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. 11

November 1989

Education for Eternity

The Schools of the Prophets

Adventism and Walter Martin

Encouraging Individual Initiative

Controversy Awakened by Truth

Columba, see page 4
Editorial

DEAR Friends in Christ:

I am writing this editorial from the island of Iona off the coast of Scotland. This piece of ground was made famous by the life and zeal of a great missionary and reformer, Columba. Born in Ireland of Scottish parentage, during the early part of the sixth century, he attended the schools established by Patrick where he became animated with a zeal and missionary spirit that remained with him the rest of his life. Choosing twelve fellow workers, he established a missionary center on this island, where he labored for thirty-four years. From this early Celtic church, literally hundreds of young men were trained and sent across the continent of Europe, some going even as far as India, seeking to counteract the terrible apostasy of Romanism that was spreading through the then-known world like a prairie fire before the wind.

Columba was, as were his Waldensian brethren, a Sabbathkeeper. Fortunately, he had nearly a whole generation during which to train missionaries before the influence of the Roman Church penetrated to the English shores. From this isolated sanctuary the light of truth continued to burn in the midnight darkness of the Catholicism of the Middle Ages.

It was not until 596 that Pope Gregory I sent Augustine, along with forty other monks, to Britain with the commission not only of converting the heathen, but also of bringing the primitive Christian church under the dominion of Rome. Though believers were persecuted, it was not until the thirteenth century that they were finally brought completely under the dominion of the Roman Church.

As the light of day was fading from the sky and evening shadows lengthened into night, I stood with Elder Marshall Grosboll at the very spot declared by historians to be where Columba came most often to pray, and many times watched as his students sailed away to the continent, many to go down to a martyr’s grave.

As we walked over this small island, visualizing the work that God had ordained to be carried on here 1,400 years ago, my mind went forward to the present time. We, as Seventh-day Adventists, now face the end time; the very last moments of not only our probation but also of this world’s history. Soon, the conflict of the ages will reach its climax in the great final struggle toward which all other events have been tending. As we read The Great Controversy, we cannot but realize that very soon we will be facing the image-to-the-beast power, brought to view in Revelation 13. Even now we can recognize in the events taking place around us indications that the lost papal power is rapidly being restored. It is apparent to even the casual observer that the world no longer looks upon the Roman hierarchy with the abhorrence it once had, but that it is now viewed with almost universal favor. Soon those prophecies that speak of the deadly wound being healed will no longer be a future event toward which we look in anticipation, but a stark reality of the present. Very soon Catholicism will, in the full restoration of its lost power, again exert her will over the civil governments of the world, seeking to coerce the consciences of those who cannot be persuaded by fairer means. Once again, persecution will rage as it did during the 1,260 years of the church’s wilderness wandering.

We can now only dimly comprehend the experience soon to face God’s people in this crisis hour. “It is impossible to give any idea of the experience of the people of God who shall be alive upon the earth when celestial glory and a repetition of the persecutions of the past are blended. They will walk in the light proceeding from the throne of God. By means of the angels there will be constant communication between heaven and earth.” Testimonies, vol. 9, 16

Now is the time for our schools to be quickly training missionaries to go to the world with the three angels’ messages. Now, in this time of relative peace and prosperity, we must be preparing a people to stand in the day of test that is rapidly approaching. “You know not what responsibility you may be called. You know not where you may be called upon to give your witness of truth. Many will have to stand in the legislative courts; some will have to stand before kings and before the learned of the earth, to answer for their faith. Those who have only a superficial understanding of truth will not be able clearly to expound the Scriptures, and give definite reasons for their faith. They will become confused, and will not be workmen that need not to be ashamed.” Fundamentals of Christian Education, 217

We need Columbas now, those who by their zeal and commitment to God will train others. The hour is late. Jesus is coming very, very soon. Now, just now, God is looking for an army of youth who will carry the battle to the gates of the enemy.

“Fearful tests and trials await the people of God. The spirit of war is stirring the nations from one end of the earth to the other. But in the midst of the time of trouble that is coming—a time of trouble such as has not been since there was a nation—God’s chosen people will stand unmoved. Satan and his host cannot destroy them, for angels that excel in strength will protect them.” Testimonies, vol. 9, 17

In keeping with the inspired counsel given us, Hope International’s Life Abundant Missionary Institute is offering short courses of study to prepare our youth to be medical missionaries. Operated after the pattern of the schools of the prophets, our school is training students to act a part in the finishing of God’s work in this fateful crisis hour. We solicit your prayers for the continued success of this endeavor.

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

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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.
As Thou didst suffer on the cross
To save a guilty race
Show me Thy power, with Thy love
And glory grant, with grace.
—Columba

The ITINERARY for Elder Spear and me on our European preaching tour, which lasted nearly the full month of September, included meetings in England, Germany, and Denmark, and in addition an evangelistic series in Berlin, Germany. Elder Spear and I have had many preaching tours together, and I have come to recognize his ardent desire to help finish the Lord’s work so that He can come again soon and end this night of sorrow and pain on Planet Earth. That burden was further reinforced on this tour, as halfway through our schedule of appointments, Elder Spear’s mother passed away, requiring his presence at the funeral, which left me to finish the tour.

The Lord again blessed our efforts to spread the good news that Jesus can indeed save sinners from their sins. Even now He is preparing a people to stand humble, holy, and undefiled, clothed with the righteousness of Jesus in the midst of a perverse generation, prepared for translation.

While in England we took the train up the coastline of Scotland, and then the ferry, a bus, and another ferry out to the tiny island of Iona, where Columba trained and from where, at the beginning of the 1260 years of papal supremacy, he sent out his missionaries to evangelize Europe. As we crisscrossed this northern island, only 1½ miles wide by 2½ miles long, and as we stood upon its beaches looking out over the waters toward the south, as Columba once did, we began to feel the inspiration that must have surged through his veins to save a lost and ignorant people, and to rescue them from the apostasy of a fallen Christian system.

The rocky beach was interspersed with occasional stretches of white sand, upon which the mariners used to land their sailing vessels. We stood upon the sand, with the green, rocky pastures behind us upon which the sheep of the island were grazing. The water was so clear at our feet that we could see the ocean floor, with the fish swimming above its rocky depths, a stone’s throw away from us. As we looked across the peaceful waves in the direction of Ireland, 75 miles to the south, and the continent another 450 miles beyond, we wondered what Columba must have felt as he watched a ship sailing away from that very shore, carrying Iona missionaries, medical supplies, and handwritten manuscripts of the Bible bound for Britain, Germany, Italy, or even India. He had grown to love these missionaries during their years of mission training at Iona.

Those on the island must have called out their good-bys as long as they could be heard. They waved until they could no longer see those on board. Then they must have climbed the hills to watch the white sails dip below the waters. There were undoubtedly wives and children watching. Would their missionary husbands and fathers ever return, or would they die in some lonely dungeon or be burned at the stake for preaching the gospel and distributing portions of the Bible? If they should not meet again in this life, they had covenanted to meet again in the earth made new. What joy there was when two, three, or four years later some returned safely for a period of time to teach in the Iona school and to be with their families! Later some returned to Europe, taking with them new student missionaries.

Marshall J. Grosboll, pastor and evangelist, is the director of the Steps to Life Ministry in Wichita, Kansas.
missionaries who were beginning their first missionary tour. What sorrow there was when news came that one had been caught and condemned! And what anxiety when, after waiting ten or fifteen years for someone to return, they still had no news.

Christian Apostasy

The story of Iona must be seen in the light of the whole history of the Christian Era. Paul had warned the Ephesians that after his departure, “Savage wolves will come in among you, not sparing the flock. Also from among yourselves,” he told them, “men will rise up, speaking perverse things, to draw away the disciples after themselves. Therefore watch, and remember that for three years I did not cease to warn everyone night and day with tears.” Acts 20:29–31, all texts are from the New King James Version.

These wolves were the Christian bishops whom Paul saw arising in the church, seeking to establish their own authority, in the name of the church. These bishops gained followers by “speaking perverse things,” such as the exaltation of man over God, and human organization over divine providence.

These early bishops sought to establish a strong church for missionary purposes, of course, as well as to keep heresy out of the church. At least those were the reasons they gave.

Moreover, they claimed God had established their authority. Thus to be truly a Christian meant to recognize their authority. Christianity came to revolve around the church rather than the Bible. And the church came to mean the organization, rather than the people. The organization thus came to be looked upon as the “ark of safety,” and anyone who was not in the ark was lost. Thus salvation came to depend upon being a member of the organization rather than developing a Christlike character. Therefore the church organization, meaning the church leaders, came to replace Christ and His Word.

This apostasy Paul predicted: “Let no one deceive you by any means; for that Day [the day of Jesus’ second coming] will not come unless the falling away comes first, and the man of sin is revealed, the son of perdition, who opposes and exalts himself above all that is called God or that is worshiped, so that he sits as God in the temple of God, showing himself that he is God.” 2 Thessalonians 2:3–4

The Lord has cautioned us to pay attention to these prophetic warnings and not to follow the example of these early bishops. “Those whom God has placed in positions of responsibility should never seek to exalt themselves or to turn the attention of men to their work. They must give all the glory to God. They must not seek for power that they may lord it over God’s heritage; for only those who are under the rule of Satan will do this.” Testimonies to Ministers, 279–280. “The Lord has not placed any of His human agencies under the dictation and control of those who are themselves but erring mortals. He has not placed upon men the power to say, You shall do this, and you shall not do that. But there is a power exercised in Battle Creek that... [is] somewhat of the same spirit that led Uzzah to lay his hand on the ark... Far less of man’s power and authority should be exercised toward God’s human agencies. Brethren, leave God to rule... Strange fire has been offered in the use of harsh words, in self-importance, in self-exaltation, in self-righteousness, in arbitrary authority, in dominating, in oppression, in restricting the liberty of God’s people, binding them about by your plans and rules.” Ibid, 347–348, 357–358

In Rome, “the doctrine of religious freedom was termed heresy, and its upholders were hated and proscribed.” The Great Controversy, 45. But there were places where freedom of worship and of preaching continued for many centuries. One of those places was the British Isles. “In Great Britain primitive Christianity had very early taken root. The gospel received by the Britons in the first centuries was then uncorrupted by Romish apostasy.” Ibid, 62

Christianity flourished in these northern islands until the invasion of the non-presented. The latter were simple, humble, and scriptural in character, doctrinaire, and manners, while the former manifested the superstition, pomp, and arrogance of popery. The emissary of Rome demanded that these Christian churches acknowledge the supremacy of the sovereign pontiff. The Britons meekly replied that they desired to love all men, but that the pope was not entitled to supremacy in the church, and they could render to him only that submission which was due to every follower of Christ. Repeated attempts were made to secure their allegiance to Rome; but these humble Christians, amazed at the pride displayed by her emissaries, steadfastly replied that they knew no other master than Christ... Said the Romish leader: ‘If you will not receive brethren who bring you peace, you shall receive enemies who will bring you war.’... War, intrigue, and deception were employed against these witnesses for a Bible faith, until the churches of Britain were destroyed, or forced to submit to the authority of the pope.” Ibid, 63

A Restorer of the Faith

While these events were taking place in Britain, Columba was born in the year 521 to a royal family in Ireland. Though power and fame lay before this gifted
It is interesting that in nearly every place where Columba sent his missionaries, the people accepted the Protestant Reformation.
find the Waldenses, who spread the Scriptures and maintained the faith, just as Columba and his missionaries had done.

Visiting Iona

Iona was one of the greatest and most successful missionary endeavors ever initiated. And thus it was that Elder Spear and I visited the island to learn what we could about this grand man. But I was puzzled. Though the island is still isolated and not convenient to reach, thousands of people still make this trek every year to visit the place where Columba once lived. But no one seems to know, or even care, who he really was or what he taught. He is merely a "saint."

The books that have been written about him, supposedly from ancient days, tell little if anything about his missionary activities, nor of what he taught. They tell of ridiculous and trivial miracles and prophecies, thus making Christian greatness a matter of relics and nonsense. It is said that he translated and wrote out the Scriptures, but that these books were so sacred, having been hand-lettered by such a great man, that it is not lawful to open them. One of these copies of Scripture was supposed to have such power that if it was kept unopened and carried around an army three times, it could protect the army as it went into battle. Thus trivia and dishonesty have replaced the important truths, which the "saints" thus worshiped taught.

But, though Columba's works themselves have been destroyed, it is hard to wipe out all the records of those 641 years that Iona continued to function as a true missionary center. Genuine books have survived from which we can learn accurately some of the details of this magnificent life that was hid in Christ.

Elder Spear and I took a tour with a guide and we asked him, "Did Columba build this large stone church, called the Iona Abbey, that thousands come to visit today in memory of Columba?"

"No," he answered. "That was built by the Benedictines also."

We then saw a plaque that told about where all the missionaries of Columba went, which included Italy. I wanted to ask why Columba was sending missionaries to Italy if he was a Catholic, but I didn't.

I also wanted to ask, if Columba was a saint of the church, and revered throughout all those years by the church, why had all his writings mysteriously perished. How is it that all the writings by the church about him have survived, some purporting to go back nearly to his day, when none of the writings of the "saint" himself have survived? And this in spite of the fact that he wrote many books, and had many followers who were interested in these books. And why were his churches made of wood, and the papal churches of stone? Why did Queen Margaret have to enforce new religious laws upon a people who still believed in Columba?

The questions seemed obvious. But the visitors on the island walked on. They had been to the place where the saint had lived—such questions as these seemed unimportant. There is a saying "He who controls the record of history, controls the future." For the masses of society it is true. But the careful student who wishes to look deeper, studying the evidences of history with prayer and faith in the Word, finds that "In every age there were witnesses for God—men who cherished faith in Christ as the only mediator between God and man, who held the Bible as the only rule of life, and who hallowed the true Sabbath. How much the world owes to these men, posterity will never know. They were branded as heretics, their motives impugned, their characters maligned, their writings suppressed, misrepresented, or mutilated. Yet they stood firm, and from age to age maintained their faith in its purity, as a sacred heritage for the generations to come." The Great Controversy, 61

The final hours of Columba have been preserved. He died on Saturday, the ninth of June, in the year 597. He turned to his disciple Diermit and said, "This day is called the Sabbath, that is, the day of rest, and such will it truly be to me; for it will put an end to my labors." For over 600 years his disciples continued to pass the torch of truth from one to another. Who will take that torch today to finish the work so faithfully begun? Who will thoroughly prepare and dedicate their lives to the gospel mission—nuns, missionaries, as they be in any capacity—organizations, the fear of God before the fear of man? Who is willing to sacrifice everything for the glory of God and the conversion of souls? It is time to rekindle the torch.

"Did Columba build this large stone church, called the Iona Abbey, that thousands come to visit today in memory of Columba?"

"No, that was built by the Benedictine monks. Columba's churches were of wood."

1 To give reference for every statement, such as the education of Columba, would make this short treatise too cumbersome. The book, Truth Triumphant, by B.G. Wilkinson, has an excellent chapter on Columba, listing 48 historical references from ancient scholars about his life and mission, many of which we draw from for the facts listed in this article.

2 Derry is today called Londonderry in Northern Ireland


4 One of the books I bought on the island, which was purported to be one of the very best, was supposedly written by the head of the Iona school 200 years after Columba's death. Here are recorded fantastic prophecies that Columba uttered such as the fact that someone was going to spill his ink bottle that day. Also in this book, the "laws of God and the Church" are placed side by side. Adamsman, Life of St Columba, reprint 1988 by Llanerch Enterprises, Dyfed. See pages 53 and 59

5 Alban Butler, Lives of the Saints, (Edinburgh, 1799, and London, 1815, 1854) vol. 6, 139

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Education for Eternity

True education is God's medium for preparing His people to live in His presence forever. This was God's plan before sin came into our world. Our first parents were taught daily by Christ and His angels, but because of sin, God's law has been broken and now a counterfeit educational system has been established for nearly 6000 years.

True education begins with the infant in the home. It was God's plan that, using the greatest of textbooks, the Bible, fathers and mothers should train each child in the ways of the Lord. As the child grew, the church was also to co-operate in the child's educational process, using God's Word and His creation as textbooks.

When Israel became a nation, schools were promptly set up to train priests, scribes, and teachers. The devil knew that if he could get control of the educational system of God's people, he could, in time, control the teachers, the priests, and finally the leaders.

History's grim record shows he has almost always been successful. The standards of the church and the homes began to crumble. Little by little apostasy started its insidious takeover in God's church until it became open rebellion, and God was forced to take tragic measures to save His church. The rebellion of God's people at Kadesh-barnea could be linked in part to the education they received while in bondage in Egypt. The home school as well as the church school had failed.

Let us take a quick look at the church in Elijah's day. The prophets of Baal were in charge of the educational system of the church. The rebellion and apostasy occurring then were worse than any previous to that time. The church had killed most of the true prophets. Obadiah risked his life to save some of them from the treacherous hands of Jezebel and her murderous prophets.

We are all aware of God's intervention in the church's apostasy on Mount Carmel followed by the fearful flight of His brave prophet into the wilderness of discouragement. In His mercy God came to Elijah in a still small voice and identified Himself. Then the man of God, his courage restored, set out to bring complete revival to God's church.

Now he needed to restore the church and the home to an understanding of true righteousness. To accomplish this great revival for God, he established the schools of the prophets at Gilgal, Bethel and Jericho. These were his last efforts before translation. With Elisha beside him, he made his final visit to these important citadels of faith.

These schools were to help accomplish the restoration of the true worship of the Most High. The students of these schools went forth to preach and teach and to instruct fathers, mothers and children in the science of overcoming sin and in character perfection. God's last-day prophet explains this science in a prophet's words:

"There is a science of Christianity to be mastered—a science as much deeper, broader, higher, than any human science as the heavens are higher than the earth.
The mind is to be disciplined, educated trained; for men are to do service for God in ways that are not in harmony with inborn inclination. Often the training and education of a lifetime must be discarded, that one may become a learner in the school of Christ. . . .

"No other science is equal to that which develops in the life of the student the character of God. Those who become followers of Christ find that new motives of action are supplied, new thoughts arise, and new actions must result. But they can make advancement only through conflict; for there is an enemy who ever contends against them, presenting temptations to cause the soul to doubt and sin.

"There are hereditary and cultivated tendencies to evil that must be overcome. Appetite and passion must be brought under the control of the Holy Spirit. There is no end to the warfare this side of eternity. But while there are constant battles to fight, there are also precious victories to gain; and the triumph over self and sin is of more value than the mind can estimate." *Counsels to Parents, Teachers, and Students*, 20

Israel's terrible apostasies, with the persecution and killing of God's prophets, finally resulted in the destruction of the schools of the prophets. Destruction and captivity were the hard lessons that a loving God was forced to bring upon His church.

In Christ's day the rabbinical schools taught a counterfeit salvation. Hellenism had become the leading philosophy of most of the teachers and leaders. Hellenism and humanism are the same. They are bootstrap religions that teach that one can do anything his mind tells him to do. Have not humanism and evangelicalism created a terrible disaster in our own institutions today? Is it possible to crucify the third member of the Godhead with this clever philosophy of Satan? It was Hellenism to a large degree that was responsible for Christ's crucifixion. There was no room in the minds of the leaders, in those days, to accept a Messiah who lived in the corrupt city of Nazareth and who preached righteousness by faith in its purity, with victory over every hereditary and cultivated weakness through the power of the Holy Spirit. It was this gospel that demanded the head of John the Baptist and the blood of the Saviour of the world.

All through the ages of the great controversy, God has used the schools of the prophets to challenge the apostasy in His church. The father of the first schools of the prophets, Samuel, established schools at Ramah and Kirjath-jearim. These were primarily ordered by God to prevent apostasy in the church and were reestablished by Elijah and continued under the direction of Elisha to prepare young people to live and preach the truth to a rebellious church.

Columba, of the isle of Iona, sent hundreds of missionaries to the British Isles, the continent of Europe, and even to India. Some may have even reached China.

As we approach the end of the 6000 years of the great controversy, and man's probationary time, we must now come to grips with the reason that the church has not been able to fulfill the gospel commission. Ellen White has repeatedly told us we should have been in the kingdom before now. See *Selected Messages*, book 1, 68; *Testimonies*, vol. 6, 450; ibid., vol. 9, 29. Let us not forget the reasons for the ancient church's failure to carry the gospel to the world.

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

Columba, of the isle of Iona, sent hundreds of missionaries to the British Isles, the continent of Europe, and even to India. Some may have even reached China.

"That this is a rebellious people, lying children, children that will not hear the law of the Lord: which say to the seers, See not; and to the prophets, Prophesy not unto us right things, speak unto us smooth things, prophesy deceits." Isaiah 30:9-10

God's modern-day prophet had these tragic but inspired words for His church in these last days:

"Satan's snares are laid for us as verily as they were laid for the children of Israel just prior to their entrance into the land of Canaan. We are repeating the history of that people. Lightness, vanity, love of ease and pleasure, selfishness, and impurity are increasing among us. There is need now of men who are firm and fearless in declaring the whole counsel of God; men who will not sleep as do others, but watch and be sober. Knowing as I do the great lack of holiness and power with our ministers, I am deeply pained to see the efforts for self-exaltation. If they could but see Jesus as He is, and themselves as they are, so weak, so inefficient, so unlike their Master, they would say: If my name may be written in the obscurest part of the book of life, it is enough for me, so unworthy am I of His notice." *Testimonies*, vol. 5, 160

"I saw that many who profess to believe the truth for these last days think it strange that the children of Israel murmured as they journeyed; that after the wonderful dealings of God with them, they should be so ungrateful as to forget what He had done for them. Said the angel: 'Ye have done worse than they.' I saw that God has given His servants the truth so clear, so plain, that it cannot be resisted. Wherever they go, they have certain victory. Their enemies cannot get round the convincing truth. Light has been shed so clear that the servants of God can stand up anywhere and let truth, clear and connected, bear away the victory. This great blessing has not been prized, or even realized." *Testimonies*, vol. 1, 129
deceive God. Says the True Witness: ‘I know thy works.’ The third angel is leading up a people, step by step, higher and higher. At every step they will be tested.” Ibid., 190

Will we accept these statements from God as our true spiritual situation? Can we now confess and repent of our rebellion against God’s plan to finish His work as He ordained it through His messenger Ellen White? We are subsidizing our schools around the world by more than $71 million a year. Few of our youth, however, are being trained in the way of the Lord for service in His great harvest field. When more than 70 percent are leaving us each year, should we not be concerned; should we not seek the Lord’s counsel? Isn’t it time to reestablish the plan of Samuel, Elijah and Elisha—the schools of the prophets? Should we not train our youth quickly for service, to present the real gospel in order to fight the present apostasy?

Let us not forget that the last movements will be rapid ones. God will cut His work short in righteousness. When men cry peace and safety, sudden destruction will come. Suddenly probation will close unexpectedly.

“The One who has stood as our intercessor; who hears all penitential prayers and confessions; who is represented with a rainbow, the symbol of grace and love, encircling His head, is soon to cease His work in the heavenly sanctuary. Grace and mercy will then descend from the throne, and justice will take their place. He for whom His people have looked will assume His right—the office of Supreme Judge.”

“When probation ends, it will come suddenly, unexpectedly—at a time when we are least expecting it. But we can have a clean record in heaven today, and know that God accepts us; and finally, if faithful, we shall be gathered into the kingdom of heaven.” The Seventh-day Adventist Bible Commentary, vol. 7, 989; see also Testimonies, vol. 9, 11–13; 1 Thessalonians 5:3

What God’s church has failed to do in ease and prosperity will have to be done under great persecution. See Testimonies, vol. 5. 463. Ellen White tells us the church’s greatest need is revival and reformation. God’s original plan was to bring about revival and reformation through the schools of the prophets. See Selected Messages, book 1, 121. This revival is more than 100 years overdue. May it happen now is our prayer.
Thank you very much for the Spanish subscription to Our Firm Foundation [Nuestro Firmes Fundamento]. I’m really enjoying it.
—MF, Florida

Thanks for putting me on your mailing list, for I so much enjoy your magazine and telling people about it. I really wish I could afford the whole subscription price, but I thank God for your kindness, and when I can I hope to buy more of your literature and tapes bit by bit, for you have helped me so much and have given me a greater insight into my Adventist faith.
—MB, Kentucky

I can’t begin to expound upon how beneficial your publications have been to me. At the time I first requested to be added to your mailing list I was unable to afford the subscription rate. My finances have since improved and I am pleased to enclose my payment.

Such enlightenment as Our Firm Foundation is a real encouragement to my spiritual walk, as I’m sure it is to many others. The ways in which you elevate Scripture truth is greatly appreciated.

Topics addressed are timely and applicable to these end-timers. I look forward to learning from and absorbing each issue—literally from cover to cover. The articles are presented in a straightforward manner, reaching out and impressing with the priorities of the Christian life. A genuine attitude of concern is woven throughout, evidenced by the suggestions and practical advice offered toward spiritual maturity.

—RH, Illinois

We see all around us, both in Japan and back home, such disregard for the Spirit of Prophecy writings—it’s really sad to see how Satan causes to be of “none effect” something that God gave us to be such a blessing. I pray that your magazine will find its way into the hands of many more people who will take its message to heart. I will try to share it with those who can understand it here in my mission field.
—SK, Japan

I want to tell you what I think of your magazines and what they have done for me.

I was a so-called Christian. Your magazine certainly woke me up; what a shame I was to God! I was baptized into the Seventh-day Adventist Church years ago, but had no right to be baptized, as I had too much love for self and for the world. Actually the love of God was never brought out so clearly and what God expects of us as in your wonderful magazine. If we truly love God like we profess, we will obey and serve Him.

Now this New Theology is certainly from the devil—just believe, believe. Well, the devil also believes, but he trembles: he knows what the end will be for him. Oh, I thank and thank you for your great magazines, for the warning.
—VA, Illinois

This past July was our first time to attend your camp meeting. We were richly blessed and enjoyed all of it so much. We felt we’d been fed so much spiritual food and couldn’t hold any more.

You see, we are what you might call “new reformers.” We have been Seventh-day Adventists for years, but fast asleep as to what was going on in our church and in us. When we first saw our condition and the church’s condition, we were shocked and hardly knew what to do or where to start. Since that time we have been making big changes in our lives—or should I say, have allowed the Lord to make big changes in us—and are thrilled to see what He has done for us as we are still trying to give Him all our will.

For the past two years your paper Our Firm Foundation has been such a help and encouragement to us. We want to thank you so much for what you are doing over there. Seems you all are working so hard to help us who have been fast asleep.
—JM, Idaho

Thank you for arranging such an inspiring camp meeting. I can truly say that my flickering faith was fanned into a bright flame because of it.
—DC, Oregon

Just a note here to thank you for making the arrangements for me to continue receiving Our Firm Foundation... I enjoy the publication very much. I believe there is a definite place in our denomination for a journal that will “sigh and cry for the abominations that are done in Jerusalem.” I have heard from some brethren that at times there is a note of bitterness that runs through the publication or that it is looked upon as suspect because Hope International organizes its own camp meetings. But I have no reason to believe in this line of thinking because I believe the content speaks for itself. There certainly is a fine line between criticism and “reprove and rebuke with all long-suffering and doctrine,” and I believe Our Firm Foundation is at present on the right side of that line and I pray will remain so in the future.
—RP, Massachusetts

Truth for Today Bible School

This course is gospel music to my ears, so beautiful and needed. Praise the Lord!

I am fully accepting my course with Truth for Today, and have been led to the throne of Jesus by these studies and truth. I will be discharged in early December and will carry on with God’s work. I will stay in touch with you. God bless and thank you for this help.

—RT, Louisiana
The Schools of the Prophets

WHEREVER in Israel God's plan of education was carried into effect, its results testified of its Author. But in very many households the training appointed by Heaven, and the characters thus developed, were alike rare. God's plan was but partially and imperfectly fulfilled. By unbelief and by disregard of the Lord's directions, the Israelites surrounded themselves with temptations that few had power to resist. At their settlement in Canaan "they did not destroy the nations, concerning whom the Lord commanded them: but were mingled among the heathen, and learned their works. And they served their idols: which were a snare unto them." Their heart was not right with God, "neither were they steadfast in His covenant. But He, being full of compassion, forgave their iniquity, and destroyed them not: yea, many a time turned He His anger away.... For He remembered that they were but flesh; a wind that passeth away, and cometh not again." Psalms 106:34-36; 78:37-39.

Fathers and mothers in Israel became indifferent to their obligation to God, indifferent to their obligation to their children. Through unfaithfulness in the home, and idolatrous influences without, many of the Hebrew youth received an education differing widely from that which God had planned for them. They learned the ways of the heathen.

To meet this growing evil, God provided other agencies as an aid to parents in the work of education. From the earliest times, prophets had been recognized as teachers divinely appointed. In the highest sense the prophet was one who spoke by direct inspiration, communicating to the people the messages he had received from God. But the name was given also to those who, though not so directly inspired, were divinely called to instruct the people in the works and ways of God. For the training of such a class of teachers, Samuel, by the Lord's direction, established the schools of the prophets.

These schools were intended to serve as a barrier against the wide-spread corruption, to provide for the mental and spiritual welfare of the youth, and to promote the prosperity of the nation by furnishing it with men qualified to act in the fear of God as leaders and counselors. To this end, Samuel gathered companies of young men who were pious, intelligent, and studious. These were called the sons of the prophets. As they studied the word and the works of God, His life-giving power quickened the energies of mind and soul, and the students received wisdom from above. The instructors were not only versed in divine truth, but had themselves enjoyed communion with God, and had received the special endowment of His Spirit. They had the respect and confidence of the people, both for learning and for piety. In Samuel's day there were two of these schools—one at Ramah, the home of the prophet, and the other at Kirjath-jearim. In later times others were established.

The pupils of these schools sustained themselves by their own labor in tilling the soil or in some mechanical employment. In Israel this was not thought strange or degrading; indeed, it was regarded as a sin to allow children to grow up in ignorance of useful labor. Every youth, whether his parents were rich or poor, was taught some trade. Even though he was to be educated for holy office, a knowledge of practical life was regarded as essential to the greatest usefulness. Many, also, of the teachers supported themselves by manual labor.

In both the school and the home much of the teaching was oral; but the youth also learned to read the Hebrew writings, and the parchment rolls of the Old Testament Scriptures were open to their study. The chief subjects of study in these schools were the law of God,

Ellen G. White
with the instruction given to Moses, sacred history, sacred music, and poetry. In the records of sacred history were traced the footsteps of Jehovah. The great truths set forth by the types in the service of the sanctuary were brought to view, and faith grasped the central object of all that system—the Lamb of God, that was to take away the sin of the world. A spirit of devotion was cherished. Not only were the students taught the duty of prayer, but they were taught how to pray, how to approach their Creator, how to exercise faith in Him, and how to understand and obey the teachings of His Spirit. Sanctified intellect brought forth from the treasure house of God things new and old, and the Spirit of God was manifested in prophecy and sacred song.

These schools proved to be one of the means most effective in promoting that righteousness which “exalteth a nation.” Proverbs 14:34. In no small degree they aided in laying the foundation of that marvelous prosperity which distinguished the reigns of David and Solomon.

The principles taught in the schools of the prophets were the same that molded David’s character and shaped his life. The word of God was his instructor. “Through Thy precepts,” he said, “I get understanding… I have inclined mine heart to perform Thy statutes.” Psalm 119:104, 112. It was this that caused the Lord to pronounce David, when in his youth He called him to the throne, “a man after mine own heart.” Acts 13:22.

In the early life of Solomon also are seen the results of God’s method of education. Solomon in his youth made David’s choice his own. Above every earthly good he asked of God a wise and understanding heart. And the Lord gave him not only that which he sought, but that also for which he had not sought—both riches and honor. The power of his understanding, the extent of his knowledge, the glory of his reign, became the wonder of the world.

In the reigns of David and Solomon, Israel reached the height of her greatness. The promise given to Abraham and repeated through Moses was fulfilled: “If ye shall diligently keep all these commandments which I command you, to do them, to love the Lord your God, to walk in all His ways, and to cleave unto Him; then will the Lord drive out all these nations from before you, and ye shall possess greater nations and mightier than yourselves. Every place whereon the soles of your feet shall tread shall be yours: from the wilderness and Lebanon, from the river, the river Euphrates, even unto the uttermost sea shall your coast be. There shall no man be able to stand before you.” Deuteronomy 11:22-25.

But in the midst of prosperity lurked danger. The sin of David’s later years, though sincerely repented of and sorely punished, emboldened the people in transgression of God’s commandments. And Solomon’s life, after a morning of so great promise, was darkened with apsotasy. Desire for political power and self-aggrandizement led to alliance with heathen nations. The silver of Tarshish and the gold of Ophir were procured by the sacrifice of integrity, the betrayal of sacred trusts. Association with idolaters, marriage with heathen wives, corrupted his faith. The barriers that God had erected for the safety of His people were thus broken down, and Solomon gave himself up to the worship of false gods. On the summit of the Mount of Olives, confronting the temple of Jehovah, were erected gigantic images and altars for the service of heathen deities. As he cast off his allegiance to God, Solomon lost the mastery of himself. His fine sensibilities became blunted. The conscientious, considerate from the people of other nations. This peculiarity, which should have been regarded as a special privilege and blessing, was to them unenabled. The simplicity and self-restraint essential to the highest development they sought to exchange for the pomp and self-indulgence of heathen peoples. To be “like all the nations” (1 Samuel 8:5) was their ambition. God’s plan of education was set aside, His authority disowned.

In the rejection of the ways of God for the ways of men, the downfall of Israel began. Thus also it continued, until the Jewish people became a prey to the very nations whose practices they had chosen to follow.

As a nation the children of Israel failed of receiving the blessings that God desired to give them. They did not appreciate His purpose or co-operate in its execution. But though individuals and peoples may thus separate themselves from Him, His purpose for those who trust Him is unchanged. “Whosoever God doeth, it shall be forever.” Ecclesiastes 3:14.

While there are different degrees of development and different manifestations of His power to meet the wants of men in the different ages, God’s work in all time is the same. The Teacher is the

Not only were the students taught the duty of prayer, but they were taught how to pray, how to approach their Creator, how to exercise faith in Him, and how to understand and obey the teachings of His Spirit.

The spirit of his early reign was changed. Pride, ambition, prodigality, and indulgence bore fruit in cruelty and exaction. He who had been a just, compassionate, and God-fearing ruler, became tyrannical and oppressive. He who at the dedication of the temple had prayed for his people that their hearts might be undividedly given to the Lord, became their seducer. Solomon dishonored himself, dishonored Israel, and dishonored God.

The nation, of which he had been the pride, followed his leading. Though he afterward repented, his repentance did not prevent the fruition of the evil he had sown. The discipline and training that God appointed for Israel would cause them, in all their ways of life, to differ from the people of other nations. This peculiarity, which should have been regarded as a special privilege and blessing, was to them unenabled. The simplicity and self-restraint essential to the highest development they sought to exchange for the pomp and self-indulgence of heathen peoples. To be “like all the nations” (1 Samuel 8:5) was their ambition. God’s plan of education was set aside, His authority disowned.

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same. God’s character and His plan are the same. With Him “is no variableness, neither shadow of turning.” James 1:17.

The experiences of Israel were recorded for our instruction. “All these things happened unto them for examples: and they are written for our admonition, upon whom the ends of the world are come.” 1 Corinthians 10:11.

Withus, as with Israel of old, success in education depends on fidelity in carrying out the Creator’s plan. Adherence to the principles of God’s Word will bring as great blessings to us as it would have brought to the Hebrew people. [3]

Education, 45-50
Adventism and Walter Martin

OPPORTUNITY came knocking at the door of Seventh-day Adventism in the spring of 1955. Walter Martin, while the director of cult apologetics for Zondervan Publishing Company, had written a book entitled The Rise of the Cults in which he stated that Adventists belonged to that despised category. Now, however, he wanted to learn more.

He had been commissioned to thoroughly investigate Adventism on behalf of Eternity magazine. It was understood that his research would lead to an unfavorable conclusion; nonetheless he expressed a desire to conduct a fair and complete evaluation. To do so would require access to both the human and the historical resources of the Seventh-day Adventist Church. His request was simple: please co-operate.

In retrospect, many have suggested that to do so was a mistake. But we may well ponder what we would have done had the request been put to us. And, too, it is only with some difficulty that we can imagine the apostle Paul refusing to speak of the mysteries of the gospel, even to a potentially hostile audience. All hindsight aside, the request was granted and in March of that year Walter Martin, accompanied by George E. Cannon, a professor of Greek at the faculty of the Nyack, New York, Missionary College, traveled to Washington, D.C., for their first interview.

In short order it became apparent that Martin was well armed with detailed questions which would require detailed answers. Further, both questions and answers would have to be committed to writing so that all parties could have a definite record of what was being said. For the moment though, the Adventist delegation (L. E. Froom, scholar and author; W. E. Read, field secretary of the General Conference; and T. E. Unruh, president of the East Pennsylvania Conference) supplied Martin with books and periodicals supporting the positions they had outlined as the church’s doctrinal beliefs.

The following night was a busy one: L. E. Froom composed an initial response of twenty pages to the questions posed; Martin read Adventist literature until 2:00 a.m. When the two groups met the following day, the Adventists were pleased to hear that their examiner found them deserving of the name Christian—provided, that is, that the materials they had given him correctly represented the denomination as a whole.

Referring to the 1931 statement of fundamental beliefs was only partially convincing. He claimed to have found unorthodox statements in books, pamphlets, and periodicals, and he wanted to know why. When he produced examples which he considered “unequivocally heretical,” “the Adventist scholars were both shocked and appalled.” They could only reply that “correction had begun.”

As the series of conferences continued, this matter was to resurface repeatedly. Clearly these meetings were going to be neither a short-lived nor simple proposition. Early in the month of August, Froom urged an expansion of the Adventist delegation. R. A. Anderson, secretary of the General Conference’s Ministerial Association and founding editor of Ministry magazine, had been informally involved since April; he was now asked to lend his talents to the work on a regular basis.

By August 25 the conferences had entered a new phase. Traveling to Doylestown, Pennsylvania, the Adventist representatives met for two days, not only with Walter Martin and George Cannon, but also with Donald Grey Barnhouse, the editor of Eternity magazine. Barnhouse, the spacious home of Dr. and Mrs. Barnhouse, provided the setting for these meetings. It was here that Dr. Barnhouse

Dave Fiedler
was challenged by his own son to publish to the world that he found Seventh-day Adventists to be truly Christian.

But still, a difficulty had arisen with the charge of unorthodox teachings: what could be done; what should be done?

The troublesome issues involved accusations of teaching "Arianism (the view that Christ was a created being), a sinful nature of Christ, incomplete atonement theory, Galatianism (salvation by law keeping), and extreme sectarianism." The Evangelicals pointed to the lack of a formal Seventh-day Adventist creed as the root of the problem. How could any denomination ever maintain doctrinal integrity without a creed to define the boundaries of what was to be considered acceptable?

For their part, the Adventists insisted that these areas of difficulty were not representative of mainstream Adventism and that the General Conference would investigate such instances. If the Adventists were to distance themselves from these points of concern, it would be necessary to demonstrate to the Evangelicals that there was indeed a widespread consensus within the denomination which did not countenance such teaching.

Two avenues presented themselves for the accomplishment of the task. A travel itinerary was arranged for Walter Martin to see Adventism in a variety of settings ranging from the east coast to the west coast of the United States and then on to mission stations overseas. In a second line of action, plans were made to formalize the Adventist responses to Martin's questions, and then to have these published as a book having received the careful scrutiny of Adventist leaders the world over. This volume, of course, came to be known as Seventh-day Adventists Answer Questions on Doctrine. This latter objective was given into the hands of a fourteen-member committee composed of R. R. Figuhr (General Conference president and chairman of the committee), A. V. Olson, W. B. Ochs, L. K. Dickson, H. L. Rudy, A. L. Ham, J. I. Robison, W. R. Beach, C. L. Torrey, F. D. Nichol, T. E. Unruh, R. A. Anderson, L. E. Froom, and W. E. Read.

Passing quickly over another year of conferences, we may conclude that the efforts of the Adventist representatives were convincing. The formal discussions between Adventists and Evangelicals came to a natural close. Questions on Doctrine was published by the Review and Herald late in 1957. Delays plagued the work of Walter Martin, but The Truth About Seventh-day Adventism was finally produced by Zondervan in 1960. A momentous work had been completed; but for the Seventh-day Adventist Church there were to come decades of unforeseen, and still unresolved, conflict.

The Adventist brethren, in 1955, had assured the Evangelicals that the "unorthodox" points of doctrine were "being corrected." Perhaps this response was simply spur of the moment, a general reply as to what the denomination tried to do with all heretical teachings. On the other hand, perhaps it was more. There is evidence to support the contention that some within the denomination were already taking active steps to eliminate from the collective Adventist mind certain doctrines which did not accord well with the orthodox views of the Evangelical world.

Perhaps a very few extremely perceptive readers had noticed a revision in the 1946 reprinting of the book Bible Readings for the Home Circle. Certainly nothing much was said of it at the time. But a simple comparison of this edition with former ones quickly shows that the section entitled "A Sinless Life" had been rewritten. No longer did this volume reflect the consistent position held by the denomination over the last ninety-four years. It stood as the bellwether of things to come in muting the heretofore unanimous position of the

Here, set in a confusing context which could only leave readers wondering as to the author's intent, was an isolated statement of a Christology entirely new to Adventism. We can gain, perhaps, a glimpse of the source of this comment in the much-respected editor's closing thoughts:

"In conclusion, a word of counsel to some of our Adventist writers and speakers may be in order. ... When we speak of the taint of sin, the germs of sin, we should remember that we are using metaphorical language. Critics, especially those who see the Scriptures through Calvinistic eyes, read into the term 'sinful flesh' something that Adventist theology does not require. Thus if we use the term 'sinful flesh' in regard to Christ's human nature, as some of our writers have done, we lay ourselves open to misunderstanding."

It would appear that the criticism of non-Adventists—and perhaps especially of Calvinistic non-Adventists—had become enough of an issue as to attract attention by 1952. It would also appear—that this is of course a matter of speculation—that by 1952 it had been forgotten that the author foremost in applying the term "sinful flesh" to the nature of Christ was none other than Ellen G. White.

Perhaps the single greatest step toward the development of new Adventist Church that Christ had accepted, not the sinless nature of man at his creation, but rather the nature of the sinful men whom He sought to save.

Six years passed before the first echoes of this new line of thought were to be heard. The July 10 and 17, 1952, editions of the Review and Herald carried a two-part editorial which picked up the strain. "Adventists believe that Christ, the 'last Adam,' possessed, on His human side, a nature like that of the 'first man Adam,' a nature free of any defiling taint of sin.'"

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Adventist Church doctrine was not one taken by Adventists at all. Donald Grey Barnhouse at last met the challenge put to him by his son, and the September 1956 issue of Eternity carried his article "Are Seventh-day Adventists Christians?" causing a temporary loss of nearly one fourth of the magazine's subscribers. It was an article which scandalized much of the Evangelical world. Certain points of the article also scandalized members of the denomination it was meant to commend.

In his article Mr. Barnhouse told of the shock caused to his new-found
Their group had become acutely aware of Ellen G. White statements which indicate that the atoning work of Christ is now in progress in the heavenly sanctuary.

A small number of Adventists, reading Barnhouse's critique of their church, were concerned. It appeared that he was right when he said "the position of the Adventists seems to some of us in certain cases to be a new position." Not all were pleased to see the church so hastily adopting new positions. And when the article spoke of "the majority group of sane leadership which is determined to put the brakes on any members who seek to hold views divergent from that of the responsible leadership of the denomination" they worried more yet.

Dr. Barnhouse was pointed in his evaluation of the doctrine of the investigative judgment and the Most Holy Place ministry of Christ beginning in 1844: "It is to my mind, therefore, nothing more than a human, face-saving idea! It should also be realized that some uninformed Seventh-day Adventists took this idea and carried it to fantastic literalistic extremes. Mr. Martin and I heard the Adventist leaders say, flatly, that they repudiate all such extremes. This they have said in no uncertain terms. Further, they do not believe, as some of their earlier teachers taught, that Jesus' atoning work was not completed on Calvary but instead that He was still carrying on a second ministering work since 1844. This idea is also totally repudiated."

In summary, he made it clear that "we personally do not believe that there is even a suspicion of a verse in Scripture to sustain such a peculiar position [as the investigative judgment], and we further believe that any effort to establish it is stale, flat, and unprofitable!"

Following this public announcement of the conference's outcome, the slow pace of change quickened decidedly. We find new ground being broken in the pages of Ministry magazine in September of 1956, and February and April of 1957. The first of these sources boldly proclaimed that Christ in His incarnation took [the] sinless nature of Adam before [the] fall."

The second announced a doctrinal position never before propounded by official Adventism, that "the sacrificial act on the cross [was] a complete, perfect, and final atonement for man's sin."

Perplexingly, the same article speaks first of "the sacrificial death of Christ on the cross," then of "the ministry of our heavenly High Priest in the sanctuary above on the antitypical day of atonement," and finally concludes that each aspect is "incomplete without the other, and each [is] the indispensable complement of the other." Apparently the writer saw no contradiction in all this.

In the third of these historic issues of Ministry it was announced that "when the incarnate God broke into human history and became one with the race, it is our understanding that He possessed the sinlessness of the nature with which Adam was created in Eden."

These developments proved of great concern to one aged and respected worker of the church. M. L. Andreasen, long-time administrator, educator, and author was universally considered an authority on the doctrine of the sanctuary. As early as the fifteenth of February, 1957, he felt constrained to raise a call of alarm. Writing first a personal letter to a single individual at denominational headquarters in Washington, D.C., Elder Andreasen's cry of alarm grew until it was heard throughout North America and to a lesser extent throughout the world field.

Though originally concerned only with the doctrinal pronouncements in Ministry and Questions on Doctrine, Elder Andreasen soon found cause for even greater distress. Early summer 1957 saw a copy of the minutes of the Ellen G. White Estate meetings in the month of May placed in his hands. This was, to be sure, an unusual violation of the normal confidentiality afforded such a group. Andreasen believed it to be providential.

From these minutes he learned that on the first of May two men (whom Andreasen refers to only as Elders "R" and "A") approached the board with the suggestion that certain statements of the Spirit of Prophecy be "clarified" by the inclusion of explanatory footnotes. It appears that these two gentlemen, and others of their "group" had "become acutely aware of Ellen G. White statements which indicate that the atoning work of Christ is now in progress in the heavenly sanctuary."

In light of this concern it was "suggested to the trustees that some footnotes or appendix notes might appear in certain of the E. G. White books, clarifying very largely in the words of Ellen White our understanding of the various phases of the atoning work of Christ."

Since "it was felt by the brethren who joined the trustees in this discussion, that this is a matter which will come prominently to the front in the near future," it was suggested that "we would do well to move forward with the preparation and inclusion of such notes in future printings of the E. G. White books."

The final decision was postponed for some time, but it was eventually concluded that such a plan was not wise. In
the meantime, however, Andreasen drew the attention of many workers of the church to the developments taking place in Washington. He thus found himself in a position of controversy with the denomination, and was accordingly warned in a letter dated December 15, 1957, that to continue publicizing the matter "undoubtedly bring up the matter of your relationship to the church."14

A month and a half later he was asked why he had never asked for a hearing at the General Conference. This was a new thought to him. After the extensive correspondence he had carried on, and since the matter had been repeatedly declared closed by General Conference representatives, he had never thought that it was his responsibility to ask for a hearing. But if that was what was needed, by all means, he would ask.

In fact, he was more than willing to have a hearing. His only request was "that the hearing be public, or that a stenographer be present, and that I receive a copy of the minutes."

In response, the brethren suggested that "a tape recording would likely be the most practical way of doing this." Noting, however, that no comment had been made of his receiving a copy of this recording, Andreasen wrote on the twenty-first of February seeking explicit confirmation of his request. In response he was told that "the brethren had in mind recording on tape the proceedings of the meeting. This would provide a full record of what is said and done. We assume that such a complete record would be agreeable to you."

The wording seemed to say that he would be given a copy—but still, the brethren never really came right out and said it in so many words. Would it be impolite to ask yet again? But he had no choice, the condition was imperative—he had to know. On the twelfth of March he wrote again: "I am still waiting for definite word that not only will a tape recording be made, but that I will get a copy."

In response he was told that "in discussing this with the officers, it occurs to the brethren that we do this, which would seem fair to all concerned: a secretary be appointed from the group to write out the conclusions we arrive at, and these be submitted to the whole group for approval, after which each will be given a copy. We believe, Brother Andreasen, that this suggestion will be agreeable to you." Not surprisingly, this suggestion was not agreeable to Andreasen. "There would be no stenographer, no tape recording, no minutes at all, but one of the men would write down the conclusions arrived at. And that was supposed to be agreeable to me! It certainly was not agreeable to me. It was a complete breach of faith. It was like substituting Leah for Rachel."

The impasse continued. The brethren in Washington felt that Andreasen was completely out of line in publicizing his concerns to the membership of the church. For his part, Andreasen became

more and more convinced that something was wrong, seriously wrong, with the leaders of the church he loved. In desperation he published and circulated the familiar series of six "Letters to the Churches" now reprinted in book form under that title.

Soon the aged veteran's health began to falter. No longer able to carry on the vigorous schedule of former days, his influence was not so strongly felt. Rumors, some quite far-fetched, began to circulate. In a private letter written in June of 1959 he tried to set the record straight: "Let me assure you that I am in good health—not a mental case, not senile, not even dead, as has been reported."

On April 6, 1961, the denomination's representatives assembled for Spring Council registered their strong displeasure with the course Andreasen had chosen. The ministerial credentials which he had held for so many years were suspended. Two reasons were cited: 1) bringing discord and confusion into the ranks by voice and pen, and 2) refusing to respond favorably to appeals to make a statement of his differences to the General Conference except on his own particular terms.17

Not informed of the action till after the fact, Andreasen no doubt found it one of the greatest sorrows of his life. Perhaps it was divine mercy which allowed him to pass to his rest soon after. February 19, 1962, he breathed his last. On the first of March the General Conference Committee voted to revoke their former action of suspending his credentials. He was to be listed in the denominational yearbook once more.18

tist Heritage, vol. 4, no. 2
3 Samples, op. cit.
4 Unruh, op. cit.
5 Donald Grey Barnhouse, "Are Seventh-day Adventists Christians?" Eternity, September 1956, reproduced in Reich, 107
6 Ibid., 108
7 Ibid., 110; emphasis in original
8 For a discussion of the September 1956 and April 1957 Ministry articles, see Ralph Larson, The Word Was Made Flesh, 224-228, 232-240
9 This article is discussed at length by M. L. Andreasen in a letter written February 15, 1957, reproduced in Jeff Reich (compiler), The M. L. Andreasen File; Manuscripts and Letters Pertaining to the Evangelical Conferences of 1955-1956, available from Laymen Ministry News Publishing, Rt. 4 Box 94-C, St. Maries, ID 83861
10 See Reich, 1
11 Ibid., 41. See also M. L. Andreasen, Letters to the Churches, available from Leaves of Autumn Books.
12 See Reich, 51
13 Ibid.
14 Ibid., 54
15 Andreasen, 70-73; emphasis in original
16 Reich, 103-104
17 Minutes of the 1961 Spring Council filed in General Conference archives (see Virginia Steinweg, Without Fear or Favor: The Life of M. L. Andreasen, 180
18 Reich, 106

Let me assure you that I am in good health—not a mental case, not senile, not even dead, as has been reported.
Encouraging Individual Initiative

This is the day for designer clothes, fast foods and crowds moving along en masse almost as one man. One can travel around the world and find that vast, speedy-communication apparatus creates a climate where almost everyone thinks alike, looks alike, and acts alike.

Recently while I was in the Orient, I was told that the western look is in. Apparently many Japanese are trying various ways to make their faces look western. As I was leaving the plane in Medan, Indonesia, I was met by a young Chinese businessman who surprised me by saying, “How are the Oklahoma State University Cowboys doing?”

For some time now we have seen similar developments in the Seventh-day Adventist Church, to the extent that most people are not willing to venture out for the Lord unless some plan has been unveiled that has made its way down from the General Conference, to the Union, and then to the local conference. We have become programmed. We want the way paved for us with a guaranteed income, plenty of fringe benefits, and a five-day week with the weekends free. I am sure that this was not Paul’s first thought when he received the Macedonian call. In the past our church has had the “white Bible plan,” Mission ’71, and Mission ’72. I am not criticizing those plans, but instead I speak out for individual initiative in the Lord’s work.

God has made each one of us very different. No two fingerprints or palm prints are alike. Not even two snow flakes are exactly alike. We are made unique, and have many different interests, talents, and abilities. God has given “gifts unto men,” the Bible says. Now is the time to tap this fantastic wealth of ideas and plans for the Lord’s work. I wonder what would happen if Adventists everywhere would say, “I have certain talents that others may not have. I will ask the Lord for direction in my use of these gifts, and then move in the direction that He may lead me.” Think about the faith of Abraham, “a man who went out to a place he knew not.” Have you ever thought of venturing for the Lord into some direction that you have never tried before?

Perhaps we should forget preconceived ideas. It was not God who came up with an eight-hour workday and all the requirements regarding work that man has now devised. These pronouncements are not for those who believe in Him, love His Son, and who love His church and its message. No, the persons who are the “called-out ones” will say like Ruth, “Whither thou goest, I will go; and where thou lodgest, I will lodge.” Is God calling you? Have you been waiting to move out by faith and begin some work for Him? Some say that they are too timid, don’t have enough education, or not enough training. I have learned long ago that real conversion makes one an instant soul-winner as I have watched new converts in evangelistic meetings go out and tell what the Lord had done for them.

“What can I do?” you say. Look at your neighbor’s house. Do you know all of your neighbors? Go visit them.

Jim Hiner, a pastor and evangelist, is now serving as the principal of Oklahoma Academy, which he founded.
with a loaf of fresh bread and leave an attractive pamphlet or a book. We have a friend who is in her 70s, and she goes block by block in Seattle passing out our books and getting acquainted. She already has logged several square miles.

Enliven your vocabulary as you visit so that the people will know you are a Christian. Don't be afraid to talk about Jesus and what He has done for you. Say, "God bless you," "I’ll be praying for you," "Praise the Lord," and "May I pray with you before I leave?"

Recently a truck driver from Roadway pulled out from our factory at Oklahoma Academy and stopped at our little store. He told our clerk that he had just had a wonderful experience. One of our academy boys had been talking to him about the Lord, and he was stopping to see if she had any Christian literature, especially some written by someone by the last name of "White." A few days later he was at our plant again, and he and I visited about spiritual things. He was thrilled to find someone in the work place who would talk to him about the Lord.

When I was a boy growing up in Yakima Valley, Washington, the first evangelistic meetings I attended were conducted by laymen. It can still be done. You can find a town and hold some meetings. Our message is so simple and easy to present that anyone can do it after a little practice. Try holding a Daniel and Revelation Seminar.

Do you have a vegetarian restaurant in your town? Start one in a good location, and get ready to work 16 hours a day for a while. Involve the whole family, and get other church members involved. Use young people. Make it a warm and friendly place where good wholesome food is served and warm Christian friendships are made. The Lord will make the place an evangelistic center if you let Him.

Why not start a day-care center in your church or some place that can be made attractive? That’s evangelism! We started a day-care center two years ago. At first we had only two children. Then it was three, then four, and now we have 60 enrolled. I’ve held 99 series of evangelistic meetings, but this day-care center is as great evangelism as I have ever been involved in, and we are seeing tremendous results. When you reach people’s children, you reach them. If you want to know how, come and spend a few weeks with us. Think what would happen if we had 3,000 to 4,000 Seventh-day Adventist day-care centers in the United States. However, we have to keep our priorities straight, and remember that we cannot teach doctrine there. But it is possible to run a spiritual program, that is certain. Ours is run like a perpetual Vacation Bible School.

What about a health center, or maybe a drug-rehabilitation program? Sound frightening? Television did not for me until I really went into it. Most things only appear difficult. If someone else can do it, you can too. Many times the simple layman can move in, whereas the expert may take years.

My wife and I were members of a committee near a Seventh-day Adventist educational center to study the possibilities of starting a preventive health program. Doctors and professors were on this committee. Two experts in the field of nutrition spoke to this group. These two nutrition experts killed the program with their negative input. My word to you then is, Don't be intimidated by authority. Move out, and start something. Sincerity, faith and Christlike loveliness are greatly admired by everyone, and will carry you a long way toward reaching people. We have had long been enamored with what people know instead of whether they really know the Lord.

If your church is large, and there are nearby communities around you, start a church. There will be difficulties, but that shouldn't stop you if you put your trust in the Lord, and refuse to give up.

Are you in a small church where you don’t have a church school? Start one. "But," you say, "what about accreditation?" Let the people who are worried about that continue to worry about it. You can start a school with one child and one teacher. Read what Sister White says about manual training, and start a work-

study program at the same time. Come and visit us if you would like to see how a school like this is run.

There are many ways in which we could let our light shine if we would put first things first. "This one thing I do," should be our philosophy. Start a Bible study group and invite some non-Adventists. Start a prayer group and invite non-Adventists. One must, however, remember that prayer groups and study groups can go off on fanatical tangents unless some form of outreach is begun in conjunction with them.

Listed below are some ideas you can try in reaching others:

1. Call on every new family who moves into your community.
2. Be a good Samaritan in your community, and look for people in need around you.
3. Be a part-time or full-time literature evangelist.
4. Get Sabbath afternoon activities going in your church. Seventh-day Adventist young people frequently tell me that they are bored, and that their parents sleep all Sabbath afternoon.
5. See that all the children are in Seventh-day Adventist schools.
6. Go visiting with your pastor.
7. Say "Amen" in church once in a while. We need the lift.
8. Go to prayer meetings, and invite someone else to go.

Sincerity, faith and Christlike loveliness are greatly admired by everyone, and will carry you a long way toward reaching people. We have too long been enamored with what people know instead of whether they really know the Lord.

9. Leave attractive pamphlets in places where people have to wait, such as a laundromat, bus or train depot. Do not leave many tracts, as the cleaning people may remove them to the trash.

Since you are unique, the Lord will have a special list just for you. Find out what it is. I would appreciate it if you would send me any ideas you have so that we can begin to incorporate them into our school outreach program. Remember, "I can do all things through Christ which strengtheneth me." Philippians 4:13
WHEN A UNION of the "Christian church" and the state was being effected in the fourth century, one of the first objectives of the bishops was to obtain Sunday legislation.

About A.D. 314, in behalf of the church a law was secured by the bishops that on Friday and on Sunday "there should be a suspension of business at the courts and in other civil offices, so that the day might be devoted with less interruption to the purposes of devotion."

True Christians Protested

At every step in adopting the forms of sun-worship and the observance of Sunday, those who remained faithful to Christ and to the truth of the pure Word of God protested the popular disloyalty. These Bible-believing Christians observed the Sabbath of the Lord according to the commandment. According to the Word of God, the Sabbath is the sign by which the Lord, the Creator of the heavens and the earth, is distinguished from all other gods. See Exodus 31:15–18; Hebrews 4:1–11. These Christians accordingly protested against every phase and form of sun-worship. Other Christians compromised, especially those in the East, by observing both Sabbath and Sunday.

Against this church-and-state intrigue there had been, as against every other step in the course of the apostasy, earnest protest by all real Christians. But when it came to the point where the church enforced by the power of the state the observance of Sunday, this protest became stronger than ever.

In order to accomplish her original purpose, therefore, it finally became necessary for the church to secure legislation ending all exemption, and prohibiting the observance of the Sabbath so as to quench that powerful protest. To crush out the observance of the Sabbath of the Lord, and to establish in its stead the observance of Sunday only, the Council of Laodicea enacted Canon 29 which stated: "Christians shall not Judaize and be idle on Saturday, but shall work on that day; but the Lord’s day they shall especially honor, and, as being Christians, shall, if possible, do no work on that day. If, however, they are found Judaizing, they shall be shut out from Christ."2

This law was passed in the latter part of the fourth century. During the time of Theodosius, "by a law of the year 386 those older changes effected by the emperor Constantine were more rigorously enforced; and, in general, civil transactions of every kind on Sunday were strictly forbidden. Whoever transgressed was to be considered, in fact, as guilty of sacrilege."3

The Sunday Law Was Ineffectual

This law banned work, but as the people had not such religion as would cause them to devote the day to pious and moral exercises, the effect of the law only enforced idleness, thus multiplying opportunities for dissipation. Consequently the circuses and theaters throughout the empire were crowded every Sunday.

This result was not what the bishops wanted. Work had been forbidden that people might go to church. Instead, they crowded to the circus and the theater,

John Gosboll is the dean of the Institute of Ministry, Wichita, Kansas.
and the audiences of the bishops became small. Church leaders complained that the theater was vastly more patronized than the church.  

The next step, therefore, was for the church to seek a law to force the circuses and theaters to close on Sundays and other special church days, so that the churches and the theaters should not be open at the same time. In the circuses and the theaters large numbers of men were employed, among whom were many church members. But the church members would not give up their Sunday employment. The bishops complained that these were “compelled to work,” and were “prohibited to worship”; they pronounced it “persecution,” and demanded more Sunday laws for “protection.”

In A.D. 401, therefore, a law was enacted that “on Sundays and feast days, no plays may be performed.” In 425 an imperial law upheld this canon of the church. The reason given in support of the petition was not only that those who worked in government offices and employments at such times were persecuted, but also that “the people congregate more to the circus than to the church.” The church members had not enough religion or love of right to do what they professed to believe was right; therefore the State was asked to take away from them all opportunity to do wrong; then they would all be Christians!

First, the church had all work on Sunday forbidden so that people might worship and attend to things divine. But the people would not worship. They went to the circus and the theater instead of to church. Then the church had laws enacted closing circuses and theaters in the hope that the people might attend church. But even then the people would not, for they had no real religion.

Sunday Laws Lead to Persecution

The logic of the situation then was to compel them to be devoted—to compel them to be religious. The theological bishops supplied a theory that exactly met the demands of the case; Augustine said, “Many must often be brought back to their Lord, like wicked servants, by the rod of temporal suffering, before they attain the highest grade of religious development.” Of this theory the historian justly observes: “It was by Augustine, then, that a theory was proposed and founded which... contained the germ of that whole system of spiritual despotism of intolerance and persecution which ended in the tribunals of the Inquisition.”

This monstrous evil developing out of the union of church and state, made by Constantine and the bishops, was followed by the final and fearful downfall and utter ruin of the Roman Empire.

The Foundation Rock of the Church

The Papacy’s foundation was built upon a wrong principle. For this reason it was helpless to achieve reform either of the world without or of its members within. Jesus said to Peter, “You are Peter (petros, a detached stone—in our common vernacular, a rolling stone) and upon this rock (petra, a rock—a mass of living rock) I will build my church.” Matthew 16:18; all references are NKJV.

The Bible teaches that Jesus Christ is the one supernatural, spiritual Rock. See Daniel 2; Matthew 21:42-44; 1 Peter 2; Ephesians 2; Isaiah 8; Deuteronomy 32. On this spiritual Rock Jesus said that He would build His church. Matthew 16:18.

According to the Scriptures, the church is to be the espoused of Jesus Christ. 2 Corinthians 11:1-3. A marriage is not of three or four or six, but “the two shall become one flesh... I speak concerning Christ and the church.” Ephesians 5:31-32; emphasis supplied.

James said that the friendship of the world is enmity with God. James 4:4. Jesus and the apostles while teaching people to be subject to the civil government in civil matters, in matters pertaining to this world (see Luke 12:13-14; John 5:41; Luke 16:13-15; Matthew 5:39-42; Matthew 22:16-21; Romans 13; 1 Peter 2:13-25; 4:13-19) taught at the same time a sharp distinction between the civil matters of this world and the things of the kingdom of God, that is, spiritual matters. Jesus said, “Render therefore to Caesar the things that are Caesar’s, and to God the things that are God’s.” Matthew 22:21. Concerning spiritual matters, matters of conscience, the apostles said, “We ought to obey God rather than men.” Acts 5:29.

Church and State

A brief reflection on Jesus’ plain statement in Matthew 22:21 reveals the divine prohibition of church-state union. Jesus did not say to render all to Caesar. His statement forbids that. Some things are not to be rendered to Caesar but to God. Some things such as worship (see Matthew 4:10) do not belong to Caesar but to God alone. Jesus’ statement forbids us to yield to the state those things that belong to God. Therefore implicit in the statement of Jesus is the strictest command that the things of God cannot be merged with the things of the state. The church belongs to God because He purchased it with the blood of His Son. A man’s religious duty is between him and God alone. See Matthew 23:8.

The other side of Jesus’ statement has the same enormous implications in the opposite direction. The things of the state have to do with man’s civil relations with his fellow men. This civil authority belongs to the state, having been given to it by God. The church, the espoused of Christ, has no right to require of men any civil duty.  

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The church members had not enough religion or love of right to do what they professed to believe was right; therefore the State was asked to take away from them all opportunity to do wrong.

The church, then, is to be one with Christ, one in spirit, one in purpose, one in character. See John 17. Jesus said, “My kingdom is not of this world... For this cause I was born, and for this cause I have come into the world, that I should bear witness to the truth. Everyone who is of the truth hears My voice.” John 18:36-37. Jesus also said, “So likewise, whoever of you does not forsake all that he has cannot be My disciple.” Luke 14:33.
The civil duty which we owe to the government is spelled out in the New Testament to include taxes, customs, honor, and respect (Romans 13:7), the duty not to murder, steal, engage in clandestine, secretive or underhand business, or to relate to a neighbor in an evil way.

**Inner Life Principle of the Papacy**

In the early part of the fourth century, the bishops of the church and Constantine attempted to effect a marriage of the church and the state, in which the church (the Papacy) eventually became dominant, using the state for her own purposes. To understand this false theory which teaches that the Christian church and the state should be united is to understand the inner life principle of the Papacy.

It is true that there was a theocracy in the Old Testament. As we have seen, however, the Lord said that after the passing of the kingdom of Judah, “It [the theocracy in which the God of heaven was in reality the ultimate ruler of the government] shall be no longer, until He comes whose right it is; and I will give it Him.” Ezekiel 21:25–27

In the fourth century, however, the bishops of the church had an ambition “to assert the government as a kind of sovereignty for themselves.” Nor was it alone government in the church which they were anxious to assert; but government in the State as well, to be used in the interests of the church. For, “there had in fact arisen in the church... a false theoretical theory, originating, not in the essence of the gospel, but in the confusion of the religious constitutions of the Old and New Testaments.”

The church of God is to be the espoused of Christ. 2 Corinthians 11:1–3. If she unites herself with a false religion or with the state, the Bible declares her to be an unfaithful spouse—a harlot. See Ezekiel 16, 23; Jeremiah 3; Revelation 2:18–24. This merging of the church with the state is part of the spiritual wine or intoxicating drink of fornication of the church that causes the nations to lose their spiritual rationale. It will eventually be one of the instruments bringing about the terrors of the end of the world.

**Conclusion**

The wife has not procreative power of her own without her husband. In the same way the church cannot of herself create purity and holiness within the hearts of her members. But if the church is connected to Christ, that divine miracle will happen. No church can deliver any person from covetousness, love of this world, or any other manner of selfishness or love of power and position. But if any church is connected to Christ those divine miracles of restoration to holy living will occur in her members.

If a church’s members cannot live according to the teachings of the Ten Commandments, and according to the teachings of Jesus; if they cannot acquire His love, joy, and peace; if His character and spirit does not become their character and spirit; if responding to the teachings of that church does not produce this character change, it is an infallible sign that such a church is not really connected to Christ. The real proof of connection to the Lord for a church or a person is bearing the divine fruit of such a relationship.

The real proof of connection to the Lord for a church or a person is bearing the divine fruit of such a relationship. John 15:1–15; Galatians 5:22–23; John 13:33–35

Even a brief study of the history of the church, in the early fourth century and afterwards, shows that from that time forward the church depended on the government to enforce her teachings. Since God said that the theocracy of Judah would be no more (see again Ezekiel 21:25–27) after the fall of Judah, since Christ’s kingdom is not of this world (John 18:36–37), a church becoming a government of this world, or becoming united with a government of this world, and depending on the government of this world to enforce her teachings, cannot possibly belong to Christ or be a part of the kingdom of God.

Christ will not be a party to a threesome relationship. 1 John 2:15–17. He will not be a part of an adulterous relationship. See 2 Corinthians 6:14–18; 7:1; Matthew 6:19–24; Luke 14:33. A person and likewise a church must choose to be His and His alone, or neither will belong to Him at all. We cannot be half the Lord’s and half the world’s possession. The most powerful proof that the “church” of that era was not connected to Christ (but rather to the government of this world), was the fact that she found it impossible to reformat the lives either of her members or of society.

The state could make Sunday laws but could not cause a person to worship God in spirit and in truth. Only God can do that. The state and church could pass laws against theft and all manner of dishonesty, such as simony, but it could not deliver the human heart from covetousness. Only God can do that. The state and church combined can pass decrees against adultery, fornication, or any other sin, but they cannot make a person’s heart pure and holy. Only God can do that in every church connected to Him and in the heart of every believer connected to Him. 2 Peter 1:1–11

The image to the beast being a replica of the beast will be formed like the beast. The beast was formed as follows:

1. Church apostasy—the church lost the power of God as a result of following heathen rites and customs.
2. The church sought power from the state to supply the lack.
3. A union of church and state was formed.
4. The church became dominant over the state.
5. Religious legislation was enacted, such as Sunday laws.
6. Persecution came upon those who did not bow to the authority of the church and the state.

**Warnings for the Remnant**

Concerning the seeking of the state’s power and authority to enforce church teachings, the Lord’s messenger has this...
To lean upon the arm of the law is a disgrace to Christians

2 Charles J. Hefele, A History of the Councils of the Church, From the Originals, Laodicea, as quoted in Jones, ibid., 486
3 Neander, ibid., par. 4, as quoted in Jones, ibid., 487
4 Jones, ibid., 488–489
5 Ibid., 489
6 Ibid., 489–490, with a quotation from Neander, ibid., par. 5
7 Augustine, The Correction of the Donatists, chap. 6, tr. by Schaff, History of the Christian Church, vol. 3, sec. 27, par. 12, as quoted in Jones, ibid., 491; see pages 378–491 for a more complete discussion of this period.
8 Neander, ibid., vol. 2, sec. 2, part 3, div. 1, last paragraph, as quoted in Jones, ibid.
9 A. T. Jones, The Two Republics, (Battle Creek: Review and Herald Publishing Association, 1891), 299
10 Jones, The Great Empires of Bible Prophecy, 350–351
11 Jones, The Two Republics, 265
12 Ibid., with quotations from Neander, ibid., vol. 2, sec. 2, part 1, div. 1, par. 2

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The people of God have always found relating to unbelievers a delicate—and sometimes perilous—exercise. That there must be communication is obvious, if for no other reason than the evangelistic work of the church. But the questions of how, when, and how much will always remain. Christian Edwardson, an Adventist author of a generation ago, portrays the results of one such instance. The following selection is drawn from his book Facts of Faith, 97—99, published by the Southern Publishing Association in 1942.


That which made Mithraism so popular was the fact that the Roman Caesars adopted it, and the soldiers planted its banner wherever they went. The higher schools of Greek learning also accepted it, as did also the nobility, or the better classes of society, which gave it great prestige. Its "Mysteries" had a bewitching and fascinating influence on the people. And Sunday, "the venerable day of the sun," was the popular holiday of Mithraism.

On the other hand, the primitive Christian religion appeared to the learned Greek scholastics and their followers of eminent nobility only as "foolishness" (see 1 Corinthians 1:18—23), and the Romans looked down upon the Christians with disdain and utter contempt. After the Jews had rebelled against the Roman government (Jerusalem and its temple were destroyed by Titus, A.D. 70, and multitudes of the Jews were sold as slaves), hatred and contempt for them had become quite general among the Romans, and everything Jewish was despised. Thus Sunday, in the Roman world, stood for what was eminent and popular, while the Sabbath, kept by the Jews, stood for what was despised and looked down upon. The temptations placed before an aspiring man, therefore, lay all in one direction.

Dr. J. L. Mosheim says:

"The profound respect that was paid to the Greek and Roman mysteries, and the extraordinary sanctity that was attributed to them, were additional circumstances that induced the Christians to give their religion a mystic air, in order to put it upon an equal footing, in point of dignity, with that of the Pagans. For this purpose, they gave the name of mysteries to the institutions of the Gospel, and decorated particularly the holy sacrament with that solemn title. They used in that sacred institution, as also in that of baptism, several of the terms employed in the Heathen mysteries, and proceeded so far, at length, as even to adopt some of the ceremonies of which those renowned mysteries consisted... A great part, therefore, of the service of the Church, in this century, had a certain air of the Heathen mysteries, and resembled them considerably in many particulars."—History of the Church, (2-vol. ed.) vol. 1, Cent. 2, part 2, chap. 4, par. 5, p. 67. New York: 1871.

Gradually, as the church lowered its standards, many of the Greek scholars accepted Christianity (while they retained their heathen philosophy), and they carried with them into the church more or less of their former viewpoint and teaching. Then, as heathenism assailed the church, and the Roman government persecuted it, these men, such as Origen, Tertullian, Justin Martyr, et al., wrote "apologies" and "treatises" to vindicate Christianity. They, however, sadly mixed heathen sentiments with Christian doctrines, and the church gradually became permeated with the teachings of these men, who now had become the new leaders. Dr. Cummings says:

"The Fathers who were really most fitted to be the luminaries of the age in which they lived were too busy in preparing their flocks for martyrdom to commit anything to writing... The most devoted and pious of the Fathers were busy teaching their flocks; the more vain and ambitious occupied their time in preparing treatises. If all the Fathers who signalized the age had committed their sentiments to writing, we might have had a fair representation of the theology of the church."—Lectures on Romanism, p. 203; quoted in History of the Sabbath, J. N. Andrews, pp. 199—200.

In very short time, the customs of Mithraism became incorporated into Christianity. John Dowling, D. D., says:

"There is scarcely anything which strikes the mind of the careful student of ancient ecclesiastical history with greater surprise, than the comparatively early period at which many of the corruptions of Christianity, which are embodied in the Romish system, took their rise."—History of Romanism, book 2, chap.1, par. 1, p. 65.

Christianity soon became so much like Mithraism that there was only a step between them. Frantz Cumont (who is probably the best informed man of our age on the subject of Mithraism) says of Christianity and Mithraism:

"The two opposed creeds moved in the same intellectual and moral sphere, and one could actually pass from one to the other without shock or interruption... The religious and mystical spirit of the Orient had slowly overcome the whole social organism and prepared all nations to unite in the bosom of a universal church."—Oriental Religions in Roman Paganism, pp. 210—211. Chicago, IL: Open Court Pub. Co., 1911.

The Introductory Essay [to the above volume] by Grant Showerman says:

"Nor did Christianity stop here. It took from its opponents their own weapons and used them; the better elements of paganism were transferred to the new religion."—Ibid., pp. xi—xii
Controversy Awakened by Truth

The congregation that assembled to hear Christ’s sermon on the mount was a mixed multitude. Christ’s heart yearned over them with plying tenderness; for He knew how great were their needs. He used illustrations from the things of nature and from their daily practices to make clear to their minds matters of eternal importance. His utterances were full of tender love as He spoke to the weary and the oppressed. He was often interrupted by appeals from the sick and the afflicted, and while He healed their physical maladies, He administered comfort to their hungry souls. His words, “Thy sins be forgiven thee,” fell like a refreshing shower upon some thirsting souls, who knew not what to do to obtain salvation. And He began to teach them many things. He spoke unto them of the kingdom of God, presenting righteousness as of the first consideration. He laid open before them the claims of the law of God. The commandments of God had been buried up under a mass of human sayings, and it was necessary that as a detector He should separate the sacred from the common.

His discourses created discussion among the people, and though discussion is not the most desirable thing, yet it is preferable to cold, dead apathy. Christ’s interpretations of the Scriptures were as new to those who claimed to be expositors of the law as they were to the multitudes that thronged His steps; for truth had been mutilated in the hands of the scribes and rabbis. Christ came to remove the rubbish, and to let the jewels of truth shine out in their priceless beauty. He knew that His discourses would create controversy, and excite the passions of the scribes and Pharisees; but He knew also that controversy would be better than calm, when no one inquired, “What is truth?” Calm comes after storm, and inquiry must be roused in order that advanced truth may be discovered. When controversy is awakened, the advocates of truth are accredited with causing disturbance. Those who are engrossed with business, who are seeking for gratification of the carnal senses in following after pleasure, care nothing for eternal realities; but should not eternal matters be presented to those who are, as it were, sleeping the sleep of death? Let earnestness be awakened even amid contention, and many will search for truth as for hidden treasure. In every audience where Christ presented the truth in clear lines, there were angry interruptions on the part of the priests and rulers, and their protests led to sharp contention, but in these audiences there were many who said, “This is the Christ of God.”

The Scriptures were sufficiently clear to prove that Christ was the Son of God, the Messiah, the “light to lighten the gentiles,” and “the glory of thy people Israel”; but the minds of men were so darkened by the misapplication of Scripture, that, although prophecy was fulfilling before their very eyes, in the teachings and miracles of Christ, yet they failed to recognize the fulfillment of prophecy and remained in darkness. At times they were convinced of the truth, but the humiliation of acknowledging the truth was greater than they would endure.

Why did not the Jewish nation accept of the evidences that were so clear and convincing? The Holy Spirit bore witness in the miracles that Christ did. All the divine attributes were revealed in Him, and though He bore the sufferings of humanity, He was the Majesty of heaven. He did not find a select few to whom to teach the great eternal truths, but He set these matters before the multitude; for the world was His field. He set forth the law of His kingdom before both saint and sinner, before the great men of the world and before the common people. The truth He taught was sent home to the hearts of those who heard by the power of the Holy Spirit, to search their hearts as with a lighted candle. God was in Christ reconciling the world unto Himself. Christ taught the mysteries of the kingdom of God by presenting truth to the minds of men through some natural object that unfolded its spiritual nature. His was not a subtle, man-invented theory that but few could perceive; it was the presentation of that which met the needs of the suffering and oppressed. However prejudiced men were, they yet realized that His words met their want. His words were simplicity.
itself, and the most unlearned could comprehend their import as He promised rest to the weary, and blessing upon the poor and mournful. He did not present truth in ambiguous language. There was too much at stake to do this; for the ignorant are many, and the life of peace and rest is obtained by the reception of truth. It was necessary that it should be made so plain that no one of His hearers should be misled.

Priests and rulers had interposed themselves between the people and God, and they sought to interpose between them and the great Teacher, even as they do in this day. How great will be the responsibility of men who seek to hinder souls from entering into the kingdom of heaven! The whole tenor of Christ’s teaching was contrary to that of the rabbis.

In His sermon on the mount He tore away the middle wall of partition that separated men one from another through national prejudices, and taught the exercise of a love that was to embrace the human race. He said to the people: “Ye have heard that it hath been said, Thou shalt love your neighbor, and hate thine enemy. But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you; that ye may be the children of your Father which is in heaven: for He maketh His sun to rise on the evil and on the good, and sendeth rain in any one who needs their help. “All ye are brethren.” The Lord has not established a kingdom merely for the rich, and the one essential thing for an entrance into His kingdom is Christlikeness of character. The Lawgiver explained the meaning of the divine precepts, and showed that they were not arbitrary requirements, but that in the doing of them there is life; for Christ from the pillar of cloud had distinctly told them that those who did them should live in them. The Ten Commandments are called in the New Testament the royal law of liberty. In obeying the divine precepts, men will assimilate to the divine character; for the character of God is expressed in His holy law. In substituting their own ideas, in erecting their own standard, they will come to misrepresent the Father and Jesus Christ, whom He has sent, coming far short of Christlikeness of character. In erecting a standard for themselves, they will cling to their own deficiencies, practice their former habits, and fall far below the perfection of Christ’s character. But through the grace of Christ, we should ever strive to reach the perfect standard.

We are in a world of imperfection, and on every hand is the image of false Christs—Christians who are not only in name; for they are retaining rejecional attributes of character, that mark them as subjects of the enemy, rather than subjects of the Prince Em-

Christ expounded the precepts of the law in His sermon on the mount; for He knew that some who were departing from it would return to allegiance, and become representatives of the Son and the Father

on the just and on the unjust. For if ye love them which love you, what reward have ye? do not even the publicans the same? And if ye salute your brethren only, what do ye more than others? do not even the publicans so? Be ye therefore perfect, even as your Father which is in heaven is perfect.” Matthew 5:43-48

Christ teaches that we are to recognize our neighbor in every race and condition of men. No distinction is to be made as to who is our neighbor, on the ground of poverty, or wealth, or position. The followers of Christ are to see their neighbor in any one who needs their help. “All ye are brethren.” The Lord has not established a kingdom merely for the rich, and the one essential thing for an entrance into His kingdom is Christlikeness of character. The Lawgiver explained the meaning of the divine precepts, and showed that they were not arbitrary requirements, but that in the doing of them there is life; for Christ from the pillar of cloud had distinctly told them that those who did them should live in them. The Ten Commandments are called in the New Testament the royal law of liberty. In obeying the divine precepts, men will assimilate to the divine character; for the character of God is expressed in His holy law. In substituting their own ideas, in erecting their own standard, they will come to misrepresent the Father and Jesus Christ, whom He has sent, coming far short of Christlikeness of character. In erecting a standard for themselves, they will cling to their own deficiencies, practice their former habits, and fall far below the perfection of Christ’s character. But through the grace of Christ, we should ever strive to reach the perfect standard.

We are in a world of imperfection, and on every hand is the image of false Christs—Christians who are not only in name; for they are retaining rejecional attributes of character, that mark them as subjects of the enemy, rather than subjects of the Prince Em-

manuel. Were they under the control of Christ, they would bear His image and superscription; but they are false christs, misrepresenting Jesus, denying Him every day in character, although professing to believe on His name. Christ expounded the precepts of the law in His sermon on the mount; for He knew that some who were departing from it would return to allegiance, and become representatives of the Son and the Father. ■

The Signs of the Times, vol. 3, 246-247 (October 17, 1895)
VICTORY!

When you are forgotten or neglected or purposely set at naught, and you do not sting and hurt at the oversight, but your heart is happy, being counted worthy to suffer for Christ – That is VICTORY.

When your good is evil spoken of, when your wishes are crossed, your advice disregarded, your opinions ridiculed, and you refuse to let anger rise in your heart, or even defend yourself, but take it all in patient, loving silence – That is VICTORY.

When you lovingly and patiently bear any disorder, any irregularity, any impunctuality, or any annoyance, when you can stand face to face with waste, folly, extravagance, spiritual insensibility and endure it as Jesus endured it – That is VICTORY.

When you are content with any food, any offering, any raiment, any climate, any society, any solitude, any interruption by the will of God – That is VICTORY.

When you never care to refer to yourself in conversation, or to record your own good works, or itch after commendation, when you can truly love to be unknown – That is VICTORY.

When you can receive correction and reproof from one of less stature than yourself and can humbly submit inwardly as well as outwardly, finding no rebellion or resentment rising up within your heart – That is VICTORY.
Lessons From the Sanctuary

Part Seven

Born in Pittsfield, Massachusetts, February 15, 1782, William Miller was the eldest of 16 children. During his early life he had to contend with poverty. About 1804 he became involved with some young men who were deists. After studying the works of authors such as Voltaire, Hume, Paine, and others, Mr. Miller declared himself a deist.

After joining the army, and receiving a captain’s commission in 1813, he continued to serve until peace was declared.

Following his return to civilian life, Mr. Miller settled his family in Low Hampton, New York. He began to farm, and as a farmer had some leisure time for study. During times of reflection, he found that his former philosophy gave him no assurance of happiness beyond the present life. Beyond the grave all was dark and gloomy. In his own words: Annihilation was a cold and chilling thought, and accountability was sure destruction to all. The heavens were as brass over my head, and the earth as iron under my feet. Eternity—what was it? And death—why was it?” The Great Controversy, 318. The more he thought, the more scattered were his thoughts.

“In this state he continued for some months. ‘Suddenly,’ he says, ‘the character of a Saviour was vividly impressed upon my mind. It seemed that there might be a being so good and compassionate as to himself atone for our transgressions, and thereby save us from suffering the penalty of sin. I immediately felt how lovely such a being must be, and imagined that I could cast myself into the arms of, and trust in the mercy of, such a one. But the question arose, How can it be proved that such a being does exist?’” Ibid., 319. He was forced to the conclusion that aside from the Bible there was no evidence of such a being, or for that matter, of a future existence.

Turning to the Bible he discovered there pictured just such a Saviour as he had imagined. The conflict created in his thinking and his perplexity of mind led him to ask the question, How could an uninspired book adapt itself so perfectly to the needs of a fallen world? Nowhere else could he find such a person portrayed. In contemplating the matter he was led to the conclusion that he had been in error with regard to the Scriptures, and that they were truly inspired.

From the moment of that realization, a new day dawned for William Miller. In spite of the fact that he was not then able to answer all the arguments against the Bible that had been presented to his mind in the past, his skepticism was gone. Study of the Scriptures became his chief delight and interest.

In his study William Miller sincerely attempted to lay aside all preconceived ideas and allow the Bible to speak for itself. In every area but one he was successful, but in that one important area his misunderstanding resulted in the Great Disappointment of 1844.

Beginning with Genesis and taking the Bible verse by verse, using only the marginal references and a concordance, he began his study, proceeding only as fast as the passages were clear to his mind.

In his study of the Scriptures, his conviction began to grow that many expected events, such as the universal reign of peace and the setting up of the kingdom of God on the earth, could not be supported by scriptural evidence. Furthermore, many of the signs that the Bible indicated to be signs of the end of

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all things and of the return of Jesus were very much in evidence in the world. The only conclusion that he could draw was that the world must soon pass away, and that the return of Jesus was much nearer than anyone realized.

As he continued his study, he was impressed with the history of prophecies and their exact fulfillment, each in its appointed time. When he became convinced that he had found a line of prophecy reaching to the second coming of Christ, he could not fail to appreciate its significance. This prophecy was found in Daniel 8:14: "And he said unto me, Unto two thousand and three hundred days; then shall the sanctuary be cleansed."

Although William Miller was correct in his understanding of the premillennial second appearing of Christ, he along with the majority of Christianity had adopted the view that the earth was the sanctuary. In his application of the prophetic symbols of Daniel and John, and in his understanding of the prophetic periods, he was correct. The dates at which he arrived have withstood the closest scrutiny and severest criticism, but in the event that was to take place at the close of the prophetic period, he was mistaken.

Believing, as he did, that the second coming of Christ was imminent, William Miller felt the conviction of the duty to share this new understanding with others. He began to present his views in private, praying that some minister would feel their significance and himself preach them publicly. None did, and eventually through the opening providence of God, William Miller was led to publicly share his views and in 1831 was given a license by the Baptist Church to preach. Two years later, in 1833, came the great meteoric shower, the last of the signs of the soon return of Jesus, giving impetus to the message he was bearing.

In the year 1840 another remarkable fulfillment of prophecy took place, further stimulating the new religious movement. Two years previous to the event, Josiah Litch, one of the leading ministers preaching the Second Advent, published a paper based on Revelation 9, in which he correctly predicted the fall of the Ottoman Empire some time in August of 1840. As the time approached, he predicted the fall to be on August 11.

At the very time specified in the prophecy, Turkey, through her ambassadors, accepted the protection of the allied powers of Europe, thus placing herself under the control of Christian nations, fulfilling the prediction exactly.

The prophecy of the first of the three angels of Revelation 14 proclaims a worldwide message announcing the judgment hour. Although it did not have the definite time element of William Miller, the religious revival that took place in the early part of the nineteenth century before 1844, was truly on a worldwide scale. From England, Germany, France, South America, and even from child preachers in the Scandinavian countries, were heard voices proclaiming the soon return of Christ.

Miller’s first calculations placed the time for the fulfillment of the prophecies in the spring of 1844. The failure of the anticipated event to take place in the spring for a time involved the believers in uncertainty. Though they could not explain their disappointment, since they felt assured that God had been leading them, they could not deny their past experience. As they continued to search the Scriptures care-fully for further light, they found several texts particularly pertinent to their situation, one of which was Habakkuk 2:1-4. “I will stand upon my watch, and set me upon the tower, and will watch to see what he will say unto me, and what I shall answer when I am reproved. And the LORD answered me, and said, Write the vision, and make it plain upon tables, that he may run that readeth it. For the vision is yet for an appointed time, but at the end it shall speak, and not lie: though it tarry, wait for it; because it will surely come, it will not tarry. Behold, his soul which is lifted up is not upright in him: but the just shall live by his faith.” Another encouraging text was found in Hebrews 10:35-38. “Cast not away therefore your confidence, which hath great recompense of reward. For ye have need of patience, that, after ye have done the will of God, ye might receive the promise. For yet a little while, and he that shall come will come, and will not tarry. Now the just shall live by faith: but if any man draw back, my soul shall have no pleasure in him.” Encouraged by these texts, they felt certain that what was now dark to their understanding would be made plain.

In the summer of 1844 the believers learned that the 2300 days did not end until the fall. This discovery was based on the fact that the order by Artaxerxes to restore and rebuild Jerusalem, the beginning point of the prophecy, did not go into effect until the fall of the year. Drawing from both the Old and the New Testaments they saw that the types pointed out in the Old Testament were fulfilled, not only as to event, but also as to the time. The slaying of the Passover lamb was a type of the death of Christ (1 Corinthians 5:7), the presentation of the wave sheaf a type of His resurrection (Leviticus 23:5–11); and the presentation of the first fruits a type of His ascension 40 days later.

The eager watchers were again doomed to disappointment. Their experience was much like that of the disciples at the time of Christ’s first advent.
David. Charged with enthusiasm they shouted His hosannas, waved palm branches, and vied with one another in showing honor to their King; thereby fulfilling the prophecy of Zechariah written 500 years earlier. Had they realized that he was going to judgment and death, they could not have fulfilled the prophecy.

In like manner Miller and his associates fulfilled prophecy and gave a message which Inspiration had foretold would be given. "Thy words were found, and I did eat them; and thy word was unto me the joy and rejoicing of mine heart: for I am called by thy name, O LORD God of hosts." Jeremiah 15:16. Had they understood the prophecies pointing out their disappointment, and presenting another message to be preached to all nations before the Lord should come, they could not have given the message. The first and second angels' messages were given at the right time, and accomplished the work which God had designed.

After the Great Disappointment, many of those who had believed renounced their former position. There were others, however, who continued to study and found that there is no scriptural evidence to support the idea that earth is the sanctuary. They did find a full explanation of the subject of the

The sanctuary in heaven, in which Jesus ministers in our behalf, is the great original, of which the sanctuary built by Moses was a copy. God placed His Spirit on the builders and their artistry was evidence of divine wisdom, reflecting to human vision the glories of the heavenly temple where Christ ministers for us. The great truths regarding the heavenly sanctuary and the great work there carried on for man's redemption were taught in the earthly sanctuary and its services.

Those who continued studying found indisputable proof that there was indeed a sanctuary in heaven of which the earthly was but a copy. Both Moses and Paul indicate this fact, and John in vision saw the heavenly sanctuary. A most important question remained to be answered: What is the cleansing of the sanctuary? That there was such a service described in the Old Testament Scriptures connected with the earthly sanctuary was plain, but can there be anything in heaven to be cleansed? Paul indicated that there was.

Looking again to the typical service they saw certain truths. In the typical service when a sacrifice was made, a substitute had been accepted in the sinner's stead; but the sin was not canceled by the blood of the victim. By the offering of the blood the sinner acknowledged the authority of the law, confessed his guilt in transgression, and expressed the desire for pardon through faith in a Redeemer to come. However, he was not yet entirely released from the condemnation of the law. On the Day of Atonement the high priest, having taken an offering from the congregation, went into the Most Holy Place with the blood of this offering, which he sprinkled upon the mercy seat, directly over the law, to make satisfaction for its claims. Then in his character as mediator he carried the sins upon himself from the sanctuary, where he placed them on the scapegoat. In figure he transferred them to the goat, which was then led from the camp. Then and only then were the people fully separated from their sins.

For eighteen hundred years the blood of Christ had pleaded in the sinner's behalf, securing his pardon and acceptance with the Father, yet the record of the sins remained in the books of heaven. As in the typical service the work of atonement took place at the close of the year, so also with Christ's ministry. Before it is completed there is a special work of atonement, and it was this service that began at the end of the 2360 days in 1844.

As anciently the sins of God's people were by faith placed upon the sin offering and through its blood transferred to the sanctuary, so in the new covenant, the sins of the repentant are by faith placed upon Christ and transferred, in fact, to the heavenly sanctuary. As the typical cleansing was accomplished by the removal of the sins from the sanctuary, by which it had become polluted, so in the cleansing of the heavenly there is a removal or blotting out of the sins there recorded.

It was apparent that while the sin offering pointed to Christ as the sacrifice and the high priest represented Christ as the mediator, the scapegoat typified Satan, the author of sin, upon whom the sins of all the truly penitent will finally be placed. At the close of his ministry, the high priest left the sanctuary with the sins of all the people and placed them on the head of the scapegoat. When Christ by virtue of His own blood removes the sins of His people from the heavenly sanctuary at the close of His ministration, He will place them upon Satan, who, in the execution of the judgment, must bear the final penalty. The scapegoat was sent away into a land not inhabited, never to come again into the congregation of Israel. So also will Satan be forever banished from the presence of God and His people, and blotted from existence in the final destruction of sin and sinners.
Our Great Treasure-house

1. God's Word Our Guide

The one book that is essential for all to study is the Bible. Studied with reverence and godly fear, it is the greatest of all educators. Its pages are filled with truth. Would you gain a knowledge of God and of Christ, whom the Father sent into the world to live and die for sinners? An earnest, diligent study of the Bible is necessary in order to gain this knowledge.

The words of the Bible and the Bible alone should be echoed from the pulpit of our land. This book is our great director, given us by God. It is a lamp to our feet and a light to our path. It flashes its light ahead, that we may see the path over which we are traveling, and its rays are thrown back on the past, showing the most perfect harmony in that which, to the mind in darkness, appears like error and discord. In that which seems to the worldling an inexplicable mystery, the student of God's Word sees light and beauty.

We all need a guide through the many straight places of life, as much as the sailor needs a pilot over the sandy bar or up the rocky river; and where is this guide to be found? We point you to the Bible. Inspired of God, written by holy men, it points out with great clearness and precision the duties of both old and young. It elevates the mind, softens the heart, and imparts gladness and joy to the spirit. The Bible presents a perfect standard of character; it is an infallible guide under all circumstances, even to the end of the journey of life.

Compared With Words of Men

Had it been essential for us to study the writings of the early fathers, Christ would have told us to do this. But the fathers do not all speak the same thing. Which of them shall we choose as a guide? There is no need for us to trust to such uncertainty. We pass by the fathers to learn of God out of His Word. This is life eternal, to know God. Oh, how thankful we should be that the inspired Word of God has been placed in our hands. Holy men of old wrote this Word as they were moved by the Spirit.

The commentaries written about the Word do not all agree. Often they come into collision with one another. God does not ask us to be guided by them, but by His Word. All can search the Scriptures for themselves. And they may know that the teaching of this precious Book is unchangeable. The opinions of human beings differ, but the Bible always says the same thing. The Word of God is from everlasting to everlasting.

God did not leave His Word to be handed down from generation to generation by oral transmission and traditional unfolding. Had He done this, the Word would gradually have been added to by man. Let us thank God for His written Word.

The Bible Is the Key

The Bible is the key that unlocks the mysteries which it is essential for human beings to understand in order to gain eternal life. The Bible is its own expositor. Its bright beams are to shine into all parts of the Word that sin may be revealed. The Bible is a chart, pointing out the waymarks of truth. Those who are acquainted with this chart will be enabled to tread with certainty the path of duty, wherever they may be called to go.

He who will search the Bible with a humble, teachable spirit will find it a sure guide, pointing out the way of life with unerring accuracy. This book contains nothing that is nonessential, nothing that has not a bearing upon our lives. It teaches man how to simplify life's complicated experiences. It is an educator, endowing the simple-hearted followers of Christ with the wisdom that comes from the Author and Finisher of their faith.

If you would be strong, if you would have the integrity and wisdom of a Joseph or a Daniel, study the Scriptures.

Parents, if you would teach your children to serve God and do good in the world, make the Bible your textbook. It exposes the wiles of Satan. It is the great elevator of the race, the reprover and corrector of moral evils, enabling us to distinguish between the true and the false. There is a rich mine of truth in this holy Book.

The sailor who has in his possession chart and compass, and yet neglects to use them, is responsible for placing the lives of those on board his vessel in peril. The vessel may be lost by his neglect. We have a Guidebook, the Word of God, and we are inexcusable if we miss the way to heaven, for plain directions have been given us.

Whoever will prayerfully study the Bible, desiring to know the truth that he may obey it, will receive the divine enlightenment. He will understand the meaning of the words, "If any man willeth to do His will, he shall know of the teaching." See John 7:17. As he endeavor to reach the highest standard, the Bible is as a light to guide his footsteps homeward. By studying it, he finds that he is a joint-heir with Christ to an immortal inheritance. The Guidebook points him to the unsearchable riches of heaven. Day by day the peace of God is his reward, and by faith he sees a home of everlasting sunshine, free from all sorrow and disappointment.

Every means of grace should be diligently improved, that the grace of God may abound in the soul more and more. We must have spiritual knowledge that we "may be able to comprehend with all saints what is the breadth, and length, and depth, and height; and to know the love of Christ," that we may "be filled with all the fulness of God." Ephesians 3:18-19

Ellen G. White, The Signs of the Times, vol. 4, 414. This is the first in a series of articles appearing between March 21 and October 17, 1906.
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