Our Firm Foundation

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

Vol. 4, No. 8
August 1989

Human Effort
Guided by the Holy Spirit

Tennis, Cricket, and Idolatry

The Duty of Paying Tithes and Offerings

The Spirit That Should Characterize the Work

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Editorial

Why are we losing 71 percent of our youth each year to the world, and why are more than 60 percent of our new converts leaving us each year? Why is the Seventh-day Adventist divorce rate now nearly equal to the world's? We are told many times by the prophet of the Lord that the church should have been in the kingdom before the turn of the century. See Selected Messages, book 1, 68; Testimonies, vol. 6, 450. What happened? Something must have gone wrong! Can we blame God for the long delay?

God's prophet answers:
"We may have to remain here in this world because of insubordination many more years, as did the children of Israel; but for Christ's sake, His people should not add sin to sin by charging God with the consequence of their own wrong course of action." Evangelism, 696

"The long night of gloom is trying; but the morning is deferred in mercy, because if the Master should come, so many would be found unready. God's unwillingness to have His people perish has been the reason of so long delay." Testimonies, vol. 2, 194

The revival and reformation that Ellen White says is our greatest need (see Selected Messages, book 1, 121) can only come through full surrender of the will, full obedience to all truth, and following carefully and prayerfully all the directions and counsels God has given to His church through the Spirit of Prophecy.

The great truth of victory over every sin by the Holy Spirit's power—righteousness by faith, the full experience of justification and sanctification—is understood only when we are so sorry for sinning that we are ready by God's power to stop. We must have a repentance to salvation not to be repented of. See 2 Corinthians 7:10

God explains our spiritual problem:
"Many present the doctrines and theories of our faith; but their presentation is as salt without savor; for the Holy Spirit is not working through their faithless ministry. They have not opened the heart to receive the grace of Christ; they know not the operation of the Spirit; they are as meal without leaven; for there is no working principle in all their labor, and they fail to win souls to Christ. They do not appropriate the righteousness of Christ; it is a robe unworn by them, a fullness unknown, a fountain untouched." Review and Herald, vol. 2, 618

We have been told we are still here because of insubordination. This is a most serious charge that God brings against His church. In time of war, men are shot for insubordination to orders given by a leader—all who continue in insubordination to the third angel's message will be taken out of God's great book of life. What we must force ourselves to confess now is that our greatest need is the Holy Spirit's power. We can have it now; God says so:

"The descent of the Holy Spirit upon the church is looked forward to as in the future; but it is the privilege of the church to have it now. Seek for it, pray for it, believe for it. We must have it, and Heaven is waiting to bestow it." Evangelism, 701

"Let Christians ... ask in faith for the promised blessing, and it will come. The outpouring of the Spirit in the days of the apostles was 'the former rain,' and glorious was the result. But the latter rain will be more abundant." Testimonies, vol. 8, 21

With Pentecost falling on God's church, it will have power to solve the manifold problems now confronting it. The revival and reformation will come; it is already on its way. As the church examines itself in 1989 in the light of our statistical failures to accomplish the great gospel commission, let us ask ourselves if we are ready for the close of our individual probation today, and whether our characters will survive the supreme test of persecution. "Yea, and all that will live godly in Christ Jesus shall suffer persecution." 2 Timothy 3:12

May God help us now to daily make the preparation through full surrender of our wills to Him, by study and prayer. For one day, suddenly the church militant will become the church triumphant.

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.
made manifest the folly of the builders.”

Review and Herald, vol. 1, 575

Jesus said: “And why call ye me, Lord, Lord, and do not the things which I say? Whosoever cometh to me, and heareth my sayings, and doeth them, I will shew you to whom he is like: he is like a man which built an house, and digged deep, and laid the foundation on a rock: and when the flood arose, the stream beat vehemently upon that house, and could not shake it: for it was founded upon a rock. But he that heareth, and doeth not, is like a man that without a foundation built an house upon the earth; against which the stream did beat vehemently, and immediately it fell; and the ruin of that house was great.” Luke 6:46–49

Honesty With God

The most fundamental deception into which men can enter is to appear righteous when within they are full of iniquity. Satan is the father of this deception.

“For such are false apostles, deceitful workers, transforming themselves into the apostles of Christ. And no marvel; for Satan himself is transformed into an angel of light. Therefore it is no great thing if his ministers also be transformed as the ministers of righteousness; whose end shall be according to their works.” 2 Corinthians 11:13–15

This deception is addressed many times in Scripture:

“Now do ye Pharisees make clean the outside of the cup and the platter; but your inward part is full of ravening and wickedness.” Luke 11:39

“Well hath Esaias prophesied of you hypocrites, as it is written, This people honour me with their lips, but their heart is far from me. Howbeit in vain do they worship me, teaching for doctrines the commandments of men. For laying aside the commandment of God, ye hold fast the tradition of men. . . . Full well ye reject the commandment of God, that ye may keep your own tradition.” Mark 7:6–9

“Woe unto you, scribes and Pharisees, hypocrites! for ye are like unto whitened sepulchres, which indeed appear beautiful outward, but are within full of dead men’s bones, and of all uncleanness. Even so ye also outwardly appear righteous unto men, but within ye are full of hypocrisy and iniquity.” Matthew 23:27–28

**To Love the Truth**

The storm is coming. A tempest, which in its fury will try every soul, revealing what is in the heart. The sinners will be separated out of Jerusalem, the saints will be separated out of Babylon, the Lord will return to claim His own, and the redeemed of the Lord shall return with rejoicing unto Zion.

Scripture reveals to us something of the character of those prepared to stand the test. It says: “And in their mouth was found no guile: for they are without fault before the throne of God.” Revelation 14:5. In contrast to these we find that “whosoever loveth and maketh a lie” (Revelation 22:15) will be found outside the walls of the New Jerusalem. How important then that guile not be found in our mouths, that we neither love nor make a lie!

Jesus told a parable which illustrates the difference between the character that will withstand the coming tempest, and that character which will be washed away in ruin by the flood. “He called attention to a house built high up among the rocks. The bleak hillside was difficult of access, and it appeared a far less inviting location than the smooth valley below, which was clothed with green grass and springing flowers. But on this low ground He pointed out a house that was now in ruins. It had appeared to stand secure; but the wind and storm
“This know also, that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, trucebreakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, highminded, lovers of pleasures more than lovers of God; having a form of godliness, but denying the power thereof: from such turn away.” 2 Timothy 3:1–5

“I know they works, that thou art neither cold nor hot: I would thou wert cold or hot. So then because thou art lukewarm, and neither cold nor hot, 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.” Revelation 3:15–17

Man strives to hold on to a small remnant of dignity, grasping at some reason to think well of himself, and seeking to gain the approval and praise of men. This is the essence of hypocrisy, but the attempt is in vain. Jesus warned: “Beware ye of the leaven of the Pharisees, which is hypocrisy. For there is nothing covered, that shall not be revealed; neither hid, that shall not be known. Therefore whatsoever ye have spoken in darkness shall be heard in the light; and that which ye have spoken in the ear in closets shall be proclaimed upon the housetops. And I say unto you my friends, Be not afraid of them that kill the body, and after that have no more that they can do. But I will forewarn you whom ye shall fear: Fear him, which after he hath killed hath power to cast into hell; yea, I say unto you, Fear him.” Luke 12:1–5

No matter how artful and cunning the deception, no matter if we ourselves are fooled by it, all will be revealed just as it is. Nothing will be hid in the day of judgment. Trying to conceal our true condition before God is but to follow the shortsighted path to destruction. In the light of eternity which is of more value, the pleasures of sin and the praises of men for a season, or the approval of God? “Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap. For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting. And let us not be weary in well doing: for in due season we shall reap, if we faint not.” Galatians 6:7–9

Not only is all pretension to holiness futile, it is not necessary. The dignity of man is not dependent on goodness inherent in man. In fact, it is impossible for man to attain true dignity unless he realizes his own poverty, nakedness, beggary, and blindness, for only then can Christ bring him the healing that restores to him the dignity of manhood.

But how can man admit to himself his terrible condition? Only the revelation of God’s love to the soul can inspire him with the desire and the courage to see himself as God sees him. God has all heaven invested in the reclamation of man, for in that one gift of His Son, Jesus Christ, He poured out all heaven to restore mankind to the image of God, even if only one would accept the gift. God does not become weary of seeking to save man; He has invested everything He has for the opportunity of healing him from his sins. Jesus also has invested everything He has in the salvation of mankind. He left His royal estate and became a servant, He took on Himself human nature after four thousand years of degeneration and sin, He laid down His life, judged as a criminal, just for the opportunity of healing man from his sins. Jesus would rather die than see one of the human race perish under the penalty of sin. None need fear to come to God and to Jesus for healing no matter how weak and corrupt, for all the Deity wants is that man allow himself to be healed. The only insult one can offer to God is to refuse or neglect such great salvation.

After trust in the goodness and in the power of God, honesty with God is essential in receiving His healing grace. Jesus cannot heal a person who thinks he is well. We must see ourselves as God sees us. “If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.” Confess, ho-

mologeō, means ‘to say the same thing as’. The Word of God judges us even to the thoughts and intents of the heart. We cannot change the heart, we cannot even understand our own hearts. When we come to Jesus, all we can do is confess our weaknesses, our faults, our failures, choose to accept Him as both our Lord and our Saviour, and ask Him to change our wants, desires, and feelings to be in harmony with His will. As we then choose to walk in the way He has marked out, He creates within us a new heart; He is faithful and just to forgive us, setting us free from the bondage to sin under which we labored; and to cleanse us from all unrighteousness, leading us into the full light of His glory, that we may grow up to maturity in Him.

Essential to honesty with God is a love of the truth, for we cannot see ourselves as we are unless we see the truth as it is in Jesus. The foundations of our faith must be dug down to the Bedrock, Jesus. The Laodicean, deceived and blind concerning his true condition, needs the straight testimony borne by the faithful and true Witness. If we love not the truth, if we do not hunger and thirst after righteousness, if we do not come to the light that our works may be wrought in God, we will be deceived. In the storm that is coming we are told of the powerful deception coming upon all the world:

“Even him, whose coming is after the working of Satan with all power and signs and lying wonders, and with all deceivableness of unrighteousness in August 1989 Our Firm Foundation 5
But how can the blind be made to see? The blindness which afflicts mankind is a curable disease. Blindness is the inevitable result of trying to serve two masters.

"The light of the body is the eye: if therefore thine eye be single, thy whole body shall be full of light. But if thine eye be evil, thy whole body shall be full of darkness. If therefore the light that is in thee be darkness, how great is that darkness! No man can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon." Matthew 6:22–24

"If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him. But let him ask in faith, nothing wavering. For he that wavereth is like a wave of the sea driven with the wind and tossed. For let not that man think that he shall receive anything of the Lord. A double minded man is unstable in all his ways." James 1:5–8

To be honest with God requires that our eye be single to His glory, and that our mind have but one purpose, to seek first and above all the kingdom of God and His righteousness. See Matthew 6:25–34. When we put all our trust in Deception is rooted in fear. Because we fear disapproval, we cater to the wishes of others, and conceal our true thoughts and feelings. Because we fear punishment, we conceal our crimes, or seek to justify our course of action. Because we fear financial embarrassment, we deal dishonestly, bending the rules or outright breaking them. Because we fear loss of business, we overpromote, stretching the truth, or tell bold lies. Because we fear cost overruns, we cut corners and evade government regulations. Whatever the fear, if it leads us to use the tactics of our enemy, it is clear evidence that we have lost faith in the power and goodness of our God. We are children of the light and ought to walk as in the light.

"A glance, a word, even an intonation of the voice, may be vital with falsehood. Even facts may be so stated as to convey a false impression. And 'whatev¬er is more than' truth, 'is of the evil one.'

"Everything that Christians do should be as transparent as the sunlight. Truth is of God; deception, in every one of its myriad forms, is of Satan."

Everything that Christians do should be as transparent as the sunlight. Truth is of God; deception, in every one of its myriad forms, is of Satan

God, in His goodness and in His power, when we cease from man, then we can begin to see. God must be our security in all things. Him we must love with all our heart and mind and soul and strength.

Honesty With Man

Honesty with God lays the foundation which makes honesty with man possible. When we have entrusted ourselves entirely to His goodness and power, when our confidence is built on the Rock, we no longer fear what man or demon may do to us. If the Lord be for us, who can be against us?

The example of Jesus at His trial before the Sanhedrin bears on this point of openness. "The high priest then asked Jesus of his disciples, and of his doctrine. Jesus answered him, I spake openly to the world; I ever taught in the synagogue, and in the temple, whither the Jews always resort; and in secret have I said nothing." John 18:19–20

The compelling urgency to conceal the true state of affairs, or to paint a rosier picture than in reality exists is a sure sign that a path of honesty has not been followed. True peace and freedom from the power of the wicked one cannot be found until such deceptions are met squarely and the path of strict integrity entered upon. It is darkness that hides, light reveals to the eyes of all. If the Christian is living an honest life, he has nothing to hide. Any other course is to deny the love of Jesus for him and the power of God to save in every circumstance.

We are not responsible in ourselves for the success of God's work. "Not by might, nor by power, but by my spirit, saith the LORD of hosts." Zechariah 4:6. It is not necessary to manipulate people to co-operate in accomplishing the work God has given us to do. God wants intelligent and willing service, and only by using His methods can such service be won. We cannot render the intelligent service of a willing heart to God unless we have a true and faithful conception of the work and are free to choose one way or the other. Misrepresentation and coercion in the long run can only weaken the cause we are striving to strengthen, for such dishonesty is contrary to the principles of God's government. "Except the LORD build the house, they labour in vain that build it." Psalm 127:1

Honesty is very broad. "It is not a light or an easy thing to speak the exact truth. We cannot speak the truth unless we know the truth; and how often preconceived opinions, mental bias, imperfect knowledge, errors of judgment, prevent a right understanding of matters with which we have to do! We cannot speak the truth unless our minds are continually guided by Him who is truth." Thoughts From the Mount of Blessing, 68

Gossip and honesty are deadly enemies. We are to speak the truth in love. Gossip wreaks destruction and accomplishes little good. The truth spoken in love seeks to protect the reputation of the erring and gently to lead them back into paths of righteousness. Gossip is self-serving—entertainment, a conversation piece, self-exaltation, self-justification. The truth spoken in love seeks solely the healing of the sin-sick soul and thereby the glory of God as His power is revealed in the renewed life.

Flattery and deceptive compliments cannot proceed from a heart where truth dwells, and the principles of honesty reign. Souls are destroyed by the self-confidence fostered and nurtured by the ill-advised words of admirers. The heart of love where truth resides can utter only those words that will be an encouragement in the Christian warfare.
Jesting, joking, and trifling talk also fall outside the realm of honesty.

"Through the apostle Paul, Christ bids us, 'Let your speech be alway with grace.' 'Let no corrupt communication proceed out of your mouth, but that which is good to the use of edifying, that it may minister grace unto the hearers.'

Colossians 4:6; Ephesians 4:29. In the light of these scriptures the words of Christ upon the mount are seen to condemn jesting, trifling, and unchaste conversation. They require that our words should be not only truthful, but pure.”

Ibid., 68-69

If sensation is what we desire we will find it, but it will work the results of all error and falsehood; it will separate us from the truth as it is in Jesus. Nothing should be taught, but that which we know to be the gospel truth.

Seeking for the sensational, for something new, is contrary to the principles of truth. Our life is to come from God and truth. The desire for something to excite the imagination is evidence that the truth of God does not have control of the soul. If sensation is what we desire we will find it, but it will work the results of all error and falsehood; it will separate us from the truth as it is in Jesus. Nothing should be taught, but that which we know to be the gospel truth. The warning of God is:

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

Testimonies to Ministers, 106

Conclusion

Honesty is fundamental to our whole Christian life, but is possible only as we build on the rock of the goodness and power of Christ. Only the house built on the Rock, firmly grounded in honesty with God, the eye single to His glory, will be able to survive the fierce tempest about to break upon this world as an overwhelming surprise. See Prophets and Kings, 626. No other foundation can stand against apparent annihilation as every earthly support is withdrawn from God's people. "All who endeavor to excuse or conceal their sins, and permit them to remain upon the books of heaven, unconfessed and unforgiven, will be overcome by Satan. The more exalted their profession and the more honorable the position which they hold, the more grievous is their course in the sight of God and the more sure the triumph of their great adversary. Those who delay a preparation for the day of God cannot obtain it in the time of trouble or at any subsequent time. The case of all such is hopeless." The Great Controversy, 620

Honesty with God cannot but result in honesty with our fellow men. As our eye is single to the glory of God, we cannot but reveal His character to all. We live according to the principles He has established, that all may see the excellence of His grace.

"Those who have learned of Christ will have no fellowship with the unfruitful works of darkness." Ephesians 5:11. In speech, as in life, they will be simple, straightforward, and true; for they are preparing for the fellowship of those holy ones in whose mouth 'was found no guile.' Revelation 14:5.”

Thoughts From the Mount of Blessing, 69

Two classes of Christians exist in the world, those who bear the appearance of Christianity and those who are in reality servants of Christ. Some, feigning Christianity, are in reality seeking their own honor, glory, and convenience. The true Christian is willing to bear the cross which Christ bore—to be made of no reputation, to bear hardship, toil, tribulation, reproach, to die—if thereby God might be glorified. Honesty with God and man is character that will stand against the flood. Those who neither love nor make a lie will return with rejoicing unto Zion, and everlasting joy shall be upon their heads.

Mélange

Bob Vun Kannon

Subject: Sugar, Milk, and Diabetes

"At breakfast a large proportion of the population of all ages takes some form of breakfast cereal with relatively liberal amounts of both sucrose and milk. Having started the day consuming both sugar and milk simultaneously, the pattern then continues throughout the day with such foods as chocolate, confectionery, ice cream, milk puddings, custard, cakes, and cookies." The American Journal of Clinical Nutrition, July 1976, 689-690

"Diabetes mellitus occurs when the pancreas fails to produce enough insulin which is needed to regulate the body's sugar metabolism. It is a serious American health problem affecting one out of every 2,500 under the age of 20, and one out of every 50 over the age of 60. It is now being postulated that the simultaneous intake of sucrose and milk is a factor in the high U.S. prevalence of diabetes mellitus. Sucrose and milk together seem to deprive the insulin-producing Beta cells of essential carbohydrates leading to a wasting effect on these specialized pancreatic cells leading to diabetes." Ibid., April 1978, 559-560

I remind the reader that Ellen G. White cautioned us on this very point about 100 years ago: "Far too much sugar is ordinarily used in food. Cakes, sweet puddings, pastries, jellies, jams, are active causes of indigestion. Especially harmful are the custards and puddings in which milk, eggs, and sugar are the chief ingredients. The free use of milk and sugar taken together should be avoided." Counsels on Diet and Foods, 113

She also wrote, "Large quantities of milk and sugar eaten together are injurious. . . . Could we know that animals were in perfect health, I would recommend that people eat flesh meats sooner than large quantities of milk and sugar. It would not do the injury that milk and sugar do. Sugar clogs the system. It hinders the working of the living machine." Ibid., 331.
The Law of God

The world is increasing in sin. The ungodly are rapidly filling up the cup of their iniquity, preparing for retribution from the God of justice. The degeneracy of the race is rapid and fearful. As it was in the days of Noah, thus shall it be when the Son of Man shall be revealed.

Previous to the destruction of the Old World by a flood, its inhabitants were reeking in corruption. Sin and crime of every description prevailed. The state of the world now is fast reaching the point when God will say to it, as He did anciently: "My Spirit shall not always strive with man." One of the grievous sins existing in this degenerate age of corruption is adultery. This shameful sin is practiced to an alarming extent. The Sabbath and the marriage institution were ordained of God in Eden to be preserved sacred and holy. Both of these institutions of divine appointment have been disregarded and set at naught by men and women, whose hearts are fully set in them to do evil.

But if the transgressors of the seventh commandment were to be found only among those who do not profess to be Christ's followers, the evil would not be a tenth part as great as it now is. But the crime of adultery is largely committed by professed Christians. Both clergymen and laymen, whose names stand fair upon the church record, are alike guilty. Many who profess to be the ministers of Christ are like the sons of Eli who ministered in the sacred office, and took advantage of their office to engage in crime and commit adultery, causing the people to transgress the law of God. A fearful account will such have to render when the cases of all shall pass in review before God, and they be judged according to the deeds done in the body.

Many of this class whose hearts are carnal take the position that the law of God is abolished. "Because the carnal mind is enmity against God; for it is not subject to the law of God, neither indeed can be." They have not been transformed by the renewing of their minds. They are lawless. They profess to be holy, while they are servants of sin. Many of those who teach that the law of God is abolished are lascivious men, fornicators, and adulterers. They are forward to rate against the law of God, and curse the bondage of the law. Their bitter speeches illy compare with the words of Paul:

"What shall we say then? Is the law sin? God forbid. Nay, I had not known sin, but by the law; for I had not known lust, except the law had said, Thou shalt not covet." "Wherefore the law is holy, and the commandment holy, and just, and good." Romans 7:7, 12.

Paul in his epistle to Timothy describes the very men who are under the bondage of the law. They are the transgressors of the law. He names them lawless, disobedient, sinners, unholy, profane, murderers, adulterers, liars, and all who depart from sound doctrine. See 1 Timothy 1:9–10.

The law of God is the mirror to show man the defects in his character. But it is not pleasant to those who take pleasure in unrighteousness to see their moral deformity. They do not prize this faithful mirror, because it reveals to them their sins. Therefore, instead of instituting a war against their carnal minds, they war against the true and the faithful mirror, given them by Jehovah for the very purpose that they may not be deceived, but that they may have revealed to them the defects in their character. Should the discovery of these defects lead them to hate the mirror, or to hate themselves? Should they put away the mirror which discovers...
these defects? No; the sins which they cherish, which the faithful mirror shows them as existing in their characters, will close before them the portals of Heaven, unless they are put away, and they become perfect before God.

Listen to the words of the faithful apostle: "By the law is the knowledge of sin." Romans 3:20. These men who are zealous to abolish the law, had far better manifest their zeal in abolishing their sins. Adultery is one of the terrible sins of this age. This sin exists among professing Christians of every class; but is found to exist to the greatest extent among those who war against the law of Jehovah.

Christians are called to lay their bodies a living sacrifice upon the altar of God. "Let not sin therefore reign in your mortal body, that ye should obey it in the lusts thereof. Neither yield ye your members as instruments of unrighteousness unto sin; but yield yourselves unto God, as those that are alive from the dead, and your members as instruments of righteousness unto God." Romans 6:12-13

If the bodies professedly laid upon the altar of God should pass that scrutiny that was given the Jewish sacrifice, how few would stand the test, and be pronounced perfect before God, preserved unto holiness, free from the taint of sin or pollution. No lame sacrifice could God accept. The offering given to God was required to be sound, in every respect without blemish, and valuable.

None can glorify God in their body, as He requires, while they are living in transgression of the law of God. If the body violates the seventh commandment, it is through the dictation of the mind. If the mind is impure the body will naturally engage in impure acts. Purity cannot exist in the soul of one who yields his body to impure acts. If the body is serving lust, the mind cannot maintain consecration to God. To preserve a sanctified mind, the body must be preserved in sanctification and honor. The mind will then serve the law of God, and yield willing obedience to all its claims. Then, with the apostle, such can yield their members as instruments of righteousness unto God. "Let not sin therefore reign in your mortal bodies, that ye should obey it in the lust thereof." The freedom which the apostle describes as the privilege of Christ's followers will never be experienced by those who delight to trample underfoot the law of God. The freedom and blessedness expressed in the following words will be experienced by that class who yield obedience to the law of Jehovah:

"There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit." Romans 8:1. The apostle charges the Galatians to "walk in the Spirit and not fulfill the lust of the flesh." 5:16. He farther states: "And they that are Christ's have crucified the flesh with the affections and lusts." 5:24

But those who would delight to have the law done away would delight in sin. Their carnal hearts are not in unison with that law which the apostle declares to be holy, just, and good. Paul inquires, "Is the law sin? God forbid. Nay, I had not known sin, but by the law; for I had not known lust, except the law had said [referring to one of the ten commandments], Thou shalt not covet." Romans 7:7. Saul did not commence a raid against the law in order to justify a life of sin; but when his mind was enlightened in regard to the claims of the law of God, he saw himself a sinner, a transgressor of the law. His sins were brought before him, and what was the result? Did he commence a tirade against the law which showed him that he was a transgressor? Is it in his heart to crucify that law? Oh, no! he crucified the carnal mind which rises in enmity against the law of God. "Sin revived," says Paul, "and I, not the law, "died." 7:9. Oh! when will the professing Christians awake to see the brink of the precipice they are standing upon in refusing to acknowledge the claims of the law of God?

The Lord made man upright; but he has fallen, and become degraded, because he refuses to yield obedience to the sacred claims which the law of God has upon him. All the passions of man, if properly controlled and rightly directed, will contribute to his physical and moral health, and insure to him a great amount of happiness. The adulterer, the fornicator, and the incontinent, do not enjoy life. There can be no true enjoyment for the transgressor of God's law. The Lord knew this; therefore He restricts man. He directs, commands, and He positively forbids.

But many are so far deceived by the devil that they think that they themselves can excel the great God in providing ways and means for human happiness. They charge their unhappiness to the prohibitions contained in the law of the ten commandments; and if they can in any way feel released from the claims of the law of God, they will be free and happy indeed.

Many will not search the Scriptures for themselves. They remain in willing ignorance of the origin and perpetuity of the law of the ten commandments. They trust to the researches of others to settle this matter for them. Blind leaders say, "You need not keep the law of God, for it is not binding. It is a yoke of bondage." And the willingly ignorant are blind, led by the blind. Neither are guiltless. God has provided for them in His law a mirror, that they may see their true character. Does it improve their condition to break this faithful looking-glass, because it reveals to them their defects? The work they should engage in is to put away sin, and every impurity, and work righteousness.

The Lord well knew that the happiness of His children depends upon their submission to His authority, and living in obedience to this holy, just and good rule of government

Their remaining in willing ignorance of the claims of the law of God will not shield them from the penalty to be inflicted in consequence of its violation.

The Lord well knew that the happiness of His children depends upon their submission to His authority, and living in obedience to this holy, just and good rule of government. Man may pass on awhile, and conceal the fact that he is an adulterer; yet God has His eye upon him. He marks the man. He cannot conceal his crimes from God. He may apparently conduct himself properly before his family, and before the community, and

continued on 20
Human Effort Guided by the Holy Spirit

There is great confusion in the ranks of Adventism today. Most of this confusion is in the realm of theology concerning salvation. A few years ago the church was forced to defrock a Seventh-day Adventist theologian because of his opposition to our historical position on the investigative judgment and other related beliefs.

Some of us who had a part in investigating this man's beliefs on righteousness by faith were convinced that the devil had more false prophets in store for God's faithful people in the remnant church. And as we examine the situation that now exists, we must say that every wind of doctrine is knocking at the door of the church today.

A number of very popular books on this precious subject of righteousness by faith are among the best sellers at Adventist Book Centers. Sadly though, we too often find that they contain a newer New Theology that says Jesus does the driving. Relax in the other seat. He will take you through the pearly gates. These volumes also propose that all human effort is legalism. "Don't try to stop sinning; that is the work Jesus does for you and in you."

This is only a half-truth, and half-truths are very dangerous when dealing with the waymarks of Adventism. This brand of salvation is not really new. It is as old as sin itself. It allows the sinner the satanic delusion of going to heaven committing his secret sins. The Bible teaches full victory now over all hereditary and cultivated weaknesses of character. See Education, 257, and The Desire of Ages, 671.

Exact obedience to God's holy, righteous law is the standard of all righteousness. There can be no compromise with this great landmark. "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 entrance into the kingdom of God." Review and Herald, vol. 5, 24

Jesus is our Substitute and also our example: "Who his own self bare our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness: by whose stripes ye were healed." 1 Peter 2:24. He is our example in perfection of our characters.

Consider these inspired words: "The obedience of Christ to His Father was the same obedience that is required of man... The Lord Jesus came to our world, not to reveal what a God could do, but what a man could do, through faith in God's power to help in every emergency... Jesus, the world's Redeemer, could only keep the commandments of God in the same way that humanity can keep them." Our High Calling, 48

The prophet of the Lord described the warfare of the soul with these words: "The warfare against self is the greatest battle that was ever fought. The yielding of self, surrendering all to the will of God and being clothed with humility, possessing that love that is pure, peaceable, and easy to be entreated, full of gentleness and good fruits, is not an easy attainment. And yet it is his privilege and his duty to be a perfect overcomer here. The soul must submit to God before it can be renewed in knowledge and true holiness. The holy life and character of Christ is a faithful example. His confidence in His heavenly Father was unlimited. His obedience and sub-
mission were unreserved and perfect. He came not to be ministered unto, but to minister to others. He came not to do His own will, but the will of Him that sent Him. In all things He submitted Himself to Him that judgeth righteously. From the lips of the Saviour of the world were heard these words: "I can of Mine own self do nothing." Testimonies, vol. 3, 106–107

Salvation is something that you work at every day. You can't do anything to be saved; but if you don't do something, you will be lost. But you don't do things to be saved; you do what Jesus says because you love Him and He has saved you. Jesus says, "If you love me, keep my commandments." You provide your will and determination and He provides the power. "But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name." John 1:12

God speaks again through inspiration: "And it is the very hardest, sternest conflict which comes with the purpose and hour of great resolve and decision of the human to incline the will and way to God's will and God's way.

"Man is allotted a part in this great struggle for everlasting life; he must respond to the working of the Holy Spirit. It will require a struggle to break through the powers of darkness, but the Spirit that works in him can and will accomplish this. But man is no passive instrument to be saved in indolence. He is called upon to strain every muscle in the struggle for immortality, yet it is God that supplies the efficiency.

"Here are man's works, and here are God's works... With these two combined powers, man will be victorious... He puts to the stretch every spiritual nerve and muscle that he may be a successful overcomer in this work, and that he may obtain the precious boon of eternal life." Our High Calling, 91

The book of Revelation tells of God's promises to those only who overcome. Many Adventists believe that the latter rain will provide the will and determination to be obedient and develop their characters. But God sent a warning over one hundred years ago to His church that the majority of God's people in the end time would be unprepared for the crisis that would overtake them as an overwhelming surprise. See Testimonies, vol. 5, 136; vol. 8, 28, 37, 41.

"I saw that many were neglecting the preparation so needed, 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!" Early Writings, 71

"I saw that the remnant were not prepared for what is coming upon the earth. Stupidity, like lethargy, seemed to hang upon the minds of most of those who profess to believe that we are having the last message. My accompanying angel cried out with awful solemnity, 'Get ready! get ready! get ready!'” Ibid., 119

"If so, ye must die that ye may live. Get ready, get ready, get ready. Ye must have a greater preparation than ye now have, for the day of the Lord cometh, cruel both with wrath and fierce anger, to lay the land desolate, and to destroy the sinners thereof out of it. Sacrifice all to God. Lay all upon His altar—self, property, and all, a living sacrifice. It will take all to enter glory." Ibid., 66–67

Jesus said, "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 13:24

Let us look closely at God's plan to return the fallen race to their Garden home, and let us not forget that one sin took our parents out of their Garden, and that one sin unconfessed or unforsaken will deprive us of our eternal home. See Selected Messages, book 1, 366, 397; Testimonies, vol. 2, 355

Many are deceiving their own souls by living an easygoing, accommodating, crossless religion. But Jesus says, "If any man will come after me, let him deny himself, and take up his cross, and follow me."

Can we be saved by going to church and being good? Absolutely not! God cannot save good people; He can save only holy people. Jesus is the only One who can make us holy through our willing obedience to His holy law.

Let us evaluate some more inspired evidence on this important subject:

"I was shown that if God's people make no efforts on their part, but wait for the refreshing to come upon them and remove their wrongs and correct their errors; if they depend upon that to cleanse them from filthiness of the flesh and spirit, and fit them to engage in the loud cry of the third angel, they will be found wanting. The refreshing or power of God comes only on those who have prepared themselves for it by doing the work which God bids them, namely, cleansing themselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God." Testimonies, vol. 1, 619

"His power awaits the demand of those who would overcome." Selected Messages, book 1, 380

"If divine power does not combine with human effort, I would not give a straw for all that the greatest man could do." Ibid., 411

"A great lesson is learned when we understand our relation to God, and His relation to us." The Faith I Live By, 165

"When it is in the heart to obey God, when efforts are put forth to this end, Jesus accepts this disposition and effort as man's best service, and He makes up for the deficiency with His own divine merit. But He will not accept those who claim to have faith in Him, and yet are disloyal to His Father's commandment. We hear a great deal about faith, but we need to hear a great deal more about works. Many are deceiving their own souls by living an easygoing, accommodating, crossless religion. But Jesus says, 'If any man will come after me, let him deny himself, and take up his cross, and follow me.' " Selected Messages, book 1, 382

Man is privileged to connect with Christ, and then the divine and the human combine; and in this union the hope of man must rest alone; for it is as the Spirit of God touches the soul that the powers of the soul are quickened, and man becomes a new creature in Christ Jesus." Review and Herald, vol. 2, 616

"Unless the Holy Spirit works upon the human heart, at every step we shall stumble and fall." Notebook Leaflets, The Church, No. 5, 3
Not a pause for a moment in His presence, but personal contact with Christ, to sit down in companionship with Him—this is our need
that we have been with Jesus. Perfection of character, complete victory, is ours if we will strive for it.

In closing this study, let us turn again to inspiration, for faith and works must go together to produce righteousness.

"The faith we are required to have is not a do-nothing faith; saving faith is that which works by love and purifies the soul... Faith and works will keep us even balanced, and make us successful in the work of perfecting Christian character." That I May Know Him, 229; all emphasis supplied

"Only the love which is shown by works is counted genuine." The Great Controversy, 487

"Without the works of obedience faith is dead." Patriarchs and Prophets, 73

Striving for perfection of our characters now is our only hope: "In order to receive God's help, man must realize his weakness and deficiency; he must apply his own mind to the great change to be wrought in himself; he must be aroused to earnest and persevering prayer and effort. Wrong habits and customs must not be shaken off: and it is only by determined endeavor to correct these errors and to conform to right principles, that the victory can be gained. Many never attain to the position that they might occupy, because they wait for God to do for them that which He has given them power to do for themselves. All who are fitted for usefulness must be trained by the severest mental and moral discipline, and God will assist them by uniting divine power with human effort." Patriarchs and Prophets, 248

"God calls upon us to reach the standard of perfection, and places before us the example of Christ's character. In His humanity, perfected by a life of constant resistance of evil, the Saviour showed that through co-operation with Divinity human beings may in this life attain to perfection of character. This is God's assurance to us that we too may obtain complete victory." The Acts of the Apostles, 531

"The struggle for conquest over self, for holiness and heaven, is a lifelong struggle. Without continual effort and constant activity, there can be no advancement in the divine life, no attainment of the victor's crown." The Ministry of Healing, 452

God sends this warning to His church today: "Whosoever abideth in him sinneth not: whosoever sinneth hath not seen him, neither known him. Little children, let no man deceive you: he that doeth righteousness is righteous, even as he is righteous. He that committeth sin is of the devil; for the devil sinneth from the beginning. For this purpose the Son of God was manifested, that he might destroy the works of the devil. Whosoever is born of God doth not commit sin; for his seed remaineth in him: and he cannot sin, because he is born of God." 1 John 3:6-9

Yes, human effort guided by the Holy Spirit means perfect law-keeping. May God help us to understand and experience Jesus' righteousness and His victory in our lives every day is our prayer.

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**Bulletin Board**

We are happy to announce the following area camp meetings which Hope International is sponsoring or participating in this summer. The information provided below is accurate to the best of our knowledge, but is subject to change. Cassette recordings will be made of all the main speakers. Please write or call Hope International for a listing of these. (206) 832-6602

**August 9-13: Steps to Life, Wichita, KS**

The first meeting will start Wednesday evening at 6:45 P.M. with meetings continuing through to Sunday evening. Speakers will include Hugo Gambetta, Ralph Larson, Ron Spear, Marshall and John Grosboll, Ty Gibson, Susan Vanko from Hungary, and Gwen Hawkins with a home-schooling seminar.

To register, write or call: P.O. Box 17053, Wichita, KS 67217 (316) 788-5559. Camping space available. Call for information.

**August 16-20: Yucaipa, CA**

The first meeting will start Wednesday evening at 7:30 P.M. with meetings continuing throughout Sunday noon and colporteur training Sunday afternoon.

Ron Spear, John Grosboll, Ralph Larson, James Rafferty, and Susan Vanko from Hungary will be among the featured speakers.

Yucaipa Regional Park—Secluded, beautiful spot by lake. Take Yucaipa exit from I-10 to Yucaipa Blvd. Turn left to Oak Glen Rd. Go about two miles to Park.

$3.00 car entrance fee, plus $1.00/person/night camping or parking fee. Restroom and shower facilities. No hookups. No preregistration. We do ask that you bring your camp or lawn chairs.

**August 24-26: Bristol, Indiana**

The first meeting will start Thursday evening at 7:30 P.M. with meetings continuing through at least Sabbath evening.

Eby's Pines—westbound on I-80/I-90 take Middleburg exit, turn right (south) and go to first stoplight, turn right onto S.R. 120; the camp is about three miles on the left. Primitive campsites, $10.81/night; electric hookup $12.41/night; full hookup $13.43/night. Restroom and shower facilities; beautiful, shaded grounds. Please preregister with Hope International, P.O. Box 940, Eatonville, WA 98328 (206) 832-6602 (your name and phone).

**August 31—September 4: Adirondacks, NY**

The first meeting will be Thursday evening at 7:30 P.M. with meetings continuing through Monday noon and colporteur training Monday afternoon.

Ron Spear, Colin Standish, Ty Gibson, and Susan Vanko from Hungary will be among the featured speakers.

Fifteen miles north of Warrensburgh in Adirondacks State Park. Ten acres—plenty of camping space, limited electric hookups. Restroom and shower facilities. Limited number of cabins with kitchens, bathrooms, showers.

To register, write or call Mike or Gail Klass, H.C.R. 01 Box 43-C, Warrensburgh, NY 12885. Call after 5 P.M. (518) 623-3475.
The Spirit That Should Characterize the Work

Men who are controlled by selfish desires should not remain connected with our institutions, and their course of action had better be exposed, that every church of Seventh-day Adventists may know what principles govern these men.

The principles of truth are not brought into the soul to have a sanctifying influence upon their life and character, unless men are doers of the words of Christ.

God will require a return from men in proportion as they set a value upon themselves and their services, for they will be judged according to their deeds, and by no less a standard than they themselves have established. If they have accounted their talents of so great value, and placed a high estimate upon their abilities, they will be required to render service proportionate to their own estimate and demands. Oh, how few have any real acquaintance with the Father or with His Son Jesus Christ. If they were imbued with the Spirit of Christ they would work the works of Christ. “Let this mind be in you, which was also in Christ Jesus.” Philippians 2:5

When they demand exorbitant prices for their services, God, the Judge of all earth, will hold them to the measure of their own overrated estimation, and require of them to the full extent of the value they put upon themselves.

As they judge of their worth from a money point of view, God will judge of their works, comparing their services with their valuation of them. Unless converted, no one who thus overrates his ability, will ever enter heaven, for his personal influence in the service of Christ will never balance the scale of his estimation of himself or of his demands for his service for others. Selfishness and self-glory are becoming the curse of our institutions, and leavening the whole camp of Israel. We have come to the place where God calls a halt, and we must now investigate, that we may know the motives which prompt to action and may know in whom the words of Christ are fulfilled. Jesus has said, “If any man will come after Me, let him deny himself, and take up his cross, and follow Me.” Matthew 16:24. Self is to be hidden in Christ.

When it serves their purpose they are the most zealous advocates of the truth; but when the test of trial comes upon them, they shrink under the measuring line of God. “And He shall sit as a refiner and purifier of silver; and He shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto the Lord an offering in righteousness.” Malachi 3:3. This is the work the Lord will do throughout our institutions. And let no man or woman stand in the way of this important work; for souls are imperiled, and must be cleansed, refined, and purified as silver in the furnace.

He who is selfish and grasping, eager to take every dollar he can get from our institutions for his services, is binding about the work of God; verily he has his reward. He cannot be accounted worthy to be entrusted with the eternal, heavenly reward in the mansions Christ has gone to prepare for those who deny self and take up the cross and follow Him. But on the other hand, if men desire to be highly esteemed among men, if they are seeking for the highest positions, and demanding the highest remuneration they can obtain in this life, they will have just such characters in the future life. All Heaven will pronounce them unfit for the kingdom, disqualified for any position of trust in the great work of God in the courts above. Our institutions are instrumentalities ordained of God, and the principles of equity, justice and righteousness must be maintained in them with fidelity.
Those who are partakers of the divine nature, co-operate in all things with the Captain of their salvation. Jesus gave Himself, He laid aside His glory, for our sake. He became poor, that we through His poverty might be made rich; and those who have His spirit take part in His humiliation, in His self-denial, in His self-sacrifice; they make manifest His meekness and lowliness of heart, and give themselves to the work He came to accomplish for perishing man. A mere profession of doctrine, however sound and scriptural, will never avail in the work of restoring man to happiness and to God. The evil in man’s heart must be eradicated; for it is of the satanic character which brought rebellion into heaven. Unless this change is wrought in the heart, man fails to bear the Lord’s proving, and against his name is written, “Unfaithful servant.” . . .

In every institution among us, in every branch and department of the work, God tests the spirit that actuates the worker. Does he have the mind that was in Christ, the earnest spirit and fervent devotion, the purity, the love, that should characterize the laborer for God? Does he bear the fruits of self-sacrifice that were seen in the life of our divine Lord? It is required in those who labor in the cause that the heart be enlisted in the enterprise, that they may give their services not merely for wages, not for honor, but for the glory of God, the salvation of lost man. . . .

A profession of Christianity is not sufficient to constitute us Christians. We must each have the character manifest by our divine Pattern. The Word of God must be the rule of our life, the director of our practices; self-denial, self-sacrifice, holiness, compassion, truth and love must be found to be the fruits of our faith in Christ. When Christianity has its place in the heart it cannot be hid; it will be seen inwrought in the soul, and will be manifest in the outworking of practical life. Unless Christianity is found in the daily life, in the manner of working, in every line of duty, we do not represent Jesus. A Christian will manifest Christianity in the market, in buying and selling, in his profession, in his occupation and life, in his unselfish course toward all his associates. But of all men to whom we would look for a manifestation of the spirit of Christ, it is entirely proper for us to look with expectation to the Christian physician. But the standard must be elevated in the medical profession; for it is very low, and principles are corrupted for the sake of gain.

The Christian physician has no right to follow the custom of the world, to shape his action to obtain the patronage or praise of the ungodly. He should not accept exorbitant wages for his professional services, for the reward is awaiting the faithful and true. He has no more right to minister to others requiring a large remuneration than has the minister of the gospel a right to set his labors at a high money value, but only in accordance with consistency and mercy and the value of his work. It is manifest that unless Christianity is planted in the heart, it will not control the life. The profession of faith is of no more value than the spirit and the life testify that it is of a genuine character. Cleansing the outside of the cup has never succeeded in elevating the minister, making it pure and heavenly. The truth of God is of value to the receiver, only as it is permitted to have a restraining influence upon his spirit and practice. There is no snare so subtle, so constant, and fraught with such peril to the professed follower of Christ, as conformity to the world. “Come out from among them, and be ye separate” (2 Corinthians 6:17), is the call of God. . . .

What then is the difference between a Christian and a man whose heart is not brought under the controlling influence of the Spirit of God? One is fallen upon Christ, the enemy finds his stronghold in the heart. It is in the heart that man establishes his idols, and no power on earth can dislodge the enemy, when men are satisfied to live in separation from God. When the heart is not in possession of an indwelling Saviour, the carnal lusts, the tastes, the mind of the great deceiver will be revealed in the life, and although men may make a profession of Christianity, their works will testify that they know not God; though they acknowledge the truth, its place in the heart is occupied by a deceptive spirit. The love of the Saviour is not there. The love of Christ was an unselfish love, that prompted Him to seek and save that which was lost. Those who think much of their remuneration for their services reveal the fact that they have not laid the foundation for their spiritual life on the sure Rock, or they have lost the spirit of the truth, and have forgotten that they are purged from the old leaven with the priceless blood of the Son of God. They have become so devoid of spiritual discernment that they place the sacred and the common on the same level. . . .

No fiber of the root of selfishness can exist in the heart of the physician who entertains Christ as an honored guest. When you are emptied of self, Christ will supply the vacuum, and you will be actuated by the same spirit, moved by the same unselfish interest, that was manifested in the work of Christ for the perishing souls of men.

When you are emptied of self, Christ will supply the vacuum, and you will be actuated by the same spirit, moved by the same unselfish interest, that was manifested in the work of Christ for the perishing souls of men.

You will then no more think of charging exorbitant prices for your services because it is the custom of worldly physicians to do so, than you will think of dishonoring and betraying your Lord. Your soul will be absorbed in the life-giving power of the Sun of Righteousness, and unconsciously you will shed an influence that will bless those around you. You will work not as mere business men, looking at your
Besides the special science required that men may be intelligent physicians, men need a daily training in the school of Christ, that they may learn to work as Jesus worked, in purity, in unselfishness, in holiness before God.

is required to love and obey God, to relieve the sick and afflicted, for Christ's sake. . . .

I was shown that the truth must enter the heart of every physician among us, that it may have a sanctifying influence upon his life; but as a general thing our physicians know not what heart religion means. With the light of redemption shining all around, the soul perishes for the knowledge of the sacred and divine. The heart is desolate and dreary, though the Spirit of God through His Word invited men to rest in the hope of the glory of God. . . .

There are some occupations which are not open to Christians. They are not legitimate callings for the servant of God, and they can engage in them only at the peril of their souls, for through these occupations they are exposed to the misanthropic influence of the world. . . . But the profession of medicine is a legitimate calling, and there is a remedy for all its evils. Christ may be represented in the character and action of every physician, and all who claim to be Christians should expect to work as He worked, having a fair price for their services, and exacting no more, although they see that they could obtain more by following the selfish customs of the world. It is just as consistent for the minister of the gospel to demand an excessive salary for visiting the sick, comforting the desponding, bringing peace and joy to the oppressed, as for the physician to make large charges for his professional visits. . . . and not have even the appearance of fraud and extortion.

In heaven's courts fraud and dishonesty in the physician is known by the same term as fraud and extortion in the merchant or mechanic. Overcharges on the part of a physician for rendering some simple service to an unfortunate brother, is just as much grinding the face of the poor as when a lawyer demands exorbitant fees for his service, or a merchant requires an unreasonable price for his goods.

The character and destiny of man in probationary time is determined by the principles which control his action. Selfishness is an attribute of Satan, and if this governs the life, it will be manifested in any profession or occupation, however noble or philanthropic it might be represented to be. A multitude of sins has been covered under the profession of medicine, although there has been a witness to every unholy transaction, a just verdict rendered in the decision of every case. Many things that are thought lawful and right in this profession are unlawful, and they need the scourge of small cords in the hand of Christ that they may be driven out. Many good and merciful acts have been done by practicing physicians, but I was shown that as a general thing the medical profession has become a den of thieves. In connection with the cause of God the work of the Christian physician is to be beautified by the presence of Christ; for He would co-operate with the physician who professes His name. But when men become extortioners, all He can do is to drive them from His courts. . . .

Besides the special science required that men may be intelligent physicians, men need a daily training in the school of Christ, that they may learn to work as Jesus worked, in purity, in unselfishness, in holiness before God.
bued with the spirit of Christ. The example of Christ is lost sight of. Many are unable to clearly distinguish between the truths of God and the frauds of men, and no part of their religious experience stands forth entirely weeded from the noxious tares of selfishness. ... I have been shown that many make pretense to godliness, scorning the too apparent inconsistencies, yet at the same time encouraging themselves in putting God out of their knowledge. Men barter and haggle for little or large advantage as the circumstances may be, and in so doing they barter away their security to the kingdom of God. They value that kingdom less than did Judas his Lord.

The standard must be elevated. We do not plead for inactivity, we would not have one soul blunt his activities, but only purify his enterprises of all selfishness, ambition, pride and self-exaltation. Let pure and undefiled religion be the controlling power in all our institutions.

... O man, the books of heaven bear the record of your deeds; for to every transgression there has been a Witness that will not lie, and by thy works thou shalt be justified, and by thy works thou shalt be condemned in the day when every case is tried, and it is too late for wrongs to be righted. Then it will be seen that only those are saved who brought into their life the maxims of Jesus. ... "I am a Christian, and must not join any ring or party which would connive at evil, no matter how trivial might seem the transgression." ... Sin is not to be cloaked, but to be taken away.

The love that is of heavenly birth is a resistless power, and it can be obtained only by a living connection with God. Would you move the hearts of men, then you must come into actual contact with the God of love. God must first take hold of you if you would take hold of others. But instead of desiring such an exalted position as to become a laborer together with God, ministers and physicians, men of responsibility seek pre-eminence among their brethren, and strive to obtain the highest wages for their services. Sin always attends such ambition. How faint is the line of demarcation between the church and the world; but why should you try to blend the service of God and mammon? The world’s Redeemer has declared, “Ye cannot serve two masters.”

In whatever occupation you may be, whether physicians, merchants, ministers, or men in other walks of life, you have no right to laden yourselves down with grievous, heavy burdens and grievous to be borne, to be pressed under many and varied responsibilities, until you feel that you have no time to pray, and excuse yourself on the plea that you have so much to do. If you have much to do, how essential it is that you have the Lord God of Israel to stand by your side, that you may bear the yoke evenly with Him who was meek and lowly in heart. Christ says, death. Better far would be poverty, the cross, self-denial, self-sacrifice, and shattered worldly hopes. Better far would be the world’s verdict, “poor,” than be written poor in the books of heaven. To be written in heaven as one who is rich in spiritual graces is of far greater honor than to sit with princes on earth, and forfeit the kingdom of God.

Temptation will come to every soul, and if you accept one temptation, stronger ones will follow, and others will be influenced by your example. Gold is not only a standard in the market, but a standard of character among men. But though the world judges by this standard, let the Christian say, “I am not bound to be rich, but I am under obligation to be righteous and to represent my Redeemer. I will not imperil my soul by declaring I must have a certain revenue.”

“Without Me ye can do nothing.” John 15:5. You may well be alarmed for your soul, if you allow cares to supplant the truth of God in the heart. If your associates are worldlings who flatter you, telling you how smart you are, and what great things you can do, and love this unhallowed nonsense, you may well feel that you are in peril; for your moral taste is perverted, your perceptions blunted. You have forsaken the cool snow waters of Lebanon for water that comes from another place. You cannot preserve your spirituality unless you feed on Christ, eating His flesh and drinking His blood. Every moment is charged with eternal responsibilities.

When you make your spiritual prosperity a thing of a secondary importance, you abuse the property of God. By undue devotion to business, you defraud the soul of the opportunity to feast upon the words of eternal life, and so receive not the sustenance and inspiration necessary for the maintenance of spiritual life. Thus you fail to become the light of the world, and cannot represent your professed Lord to the people with whom you associate.

Worldly success, even when obtained at the loss of spiritual life, is often looked upon as the blessing of providence; but it is disaster, it is of no comfort to the soul, and as such it is to be avoided at all costs.

Let the Christian say, “I am not bound to be rich, but I am under obligation to be righteous and to represent my Redeemer. I will not imperil my soul by declaring I must have a certain revenue.”
A frequent criticism of Seventh-day Adventist prophetic interpretation has been its refusal to bend its understandings to accommodate more recent historical developments. One critic writes: “Thoughtful people of today listen to traditional Adventist expositions and wonder why Bible prophecy says so much about the French Revolution (Revelation 11) and so little about the great Communist revolution of the twentieth century.” Not long ago I heard a Sabbath school teacher say, when the Quarterly’s current series on Revelation began, that such classical Adventist interpreters as Uriah Smith seriously lacked relevance because Communism and many modern historical facets were unknown in the nineteenth century.

Twentieth-century Adventist prophetic discourses have also been generally silent on the threat of Communism, as well as the wider threat of secular thinking in the broadest sense. Other Christians in their reading of the prophecies have placed considerable stress on these elements. But on the whole, Adventist spokesmen—especially in evangelism—have stayed by our historic conviction that the great human antagonist of God’s people before Christ returns will be apostate, professing Christianity led by a renewed, intolerant Papacy. The apostle Paul maintained that God’s final human adversary would arise from within the temple of God (2 Thessalonians 2:4), a term he uses elsewhere with reference to the church (2 Corinthians 6:16). While this emphasis has lately declined in certain quarters, the present writer has seen little evidence of Adventist evangelists promoting any clear-cut, systematic alternative.

Today, in the era of Gorbachev, glasnost, perestroika, and Chinese students crusading for democracy, Adventist hesitation to “see red” in the antichrist prophecies seems a great historical prudence. Around the world evidence multiplies that Communism, and secular forces of every stripe, are on the wane. This decline is understandable. Communism serves mankind’s greedy spirit—at least in terms of the public masses—on a very short-term, temporary basis. Once the few who hold all the power and wealth in a right-wing dictatorship are overthrown, society is economically leveled out in a way that benefits nearly everyone. “From each according to his ability, to each according to his need” may briefly suffice, but humans, being selfish, eventually want more. Moreover, with the advent of the modern media and the capacity for instant worldwide communication, censoring the flow of information between persons and societies is well-nigh impossible. Even more than radio and television, the phenomenon of fax machines has been crucial in this regard. One way the Chinese students were able to reach the outside world with the truth of the recent massacre—despite frantic government efforts to conceal the atrocities—was through these devices. For years, through the media, the realities of a hedonistic and dollar-chasing world have laid siege to the closed society of Communism. One reporter, after interviewing some of the young Chinese protesters, said their values sounded more like those of Donald Trump than of Mao Tse-tung. (One wonders which is worse.)

But perhaps the most glaring failure of Marx’s experiment has been its outright attack on religion. Satan could never hope to deceive the world through something so blatant. By nature man wants to believe in something supernatural, especially in a world of AIDS, nuclear weapons, and terrorist hijackings. Although humans naturally resist the Bible call to total

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commitment, they are nevertheless inclined to seek security in some profession of religion. One is fascinated while reading the Gospels to find that Jesus never predicted a time when the majority would deny He was coming again, nor did He foretell a day when outward recognition of His lordship would be unpopular. Rather, He warned that people would embrace false theories regarding His coming (Matthew 24:4-5, 23-27), and that many would superficially acknowledge Him while trampling on His Father’s will (Matthew 7:21-23; Mark 7:7; Luke 6:46). Bible prophecy clearly points to a professedly Christian antichrist in the last days, not to a secular movement with the stated goal of discarding “the rotting corpse of Christianity.”

This statement does not mean, however, that secularism in general and Communism in particular are without mention in the prophetic Scriptures. A closer study of a well-known chapter offers clues as to both the rise and the decline of overt godlessness in the last days, and its relation to the emergence of the final apostasy.

Daniel 11

Identifying the king of the north in Daniel 11 has been a lively topic in Adventist prophetic circles, but considerably less has been written on the identity of the king of the south. What I propose here is not a new interpretation; in fact, the present writer has encountered this view in the thinking of several leading Adventist scholars including James White, and that before the decline of the secular powers was as obvious as today.

The eleventh chapter of Daniel covers the sweep of nearly twenty-five centuries, more than perhaps any other prophetic chapter in the Bible. As a result, certain symbolic terms speak of more than one political power. Just as in Daniel 8 the little-horn power comprises both pagan and papal Rome, so in chapter 11 both the king of the north and the king of the south have dual, successive identities.

The best historical evidence requires that we identify the king of the north in chapter 11 with the little horn of chapter 8. The exploits of this power here recorded include Caesar’s liaison with Cleopatra (verse 17), his assassination in Rome (verse 19), his replacement by Augustus (verse 20), the papal usurpation of Christ’s mediatorial work and the defilement of the heavenly sanctuary (verse 31), the martyrs of the Dark Ages (verse 33), the practice of clerical celibacy (verse 37), and the papal division of the New World between Spain and Portugal and the church’s subsequent enrichment (verse 39).

But who, or what, is the king of the south? In the early part of the chapter it is clearly Ptolemaic Egypt (verses 8-9). But what is this power that reappears after a long absence under the same name in verse 40?

Perhaps the book of Revelation offers a clue. In chapter 11 we read of the church to give too large a role to secularism in the final conflict. The fact that she says the principles behind the French Revolution would tend to involve the whole world in a similar struggle does not mean either that this struggle would continue to the end of time, or that these principles would be basic to the final apostate system confronted by God’s people. However, this statement does help us connect Revelation 11 to the French Revolution’s twentieth-century brainchild—international Communism. No other world system fits Ellen White’s prediction any better.

The worldwide dissemination of the same teachings that led to the French Revolution—all are tending to involve the whole world in a struggle similar to that which convulsed France

As we view the closing verses of Daniel 11, we therefore determine that the king of the north represents apostate Christianity in general and the Papacy in particular, and that the king of the south represents secularism in general, including Marxist-Leninism.

“And at the time of the end….”

Noted Vatican scholar Stephen Mumford writes, “Communism is the greatest threat faced by the [Catholic] Church. The Catholic Church and Communism cannot coexist. They are both rival absolutists. Both indoctrinate their children so as to ensure complete rejection of the other.” Pope John XXIII acknowledged in an interview with R.B. Kaiser in August 1962 that “the Church has been waging a so-called holy war against the forces of Communism.” Twenty-one years earlier Pius XII hailed the news of the Nazi attack on the Soviet Union as “high-minded gallantry in defense of the foundations of Christian culture.” Much of the goodwill between the Vatican and Nazi Germany, including the former’s refusal to seriously condemn and thwart the Holocaust was due to an obsessive and dominant fear of Bolshevism.

Verse 40 of Daniel 11 begins, “And at the time of the end shall the king of the south push at him.” Daniel 12:6-7 clarifies the point at which the time of the
end begins—at the close of the “time, times, and an half” (the 1,260 years of papal supremacy) in 1798. At this time France’s Revolutionary government, led by Napoleon, confiscated the economic assets of the church in their country, which led to a stern papal protest and the subsequent captivity of the pope at French hands. This confiscation was but the first blow struck at Vatican power by secularism. Throughout the nineteenth century modernist thinking overwhelmed Europe, and Karl Marx—through his Communist Manifesto—planted the seeds of the movement that bears his name. Two children of secularism, theological liberalism and the theory of evolution, took their toll of the mainline Christian churches. Nearly every Communist revolution (with the exception of Russia, where the state church was Eastern Orthodox) has been directed against a Catholic-dominated power structure. Examples include China, Cuba, Vietnam, and Nicaragua. Clearly, for much of the past two hundred years, the king of the south has been pushing at the king of the north.

But verse 40 continues: “and the king of the north shall come against him like a whirlwind, with chariots, and with horsemen, and with many ships; and he shall enter into the countries, and shall overthrow and pass over.” The late twentieth century has seen the re-emergence of Catholic and Protestant fundamentalism. Churches of a theologically liberal bent are dying, while those of the evangelical-fundamentalist stripe are growing. Especially in America have Catholic and Protestant conservatives joined forces in hope of dominating the civil government. Conservative religion is defeating secularism all over the world. And perhaps the most powerful single force behind this trend has been one Karol Wojtyla—Pope John Paul II. With his immense, adoring crowds and his charismatic presence, he is without question the most dominant religious figure of the twentieth century. His travels abroad have taken him to more countries than all of his combined predecessors. His visit to any land receives more media coverage than that accorded most heads of state. Truly the king of the north has entered “into the countries.”

Verse 43 says that “the Libyans and the Ethiopians shall be at his steps.” In ancient times these people were slaves of the Egyptians. Could these perhaps be the countries of eastern Europe? The most prominent world leader from this region is not a Russian, but the Polish-born pontiff of the Roman Catholic Church. East Germany, Poland, and Czechoslovakia especially have experienced dramatic religious revivals in recent years, thanks largely to the pope’s inspiration and influence. Recently Poland conducted its first free elections since World War II, which saw the Vatican-backed forces of Solidarity sweep to triumph over their Communist opponents.

The secular powers of earth are indeed losing ground, to be replaced by the infinitely more successful deceiversuperficial Christianity. See Revelation 17. Daniel the prophet foresaw these developments, and God’s people should not fail to recognize them. Prophecy loses much of its impact when an interpreter revises its meaning to fit every new intrusion into the historical process. The Adventist refusal to join other Christians in identifying the antichrist prophecies with the Communist and secular powers has proved both biblically and historically wise. It is probably fair to say that the evangelical focus on Communism has more to do with the “Red Scare” McCarthyism than serious Bible study. Perhaps Communism has served Satan best as a diversion, an easy whipping boy to distract attention while the real antichrist develops within the temple of God. See 2 Thessalonians 2:4.

Once again history has caught up with prophecy. The prophetic message of the Seventh-day Adventist Church must remain consistent.

1 Robert D. Brinsmead, Judged by the Gospel: A Review of Adventism (Fallbrook, CA: Verdict Publications, 1980), 301
3 Ellen G. White, Education, 228
5 R. B. Kaiser, Unholy Wars in the Name of God, USA Today, August 23, 1984, 4A
6 Quoted by John Toland, Adolf Hitler (Garden City, NY: Doubleday & Company, 1976), 674-675

The Law of God
continued from 9 be esteemed as a good man, but does he deceive himself in thinking there is not knowledge with the Most High? He is exposing his corruption to the view of the Majesty of Heaven. He who is high and lifted up, and the train of whose glory fills the temple, sees and knows, even the thoughts, and the intents and purpose of the heart of the transgressor who is debasing himself in the sight of the pure, sinless angels, who are recording all the acts of the children of men. And not only is his sin seen, but it is marked by the recording angel.

The transgressor of God’s law may pass on for a time without exposure; but, sooner or later, he will find himself overtaken, exposed, and condemned. Whoever dares to violate the law of God will experience for himself that “the way of the transgressor is hard.” The opposition and willing ignorance in regard to the law of God is the reason so few feel that they are under moral obligation. They despise the law which was the instrument that slew Paul. They cannot say with him, I die; but they earnestly strive to live, while they cry, Death to the law!

This is virtually their testimony. The commandment came, sin revived; the law died, and the carnal mind lived. This is the order with the transgressor. Their spiritual powers are benumbed. Eternal things are not discerned. Their works are carnal, and their example is corrupting.

Sin does not appear as sinful, unless viewed in the truthful mirror God has given them as a test of character. When men and women acknowledge the claims of the law of God, and plant their feet upon this platform of eternal truth, they will stand where the Lord can give them moral power to let their light so shine before men that they may see their good works, and glorify our Father who is in Heaven.

Their course will be marked with consistency. They will not justly earn the charge of hypocrisy and sensualism. Then men can preach Christ with power, being imbued with His Spirit. They can utter truths which will melt and burn their way to the hearts of the people. They have moral force, for they are in harmony with the moral law, and their words proceed from pure hearts, and from clean lips.

Review and Herald, vol. 1, 87-88 (March 8, 1870)
Food for Thought

FORTY-SEVEN years ago the Southern Publishing Association issued an inspiring and informative book, Facts of Faith, written by Elder Christian Edwardson. The following material is drawn from pages 243-251.

THE ROMAN hierarchy knew that the older Protestants, who had read about the persecutions of the Dark Ages, and who knew some of the inside workings of the papal church, would never become Catholics. Rome's hope lay in capturing the younger generation. If the Papacy could cover up those dark pages of its history, when it waded in the blood of martyrs, and could appear in the beautiful modern dress of a real champion for liberty, as a lover of science, art, and education, it would appeal to the American youth, and the battle would be won.

The Jesuits, who through years of experience in Europe, have become experts in molding young minds, are now establishing schools everywhere, that are patronized by thousands of Protestant youth. They have also undertaken the delicate task of Romanizing the textbooks of our public schools, and books of reference, in order to cover up their past, and to whitewash the Dark Ages. That Romanists desire to cover up their past record of bloody persecution is acknowledged by that honorable Roman Catholic author, Alfred Baudrillart, rector of the Catholic Institute of Paris. After giving a frank statement of the many persecutions of which his church is guilty, he says in the words of Msgr. d'Hulst:

"Indeed, even among our friends and our brothers we find those who dare not look this problem in the face. They ask permission from the Church to ignore or even to deny all those facts and institutions in the past which have made orthodoxy compulsory."

--The Catholic Church; the Renaissance and Protestantism, Alfred Archevêque Cardinal Baudrillart, 183-184

In the first place, all general histories used in our public schools and high schools had to be revised to eliminate every trace of the objectionable features from their pages. Plain historical facts of the Middle Ages—such as the popes' interference with public government (as in the case of Henry IV, emperor of Germany, A.D. 1077, and King John of England, A.D. 1213); the persecution of Waldenses, Albigenses, and Huguenots; the Inquisition; the sale of indulgences; and the Reformation—all had to be eliminated or rewritten so as to exonerate the Papacy, and brand its opponents simply as political offenders and revolutionists, who suffered at the hand of the civil government, instead of being persecuted by the Church for their religion.

Such radical changes could never have been accomplished so quietly if Protestantism had not been asleep. At times it became necessary to create public sentiment against a certain textbook through newspaper articles written by some learned Catholic professor, and then pressure was brought to bear on school boards to eliminate it, substituting for it a Romanized book. Thus Swinton's Outlines of History was thrown out of the schools, and Anderson's History was blacklisted, but later revised according to Catholic wishes, and brought back to take the place of Swinton's. Myers's Medieval and Modern History was also censored. At first the author refused to change it, claiming "history is history," but later it was revised and came into quite general use for a time. Not all this was done in the dark. As one example of protest we refer the reader to Senate Document on Public Hearing before the United States Committee on Education and Labor, Friday, February 15, 1889, and Friday, February 22, 1889, on "Senate Resolution No. 86: Proposing an Amendment to the Constitution of the United States Respecting Establishment of Religion and Free Public Schools," which unmasks some of this work....

Senator Thomas E. Watson truthfully says:

"In the public schools the Catholics have stealthily introduced textbooks written by Jesuits; and your children are being taught that the Roman Church was misunderstood in the past; that its doctrines are not fatal to humanity and gospel religion; that its record is not saturated with the blood of innocent millions, murdered by papal persecutors, and that there never was such a monstrosity as the alleged sale of papal pardons of sins."

"Educate youth in this Catholic way, and the consequences are logical."--Roman Catholics in America Falsifying History and Poisoning the Minds of Protestant School Children, S. Thompson, Ga.: 1928....

At the First American Catholic Missionary Congress, held in Chicago, November 17, 1908, Dr. William McGinnis outlined the program of the International Catholic Truth Society for making America Catholic: (1) by Romanizing our schoolbooks, (2) by revising our books of reference, (3) by controlling the daily press, (4) by capturing the libraries. He said in part:

"A few years ago the publishers of an encyclopedia in twelve volumes entered the office of the Truth Society and said: 'We realize there are many misstatements and errors regarding things Catholic in this work, but we put the whole edition in your hands and will accept every correction you make and every addition which you wish to insert.'...So, likewise, one of the largest publishing houses of the United States, a house that supplies perhaps one third of the textbooks used in the public schools of America, asked that certain books might be examined and erroneous statements and unjust charges against the Church be corrected....And we are happy to say that in practically every case these misrepresentations of the Church that otherwise would have gone into the minds of millions of children were courteously corrected by gentlemanly authors."--The Two Great American Catholic Missionary Congresses, 427-428. Chicago: J. S. Hyland and Co., 1914

Many Protestant parents would not send their children to Catholic parochial schools, but they will allow them to be taught the same thing from Romanized textbooks, without any protest!

We ask, What made the aforementioned publishers so anxious to have the Catholics revise the public schoolbooks and encyclopedias, which they intended to publish? Why did they not go to some Protestant organization to have the books revised? Was it because Protestants are not educated? Certainly not! But these publishers knew from experience, that, unless the books were..."
The Duty of Paying Tithes and Offerings

There are many things which should stir the soul to action at this time. We cannot afford to be sluggards now, my brethren. The Lord has the first claim upon all that we have. The means in our possession has been given to us in trust, and we hold it simply as the stewards of God's bounty. Many have made a mistake in withholding from the Lord that which He has plainly specified as His own. The tithe of all that God has blessed you with belongs to Him; and you have robbed God when you have used it for your own enterprises. The Lord has not left the disposal of the tithe to you, to be given or withheld as your inclination may dictate. He has placed the matter beyond all question, and there has been great neglect on the part of many of God's professed people to fulfill the requirements of His Word in regard to tithing.

The prophet asks, "Will a man rob God?" as though such a thing could hardly be possible. And the answer is, "Yet ye have robbed me. But ye say, Wherein have we robbed thee? In tithes and offerings. Ye are cursed with a curse; for ye have robbed me, even this whole nation. Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it. And I will rebuke the devourer for your sakes, and he shall not destroy the fruits of your ground: neither shall your vine cast her fruit before the time in the field, saith the Lord of hosts. And all nations shall call you blessed: for ye shall be a delightsome land, saith the Lord of hosts." Malachi 3:8-12

Upon what ground may we claim the full and rich promises of God? We can claim them only when we have fulfilled the conditions prescribed in His Word. The Lord is constantly giving. He pours down the rain and the sunshine. He promises to give to His people the privilege of eating of the tree of life, and the hidden manna. He holds forth the crown of life, the white stone with the new name written therein. He says, "Whosoever will, let him take the water of life freely." God makes man His agent. He places bounties in his hands, not to do with as it suits his natural inclinations, but as shall best serve the cause of God and forward the truth in the earth. If man had co-operated with God as He directed, every part of the work of God would have moved on in perfect order; there would be no empty treasury. God has given to man the use of nine tenths of his income, but one tenth, with the addition of gifts and offerings, the Lord has reserved for Himself. Have you robbed God in tithes and offerings? What treasure have you been laying up in heaven by giving to the Lord His own? Your hands may be loosening their hold on the things of this world, and while life is still granted you, why not take up your neglected duties, and as God's faithful stewards, bestow your means where it will work for the salvation of souls in the glory of your Redeemer?

Many have waited to devote their means to God's cause until they were laid on their deathbed. They have willed
a certain portion of their property to the work of God; but wills are not safe. They are often broken, and the means does not flow into the channel designed by the donor. It is much better to give your means to God while you are in health and strength. A close, selfish spirit seems to prevent men from giving to God His own. The Lord made a special covenant with men, that if they would regularly set apart the portion designated for the advancement of Christ's kingdom, the Lord would bless them abundantly, so that there would not be room to receive His gifts. But if men withhold that which belongs to God, the Lord plainly declares, “Ye are cursed with a curse.”

It is the duty of the elders and officers of the church to instruct the people on this important matter, and to set things in order. As laborers together with God, the officers of the church should be sound upon this plainly revealed question. The ministers themselves should be strict to carry out to the letter the injunctions of God's Word. Those who hold positions of trust in the church should not be negligent, but they should see that the members are faithful in performing this duty. When Christ took human nature upon Him, He bound humanity to Him by a tie of love that can never be broken by any power save the choice of man himself. Through Christ we have the gift of eternal life, if we comply with the stated conditions; but if we are united to Christ, we are also united to humanity. God has a tender and impartial care for all His children. He is mindful of those who are despised and destitute. The Lord has given us the privilege of becoming co-workers with Him, that the truth of heavenly origin may be placed within the reach of all, in all countries. Man has been privileged to become an agent to work out, not his own plans, but the plans of Heaven. His ears must be open to hear when God speaks, his heart in a condition to respond to His claims.

There have been special occasions at large gatherings, when appeals have been made to the professed followers of Christ, for the cause of God, and hearts have been stirred, and many have made pledges to sustain the work. But many of those who pledged have not dealt honorably with God. They have been negligent, and have failed to redeem their pledges to their Maker. But if man is so indifferent about his promises to God, can he expect that the Lord will fulfill a promise made on conditions that have never been kept? It is best to deal honestly with your fellow men and with God. You are dependent upon Christ for every favor you enjoy; you are dependent upon Him for the future, immortal life; and you cannot afford to be without respect unto the recompense of reward. Those who realize their dependence upon God, will feel that they must be honest with their fellow men, and, above all, they must be honest with God, from whom come all the blessings of life. The evasion of the positive commands of God concerning tithes and offerings is registered in the books of heaven as robbery toward Him.

No man who is dishonest with God or with his fellow men can truly prosper. The most high God, the possessor of heaven and earth, says, “Thou shalt not have in thy bag divers weights, a great and a small; thou shalt not have in thine house divers measures, a great and a small; but thou shalt have a perfect and just weight, a perfect and just measure shalt thou have: that thy days may be lengthened in the land which the Lord thy God giveth thee. For all that do such things, and all that do unrighteously, are an abomination unto the Lord thy God.” Deuteronomy 25:13–16. Through the prophet Micah, the Lord again expresses his abhorrence of dishonesty: “Are there yet the treasures of wickedness in the house of the wicked, and the scant measure that is abominable? Shall I count them pure with the wicked balances, and with the bag of deceitful weights? For the rich men thereof are full of violence, and the inhabitants thereof have spoken lies, and their tongue is deceitful in their mouth. Therefore also will I make thee sick in smiting thee, in making thee desolate because of thy sins.” 6:10–13

The Lord has bought us with His own precious blood, and it is because of His mercy and grace that we may hope for the great gift of salvation. And we are enjoined to deal justly, to love mercy, and to walk humbly with our God. Yet the Lord declares, “Ye have robbed me, even this whole nation.” When we deal unjustly with our fellow men or with our God, we despise the authority of God, and ignore the fact that Christ has purchased us with His own life. The world is robbing God upon the wholesale plan. The more He imparts of wealth, the more thoroughly do men claim it as their own, to be used as they shall please. But shall the professed followers of Christ follow the customs of the world? Shall we forfeit peace of conscience, communion with God, and fellowship with our brethren, because we fail to obey to His cause the portion He has claimed as His own? Let those who claim to be Christians, bear in mind that they are trading on the capital entrusted them of God, and that they are required to faithfully follow the directions of the Scriptures in regard to its disposal. If your heart is right with God, you will not

The Lord has given us the privilege of becoming co-workers with Him, that the truth of heavenly origin may be placed within the reach of all, in all countries.

embezzle your Lord's goods, and invest them in your own selfish enterprises. If you are faithful servants of Jesus, you will not rob God yourselves, or connive at those who do it. You will not be men-pleasers, world-servers. You will make your Lord's interest your interest. Brethren and sisters, if the Lord has blessed you with means, do not look upon it as your own. Regard it as yours in trust for God, and be true and honest in paying tithes and offerings. When a pledge is made by you, be sure that God expects you to pay it as promptly as possible. Do not promise a portion to the Lord, and then appropriate it to your own use, lest your prayers become an abomination unto Him. It is the neglect of these plainly revealed duties that brings darkness upon the church. Let the elders and officers of the church follow the direction of the sacred Word, and urge upon their members the necessity of faithfulness in the payment of pledges, tithes, and offerings.
Looking Back

Ability and previous job experience are desirable, but not always necessary, in the Lord’s work. Sometimes He requires more than that from His workmen. Sometimes He requires the determination and the faith to set out on a venture with nothing more than His Word and His principles to sustain us.

John Norton Loughborough knew something of this experience. His long and fruitful ministry for the Lord began rather inauspiciously, but perhaps it is just the encouragement that many need today.

My mind was burdened with the conviction that it was my duty to teach to others the truth I had learned. How to do this was to me a difficult problem. Two years’ apprenticeship at carriage work, seven months at school, and two months more of sickness, had left me penniless. Under these circumstances came the conviction to preach... After a severe struggle with self, and much prayer, I made the decision... But my stock of clothing was small, and I was too weak to perform much labor. I could only pray, “Lord, open my way.”

A neighbor who had a quantity of wood to saw said that I could do it as my strength permitted. At this work I succeeded in saving one dollar. This neighbor, out of the kindness of his heart, gave me a vest and a pair of trousers, partly worn, but as he was a man seven inches taller than I, these garments, after I had cut seven inches off the trousers, were far from being a nice fit. As a substitute for a dress coat, my brother had given me an old double-breasted overcoat, the skirts of which had been cut off. With this curious outfit and the $1, I decided to go into some section where I was unknown, and make an effort at preaching.

When I was about ready to enter upon my new and untried work, an Adventist brother, who in former times had been an intimate friend of my father, hearing of my intentions, said he was glad to learn of my purpose, and gave me $3 to help me on my way. With all this encouragement I began my work, first going to Kendall, Orleans County, eighteen miles from any of my acquaintances, to hold my first meeting. The first house at which I called after entering the neighborhood, was that of a family who as I afterward ascertained were interested in the prophecies. My first embarrassment after entering the house was caused by an invitation to take off my overcoat which I could not do, as it was the only coat I had. This family gladly entertained me during the meetings without being recompensed. After I had obtained the consent of the Baptist minister and of the trustees for the use of the meeting-house for a series of lectures, the appointment was announced at the close of the village school.

My first discourse was given on the evening of January 2, 1849. Instead of failing in my effort, as I had feared, the Lord gave freedom, and the subject, The Fall of man and the restitution, opened before me with great clearness. The house was full of people. The next day I was informed that seven ministers were in the audience the night before. On the second evening of my meetings the house was crowded. At the close of the discourse the Baptist minister arose and announced that my meetings would continue no longer, as a series of singing schools was to begin in the house the next evening. Mr. Thompson, from another district, arose, and intimated that the schools were gotten up for the purpose of closing my lectures, and invited me to come to his district and preach in their schoolhouse as long as I wished. He had consulted the trustees, and had their consent; and furthermore, his house should be my home. The next morning I was invited to visit a family in Kendall. On entering the house I found a room filled with those who were at the meeting the previous evening. Just as I was comfortably seated, a minister came in, when the following conversation ensued:

“You had a large attendance last night?” “Yes,” was my reply, “and they seemed much interested.” “I don’t know,” said the minister; “I guess they had a curiosity to hear a boy preach. Did I understand you to say last night that the soul is not immortal?” he asked. “I do not know how you understood me, sir; I said so,” was my reply. “Well,” said he, “what do you do with the text that says, These shall go away into everlasting punishment, the death that never dies?” “Sir,” said I, “one half of your text is in the hymn book. The expression, ‘death that never dies,’ is not in the Bible. In Matthew 25:46 we read of everlasting punishment, but that is made plain by reading 2 Thessalonians 1:9, where it is called ‘everlasting destruction.’ ” “Yes,” said he, “I understand that, but there is a text that reads as I said, and it is in the twenty-fifth chapter of Revelation.” “My good sir,” said I, “there are only twenty-two chapters in Revelation. I presume your text is three chapters outside of the book.” Waxing very warm, he said, “I tell you it is in the twenty-fifth chapter of Revelation; let me take your Bible, and I will show it to you.” I handed him my Bible; he began turning over the books of the Old Testament, and finally said, “Where is Revelation?” Taking the Bible, I opened to the last chapter of Revelation and showed it to him. He said, “Yes, I see. I would like to talk with you, but I have an engagement.” After he left the room, the friends told me they had been talking with some interest on what they had heard, and he told them to call for me, and he would show them the fallacy of my doctrines in two minutes. I knew this minister had a large library, and was well informed; but while he had studied many books, the Book of all books had evidently been neglected. And thus began the varied experiences which finally led me to the acceptance of “present truth.”

J. N. Loughborough, The Rise and Progress of Seventh-day Adventists, 148-150
Lessons From the Sanctuary

Part Five

THE SANCTUARY reveals God’s method of dealing with the sin problem. It was here that God revealed the gospel—the good news that a ransom had been paid, a method devised whereby man’s very nature might be re-created. Man might yet, by his own free choice, through the power imparted to him and through the imputed righteousness of Christ, fulfill his original destiny, again fully reflecting the likeness of his Creator. “He who receives the love of truth will be transformed in character.” Signs of the Times, vol. 3, 266

“Though the moral image of God was almost obliterated by the sin of Adam, through the merits and power of Jesus it may be renewed. Man may stand with the moral image of God in his character; for Jesus will give it to him.” The Seventh-day Adventist Bible Commentary, vol. 6, 1078

Three temples, or sanctuaries, are brought to view in the Scripture. There was the earthly sanctuary, built by Moses in the wilderness. This sanctuary was later replaced with a more permanent and very elaborate structure built by Solomon and rebuilt by Zerubbabel, following the return of the exiles from their Babylonian captivity. The second sanctuary, or temple, is the heavenly, after which the earthly was patterned, and of which it was but a shadow. “For Christ is not entered into the holy places made with hands, which are the figures of the true; but into heaven itself, now to appear in the presence of God for us.” Hebrews 9:24. The third sanctuary, and the most important of all, is the soul temple.

“Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you?” 1 Corinthians 3:16. It is for the restoration of this temple that the work of the heavenly sanctuary goes forward.

“Like the earthly sanctuary built by Moses according to the pattern shown him in the mount, Solomon’s temple, with all its services, was ‘a figure for the time then present, in which were offered both gifts and sacrifices’. . . . The sanctuary in heaven is the very center of Christ’s work in behalf of men. It concerns every soul living upon the earth. It opens to view the plan of redemption, bringing us down to the very close of time, and revealing the triumphant issue of the contest between righteousness and sin.” Review and Herald, vol. 5, 184

Of the three temples, the most important is the soul temple, for it was here that was to be accomplished the work toward which all the other services pointed. In the services performed in the earthly sanctuary was to be seen the work of Christ in His heavenly ministration. This work was to go forward in the living temple of His people on the earth. The earthly sanctuary with its service was to keep before the worshipers the heavenly sanctuary and Christ’s ministry in their behalf there, that the people might co-operate in the work of the restoration of the soul temple, again making it the dwelling place of God’s Spirit.

“In the preparation of the sanctuary and in its furnishing, all the people were to co-operate. . . . And they were to co-operate also in the preparation of the spiritual building—God’s temple in the soul.” Education, 37

All the work revealed in the typical service, shadowing the real work of Christ in the heavenly, was for the purification of the people. The failure of ancient Israel to co-operate with the work of the earthly high priest, in this
sanctuary. Day, purification, stood cordance. They come work that pressing forms from religion. Failing the servants their handful years truths for the Bible. Leviticus 23:29. Even more pressing is our need to co-operate in the work of our great High Priest as He ministers in our behalf in the heavenly sanctuary.

"Christ’s mission was not understood by the people of His time. The manner of His coming was not in accordance with their expectations. The Lord Jesus was the foundation of the whole Jewish economy. Its imposing services were of divine appointment. They were designed to teach the people that at the time appointed One would come to whom those ceremonies pointed. But the Jews had exalted the forms and ceremonies and had lost sight of their object. The traditions, maxims, and enactments of men hid from them the lessons which God intended to convey. These maxims and traditions became an obstacle to their understanding and practice of true religion. And when the Reality came, in the person of Christ, they did not recognize in Him the fulfillment of all their types, the substance of all their shadows. They rejected the antitype, and clung to their types and useless ceremonies." Christ’s Object Lessons, 34–35

It was the Jews’ failure to understand the typical work that prepared the way for the rejection of Christ as the Messiah, sealing their doom. They failed to see His work foreshadowed, and therefore did not co-operate with Him in the cleansing, purifying work. Failing to see Jesus as He was, they prepared the way for Satan to replace Him with his own image, and by beholding him, they came under the full control of demons.

"Thousands have a false conception of God and His attributes. They are as verily serving a false god as were the servants of Baal." The Seventh-day Adventist Bible Commentary, vol. 1, 1105

Nowhere, outside of the writings of Moses, is the sanctuary discussed more fully than in Hebrews. This was the last general call to Israel, written just six years before the destruction of Jerusalem by Titus. Failure or neglect to understand and comply with these truths will leave us unprepared for the judgments of God as were the Jews for the destruction visited upon them. "The scenes that transpired at the destruction of Jerusalem will be repeated at the great and terrible day of the Lord, but in a more fearful manner." Ibid., vol. 5, 1123

Their condition and the destruction of Jerusalem is a type of and a foreshadowing of events at the end of time. "Christ saw in Jerusalem a symbol of the world hardened in unbelief and rebellion, and hastening on to meet the retributive judgments of God." The Great Controversy, 22

Satan’s attempts to obscure the truth didn’t end with the Jews. "Let no man deceive you by any means: for that day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition; who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he as God sitteth in the temple of God, shewing himself that he is God. Remember ye not, that, when I was yet with you, I told you these things? And now ye know what withholdeth that he might be revealed in his time. For the mystery of iniquity doth already work: only he who now letteth shall let, until he be taken out of the way. 2 Thessalonians 2:3–7. Paul describes this power as exalting itself Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood. For I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock. Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them. Therefore watch, and remember, that by the space of three years I ceased not to warn every one night and day with tears." Acts 20:28–31. It is apparent that we are not dealing with a single person, but with a principle of apostasy.

Little by little, almost imperceptibly, the customs and practices of paganism crept into the Christian church. During the first centuries after Christ, the persecution endured by the church kept it relatively pure, but with the cessation of persecution under Constantine, Christianity entered the courts of kings. The nominal conversion of Constantine, in the early part of the fourth century, opened the way for the apostasy to progress more rapidly. Paganism, while appearing to have been vanquished, became the conqueror. Her spirit controlled the church; her doctrines, ceremonies and superstitions were incorporated into the faith and

Paganism, while appearing to have been vanquished, became the conqueror. Her spirit controlled the church

against God, yet professing to be religious—to speak as, or for, God. He goes so far as to say it was already at work in his day, though its open working was as yet hindered, so as to keep it from being fully manifest. (The King James Bible uses the term “let,” the meaning of which is to hinder.) This power is referred to as the mystery of iniquity.

Let us consider also the warning of Paul given to the leaders of the church at Ephesus, that the church’s most severe test comes not from without, but from within, among the leadership. “Take heed therefore unto yourselves, and to all the flock, over the which the worship of the professed followers of Christ.

Satan had once endeavored to form a compromise with Christ, (Luke 4:5–7), offering Him all the kingdoms of the earth if He would only yield Him homage. Christ rebuked him, but with the followers of Christ Satan’s success was greater. It was accepted practice to take the holy days and rituals of the pagan world and give to them Christian names, and then to incorporate them into the worship of the Christian church, as if the affixing of a Christian title could sanctify the pagan ritual and worship.

The efforts of Satan through this great apostasy to obscure and eclipse
the truths of the heavenly sanctuary and Christ's ministry there, which right He purchased with His own blood, were shown to Daniel in two visions which he received and which are recorded in Daniel 8 and 9. "Yea, he magnified himself even to the prince of the host, and by him the daily sacrifice was taken away, and the place of his sanctuary was cast down." Daniel 8:11

The term "daily" comes from the word <em>temid</em>. The word means "continual," or "perpetual," and is translated thus when referring to all the parts of the sanctuary service not peculiar to the yearly service. Leviticus 24:4, Numbers 4:7; 29:6. The taking away of the "daily" was, then, the removal of the truth of the ministry of Christ, thereby seeking to deprive the people of the knowledge of the truth, and thus the opportunity of cooperating in the work it was to accomplish. This taking away of the "daily" was nothing less than a highly organized worldwide attempt to neutralize all the saving provisions of Christ and the benefits of His ministry and to remove Him from the position of mediator (which right He bought with His sacrifice), thus standing against the Prince of princes. "And through his policy also he shall cause craft to prosper in his hand; and he shall magnify himself in his heart, and by peace shall destroy many: he shall also stand up against the Prince of princes; but he shall be broken without hand." Daniel 8:25

"Satan is constantly at work to obscure the vital truths that are essential for the well-being of man, making indistinct and unimportant the obedience that must be rendered to the commandments of God." <em>The Youth's Instructor</em>, 372

The picture was not all dark, for to Daniel the promise was given that this way of things would not always be. "And he said unto me, Unto two thousand and three hundred days; then shall the sanctuary be cleansed." Daniel 8:14. Christ's work in the heavenly sanctuary, on man's behalf, would one day reach its glorious conclusion; a day would come when the heavenly sanctuary would be "cleansed," or as the New American Standard Bible says, "properly restored." 

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August 1989 Our Firm Foundation 27
Tennis, Cricket, and Idolatry

SOMEWHERE, almost lost in the musty pages of earlier Advent history, are the battles fought to establish true Christian concepts of recreation in our schools. Seventh-day Adventist denominational education headed off to a rocking start. Sidney Brownberger, the first president of Battle Creek College, frankly admitted that he did not understand the God-centered concepts of education espoused by Ellen White. Thus, the college commenced with five years of classical Greek and five years of classical Latin. In its earlier years it even had a non-Seventh-day Adventist president. Quickly some of the secular philosophy was introduced into the college.

While Ellen White was in Australia she was aghast to discover that a football game at Battle Creek College had been well publicized in the Battle Creek press. She wrote a stern letter to the then president, Elder W.W. Prescott. However, the most significant counsel on sports and amusements written by Ellen White related to an incident that occurred in April 1900, at what was then known as the Avondale School for Christian Workers, now known as Avondale College.

The day was the third anniversary of the opening of the college. In the morning, Ellen White had agreed to speak to the students, in what was a praise and thanks meeting for the providence of God in leading them through the three years since the establishment of the college. By previous arrangement, the staff had agreed to have the afternoon free from studies or work as a recreation period. This plan was seen as very appropriate in the light of the fact that both staff and students had been working very hard to this point of the year.

My interest in this incident was aroused when I became chairman of the Education Department at Avondale College in 1965. As I read through Counsels to Parents, Teachers and Students in preparation for my class in Philosophy of Christian Education, I came to the realization of how important an incident this was.

While I was still teaching at Avondale I had the privilege to meet, in 1968, the daughter of Professor Hughes, then a retired physician in California. She was visiting Australia for the first time since her parents had left. Incidentally, she was born the very year of this incident. Later, my interest was heightened by receiving a copy of the letter that Professor Cassius Boone Hughes, who had been principal during this experience, wrote in 1912 to Elder Willie White detailing his views of what took place. When I became president of Columbia Union College, Elder Robinson was the educational director of the Union, and he shared with me the interviews he had in the early 1950s with Mrs. Hughes, not too long before she died in Takoma Park.

I thought these insights might be helpful to readers. Ellen White had no idea of the plans to have games in the afternoon of the third anniversary celebration. These games took a number of forms. The girls had purchased rackets to play tennis. One has to realize this was not a serious game of tennis, for they had no tennis courts. Apparently they marked out the ground in front of the chapel and put up a rope for a net. It is agreed, too, that they did not play proper cricket, for there was no cricket field there. It was even possible that they played with a tennis ball and not with a cricket ball. Other games were played, mainly the kind of picnic games very popular at that time: egg-and-spoon race, potato race, sack race and three-legged race. Professor Hughes makes it clear that on returning from a buggy ride

Colin Standish serves as president of Hildand Institute and College in Rapidan, Virginia.
to the country side, he joined in with the Australian youth in playing cricket. Everyone seemed pleased with the afternoon’s activities, and next morning, Professor Hughes rose, light of heart knowing he had been successful in pleasing the students. He was unaware that God had given Sister White a most solemn testimony about what had taken place. Here are some messages she received from the Lord:

“I was shown that in the amusements carried on at the school that afternoon the enemy gained the victory, and teachers were weighed in the balances and found wanting. . . . As teachers, they should have stood firm against giving place to the enemy in any such line. By what they permitted they marred their record and grieved the Spirit of God. The students were encouraged in a course the effects of which were not easily effaced. There is no end to the path of vain amusements, and every step taken in it is a step in a path which Christ has not traveled.” Counsel to Parents, Teachers and Students, 348–349

Then God gives the reason this was a test:

“The Avondale School was estabished, not to be like the schools of the world, but, as God revealed, to be a pattern school. And since it was to be a pattern school, those in charge of it should have perfected everything after God’s plan, discarding all that was not in harmony with His will.” Ibid., 349

Later comes this most challenging statement to every Christian educator and parent:

“In the night season I was a witness to the performance that was carried on on the school grounds. The students who engaged in the grotesque mimicry that was seen acted out the mind of the enemy, some in a very unbecoming manner. A view of things was presented before me in which the students were playing games of tennis and cricket. Then I was given instruction regarding the character of these amusements. They were presented to me as a species of idolatry, like the idols of the nations.” Ibid., 350

The following morning just before Professor Hughes was about to leave for the college Mrs. White visited his home. When she told Professor Hughes she had a message from the Lord and the nature of that message, Elder Hughes was speechless. In his own words he says:

“If Sister White had struck a full blow in my face, I do not think I would have felt so hurt as I did at her words. What she said sounded so unreasonable to me. I believed that what we had done the day before was for the best interest of the students. She talked to me as an old woman who had no sympathy for the needs of youth.

“To say that I was very indignant hardly expresses the feeling I had, but I had a great deal of respect for Sister White so, notwithstanding the grievous mistake I thought she was making, I replied not a word.” Letter of Elder C.B. Hughes to W.C. White, July 22, 1912

Sister White then asked Professor Hughes to gather the faculty together, for she wanted to talk to them before the chapel exercises. Obviously, the faculty were indignant, too, for when Ellen White told them what the Lord had shown her, one of them remarked “that if she knew so much about running a school, she would advise her to come over and take charge.” Ibid. There was another teacher who remonstrated with the one who had been so indignant. Then, without comment, Ellen White said she wanted to talk with the students. Professor Hughes was filled with anxiety, believing this must surely lead to a great loss of students in the school, yet he didn’t know how to stop her.

Sister White’s response was direct, “Brother Hughes, I have nothing more to say to you. I have told you all that the Lord has said.” And with that she left for her home.

This series of events began a dark period in the experience of Professor Hughes. He felt that almost certainly he would have to resign. He even was so concerned that he talked with one of Sister White’s assistants.

“When Miss Peck came over a day or two afterwards, without revealing the condition I was in, I asked her why had Sister White advised in her testimonies for teachers to play with their students, and then rebuked us for doing it? She said she would ask her why she did it. When Miss Peck came over again, she said that Sister White replied that our students were not children, but were young men and women preparing to be laborers for God, and that it was a waste of their time to do such a thing.” Ibid.

With deep distress of heart and mind Professor Hughes decided to study the issue. It was from his studies that he found resolution and realized Ellen White was speaking from the Lord. So pertinent is his statement that I want to quote it:

Sister White replied that our students were not children, but were young men and women preparing to be laborers for God, and that it was a waste of their time to do such a thing.

I understand that that morning she went up to speak to the students on the topic, “Choose ye this day, whom ye will serve.”

To the recollection of Mrs. Hughes, some fifty or more years later, when Ellen White made an appeal for those to come forward to declare where they stood, all, or at least almost all, the students came forward to express their confession of what had taken place the day before and assure the Lord they would stand with Him. After the meeting had concluded, Elder Hughes noticed Sister White was about to leave in her buggy. Hastening down the steps he called to her, “Don’t leave, Sister White. I want to talk to you further.”

“One of the first passages I found was the experience of the children of Israel, when they ‘sat down to eat, and drink, and rose up to play.’ This was not very helpful to my cause, so I passed on. Among other passages, I found the one in Corinthians, ‘Know ye not that they which run in a race, run all, but one receiveth the prize?’ As I considered this passage, I received an entirely new thought in regard to the nature of games. This taught me that the triumph experienced in winning a race can come only to one, and is always a result of defeating one or more. In fact, I believe it to be true in games, that we enjoy the failure of our fellows, as much, or more, than we do our own successes. Another
While natural play is an imitation of work, the artificial play represented in the game is an imitation of fight, an imitation of war

But the issue of sports has always been a compelling problem within Seventh-day Adventist education. It is fair to assume that, for the next two or three years at Avondale College, those students that had been there during the time of Ellen White’s counsel held a strong stand against the playing of sports. But in my research some years ago, I discovered that in 1906 in the Avondale Calendar (catalogue) there was a statement from Ellen White indicating why we do not play cricket on our college campuses. That statement appeared in every calendar until 1917 when it disappeared. One does not have to be a historian to recognize the reason it disappeared. Students were again engaging in games of cricket, not in intramural or interscholastic sports, but nevertheless, that early development was later to lead subsequent generations to want more structured sporting activities.

In the meantime, in the United States of America, in our colleges the same battle was taking place. In 1926, the then educational director of the General Conference, Elder W. E. Howell, wrote a fascinating article in the Review and Herald, March 25, 1926. It may be helpful to quote reasonably extensive portions from the article.

“There is another problem which brings a good deal of perplexity to the managers and teachers in a Seventh-day Adventist school, namely, that of games and amusements.” W.E. Howell, Review and Herald, March 25, 1926

“The meaning of the Greek word for play is ‘to act the child’. The natural child in a natural environment finds natural delight in imitating what he sees his elders do. Natural play is essentially an imitation of work. The little girl likes to make mud pies, to play housekeeping, to teach school. The little boy likes to play blocks, to tie a cord to his sister’s arm, and drive her about like a horse cart, to run his toy train. Unless influenced by

Though often used loosely, a game proper is a contest. The spirit of it is the spirit of competition, of beating the other fellow—either by surprising him in exploit, or by attaining the ultimate of putting him out of action. It exalts the victor, and humiliates the loser. While natural play is an imitation of work, the artificial play represented in the game is an imitation of fight, an imitation of war. The spirit of natural play is the spirit of work. The spirit of the game is the spirit of war.” Ibid.

In the article, Professor Howell explained some of his own experiences as a young student.

“As late as 1893, while the present writer was still in our first college, we had so far failed to come up the plan of physical labor as a part of education that a strong message of rebuke and admonition came to us that year, because of our naturally resorting to games and amusements in the absence of serious and sufficient labor. A brief sketch of this message will be helpful here, but let it first be said that when the message came, our games were made up in the main of unorganized or ‘scrub’ football, partly organized baseball and better organized tennis. The general discipline was as good as it could be without the ‘discipline of well-regulated labor’ in sufficient amounts for effective aid.” Ibid.

If you want to read the full searching message of Ellen White about games, you will find it in Fundamentals of Christian Education, 220–230.

It is possibly of interest to us, in the light of the present dilemma over sports, to read the statements made concerning our colleges in this same article.

“At a late date, in November (1925) this same subject and instruction were carefully reviewed at a joint meeting of the full board and faculty at Walla Walla College. The following action was taken by the board: ‘that it is the sense of the board that games be eliminated from Walla Walla College in harmony with the instruction of the Spirit of Prophecy, and that a committee of five be appointed to give study to the problem of providing suitable industries and proper physical exercise in our schools.’” Ibid.

He then went on to say:

“The managers of other schools that it has been my privilege to visit the present school year, namely, Union College, Pacific Union College, Canadian Union College, Emmanuel Missionary College, Broadview College, and Hutchinson Seminary, are in sympathy with
the spirit of the instruction and recommendations here given—to the effect that the manual and missionary labor program demands our most earnest endeavor as a proper substitute for games and amusements in our schools, and as applying an indispensable element in the education of missionaries and the building of stable character in our youth.”

Ibid.

We cannot go wrong if we sense the counsel God has given in these areas. We have to realize sports have been developed from the pagan mentality. There are three pagan concepts inherent in sports.

1. The concept of the free man versus the slave. Sports began out of the slave mentality where slaves did all the manual work and the free men, to obtain their physical recreation, engaged in games. Almost inevitably, these games were a simulation of war, because they had to protect against what very frequently was an over-predominance of slaves in the society.

That same mentality came down into the Middle Ages, where the serfs worked and the noblemen played. Today, of course, even those in low socioeconomic strata are engrossed in sports, and indeed, it has been a means of upward mobility. But the spirit is the spirit of war. It is the spirit of rivalry.

2. The pagan concept of body and soul. This dichotomy saw the soul as good and eternal and the body as evil and transitory. Thus, again, work was degraded while intellectual pursuits were seen by the pagans to represent the highest level of pursuits. Even today, we battle to overcome this kind of thinking.

3. The pagans established the seven liberal arts, which involved only intellectual study; thus work was seen as degrading. Plato went so far as to say that no free man should study engineering. Aristotle liberalized it a little saying a freeman could study it, theoretically, but not practice it.

God-centered education has always been the opposite of these pagan concepts, from the Eden schools through the schools of the prophets to the Hebrew schools, down to the time of Christ. Every child learned a trade or a physical occupation, no matter what his lot in life. Sports were never a part of God-centered education.

Quite some years ago now, a prominent British passivist was in a debate. During the debate, his opponent said, “Surely you have to admit that the wars of England were won on the playing fields of Eton and Harrow [prestigious private secondary schools in England].”

Milton retorted, “They were not only won there, they were started there.”

I believe that the rivalry of sports is, indeed, the rivalry of war. Almost all games have their background either in individual or group combat. They have no place in true Christian education.

We are at the end of the end of time. God has called us to educate a generation of young people who, under the power of the Holy Spirit, will take the glorious message of salvation to every nook and cranny of this world. Such young people will not have time for such egocentric amusement or selfish gratification. Their whole burden will be to honor their God, to serve Him and to witness His love, power, majesty and soon coming to a dying world. God is not calling us to consider, today, interscholastic sports, or for that matter, intramural sports, but rather, to come back to the old paths wherein is the good way. See Jeremiah 6:16. God will bless us. Regarding our educational institutions, we have this promise: “If they will listen to His voice and follow in His ways, God will correct and enlighten them, and bring them back to their upright position of distinction from the world.” Testimonies, vol. 6, 145

May God bless His remnant children who are taking a decided stand for true Christian principles and eschewing that which comes from the deceptions of Satan.

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Food for Thought

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Romanized, Catholic societies would stir up such opposition against their use, that it would result in financial loss to the publishers. Dr. McGinnis tells the secret when he relates how he had urged the Knights of Columbus to “wake up” and “form a committee,” to examine the “histories of education in use in high schools and normal schools.” He says: “The spirit of knighthood was not dead in that Council, the subject was investigated, the book I had quoted from was the textbook of the class, and, after much discussion, it was removed from the curriculum of the school.” Ibid., 422-423

But how did that Congress propose to “create” this strong “demand” for Catholic books? Here is their scheme: They will supply their people with lists of books to be asked for at the libraries, and when several hundred or thousand people have called for the same books, it will create a demand.

“The demand for such literature must be brought to the public libraries. We wish to emphasize the fact that the demand must be made in good faith—the books are called for at the library because the man wants to read them. The International Catholic Truth Society will supply general and special lists of books, and the Spiritual Director will . . . designate appropriate works for individual members. From this widespread bona fide demand for Catholic works at public libraries three results will follow. [It will help the members.] Their work will be instrumental in placing these books within the reach of the great non-Catholic American public, who will thus have some opportunity to find out what the Church’s doctrines and practices really are, and finally the increased circulation of such literature will be a well-deserved and much-needed stimulus to Catholic writers.”

Ibid., 424. See also Catholic Digest, March 1937, 126–127

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There has been practical medical counsel from the staff of Life Abundant Missionary Institute. Dr. Sparks has told us about lower back pains, and what can be done to relieve them. We've heard of the value that modern medicine is placing on what Adventists have known as the "eight natural remedies" for more than 80 years, and how we can use this knowledge to reach the people all around us.

Since "self-esteem" has been a popular topic lately, we spent some time with Gwen Hawkins exploring the Lord's counsel on the subject. It was very interesting.

Many people wonder how it is that Elder Spear—after more than 30 years of service as local pastor, missionary, conference evangelist, and field secretary for the Review and Herald—now finds himself in a "special ministry." For that matter, many people wonder where all these special ministries came from in the first place.

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