, we've got holy flesh, pantheism, and pressure tactics. This is not the end of the error we saw last Sabbath. New Age techniques were also introduced. New Age is also mixed in with the pantheism. They use the power of positive thinking. As I mentioned earlier, they believe they can create by simply imagin-

themselves that no one outside of church employ can or should be trusted. Satan is successful in his schemes.

We have had reports similar to the ones already described come to us from many parts of the country. One sister called and told us that a family in California was selling their home to give the money to Life Supports. A report came to us just a few weeks ago that a farmer in Canada was selling his farm to give the money to this group. How can a person be so blind? Only by mesmerism, coupled with the frustrated desire to overcome in the battle with sin. The message sounds good—too good. It has an appearance of a "quick-fix" answer to the sin problem we are daily dealing with. But at the same time these men are defrauding many.

In reality, we are in a spiritual warfare. Although Life Supports offers some truth, yet it is obvious that there are also many errors. Christ does want to give us victory over sin, but only through a constant surrender of our will to Him. The battle is minute by minute. And the "closer you come to Jesus, the more faulty you will appear in your own eyes; for your vision will be clearer, and your imperfections will be seen in broad and distinct contrast to His perfect nature." Steps to Christ, 64

"Do not think that God will work a miracle to save those weak souls who cherish evil, who practice sin; or that some supernatural element will be brought into their lives, lifting them out of self into a higher sphere, where it will be comparatively easy work, without any special effort, any special fighting, without any crucifixion of self; because all who daily on Satan's ground for this to be done will perish with evil doers." Testimonies to Ministers, 453

"No one of us will gain the victory without persevering, untiring effort, proportionate to the value of the object which we seek, even eternal life." Ibid., 511

Even as we go into the time of trouble, after the close of probation, we will be searching our souls to see whether every sin is confessed. We will not be boasting about our holiness, yet our lives will reflect the beauty of Jesus. "While they [the saints] have a deep sense of their unworthiness, they have no concealed wrongs to reveal." The Great Controversy, 620. The attitude of the sealed ones is still one of unworthiness, one of trusting in Christ as our Deliverer. And He will deliver us, not only then but now, from sin. The fruits of the Spirit will be seen in those who are Christ's. They will work as He worked, care as He cared. They will not use pressure tactics and mind control. There will be no egotism.

Let us come close to Christ. Let us not be deceived by fanaticism, but be sanctified by the truth in our very souls. Let us be faithful in the little duties of every day life. Let us lay aside sin through Christ, because we see Him as one "altogether lovely."
Testing, Testing . . .
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liability). It is imperative that we take steps to increase the protection from such potential loss.1

Special ministries, as a whole, take very seriously the warnings of troublous times ahead. With the denomination’s leadership giving serious attention to the danger of “inheriting” the more than two-billion-dollar debt of Adventist Health Systems, does it not seem rather reckless for the relatively “pint-sized” special ministries to take upon themselves a similar hazard?

But there is an even more compelling reason for recognizing that this guideline is untenable as a requirement: the Lord says it cannot be.

Many Adventists are unaware of the unique relationship which Ellen White had to the beginnings of “self-supporting work,” the special ministries of her day. In all her long and productive life, she served on only one Board of Directors—that of Madison College, an organization that stood independent from the conference structure of the church. Many, many things might be quoted from her pen in this regard, but one will suffice:

“In the matter of the Madison school, there has been a standing off from them because they were not under the ownership and control of some conference. This is a question that should sometimes be considered, but it is not the Lord’s plan that means should be withheld from Madison because they are not bound to the conference. The attitude which some of our brethren have assumed toward this enterprise shows that it is not wise for every working agency to be under the dictation of conference officers. There are some enterprises under certain conditions that will produce better results if standing alone.

“When my advice was asked in reference to the Madison school, I said, Remain as you are. There is danger in binding every working agency under the dictation of the conference. The Lord did not design that this should be. The circumstances were such that the burden bearers in the Madison school could not bind up their work with the conference. I knew their situation, and when many of the leading men in our conferences ignored them, because they did not place their school under conference dictation, I was shown that they would not be helped by making themselves amenable to the conference. They had better remain as led by God, amenable to Him, to work out His plans. But this matter need not be hazed abroad.”2

Clearly, the requirement stipulated by the conference is not one which can be universally applied, for the Lord forbids it. Call it a guideline if you must; but never consider it a valid test of one’s fitness to work for the Lord.

In correspondence and conversation with a number of conference officials, at all levels of church organization, it has been repeatedly requested that they make available to the special ministries the results of any study made of these guidelines in relation to the Bible and the Spirit of Prophecy, and especially those portions of Ellen White’s writings which deal with “self-supporting” work. To date, no response has been received in reply to these requests.

This silence has occasioned great concern about the foundations on which these guidelines are built. Surely a document of such importance to so many loyal members of God’s church is deserving of every safeguard available in inspiration.

One of the remarkable characteristics of the Law of God is its unchanging nature. This is the very basis of the Sabbath truth we hold so dear. In contrast, the laws of man are far from stable. The ten guidelines have already fallen prey to this tendency toward change. Early this year, the director of a solid, soul-winning Seventh-day Adventist special ministry in Kansas was presented with the demand that he conform to the ten guidelines or expose himself to the probability of having his ordination to the Adventist ministry revoked and possibly losing God’s Remnant Church is something to be prized very highly, and when it is compromised by the misguided actions of men in responsible positions, special ministries have no compunction about beginning the process of education required for leadership, pastors, and laity to make proper decisions.

The present is a time of momentous import for both the church and the world. Opportunities never before available lie open before God’s people. Surely the work is great enough that the prayer of every one should be for “laborers for the harvest.” Our Lord Himself, when queried about the “unauthorized” use of His name, said “Forbid him not: for he that is not against us is for us.” Luke 9:50. Surely this is the time to urge forward every form of work in the interest of souls. The Master General is calling, “Come into line!” Let us not now be found drawing lines of our own that would result in holding anyone back. 3

Surely a document of such importance to so many loyal members of God’s church is deserving of every safeguard available in Inspiration

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1 Robert S. Folkema, “Church structure—servant or master?” Ministry, June 1989, 8

2 Manuscript Release 582, 4–5; letter to Elders A.G. Daniells and I.H. Evans, September 23, 1907

3 As a response to inquiries from church members concerning this situation, a small booklet, The Cost of Revival and Reformation, has been prepared by the Special Ministries Association. This is available from either of the following: Secretary, Special Ministries Association, P.O. Box 940, Eatorville, GA 30828, or Steps to Life, Inc. P.O. Box 17053, Wichita, KS 67217. There is no charge for the booklet, but $1 to assist with postage and handling would be appreciated.

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