Our Firm Foundation

The Study of the Testimonies

God's Plan for Our Personal Appearance

A Few Reflections on Ministry

The Need for Revival and Reformation

Christian Olympics

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Invitation to Writers

We are accepting article-length (2200–3600 words) manuscripts for possible publication in Our Firm Foundation. We cannot give consideration to longer submissions. Whenever possible, we ask that manuscripts be submitted either on 3½- or 5¼-inch floppy disk in IBM ASCII format or neatly typed, using double-spacing. If you desire notice of a decision in regard to your article, please include a self-addressed, stamped envelope. Address all correspondence to Editors, Our Firm Foundation, P.O. Box 940, Eatonville, WA 98328
The Study of the Testimonies

At the Seventh-day Adventist General Conference of 1893, J. N. Loughborough, church pioneer and historian, reviewed some of the experiences which confirmed the authenticity of the gift of the Spirit of Prophecy through Ellen G. White. His sermons were transcribed and recorded in the General Conference Daily Bulletin. We here present the first part of his series, which begins with a brief introduction by the transcriber.—THE EDITORS

J.N. Loughborough opened his series of lessons on the study of the Testimonies. He referred to the various gifts placed in the church, as mentioned in Ephesians 4:11–16, and dwelt particularly upon their effect in producing unity among believers. The speaker quoted the following scriptures: 1 Corinthians 12:12–27; Colossians 2:19; Romans 12:1–5; Ephesians 5:30, 32; Psalm 133:1–3; 1 Corinthians 1:10; 2 Corinthians 13:11; 1 Peter 3:8; Romans 15:1–6; John 17:21–23. All these show the desire and purpose of Christ for unity among His followers. We may expect, then, that prophecy, as one of these gifts, will be aiming at unity, as we find that it did in the time of the first great dissension in the early church, when Judas and Silas, two prophets, were commissioned to go to the churches with Barnabas and Paul, to instruct them and bring again into a state of harmony.

What was the first aim and effect of the gift of prophecy among us? Our enemies have repeatedly testified that but for the visions our denomination would long since have gone to pieces. Elder Joseph Bates gives this testimony to their effect at the time of the great confusion following the Disappointment in 1844. See The Rise and Progress of Seventh-day Adventists, 128:

"I thank God for the opportunity I have had with others to witness these things. I can now confidently speak for myself. I believe the work is of God, and is given to comfort and strengthen His 'scattered,' 'torn,' and 'peeled people,' since the closing up of our work . . . in October 1844. The distracted state of 'lo here!' and 'lo there!' since that time has exceedingly perplexed God's honest, willing people, and made it exceedingly difficult for such as were not able to expound the many conflicting texts that were presented to their view. I confess that I have received light and instruction on many passages that I could not before clearly understand."

In August 1848, a conference of Sabbathkeepers was held at Volney, Oswego Co., N. Y. "There were about thirty-five persons present, all that could be collected in the part of the state; but hardly two of these were agreed. Each was strenuous for his own views, declaring that they were according to the Bible. All were anxious to advance their sentiments and to preach them. They were told that Elder White and his wife had not come so great a distance to hear them, but had come to teach them the truth. Mr. Arnold held that the 1000 years of Revelation 20, were in the past, and that the one hundred and forty-four thousand mentioned in Revelation were those raised at Christ's resurrection.

"As the emblems of our dying Lord were before this company, and they were about to commemorate his sufferings, Mr. Arnold arose and said he had no faith in what they were about to do—that the Lord's supper was a continuation of the Passover, to be observed but once a year. These strange differences of opinion rolled a heavy weight upon Mrs. White, especially as Mr. Arnold spoke of the one thousand years as being in the past. She well knew that he was in error, and great grief pressed upon her spirits, for it seemed
The writer of the proverb said, “Where there is no vision the people throw off restraint.” Proverbs 29:18, Revised Version. In harmony with this testimony are the following words from Sister White, Testimonies, vol. 1, 212–213:

“I was pointed back, and saw that in every important move, every decision made or point gained by God's people, some have arisen to carry matters to extremes, and to move in an extravagant manner, which has disgusted unbelievers, distressed God's people, and brought the cause of God into disrepute. The people whom God is leading out in these last days will be troubled with just such things. But much evil will be avoided if the ministers of Christ will be of one mind, united in their plans of action, and united in effort. If they will stand together, sustain one another and faithfully reprove and rebuke wrong, they will soon cause it to wither. But Satan has controlled these matters very much. Private members and even preachers have sympathized with disaffected ones who have been reproved for their wrongs, and division of feeling has been the result. The one who has ventured out and discharged his disagreeable duty by faithfully meeting error and wrong, is grieved and wounded that he receives not the fullest sympathy of his preaching brethren. He becomes discouraged in discharging these painful duties, lays down the cross, and withholds the pointed testimony. His soul is shut up in darkness, and the church suffers for the lack of the very testimony which God designed should live among His people. Satan's object is gained when the faithful testimony is suppressed. Those who so readily sympathize with the wrong consider it a virtue; but they realize not that they are exerting a scattering influence, and that they themselves help to carry out Satan's plans.”

Ibid., 137–138

Those who have the uction from on high will in all their efforts encourage order, discipline, and union of action, and then the angels of God can co-operate with them.

just as far from heaven's arrangement as he can; therefore he deceives even the professed people of God and makes them believe that order and discipline are enemies to spirituality, that the only safety for them is to let each pursue his own course, and to remain especially distinct from bodies of Christians who are united and are laboring to establish discipline and harmony of action. All the efforts made to establish order are considered dangerous, a restriction of rightful liberty, and hence are feared as popery. These deceived souls consider it a virtue to boast of their freedom to think and act independently. They will not take any man's say-so. They are amenable to no man. I was shown that it is Satan's special work to lead men to feel that it is in God's order for them to strike out for themselves and choose their own course, independent of their brethren.” Ibid., 649–650

“The travels of the children of Israel are faithfully described; the deliverance which the Lord wrought for them, their perfect organization and special order, their sin in murmuring against Moses and thus against God, their transgressions, their rebellions, their punishments, their carcasses strewn in the wilderness because of their unwillingness to submit to God's wise arrangements—this faithful picture is hung up before us as a warning lest we follow their example of disobedience, and fall like them. . . Has God changed from a God of order? No; He is the same in the present dispensation as in the former. Paul says: 'God is not the author of confusion, but of peace.' 1 Corinthians 14:33. He is as particular now as then. And He designs that we should learn lessons of order and organization from the perfect order instituted in the days of Moses for the benefit of the children of Israel.” Ibid., 652–653

We can no more disconnect the work of the Spirit of God from the third angel's message than we can have a live body without nerves or muscles, or get life out of a marble statue. God has been speaking to His people from the beginning of this cause, and I praise Him that the testimonies still come from Him, and come warmer and warmer.

Some may say, Why haven't you evangelized the world during the forty years you have been at work? Look at your publishing houses and other institutions. Yes; but these were not in existence forty years ago. At that time we did not have one sixty-four page tract. We published one paper, about a quarter as large as the Review now is. All of Sister White's
I have seen Sister White in vision about fifty times. The first time was about forty years ago, when Brother Oswald Stowell was very sick, and expected to die.

He stood almost alone, but his labors had been almost incessant and effectual in awakening professors of religion to the true hope of God's people, and the necessary preparation for the advent of the Lord, as also the awakening of all classes of the unconverted to a sense of their lost condition and the duty of immediate repentance and conversion to God, as a preparation to meet the Bridegroom in peace at His coming. For nine years, as he said, he stood almost alone, but in 1843-1844 there was a wonderful stir made all over the earth. God opened the way very quickly for a great work when things come round in readiness for it. That was the way it was at that time, and it will be so now.

Your attention was called last Friday to the effect of the work of God in producing unity in the church. Extracts were read showing how the Testimonies produced harmony among the brethren in the early days of the cause. This morning I wish to call attention to some other points. We are told to take the prophets as an example of suffering affliction and of patience. James 5:10. If we know the manner of God's working through the prophets in one age of the world, we know how He will work through them in other ages. 1 Corinthians 10:11, "Now all these things happened unto them for ensamples: and they are written for our admonition, upon whom the ends of the world are come."

We will notice some points about the work of the Spirit of God in connection with these ancient prophets. First notice the case of Balaam, as recorded in Numbers 22:38, "And Balaam said unto Balak, Lo I am come unto thee: have I now any power at all to say anything? the word that God putteth in my mouth, that shall I speak." When God took the prophet in His hand he had to do just exactly as God wanted him to do. Connect this with a case in the New Testament: The apostle Paul tells us, in 2 Corinthians 12, of the visions and revelation which were given to him. He says he did not know whether he was in the body or strengthened by an angel, and he says, "And when he had spoken unto me I was strengthened," indicating that he had superhuman strength.

I have seen Sister White in vision about fifty times. The first time was about forty years ago, when Brother Oswald Stowell was very sick, and expected to die. It was on the Sabbath, the first Sabbath I ever kept. Brother Stowell wanted his case commended to God, and desired the brethren to pray for him. In answer to their prayers he was healed and went to work again two days later. Brother White, who was present at the time, said to me, "Ellen is in vision." I looked at her and saw her kneeling by the bed and looking up toward heaven, and she soon began to shout praises to God. Brother White said, "There is no breath in her body." Eyes open, no breath, yet her pulse beating naturally, and everything else in a normal condition! Her eyes seemed intently fixed upon something off at a great distance.

On one occasion Elders White and Andrews, and myself, were awakened at midnight, and called to come and pray for Sister White. She had fainted, and all efforts to revive her were unavailing. We had a season of prayer, and she seemed to revive and was taken off in vision. Some of our opponents say, "Yes, that is always the way, she is always sick and faints away before she has one of her visions." But this is not true. The first one I saw her have was at the close of a meeting, when she was well enough to take a long journey. Her last open vision was in 1884, on the campground at Portland, Oregon. She has visions at the present time, but they are not open visions in a public assembly. It is a heavenly place to be in, where there is an open vision, as some of those here who have seen her at such times, can testify.

The first indication that she is about to be taken off in vision is that she loses all strength, like a person suddenly falling down. This state continues not more than five seconds, when she suddenly rises to her feet. She herself says that the first thing she knows an angel stands by her side and touches her and she receives strength. This is just as it was with Daniel. She has been examined while in vision, by skillful physicians, and we have testimonials from them which declare that the phenomena of her visions are beyond their comprehension. A remarkable evidence of the superhuman strength which Sister White has while in vision was given during her third vision, when she held on her arm a Bible eighteen inches long, eleven inches wide, and four
inches thick, and weighing eighteen and a fourth pounds. It was published by Joseph Scale, of Boston, Mass., in 1822. This she held out at arm’s length, her eyes meanwhile looking straight up, and her hand turning from text to text for more than half an hour, pointing to the texts with her finger and repeating them. I have conversed with those who examined every text as she pointed to them, and they testify that she repeated every one correctly. This was an indication that the power of God was connected with that work.

When God has a special work to do, He sometimes starts out by bringing to view something of a startling character, to show that it is above human power. So it was with Moses, at the burning bush. The bush seemed to be burning with fire, yet not a twig or a leaf of it was consumed, so that Moses said, “I will now turn aside to see this great sight, why the bush is not burnt.” When Moses turned aside God called to him and said, “Moses, Moses, put off thy shoes from off thy feet, for the place whereon thou standest is holy ground.” This was only the first step, which led on to greater manifestations of God’s power, till the terrible exhibition when God thundered His law from Mount Sinai.

God designed by this exhibition of power to show that the work was altogether superior to that of any human agency. Another effect was to call the attention of the people to them, so that they began to make inquiries around in different places, and desired that Sister White would come and visit them.

At another time Sister White held this same kind of a Bible open in one hand, above her head, at an angle of forty-five degrees, for half an hour, while she turned from text to text, and repeated the words to which she pointed. The spectators stood on chairs to examine the texts as she pointed to them. Some of them tried to hold a Bible in their hands at this angle, and could not do so, but the Bible in her hand seemed to be as firm as if the two had been glued together.

People who never saw Sister White in vision, say they can explain all about it, that it is only the result of disease, hysterics, and so on, but the testimony of skillful physicians who have examined her at such times is altogether different. We are happy to acknowledge the working of God for us in connection with these manifestations.

To be continued.

I have enjoyed reading Our Firm Foundation so very much. It is good to know that there are still strong, solid, firm Seventh-day Adventist believers still out in this world who are not afraid to speak or write or print our message. I keep praying that more of our leaders will stand up a little more, or maybe I should say, a lot more, for our message and let the people know what is going on. Now is not the time to water down our message. We should speak out boldly, as you all do in your articles.

Our message should be so plain that even a child can understand it, just like when I was a child, it was preached so that I could easily understand. So many people, especially members of our church, feel we should not speak our message so strong, that we should go a little lighter on our message, since we have a lot of young people, especially teens, and we don’t want to hurt their feelings. It was never too strong to hurt my feelings and that is why I am still in the church today. I love our truth, our message, our church and what it stands for. I love to hear about how you can have a relationship with the Lord, how if you get self out of the way, you will have plenty of room for Jesus to come into your heart, mind, life and let Him live within you.

We have three teenagers and I know it is not always easy on parents to work with them, teach them how they too can have a relationship with the Lord. But I also know that God gave us these children only for a short while and it is up to us, as far as what we know about truth, to teach them. We have cried together, prayed together, read and worshiped together all in the name of the Lord. We have made mistakes and learned from them as most parents do. But we all love the Lord!

Please pray for our family when you all pray, and keep up the good work of printing Our Firm Foundation.

—JT, Florida

I would like to commend you for producing such an excellent magazine that upholds historic Adventism and present truth. I find it very encouraging in these times when the church is proclaiming so many winds of doctrine. Keep up the fine work and may God continue to bless your ministry.

—GI, New Zealand

The solid, truth-based articles written by your fundamental authors are invaluable among the clamor of confusion we encounter today. Praise the Lord for Our Firm Foundation—an anchor of truth that seeks to stabilize our denomination today.

Your other literature, training schools, camp meetings—how far you have come under the blessing of God!

This April issue of Our Firm Foundation certainly kindly but firmly meets the issues we face today.

—FB, Tennessee

It has taken me over two years to subscribe to Our Firm Foundation yet I know now it is high time! I thoroughly enjoy your articles and have heard many of the writers in person at camp meetings—Hartland in particular. I have been an Adventist for six years now, having come out of Catholicism and am deeply troubled by the controversy in our dear church. My wife and I have studied much and praise God for the many good independent ministries that keep the hammer high and preach the good historic Advent message.

The attack on independent ministries by the organized church takes on many facets I know—and some ministries are worthy of close scrutiny, but we cannot help but see the apostasy in our church today and the need for repentance and reformation. There are many good men leading our church but the pressure that the organized church can bring on those that don’t “toss the line” is taking its toll. Truth is being compromised. We must continue to pray for our church but we must also “sigh and cry” for the abominations done.

—DF, Maryland
Loathing the Light Bread

Appetite! That's the culprit! Our first parents fell because of it, and we still suffer from the hereditary results of it. But God will give us the victory over appetite if we will just work with Him and allow Him to do so.

"Through appetite, Satan controls the mind and the whole being. Thousands who might have lived, have passed into the grave, physical, mental, and moral wrecks, because they sacrificed all their powers to the indulgence of appetite. The necessity for the men of this generation to call to their aid the power of the will, strengthened by the grace of God, in order to withstand the temptations of Satan, and resist the least indulgence of perverted appetite, is far greater than it was several generations ago," *Counsels on Diet and Foods*, 167

The plan of salvation involves the restoration of the image of God in man. That restoration will return us in many ways to the character that Adam had before the Fall.

"When Adam came from the Creator's hand, he bore, in his physical, mental and spiritual nature, a likeness to his Maker. 'God created man in his own image,' and it was His purpose that the longer man lived the more fully he should reveal this image—the more fully reflect the glory of the Creator." *Education*, 15–16

At various times throughout the Bible, God has attempted to deal with His people in regard to appetite, for "it is impossible for those who indulge the appetite to attain to Christian perfection." *Testimonies*, vol. 2, 400

When God brought His people from the land of Egypt, He immediately began to work with them in areas of diet and food. In Egypt they had learned to live upon the rich diet of the Egyptians. He now needed a people who would have clear minds and healthy bodies. In Exodus chapter 15, God said, "If thou wilt diligently hearken to the voice of the Lord thy God, and wilt do that which is right in his sight, and wilt give ear to his commandments, and keep all his statutes, I will put none of these diseases upon thee, which I have brought upon the Egyptians: for I am the Lord that healeth thee." Exodus 15:26

Immediately after giving this promise in chapter 16 of Exodus, God provided the people with a new vegetarian diet, "bread from heaven." Ellen White comments, "The state of the mind has largely to do with the health of the body, and especially with the health of the digestive organs. As a general thing, the Lord did not provide His people with flesh meat in the desert, because He knew that the use of this diet would create disease and insubordination. In order to modify the disposition, and bring the higher powers of the mind into active exercise, He removed from them the flesh of dead animals. He gave them angels' food, manna from heaven." *The Seventh-day Adventist Bible Commentary*, vol. 1, 1112–1113

But they murmured and complained about God's diet throughout their sojourn in the wilderness. And this murmuring finally broke into open rebellion, "And the people spake against God, and against Moses, Wherefore have ye brought us up out of Egypt to die in the wilderness? for there is no bread, neither is there any water; and our soul loatheth this light bread." Numbers 21:5

Ellen White, in referring to this incident, said, "The Israelites failed of fulfilling God's purpose, and thus failed of receiving the blessings that might have been theirs." *Testimonies*, vol. 9, 165. "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.' " *Testimonies*, vol. 1, 129

In the days of Daniel's captivity, the health message in regard to diet and its effect on the character was again stressed.
Daniel and his three friends were offered foods including flesh to eat, rich dainties from the king's table, and wine to drink. But Daniel, knowing the health and mind-destroying influences of these foods, "purposed in his heart that he would not defile himself with the portion of the king's meat, nor with the wine." Daniel 1:8. He and his three friends ate pulse (foods derived from plants, see The Seventh-day Adventist Bible Commentary, vol. 4, 761) and drank water, "and at the end of ten days their countenances appeared fairer and fatter in flesh than all the children which did eat the portion of the king's meat." And because of their diet and the blessings of God, the king, "in all matters of wisdom and understanding, that the king inquired of them, he found them ten times better than all the magicians and astrologers that were in all his realm." Daniel 1:15, 20

Ellen White says, "There are many among professing Christians today who would decide that Daniel was too particular, and would pronounce him narrow and bigoted. They consider the matter of eating and drinking of too little consequence to require such a decided stand—one involving the probable sacrifice of every earthly advantage. But those who reason thus will find in the day of judgment that they turned from God's express requirements, and set up their own opinion as a standard of right and wrong." Counsels on Diet and Foods, 30

In New Testament times we have the example of John the Baptist, the forerunner of Jesus, staying away from strong drink and eating only simple food. (Mark 1:6; Luke 1:15). We also have Paul's statements in Corinthians in regard to the body, "Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you?" 1 Corinthians 3:16, and "What? know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own? For ye are bought with a price: therefore glorify God in your body, and in your spirit, which is God's." 1 Corinthians 6:19–20

Ellen White tells us, "The controlling power of appetite will prove the ruin of thousands, when, if they had conquered on this point, they would have had moral power to gain the victory over every other temptation of Satan. But those who are slaves to appetite will fall in perfecting Christian character." Testimonies, vol. 3, 491–492

She says, "Remember that the restoration of the body prepares the way for the restoration of the soul." Medical Ministry, 240

In the day of the last generation, as the remnant of the remnant, we have an even greater call to health reform in the areas of eating and drinking, and medical missionary work. In the three angels' messages we are called to give glory to God. And Paul told us we must glorify God in our bodies. We know that now is the time also for perfectly reproducing the character of Christ in His people so that He will return to claim them for His own. See Christ's Object Lessons, 69. "The health reform, I was shown, is a part of the third angel's message and is just as closely connected with it as are the arm and hand with the human body." Testimonies, vol. 1, 486

We are in the antitypical day of atonement, and we know that in the typical Day of Atonement the people not only afflicted their souls to prepare for that day, but they also fasted. Day by day we need to be examining ourselves to see whether we be in the faith, but we also need to be having the fasting experience. "The true fasting which should be recommended to all, is abstinence from every stimulating kind of food, and the proper use of wholesome, simple food, which God has provided in abundance." Counsels on Diet and Foods, 188

"It is of great importance that individually we act well our part and have an intelligent understanding of what we should eat and drink, and how we should live to preserve health. All are being proved to see whether they will accept the principles of health reform or follow a course of self-indulgence.

"Let no one think that he can do as he pleases in the matter of diet. But before all who sit at the table with you, let it appear that you follow principle in the matter of eating, as in all other matters, that the glory of God may be revealed. You cannot afford to do otherwise; for you have a character to form for the future immortal life." Ibid., 34

Ellen White gives us many principles in regard to eating, drinking and appetite. We should follow these principles, not in order to earn merit with God, nor because of the better health we will realize by doing so, but because Jesus, in His great love for each of us, asks us to do so. Some of these principles are here listed:

"Grains, fruits, nuts, and vegetables constitute the diet chosen for us by our Creator. These foods, prepared in as simple and natural a manner as possible, are the most healthful and nourishing. They impart a strength, a power of endurance, and a vigor of intellect, that are not afforded by a more complex and stimulating diet." The Ministry of Healing, 296

"The stomach must have careful attention. It must not be kept in continual operation. Give this misused and much-abused organ some peace and quiet at rest. After the stomach has done its work for one meal, do not crowd more work upon it before it has had a chance to rest and before a sufficient supply of gastric juice is provided by nature to care for more food. Five hours at least should elapse between each meal, and always bear in mind that if you would give it a trial, you would find that two meals are better than three." Counsels on Diet and Foods, 173

"Many make a mistake in drinking cold water with their meals. Food should not be washed down. Taken with meals, water diminishes the flow of the saliva; and the

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colder the water, the greater the injury to the stomach." Counsels on Health, 119

"[Aged] cheese should never be introduced into the stomach." Testimonies, vol. 2, 68

"Let the diet reform be progressive. Let the people be taught how to prepare food without the use of milk or butter. Tell them that the time will soon come when there will be no safety in using eggs, milk, cream, or butter, because disease in animals is increasing in proportion to the increase of wickedness among men. The time is near when,
because of the iniquity of the fallen race, the whole animal creation will groan under the diseases that curse our earth.”*1, v. 135

Water is God’s elixir and should be our drink between meals. A good suggestion would be to not drink water within one-half hour before a meal and one hour after a meal.

“In health and in sickness, pure water is one of heaven’s choicest bless-

The time will soon come when there will be no safety in using eggs, milk, cream, or butter, because disease in animals is increasing in proportion to the increase of wickedness among men

ings. Its proper use promotes health. It is the beverage which God provided to quench the thirst of animals and man. Drunk freely, it helps to supply the necessities of the system, and assists nature to resist disease.”* The Ministry of Healing, 237

“It is the custom and order of society to take a slight breakfast. But this is not the best way to treat the stomach. At breakfast time the stomach is in a better condition to take care of more food than at the second or third meal of the day. The habit of eating a sparing breakfast and a large dinner is wrong. Make your breakfast correspond more nearly to the heartiest meal of the day.”* 173

“When traveling, some are constantly nibbling if anything eatable is within their reach. This is very injurious.”* The Ministry of Healing, 303

“I am astonished to learn that, after all the light that has been given in this place, many of you eat between meals! You should never let a morsel pass your lips between your regular meals. Eat what you ought, but eat it at one meal, and then wait until the next.”* Testimo-

“Brethren, we are far behind. Many of the things which the church should do in order to be a living church are not done. Through the indulgence of perverted appetite, many place themselves in such a condition of health that there is a constant warring against the soul’s highest interests. The truth, though presented in clear lines, is not accepted. I wish to set this matter before every member of our churches. Our habits must be brought into conformity to the will of God. We are assured, ‘It is God which worketh in you,’ but man must do his part in controlling appetite and passion. The religious life requires the action of mind and heart in harmony with the divine forces. No man can of himself work out his own salvation, and God cannot do this work for him without his co-operation. But when man works earnestly, God works with him, giving him power to become a son of God.”* This and that, vol. 6, 432

“Thirst is not a call of the stomach for food, but a desire of the mind that has not been fortified with firm principle and disciplined to self-denial.”* Testimonies, vol. 4, 574

fast is impaired, the whole system is unrefreshed, and is unready for the day’s duties.”* Education, 205

“To some it is a temptation too strong to be resisted to see others eat the third meal; and they imagine they are hungry, when the feeling is not a call of the stomach for food, but a desire of the mind that has not been fortified with firm principle and disciplined to self-denial.”* Testimonies, vol. 4, 574
God’s Plan for Our Personal Appearance

Our personal appearance is of great importance in the great controversy. Satan knows that pride of appearance endangers the morals of the wearer as well as of the beholder.

“The love of dress endangers the morals and makes woman the opposite of the Christian lady characterized by modesty and sobriety. Showy, extravagant dress too often encourages lust in the heart of the wearer and awakens base passions in the heart of the beholder. God sees that the ruin of the character is frequently preceded by the indulgence of pride and vanity in dress. He sees that the costly apparel stifles the desire to do good.” Testimonies, vol. 4, 645

Satan has laid a snare for each of us to capture our interest and to spend our time in concern regarding our outward appearance to the neglect of the inner changes which we desperately need.

“Satan has a snare laid to captivate unwary souls by leading them to give more attention to the outward adorning than to the inward graces which love of truth and righteousness display as the fruit borne upon the Christian tree. If the enemy can keep the minds of believers centered upon their dress and outward appearance, he is well pleased. They injure their influence, and the cause of truth which they profess to love.” Manuscript Releases, vol. 6, 160

Through the apostles, the Christian church from its beginning was given clear counsel regarding the dangers of conforming to the world in regard to outward appearance.

“The apostle says, ‘Be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God.’ Romans 12:2. Peter writes concerning the apparel of women, saying, ‘Whose adorning let it not be that outward adorning of plaiting the hair, and of wearing of gold, or of putting on of apparel; but let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price. For after this manner in the old time the holy women also, who trusted in God, adorned themselves.’ 1 Peter 3:3—5. And Paul writes, ‘In like manner also, that women adorn themselves in modest apparel, with shamefacedness and sobriety; not with broided hair, or gold, or pearls, or costly array; but (which becometh women professing godliness) with good works.’” 1 Timothy 2:9—10; Review and Herald, vol. 2, 491

In spite of these clear warnings, Christians through the ages have tended to fall for Satan’s snare rather than remain loyal to Christ. This tendency to follow the world explains to a great extent the successive rise and fall of Christian denominations.

“Human reasoning has ever sought to evade or set aside the simple, direct instructions of the Word of God. In every age, a majority of the professed followers of Christ have disregarded those precepts which enjoin self-denial and humility, which require modesty and simplicity of conversation, deportment, and apparel. The result has ever been the same—departure from the teachings of the gospel leads to the adoption of the fashions, customs, and principles of the world. Vital godliness gives place to a dead formalism. The presence and power of God, withdrawn

Vernon Sparks

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from those world-loving circles, are found with a class of humbler worshippers, who are willing to obey the teachings of the Sacred Word. Through successive generations, this course has been pursued. One after another, different denominations have risen and, yielding their simplicity, have lost, in a great measure, their early power.” 

Messages to Young People, 354

Pride of appearance is a problem among us as a people.

“I saw that God’s people were on the enchanted ground; and some have lost nearly all sense of the shortness of time, and the worth of the soul. Pride has crept in among Sabbathkeepers—pride of dress and appearance. Said the angel, ‘Sabbathkeepers will have to die to self, die to pride and love of approbation.”

Early Writings, 120

Too often the love of outward appearance reveals itself in our workers.

“A sister who had spent some weeks at one of our institutions in ——, said that she felt much disappointed in what she saw and heard there. ... Before accepting the truth, she had followed the fashions of the world in her dress, and had worn costly jewelry and ornaments; but when deciding to obey the Word of God, she felt that its teachings required her to lay aside all extravagant and superfluous adorning. She was taught that Seventh-day Adventists did not wear jewelry, gold, silver, or precious stones, and that they did not conform to worldly fashions in their dress. When she saw among those who profess the faith such a wide departure from Bible simplicity, she felt bewildered. Had they not the same Bible which she had been studying, and to which she had endeavored to conform her life? Had her past experience been mere fanaticism? Had she misinterpreted the words of the apostle, ‘The friendship of the world is enmity with God for whosoever will be a friend of the world is the enemy of God?’” James 4:4; Evangelism, 270

The excuse we often give for appearing as the world is so that we can have an influence with them. This manner of reasoning however is an error. Many dress like the world to have an influence. But here they make a sad and fatal mistake. If they would have a true and saving influence, let them live out their profession, show their faith by their righteous works

Many dress like the world to have an influence. But here they make a sad and fatal mistake. If they would have a true and saving influence, let them live out their profession, show their faith by their righteous works

“God suffers His poor to be in the borders of every church. They are always to be among us. The orphans, the poor, the aged children of God are not to be removed away and placed in large numbers by themselves, but the church members are to exercise their God-given tact and ingenuity to bear the responsibilities of caring for these, the Lord’s people. In doing this they practice the truths of the fifty-eighth chapter of Isaiah. They are not to pass by the Lord’s poor, but they are to deny themselves of luxuries, of bows and ribbons, and the wearing of gold as an ornament, that they may make the suffering, needy ones comfortable. After this they may reach still farther to help those who are not of the household of faith, if they are the proper subjects to be helped.” Manuscript Releases, vol. 4, 134

Those who put personal adornment above the Lord’s poor are idolaters.

“There are many whose hearts have been so hardened by prosperity that they forget God, and forget the wants of their fellow man. Professed Christians adorn themselves with jewelry, laces, costly apparel, while the Lord’s poor suffer for the necessities of life. ... These are idolaters.” The Seventh-day Adventist Bible Commentary, vol. 2, 1012

Overconcern regarding our appearance in the mirror imperils our soul’s salvation, for it diminishes our desire to look into the law of God, the great moral mirror.

“Pride and vanity are manifested everywhere; but those who are inclined to look into the mirror to admire themselves, have little inclination to look into the law of God, the great moral mirror. This idolatry of dress destroys all that is humble, meek, and lovely in the character. It consumes the precious hours that should be devoted to meditation, to searching the heart, to the prayerful study of God’s Word. ... No Christian can conform to the demoralizing fashions of the world without imperiling his soul’s salvation.” Review and Herald, vol. 6, 299

We are to deny extravagance in dress in order to help the needy among us.

"Pride and vanity are manifested everywhere; but those who are inclined to look into the mirror to admire themselves, have little inclination to look into the law of God, the great moral mirror. This idolatry of dress destroys all that is humble, meek, and lovely in the character. It consumes the precious hours that should be devoted to meditation, to searching the heart, to the prayerful study of God’s Word. ... No Christian can conform to the demoralizing fashions of the world without imperiling his soul’s salvation.” Review and Herald, vol. 6, 299
Too often parents and other adults teach children pride of appearance through inappropriate clothing and unwise compliments and praise.

"Parents frequently dress their children in extravagant garments, with much display of ornaments, then openly admire the effect of their apparel and compliment them on their appearance. These foolish parents would be filled with consternation if they could see how Satan second their efforts and urges them on to greater follies." Child Guidance, 434

Mothers should spend less time in keeping pace with fashion and more time in gardening with their children.

"If food were prepared with more simplicity and in less variety, if mothers dressed their children in neat, modest apparel, without striving to meet the demands of fashion, there would be far more well-balanced minds, calm nerves, and sweet tempers. Mothers wear out their nerves by doing needless things, in order to keep pace with fashion. One third of the time now devoted to this work should be spent with their children in the open air, weeding the garden, picking berries, teaching the children to help... Teach your children that the garden in which they place the tiny seed represents the garden of the heart, and that God has enjoined upon you, their parents, to cultivate the soil of their hearts, as they cultivate the garden." Notebook Leaflets, 91

One of the great evils of our times is the diminishing of the distinction in outward appearance of men and women.

"Deuteronomy 22:5: 'The woman shall not wear that which pertaineth unto a man, neither shall a man put on a woman's garment: for all that do so are abomination unto the Lord thy God.'... God's prohibitions are lightly regarded by all who advocate doing away with the distinction of dress between males and females..."

"God designed that there should be a plain distinction between the dress of men and women, and has considered the matter of sufficient importance to give explicit directions in regard to it; for the same dress worn by both sexes would cause confusion and great increase of crime." Testimonies, vol. 1, 459-460

In regard to wedding rings even plain ones have a wrong influence on others.

"Have not our sisters sufficient zeal and moral courage to place themselves without excuse upon the Bible platform? The inspired apostle has given most explicit directions on this point: 'Whose adorning, let it not be that outward adorning of plaiting the hair, and of wearing of gold, or of putting on of apparel; but let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price.' Here the Lord, through His apostle, speaks expressly against the wearing of gold... That ring encircling your finger may be very plain, but it is useless, and the wearing of it has a wrong influence upon others." Review and Herald, vol. 1, 241

Not one penny should be spent for a wedding ring. Those living in countries where the custom is imperative, how of the ring will increase their influence one jot or tittle. If they are Christians, it will be manifest in their Christlikeness of character, in their words, in their works, in the home, in association with others; it will be evinced by their patience and long-suffering and kindness." Testimonies to Ministers and Gospel Workers, 180–181; see The Australian Years, 197

Sabbath clothes should be clean and fitting. Our clothing is to be representative of Christ. We are not to make changes in apparel merely because of fashion.

"There should be no carelessness in dress. For Christ's sake, whose witnesses we are, we should seek to make the best of our appearance. In the tabernacle service, So the dress of Christ's followers should be symbolic. In all things we are to be representatives of Him. Our appearance in ever respect should be characterized by neatness, modesty, and purity

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God specified every detail concerning the garments of those who ministered before Him. Thus we are taught that He has a preference in regard to the dress of those who serve Him. Very specific were the directions given in regard to Aaron's robes, for his dress was symbolic. So the dress of Christ's followers should be symbolic. In all things we are to be representatives of Him. Our appearance in every respect should be characterized by neatness, modesty, and purity. But the Word of God gives no sanction to the making of changes in apparel merely for the sake of fashion—that we may appear like the world." Evangelism, 312

Too often what occurred at Ellen Harmon's baptism is repeated today.

"The same day a sister and myself were taken into the church. I felt happy, till I looked at the sister by my side, and saw gold rings on her fingers, and large gold earrings in her ears. Her bonnet was filled with artificial flowers, and was trimmed with costly ribbon, which was filled with bows upon her bonnet. My heart felt sad. I expected every moment that a reproof would come from the minister; but none came. He took us both into the church. My reflections were as follows: This is my sister; must I
pattern after her? Must I dress like her? If it is right for her to dress so, it is right for me. I remembered what the Bible said about adorning the body. 1 Timothy 2:9–10. For some time I was in deep trial, and finally concluded that it was so sinful as I had thought it to be to dress like the world, those whom I looked up to as being devoted Christians, and older in experience than myself, would feel it, and would deal plainly with those who went thus contrary to God's Word. But I knew that I must be plain in my dress. I believed it to be wicked to think so much of appearance, to decorate our poor mortal bodies with flowers and gold. It seemed to me that we had better be humbling ourselves in the dust, for our sins and transgressions were so great that God gave his only beloved Son to die for us.” Spiritual Gifts, vol. 2, 13

The words of Christ must be shared with those desiring to join the church.

"Today I have had an interview with one who is just taking her stand for the truth, but she is much adorned with gold bracelets and rings. I think she is good material, and will bear to hear kindly advice. The word must be presented: 'Whose adorning let it not be that outward adorning of plaiting the hair, and of wearing of gold, or of putting on of apparel. But let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price.'” 1 Peter 3:3–4. I believe

the idolatry of dress in this age. If we are right with God, we will discard everything of a deforming character, such as . . . fashionable arrangement of the dress upon the body. Ministers and ministers' wives should be an example in reproving the fashionable display in our sisters who claim to believe the truth. They should have their children dressed in a way that God would approve, presenting them to the church in simplicity, and modesty of apparel. Far greater pains should be taken to instruct them so that they shall have beautiful characters and keep the way of the Lord than to have them make a stylish appearance, taking the way of the Sodomites.” Pamphlet 96, 15

We are to give the trumpet a certain sound by giving the whole council of God. “Christ is ashamed of His professed followers. Wherein do we bear any resemblance to Him? Wherein does our dress conform to the Bible requirements? I do not want the sins of the people upon me, and I will give the trumpet a certain sound. For years I have borne a plain and decided testimony upon this subject, in print and upon the speaker's stand. I have not shunned to declare the whole counsel of God. I must be clear of the blood of all. The fact that worldliness and pride bear almost universal sway is no excuse for one Christian to do as others do. God has said: 'Thou shalt not follow a multitude to do evil.'” Testimonies, vol. 4, 647

Far greater pains should be taken to instruct them so that they shall have beautiful characters and keep the way of the Lord than to have them make a stylish appearance

that this sister has received the truth and will practice the truth. If she loves the truth she will obey the words of Christ.” Manuscript Releases, vol. 9, 118

Although our religion is not to consist of finding fault with others, we are to bear a pointed testimony against their idolatry of dress among us. Ministers and their families should be examples in reproving fashionable display.

"We are urged by the Spirit of the Lord to bear a pointed testimony against God holds us responsible as a people for the sin that is among us. "There is a terrible sin upon us as a people, that we have permitted our church members to dress in a manner inconsistent with their faith. We must arise at once and close the door against the allures of fashion. Unless we do this, our churches will become demoralized.” Ibid, 648

God is now testing those followers of the fashions of the world and finds them in the Laodicean condition. He is whet-ting His sword to cut down those who remain in the lukewarm condition.

"Young and old, God is now testing you. You are deciding your own eternal destiny. Your pride, your love to follow the fashions of the world, your vain and empty conversation, your selfishness, are all put in the scale, and the weight of evil is fearfully against you. You are poor, and miserable, and blind and naked. While evil is increasing and taking deep root, it is choking the good seed which has been sown in the heart; and soon the word that was given concerning Eli's house will be spoken to the angels of God concerning you: Your sins 'shall not be purged with sacrifice nor offering for ever.' 1 Samuel 3:14. Many, I saw, were flattering themselves that they were good Christians, who have not a single ray of light from Jesus. They know not what it is to be renewed by the grace of God. They have no living experience for themselves in the things of God. And I saw that the Lord was whetting His sword in heaven to cut them down. Oh, that every lukewarm professor could realize the clean work that God is about to make among His professed people!” Ibid., vol. 1, 189

Now is the time to put away the idols and be separate from the world.

"The time has come when we as a people should search ourselves to see what idols we are cherishing; when the shepherds of the flock should do faithful work as the sentinels of God. In dress, in speech, in deportment, we are to be a people distinct and separate from the world.” Review and Herald, vol. 4, 24

The reason we have such a struggle with pride of appearance is that we are not dead to the world.

"I was shown the conformity of some professed Sabbathkeepers to the world. Oh, I saw it was a disgrace to their profession, a disgrace to the cause of God. They give the lie to their profession. They think they are not like the world, but they are so near like them in dress, in conversation, and actions, that there is no distinction. I saw them decorating their poor mortal bodies, which are liable any moment to be touched by the finger of God, and laid upon a bed of anguish... Why is it so hard to lead a self-denying, humble life? Because professed Christians are not dead to the world. It is easy living after we are dead. But there is a hankering after the leeks and onions of Egypt. They have a disposition to dress and act as much like the
Such are the elements in the natural world today, representing a decay away from the ancient and inward heart. Whether or not we confess Christ in our daily life, do we show Him in our dress or adornment with plain and modest apparel? Is our adornment of the meek and quiet spirit which is so great in the sight of God? Are we seeking to advance the cause of the Master? There is no use in telling you that you must not wear this or that; for if the love of these vain things is in your heart, laying off your adornments will only be like cutting the foliage off a tree. The inclinations of the natural heart would again assert themselves. You must have a conscience of your own.” 

We need wholehearted work if we are to be part of God’s peculiar people. “Be a living devoted Christian. You must give up pride of dress and appearance, and pride of opinion. You must be decided about it. Halfhearted work will never avail anything. You must come right down with God’s humble people. God is purifying unto himself a peculiar people zealous of good works. This people are peculiar. They do not dress or act like the world.” 

What we need as a church is true conversion. “When the church is converted, there will be a very great reformation in dress. Church members, under the Holy Spirit’s striving, will feel a solemn responsibility resting upon them in the use of the means that comes into their hands. Will you, my sisters, forget the account you must give to God for every talent, whether it is spent to please and gratify your vain desires for appearance, or whether the cause of Christ and the salvation of souls is ever a constraining power upon you, as it will be upon every one who makes Christ his personal Saviour. Many of you who profess the name of Christ, both old and young, have walked away from Jesus into much appearance and display. And the result of this is great spiritual feebleness. There is no soundness, no healthfulness in your spiritual pulse, no fervor or zeal for the perishing souls around you. The love of Christ is a sentiment strange to your hearts. You have long since forgot-

ten that you are not your own, that you are bought with a price.” Paghlet 157, 14

After conversion we will be as diligent in conforming to God’s will as we were in conforming to the dictates of fashion. “Will not those who profess to be followers of the meek and lowly Jesus clothe themselves in modest apparel, adorning themselves with good works, as becometh women professing godliness? Do not say, ‘After I have worn out this garment, I will make the next plainer.’ What zeal, what earnest effort, what skill, what patience, you manifested in fashioning that garment God’s will should be disciplined by the church.

“Do not, my sisters, trifile longer with your own souls and with God. I have been shown that the main cause of your backsliding is your love of dress. This leads to the neglect of grave responsibilities, and you find yourselves with scarcely a spark of the love of God in your hearts. Without delay, renounce this cause of your backsliding, because it is sin against your own soul and against God. Be not hardened by the deceitfulness of sin. Fashion is deteriorating the intellect and eating out the spirituality of our people. 

True Christians will have a balanced practical approach regarding their personal appearance and the dress question will not fill the mind.
A Few Reflections on Ministry

POSSESSING a deep love for God's church and as a casual student of its past and contemporary history I have thought much upon its current situation. One notes the shrinking of finances and many difficulties thus encountered in virtually every arm of the church. Never before has so much been written within the official church literature and the ever-expanding unofficial writings concerning the ills of God's church and the perception of factors and persons thought to be the causative agents. There has been and, I suspect, will continue to be, very much mudslinging. There are also genuine and deep concerns. Frequently our own biases determine which view we take in deciding whether a sincere concern has been expressed or the person is simply displaying destructive criticism. In all truth only God knows.

But some matters do present themselves in an obvious light. We often focus our attention upon the "dissidents" outside the organized work. One recent example of this was the Perth Declaration of October 1991. How different this was from the final statement agreed upon unanimously by the delegates to the 1973 Annual Council in Washington! In Perth we in denominational service stood in purity and pointed the finger at two groups—those said to be on the left (those which are referred to in the article as "denying or ignoring fundamental components of our message and work") and those stated to be "on the extreme right" referred to in the article as those who "exercise a separatist spirit to present themselves as defenders of the authentic Adventist faith, the correctors of others, often elevating to matters of importance issues not agreed upon by the body as vital"—and demanded that those two groups return full allegiance to us who are in the denominational structure who are seen to be at the center.

This view contrasts with the 1973 statement which frankly examined the failures of us who are in the denominational work and contained a pledge to serve our people better and to seek God to remedy our shortcomings. If such was required eighteen years ago, it is much more required today, for the truth is that we are not serving our flock well. There is much financial dishonesty and management, too much avarice, much position seeking, immorality, apostasy and destructive criticism within the ranks of denominational workers. Yet there are also many loyal and devout leaders. But until we address these fearful issues that are prevalent among us we are in no position to parade the ills of the laity. Let us look inside at ourselves. When we face these problems we will be better able to assist the flock. Let us lead by example rather than edict.

A number of curious and perplexing attitudes have surfaced in recent years. Let us ignore, for the purposes of this discussion, the validity of Celebration worship forms, the ordination of women and the use of John Savage's Lab I and Lab II programs. What is beyond dispute is that the introduction of each one of these has led to a storm of protest, and an equal volume of support. In other words, they have been thoroughly divisive. The characteristic response of most church leaders in the West has been to vilify those who would protest the introduction of these new and divisive measures.

This course is quite the reverse of our prevalent attitude in respect to the preaching of, for example, the long-held doctrine of the human nature of Christ. Since in the last three decades most pastors in the West have rejected that which was almost unanimously believed and taught for a full century, those who wish to present the powerful evidence supporting the old

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Russell Standish
doctrine have been faced with a severe problem. Their messages, too, have led to strong protest from those of a different view. Now while in the case of the introduction of Celebration, women’s ordination and Lab programs, it has been the protesters who have usually been condemned by us in denominational service, a different approach has been taken toward those who wish to uphold well-established truths which have recently been strongly questioned. In these cases it is not the protesters who are portrayed as critical of the church and its leadership, but rather those who present the material.

The least that must be stated is that in this procedure we are following a double standard.

Perhaps the situation is akin to that of a leader of a revolutionary movement. If he succeeds, he is touted as a hero. If he fails, he is designated as a traitor. Yet his motivation and actions are identical in either case.

If we are truthful we must admit that each time we criticize one group in a dispute and support the other, we are displaying our hands as to where our loyalties lie. If we condemn those who oppose Celebration, women’s ordination or Lab programs, then we are tacitly indicating our support, or, at the very least, our lack of concern for the emergence of these entities. If, on the other hand, we condemn the presenters of old established doctrines and standards, then, once more we are indicating where our allegiance is.

It is true that we may cloak these biases by accusing the condemned protesters or condemned presenters as “going about it the wrong way,” but in truth that is not the issue. No one would tolerate apostasy simply because those alerting God’s people did so in a manner contrary to some procedural regulation. Such is afforded persons who oppose our biases to present their concerns, for we do not wish to heed them.

Having said all this, I would like to be less evenhanded and more specific. I believe that Inspiration opposes Celebration, women’s ordination and Lab programs. Yet no major leader of our church, to my knowledge, has dared to come out in our most prominent publications or at our camp meetings and condemn these programs which are rapidly entering our churches. Indeed much commendation of each or some of these innovations is to be found in the pages of the Adventist Review, Ministry, South Pacific Record, the British Union Messenger and other similar papers. Those who oppose them on conscientious grounds are labelled as being possessed of a critical spirit, extreme rightwingers, conservatives (shades of the Pharisees) or consistent blockers of church progress.

Precisely the same fact is true of those who call for much-needed reform in colleges where apostasy now abounds and who wish to uphold the teaching of well-founded doctrines and our church, the prophetic gift in God’s last-day church and other disputed doctrines. Thus it appears that when error is presented and a storm of protest ensues, it is the protesters who are condemned. When truth is preached and it too leads to much protest, it is the presenters who are condemned.

If this perception is correct we in denominational service are in a perilous state. We state that protesting against error causes havoc in the church, despite the fact that there was no communion before the introduction of error. Thus it is perceived as being perfectly proper to introduce Celebration services irrespective of the disruption it causes to God’s church and the divisiveness it engenders, but it is wrong to re-introduce old truths because they are said to cause a division in God’s church.

This attitude will never do. It is a recipe for apostasy and the destruction of God’s church. This result is evident for all to see.

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“There is now a great danger that the precious Adventist message will not be passed on to the next generation.” San Diego Declaration of the North American Division, Adventist Review, March 7, 1991

A further mystery is that we uphold and admire Amnesty International and like bodies for their wonderful support for prisoners of conscience and the success they have achieved in bringing relief to thousands who are oppressed. Yet when a brother in our church stands by another brother whom we have ill-treated by subjecting him to improper church authority, the protesters is condemned as being ignorant of the full facts, or as interfering in matters which are none of his business or in affairs of another Division. It is all very perplexing, for we are our brother’s keeper.

May our Lord bless and keep us loyal and true, may He encourage us to place truth as paramount and give us insight into where we are heading. To fail to heed the warning signs is to imperil our beloved church and to mislead sincere souls. We who are pastors have a fearful responsibility before God. Let each of us examine our own souls and then lead God’s flock by a holy example devoid of demands and ecclesiastical edicts.

“Let not mercy and truth forsake thee: bind them about thy neck; write them upon the table of thine heart.”

Proverbs 3:3
The Need for Revival and Reformation

Nevertheless I have somewhat against thee, because thou hast left thy first love. Remember therefore from whence thou art fallen, and repent, and do the first works; or else I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent.” Revelation 2:4–5

I am instructed to say that these words are applicable to Seventh-day Adventist churches in their present condition. The love of God has been lost, and this means the absence of love for one another. Self, self, self, is cherished, and is striving for the supremacy. How long is this to continue? Unless there is a reconversion, there will soon be such a lack of godliness that the church will be represented by the barren fig tree. Great light has been given to her. She has had abundant opportunity for bearing much fruit. But selfishness has come in, and God says, “I will remove thy candlestick out of his place, except thou repent.”

Jesus looked upon the pretentious, fruitless fig tree, and with mournful reluctance pronounced the words of doom. And under the curse of an offended God, the fig tree withered away.

God help His people to make an application of this lesson while there is still time.

Just before His ascension, Christ said to His disciples, “All power is given unto me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world.” Matthew 28:18–20.

God’s people today are not fulfilling this commission as they should. Selfishness prevents them from receiving these words in their solemn significance.

In many hearts there seems to be scarcely a breath of spiritual life. This makes me very sad. I fear that aggressive warfare against the world, the flesh, and the devil has not been maintained. Shall we cheer on, by a half-dead Christianity, the selfish, covenent spirit of the world, sharing its ungodliness and smiling on its falsehood?—Nay! By the grace of God let us be steadfast to the principles of truth, holding firm to the end the beginning of our confidence. We are to be “not slothful in business; fervent in spirit; serving the Lord.” Romans 12:11. One is our Master, even Christ. To Him we are to look. From Him we are to receive our wisdom. By His grace we are to preserve our integrity, standing before God in meekness and contrition, and representing Him to the world.

Sermons have been in great demand in our churches. The members have depended upon pulpit declamations instead of on the Holy Spirit. Uncalled-for and unused, the spiritual gifts bestowed on them have dwindled into feebleness. If the ministers would go forth into new fields, the members would be obliged to bear responsibilities, and by use their capabilities would increase.

God brings against ministers and people the heavy charge of spiritual feebleness, saying, “I know thy works, that thou art neither cold nor hot: I would thou wert cold or hot. So then because thou art lukewarm, and neither cold nor hot, I will spew thee out of my mouth. Because thou sayest, I am rich, and increased with goods, and have need of nothing: and knowest not that thou art wretched, and miserable, and poor, and blind, and naked: I counsel thee...
to buy of me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear; and anoint thine eyes with eyesalve, that thou mayest see.” Revelation 3:15-18. God calls for a spiritual revival and a spiritual reformation. Unless this takes place, those who are lukewarm will continue to grow more abhorrent to the Lord, until He will refuse to acknowledge them as His children.

A revival and a reformation must take place, under the ministration of the Holy Spirit. Revival and reformation are two different things. Revival signifies a renewal of spiritual life, a quickening of the powers of mind and heart, a resurrection from spiritual death. Reformation signifies a reorganization, a change in ideas and theories, habits and practices. Reformation will not bring forth the good fruit of righteousness unless it is connected with the revival of the Spirit. Revival and reformation are to do their appointed work, and in doing this work they must blend.

“Ye are not your own; for ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God’s.” 1 Corinthians 6:19-20. “Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven.” Matthew 5:16. Christ gave His life for a fallen race, leaving us an example that we should follow in His steps. To him who does this will be spoken the words of approval, “Well done, good and faithful servant; . . . enter thou into the joy of thy Lord.” Matthew 25:23

The word of the Lord never represses activity. It increases man’s usefulness by guiding his activities in the right direction. The Lord does not leave man without an object of pursuit. He places before him an immortal inheritance, and gives him ennobling truth, that he may advance in a safe and sure path, in pursuit of that which is worth the consecration of his highest capabilities—a crown of everlasting life.

Man will increase in power as he follows on to know the Lord. As he endeavors to reach the highest standard, the Bible is as a light to guide his footsteps homeward. In that Word he finds that he is a joint heir with Christ to an eternal treasure. The Guidebook points him to the unsearchable riches of heaven. By following on to know the Lord, he is securing never-ending happiness. 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. God directs his footsteps, and keeps him from falling.

God loves His church. There are tares mingled with the wheat, but the Lord knows His own. “Thou hast a few names even in Sardis which have not defiled their garments; and they shall walk with me in white: for they are worthy. He that overcometh, the same shall be clothed in white raiment; and I will not blot out his name out of the book of life, but I will confess his name before my Father, and before his angels. He that hath an ear, let him hear what the Spirit saith unto the churches.” Revelation 3:4-6

Shall not the counsel of Christ have an effect on the churches? Why halt, ye who know the truth, between two opinions? “If the Lord be God, follow him: but if Baal, then follow him.” 1 Kings 18:21. Christ’s followers have no right to stand on the ground of neutrality. There is more hope of an open enemy than of one who is neutral.

Let the church respond to the words of the prophet, “Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee. For, behold, the darkness shall cover the earth, and gross darkness the people: but the Lord shall arise upon them, and His glory shall be seen upon them.” Isaiah 60:1-2

God’s people have lost their first love. They must now repent and make steady advancement in the path of holiness. God’s purposes reach to every phase of life. They are immutable, eternal; and at the time appointed they will be executed. For a time it may seem that Satan has all the power in his hands; but our trust is in God. When we draw near to Him, He will draw near to us, and will work with mighty power to accomplish His gracious purposes.

God rebukes His people for their sins, that He may humble them, and lead them to seek His face. As they reform, and His love revives in their hearts, His loving answers will come to their requests. He will strengthen them in reformational action, lifting up for them a standard against the enemy. His rich blessing will rest upon them, and in bright rays they will reflect the light of heaven. Then a multitude not of their faith, seeing that God is with His people, will unite with them in serving the Redeemer.

Review and Herald, vol. 4, 385-386 (February 25, 1902)

There is no better time to be sharing the historical truths of Adventism with your church, family, and friends. Here are three ways you can encourage others to read Our Firm Foundation:

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FOR well over one hundred years Seventh-day Adventists have held that Scripture teaches that Jesus Christ followed the great laws of heredity in coming to this earth as the seed of Abraham, the Son of David, the Son of the virgin Mary (see The Word Was Made Flesh by Ralph Larson, The Cherrystone Press, P.O. Box 3180, Cherry Valley, CA 92223).

The Lord’s messenger, Ellen G. White, repeatedly confirmed this belief of Christ taking upon Himself our fallen, sinful nature. This belief has been essentially unique in Christendom as the Papacy and basically all of apostate Protestantism have held that Christ took a sinless, unfallen human nature like that of sinless Adam.

Since Christ is the foundation of our every belief and doctrine we must understand clearly the inspired basis for our unique understanding of who Christ was and is. To become confused as to who Christ is, is to turn from the beliefs of the founders of our church. To turn back from our unique understanding of Christ’s heredity diminishes the difference in doctrine between ourselves and the Papacy and her daughters.

To be confused as to who Christ, the Cornerstone of Christianity, really is, is to risk having our foundation swept away in the increasing storm of satanic deceptions in which, if it were possible, the very elect will be deceived.

“It is a backsliding church that lessens the distance between itself and the Papacy.” Signs of the Times, vol. 3, 99

Let us listen carefully as Christ Himself tells us in the following references who He was, who He is, and who He will be through all eternity.

Cornerstone of Our Foundation

“The inspired apostle speaks of our being built upon the foundation of the apostles and prophets, Jesus Christ Himself being the Chief Cornerstone. The church of Christ is represented as being built for ‘an habitation of God through the Spirit.” Ephesians 3:22. If we are ‘rooted and grounded in love,’ we shall be able to comprehend with all saints what is the breadth, and length, and depth, and height; and to know the love of Christ, which passeth knowledge.’ Ephesians 3:17-19. Oh, precious possibilities and encouragement! In the human heart cleansed from all moral impurity dwells the precious Saviour, ennobling, sanctifying the whole nature, and making the man a temple for the Holy Spirit.” Testimonies to Ministers, 387-388

“The great principles of the law, of the very nature of God, are embodied in the words of Christ on the mount. Whoever builds upon them is building upon Christ, the Rock of Ages. In receiving the Word, we receive Christ. And only those who thus receive His words are building upon Him. ‘Other foundation can no man lay than that is laid, which is Jesus Christ.’ 1 Corinthians 3:11. ‘There is none other name under heaven, given among men, whereby we must be saved.’ Acts 4:12.
Christ, the Word, the revelation of God—the manifestation of His character, His law, His love, His life—is the only foundation upon which we can build a character that will endure." *Thoughts From the Mount of Blessing*, 148-149

**Eternal God Redeeming Fallen Man**

"The eternal heavenly dignitaries—God, and Christ, and the Holy Spirit..." *Evangelism*, 616

"In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him; and without him was not anything made that was made. In him was life; and the life was the light of men. And the light shineth in darkness; and the darkness comprehended it not. ... And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father), full of grace and truth.' John 1:1-5, 14. These ringing words come sounding down the line to our time. ... John is calling the attention of the world to Christ as the life and light of men. ... Christ's life is...never-ending, a life existing before the worlds were made. ... 'In Adam all die,' and eternal death, not eternal life, is the final punishment of all who continue in transgression.

"But Christ said, 'I will take the penalty of Adam's transgression.'...

"And 'when the fulness of the time was come, God sent forth his Son, ... to redeem them that were under the law, that we might receive the adoption of sons.' Galatians 4:4-5. Christ died in behalf of the human family, giving men a probation, that they might have opportunity to see the evil of sin, and to choose as their leader, either the apostate who was expelled from heaven, or the Prince of life, who gave Himself as an atoning sacrifice, that all might return to their loyalty.

"Christ's suffering and death have placed life in and through him upon an eternal basis of security. He took human nature. He became flesh even as we are. ... While in this world, Christ lived a life of complete humanity in order that He might stand as a representative of the human family. ... Every temptation that could be brought against fallen humanity, He met and overcame.

"Had He not been fully human, Christ could not have been our substitute. He could not have worked out in humanity that perfection of character which it is the privilege of all to reach. ... In His humanity, He laid hold of the divinity of God; and this every member of the human family has the privilege of doing. Christ did nothing that human nature may not do if it partakes of the divine nature...

"When Christ, dying upon the cross, cried with a loud voice, 'It is finished,' Satan and the angels that sympathized with him in heaven, and fell with him, were vanquished. When Christ proclaimed over the rent sepulcher of Joseph, 'I am the resurrection, and the life,' (John 11:25) man was placed on vantage ground. ... For all who believe in Christ a victory was gained. They would no longer be counted as sinners, sons of rebellion, but as sons of God, through their acceptance of the righteousness of Christ.

"If man will co-operate with God by returning willingly to his loyalty, and obeying the commandments, God will receive him as a son. Through the provision Christ has made by taking the punishment due to man, we may be reinstated in God's favor, being made partakers of the divine nature. If we repent of our transgression, and receive Christ as the Life-giver, our personal Saviour, we become one with Him, and our will is brought into harmony with the divine will. We become partakers of the life of Christ, which is eternal. We derive immortality from God by receiving the life of Christ, for in Christ dwell all the fulness of the Godhead bodily. This life is the mystical union and co-operation of the divine with the human.

"'As in Adam all die, even so in Christ shall all be made alive.' 1 Corinthians 15:22. And the life which Christ offers us is more perfect, more full, and more complete than was the life which Adam forfeited by transgression." *Signs of the Times*, vol. 3, 390-391

**Jehovah of Israel**

"Christ was the angel appointed of God to go before Moses in the wilderness, conducting the Israelites in their travels to the land of Canaan. Christ gave Moses His special directions to be given to Israel. Moreover, brethren, I would not that ye should be ignorant, how that all our fathers were under the cloud, and all passed through the sea; and were all baptized unto Moses in the cloud and in the sea; and did all eat the same spiritual meat; and did all drink the same spiritual drink: for they drank of that spiritual Rock that followed them: and that Rock was Christ.' 1 Corinthians 10:1-4. *Review and Herald*, vol. 1, 164

"The presence of Jesus Christ, enshrouded in the pillar of cloud by day and the pillar of fire by night, followed this people in their wilderness wandering. The Angel of the covenant came in the name of God, as the invisible leader of Israel. The Son of God over His own house is higher than Moses, higher than the highest angel. He bears the name of Jehovah upon His mitre, while on His breastplate is written the name of Israel." *The Seventh-day Adventist Bible Commentary*, vol. 7, 927-928

**Son of God and Son of the Fallen Race**

"The humanity of the Son of God is everything to us. It is the golden chain that binds our souls to Christ, and through Christ to God. This is to be our study.

Had He not been fully human, Christ could not have been our substitute. He could not have worked out in humanity that perfection of character which it is the privilege of all to reach..."
fruitful field, which will repay the searcher who digs deep for hidden truth." Selected Messages, book 1, 244

"By His life and His death, Christ has achieved even more than recovery from the ruin wrought through sin. It was Satan's purpose to bring about an eternal separation between God and man; but in Christ we become more closely united to God than if we had never fallen. In taking our nature, the Saviour has bound Himself to humanity by a tie that is never to be broken. Through the eternal ages He is linked with us. 'God so loved the world, that He gave His only begotten Son.' John 3:16. He gave Him not only to bear our sins, and to die as our sacrifice; He gave Him to the fallen race. To assure us of His immutable counsel of peace, God gave His only begotten Son to become one of the human family, forever to retain His human nature. This is the pledge that God will fulfill His word. 'Unto us a child is born, unto us a son is given: and the government shall be upon His shoulder.'

God has adopted human nature in the person of His Son, and has carried the same into the highest heaven. It is the 'Son of man' who shares the throne of the universe. It is the 'Son of man' whose name shall be called, 'Wonderful, Counselor, The mighty God, The everlasting Father, The Prince of Peace.' Isaiah 9:6. The I AM is the Daysman between God and humanity, laying His hand upon both. He who is 'holy, harmless, undefiled, separate from sinners,' is not ashamed to call us brethren. Hebrews 7:26; 2:11. In Christ the family of earth and the family of heaven are bound together. Christ glorified is our brother. Heaven is enshrined in humanity, and humanity is enfolded in the bosom of Infinite Love." The Desire of Ages, 25-26

"It would have been an almost infinite humiliation for the Son of God to take man's nature, even when Adam stood in his innocence in Eden. But Jesus accepted humanity when the race had been weakened by four thousand years of sin. Like every child of Adam He accepted the results of the working of the great law of heredity. What these results were is shown in the history of His earthly ancestors. He came with such a heredity to share our sorrows and temptations, and to give us the example of a sinless life." Ibid., 48

"To keep His glory veiled as the child of a fallen race, this was the most severe discipline to which the Prince of life could subject Himself." The Seventh-day Adventist Bible Commentary, vol. 5, 1081

"What love! What amazing condescension! The King of glory proposed to humble Himself to fallen humanity! He would place His feet in Adam's steps. He would take man's fallen nature and engage to cope with the strong foe who triumphed over Adam. He would overcome Satan, and in thus doing He would open the way for the redemption of those who would believe on Him from the disgrace of Adam's failure and fall." Review and Herald, vol. 1, 140

Lamb of God

"John had been deeply moved as he saw Jesus bowed as a suppliant, pleading with tears for the approval of the

Christ reaches us where we are. He took our nature and overcame, that we through taking His nature might overcome

"Think of Christ's humiliation. He took upon Himself fallen, suffering human nature, degraded and defiled by sin.

"In Christ were united the divine and the human—the Creator and the creature. The nature of God, whose law had been transgressed, and the nature of Adam, the transgressor, meet in Jesus—the Son of God, and the Son of man." The Seventh-day Adventist Bible Commentary, vol. 4, 926

"Christ is the ladder that Jacob saw, the base resting on the earth, and the topmost round reaching to the gate of heaven, to the very threshold of glory. If that ladder had failed by a single step of reaching the earth, we should have been lost. But Christ reaches us where we are. He took our nature and overcame, that we through taking His nature might overcome. Made 'in the likeness of sinful flesh' (Romans 8:3). He lived a sinless life." The Desire of Ages, 311

"Clad in the vestments of humanity, the Son of God came down to the level of those He wished to save. In Him was no guile or sinfulness; He was ever pure and undefiled; yet He took upon Him our sinful nature." Signs of the Times, vol. 4, 254

"For four thousand years the race had been decreasing in physical strength, in mental power, in moral worth; and Christ took upon Him the infirmities of degenerate humanity. Only thus could He rescue man from the lowest depths of degradation." Ibid., 271

"Christ did in reality unite the offending nature of man with His own sinless nature, because by this act of condescension He would be enabled to pour out His blessings in behalf of the fallen race. Thus He has made it possible for us to partake of His nature." Review and Herald, vol. 4, 201

Our Firm Foundation Vol. 7, No. 6
Our Perfect Example

"The Majesty of heaven undertook the cause of man, and with the same facilities that man may obtain, withstood the temptations of Satan as man must withstand them. This was the only way in which fallen man could become a partaker of the divine nature." Selected Messages, book 1, 252

"In taking upon Himself man's nature in its fallen condition, Christ did not in the least participate in its sin. He was subject to the infirmities and weaknesses by which man is encompassed, 'that it might be fulfilled which was spoken by Esaias the prophet, saying, Himself took our infirmities, and bare our sicknesses.' Matthew 8:17. He was touched with the feeling of our infirmities, and was in all points tempted like as we are. And yet He knew no sin." Ibid., 256

"Though he had all the strength of the passion of humanity, never did he yield to temptation to do that which was not pure and elevating and ennobling. He says: 'I sanctify myself, that they also might be sanctified.' " Signs of the Times, vol. 2, 526

Source of Power for Us to Overcome

"By His humanity, Christ touched humanity; by His divinity, He lays hold upon the throne of God. As the Son of man, He gave us an example of obedience; as the Son of God, He gives us power to obey.... 'God with us' is the surety of our deliverance from sin, the assurance of our power to obey the law of heaven." Ibid., 24

"The tempter's agency is not to be accounted an excuse for one wrong act. Satan is jubilant when he hears the professed followers of Christ making excuses for their deformity of character. It is these excuses that lead to sin. There is no excuse for sinning. A holy temper, Divinity, human beings may in this life attain to perfection of character. This is God's assurance to us that we, too, may obtain complete victory." The Acts of the Apostles, 531

High Priest in the Final Atonement

"The intercession of Christ in man's behalf in the sanctuary above is as essential to the plan of salvation as was His death upon the cross. By His death He began that work which after His resurrection He ascended to complete in heaven." The Great Controversy, 489

"The blood of Christ, while it was to release the repentant sinner from the condemnation of the law, was not to cancel the sin; it would stand on record in the sanctuary until the final atonement; so in the type the blood of the sin offering removed the sin from the penitent, but it rested in the sanctuary until the Day of Atonement." Patriarchs and Prophets, 357

"Christ laid hold of the nature of man, and partook of the divine attributes, and planted his cross between humanity and divinity, bridging the gulf that separated the sinner from God. For verily he took not on him the nature of angels; but he took on him the seed of Abraham. Wherefore in all things it behoved him to be made like unto his brethren, that he might be a merciful and faithful High Priest in things pertaining to God, to make reconciliation for the sins of the people." Hebrews 2:16-17. Review and Herald, vol. 2, 539-540

"And today Christ, glorified, and yet our Brother is our Advocate in the courts of heaven. .... 'Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need.' Hebrews 4:16." Signs of the Times, vol. 4, 34

"We must daily cultivate faith, daily contemplate Him who has undertaken our case, who is a merciful and faithful High Priest; 'for in that he himself hath suffered being tempted [not in a few things, but in all points like as we are], he is able to succour them that are tempted.' Hebrews 4:15. Even now, in heaven, he is afflicted with our afflictions; as a living Saviour, as an interested Advocate, He is making intercession for us." The Youth Instructor, October 18, 1894

In Christ, God has provided means for subduing every sinful trait, and resisting every temptation, however strong

"Satan represents God's law of love as a law of selfishness. He declares that it is impossible for us to obey its precepts. The fall of our first parents, with all the woe that has resulted, he charges upon the Creator, leading men to look upon God as the author of sin, and suffering, and death. Jesus was to unveil this deception. As one of us He was to give an example of obedience. For this He took upon Himself our nature, and passed through our experiences. 'In all things that it behoved him to be made like unto His brethren.' Hebrews 2:17. If we had to bear anything which Jesus did not endure, then upon this point Satan would represent the power of God as insufficient for us. Therefore Jesus was 'in all points tempted like as we are.' Hebrews 4:15. He endured every trial to which we a Christlike life, is accessible to every repenting, believing child of God." Ibid., 311

"It is faith that connects us with heaven, and brings us strength for coping with the powers of darkness. In Christ, God has provided means for subduing every sinful trait, and resisting every temptation, however strong." Ibid., 428

"None need fail of attaining, in his sphere, to perfection of Christian character. By the sacrifice of Christ, provision has been made for the believer to receive all things that pertain to life and godliness. God calls upon us to reach the standard of perfection and places before us the example of Christ's character. In His humanity, perfected by a life of constant resistance of evil, the Saviour showed that through co-operation with..."
“Shall we not become intelligent in regard to the work that is being accomplished for us at this time, and the position that we as sinners should occupy while this work of atonement is going forward? If we have any regard for our souls’ salvation, we must make a decided change. We must seek the Lord with true penitence; we must with deep contrition of soul confess our sins, that they may be blotted out.” Selected Messages, book 1, 125

“When Christ, the Mediator, burst the bands of the tomb, and ascended on high to minister for man, He first entered the holy place where, by virtue of His own sacrifice, He made an offering for the sins of men. With intercession and pleadings He presented before God the prayers and repentance and faith of His people, purified by the incense of His own merits. He next entered the Most Holy Place, to make an atonement for the sins of the people, and to cleanse the sanctuary. His work as high priest completes the divine plan of redemption by making the final atonement for sin.” Manuscript Releases, vol. 10, 157

Eternal King of Kings

“Christ sent forth His disciples with the message, ‘The kingdom of God is at hand.’ The proclamation of this message is our work. Jesus said, ‘This gospel of the kingdom shall be preached in all the world for a witness unto all nations.’ His kingdom will not come until the good tidings of His grace have been carried to all the earth. Let us proclaim the message, ‘Behold the Lamb of God, which taketh away the sin of the world.’” Thus we may hasten the coming of the Saviour. “Thy kingdom come.” For ages this prayer has been ascending to God from contrite hearts. It will surely be answered. The kingdoms of this world will become the kingdoms of our Lord and of His Christ. The heavenly gates are again to be lifted up, and with ten thousand times ten thousand and thousands of thousands of holy ones, our Saviour will come forth as King of kings and Lord of lords. Jehovah Immanuel shall be King over all the earth; in that day there shall be one Lord, and His name shall be one. ‘The tabernacle of God is with men, and He will dwell with them, and they shall be His people, and God Himself shall be with them, and be their God.’” Revelation 21:3, Signs of the Times, vol. 4, 306-307

Clarification

A number of church members and pastors have asked me whether I was calling for separation from the Seventh-day Adventist Church in my article “Crisis” (Our Firm Foundation, vol. 7, no. 4, 16-19). My unequivocal answer is NO, certainly not.

If such were in my heart, I would immediately resign as a pastor and Union departmental leader in God’s church (the Seventh-day Adventist Church).

The purpose of my article was that we can learn from the history of other churches. “Christian history can assist us,” I wrote. The Christian history I wrote about was not that of men and women separating themselves from their churches, but being cast out of the churches. “These people,” I wrote, “had no desire to sever their alliance to the Methodist church, but as with the Lutherans, the Methodists and the first-century Christians were cast out.”

I went on to emphasize that “These precedents are cited in order that God’s people in His church today, the Seventh-day Adventist Church, might take a backward glance and in the light of that assessment consider the actions of our beloved church against those who once more are called of God to sound the alarm.”

It will be noted that I specified that the Seventh-day Adventist Church is God’s church. This is my fervent conviction. I referred to it as “our beloved church.” This name would be quite hypocritical if I had wished to incite the membership to separate from it.

But I went further still in my small effort to prevent more and more of our people from being separated from God’s church. I raised my voice stating, “We must reinstate the memberships and credentials taken from godly members for less than proper cause.” This statement is the reverse of separation.

My prayers ascend not for separation, but for that mighty unity in God’s church which is based not on pluralism, but on the only sure foundation of unity, the mighty truths of God’s Word.

This church is our God’s church. Let each of us in love for Him, and the one object of His supreme regard, treasure His truth and uplift His standard so that pure unity will prevail.

One or two fellow workers have asked if I believe God’s church is apostate. Again my answer is NO. In the book Testimonies to Ministers, Sister White uses the first 60 pages to declare that the Seventh-day Adventist Church is not Babylon. If it were apostate it would most certainly be part of Babylon. To make that assertion would be to deny the plain words of Inspiration. But I believe that we are in a “time of abject apostasy” in our church. It is widespread and we in the organized work are not immune to it. My final plea in “Crisis” was that “the almost overwhelming apostasy in our midst be cast out of God’s church.” Emphasis added. If the church were apostate it could hardly be described as “God’s church.”

But again I would repeat that there is overwhelming apostasy in our church. The North American Division has declared (Adventist Review, March 7, 1991) that there is a great danger that God’s last message will not pass on to the next generation. That statement indicates gross apostasy in the church. Sister White, looking to our day, states that the church would appear as about to fall. The reason for this warning is that she saw widespread apostasy in the church. Most important, our Saviour saw that the majority of our church members today would be Laodicean to the extent that He could justifiably spew them out of His mouth. That is the ultimate in apostasy.

To deny apostasy in our midst will only serve to favor its spread. Now it must be clearly delineated and acknowledged by reference to Inspiration. Only then can God purify the members of His church as each seeks His will in deep repentance.

I recognize that we are in a time when emotions are rising. Each of us, the author included, needs to calmly assess which is written and not add our own impressions to that which is stated in precise terms. This church is God’s church. Let us all assume the role of defenders of the faith, that faith found alone in God’s Word.

Russell Standish
Christian Olympics

With the coming of each Olympic year an increasing number of people and nations turn their attention to "the games." Media coverage and international participation have made the games a big-business venture for advertisers. Major nations have even used them for political leverage by "boycotting" them, and so on. An event of such worldwide importance obviously has some degree of impact on every living person. What are these Olympic games that have come to carry such importance? Where did they come from?

The name "Olympics" comes from the name of a valley in Greece, about eleven miles from Pyros, called Olympia. Ancient Olympia was not really a town, but rather a "sanctuary" with buildings, altars, statues, idols, and monuments—all associated with the Greek "gods." It was a national shrine. In ancient times religion, politics and athletics were centered in Olympia with most of the buildings used either for worship or "the games." The games were held in summer every four years. The Olympic games became the most famous of all the games. On the year of

the games envos were sent throughout Greece to seek men of honorable descent to represent their town or area as contestants in various feats of strength and athletic skill. The emphasis of the games focused on glorifying the individual and the human body. So important did these games become that the Greek calendar and time telling system revolved around the Olympics. An Olympiad was the elapse of four years between the games. So much importance was placed upon sports that it became a religion.

This emphasis has a familiar ring, since the games have again become a religion, the god of many in our time. Many dedicate their lives to "the games," spending years of time, energy, and money just to qualify and participate. The gold and silver medals are coveted by some more than life itself. During one of the past Olympics some of the athletes were asked which they would choose: the gold medal with a shortened life or no medal with a longer life? Some said they would accept early death if they could only receive the gold medal. And of course there are some who even turn to dishonesty or the use of drugs and steroids, out of the desperation of covetousness, just to win one event.

For those who do not participate in the games, watching or attending them has become all important. One commentator aptly said, "Sports have now become the opiate of the people." Even many Christians easily spend an hour or a whole day watching games on TV, but complain about not having time to spend in Bible study, prayer or church attendance. What has happened to our priorities?

The ancient games were always started with a day of festivity devoted to sacrificing to the pagan gods, and especially to the main "father" god, Zeus. (Have you ever thought about the Olympic torch that is carried to light the flame that signals the start of the modern games? Could this practice have been inspired by pagan sacrifice? Millions of people do indeed "sacrifice" much for the Olympics.

Like people today, the ancient Greeks had their sports heroes. So honored would an Olympic champion be that he could live the rest of his life at public expense. Do not sports heroes do the same today? They live off the money their fans eagerly pay in various forms. During the 1988 Olympics it was learned that if any participant from Hungary or Romania won the gold medal, he or she would receive the equivalent of $1000.00 U.S. per month for life. Most citizens of those countries barely earn that amount in one year. One is left with serious questions concerning such a value system.

In addition to the monetary benefits, the ancient Olympic heroes often had songs and poems dedicated to them. Statues were also carved to honor and immortalize them. Truly the Olympics were a glorification of man and the flesh.

The name "Marathon," incidentally, comes from the ancient foot race from Marathon to Athens, Greece. The race was held in honor of a messenger who ran bringing the news of a victory to Athens, and then dropped dead.

With the decline of the Greek states before the Christian era, 300 athletes from other countries entered the games. In A.D. 60 the Roman emperor Nero

Pastor Mark Duarte writes from Yokohama, Japan.

Mark Duarte
entered as a contestant. He was a poor athlete and a poor loser. By entering he lowered the standards of the games and they became so corrupt that in A.D. 394 the Christian emperor Theodosius abolished them. Fifteen hundred years passed with no games. Then in 1896 Baron Coubertin of France helped to organize their renewal. Women first entered the games in 1912. The popularity of the games has increased with each Olympiad up to the present time. What international role, if any, will be played by the Olympics in closing events remains to be seen. One thing is certain, we live in the time Paul spoke of when people would be “lovers of pleasure more than lovers of God.” 2 Timothy 3:4

As you may know, those who compete in the Olympics dedicate many years to disciplined training. They sacrifice much to be in the games. Why? Because they are intent on winning. This fact brings us to the reason for the title of this article, “Christian Olympics.” The Bible has many athletic metaphors. Words like wrestling, Ephesians 6:12, KJV, fighting, 1 Timothy 6:12, throwing, Romans 13:12, running, 1 Corinthians 9:26, Hebrews 12:1–2, resisting, Hebrews 12:4, and even walking, Ephesians 5:8, 15–16, KJV, teach us that the Christian life is a race to be won. It is the most important business in this life. Our goal is to honor, reflect, and obey Christ, with whom we shall spend eternity. Our prize is the glorious crown of eternal life and unbroken fellowship with the Lord we love. 1 Corinthians 9:25, James 1:12, 1 Peter 5:4, Revelation 2:10, 3:11. When someone wins an event in the Olympics, he or she receives a medal. It is not paid for, it is claimed. It was provided and paid for by someone else. In a similar way, we don’t earn the prize, we claim it when we finish the race. The prize has already been prepared and purchased with the blood of Christ.

Those who compete in the Olympics do so for more than just the medal or the glory, (though many desire those things); they do it for the joy of victory. A much greater joy is promised and experienced by those who gain victory in Christ. Revelation 2:7, 11, 17, 26, 3:5, 12, 21, 15:2. It is a joy that is experienced each step of the way, with each small victory, because it all leads to that final victory. Many think the Christian life is too rough, too demanding. These people have failed to understand that the spiritual life is also a race to be won. Anyone who expects to win a race submits to the discipline that training and participating demand. “Know ye not that they which run in a race run all, but one receiveth the prize? So run, that ye may obtain. And every man that striveth for the mastery is temperate in all things. Now they do it to obtain a corruptible crown; but we an incorruptible. I therefore so run, not as uncertainly; so fight I, not as one that beateth the air: But I keep under my body, and bring it into subjection: lest that by any means, when I have preached to others, I myself should be a castaway.” 1 Corinthians 9:24–27. “Paul presents before us the spiritual warfare and its reward, in contrast with the various games instituted among the heathen in honor of their gods. Young men who were trained for these games practiced close self-denial and the most severe discipline. Every indulgence which would have a tendency to weaken physical power was forbidden. . . . The prize could be awarded to but one. . . . This is not the case in the Christian warfare. All may run this race, and may be sure of victory and immortal honor if they submit to the conditions.” Testimonies, vol. 4, 33–34. “Through the grace of God and their own diligent effort they must be conquerors in the battle with evil.” The Great Controversy, 425

The Scriptures contain many athletic words, words of action and purpose, not about God’s rules being too strict. They do their best to find fault with church standards, and so on. But how far would an athlete get if he took it upon himself to find fault with or to ignore the Olympic standards? He would be quickly disqualified and sent home in shame. We have seen it happen in past Olympics. Unlike the Olympic committee, God is not only strict, He is also rich in mercy and compassion. Hebrews 4:15–16. He has provided everything to ensure our victory. He will guide, train and “coach” us if we are willing to seek and cooperate with Him.

“Christian Olympics” do not happen every four years, or only when we feel like it. Once we decide to follow Christ the race is on. We do not stop until we reach the finish line where we can say with Paul, “I have fought a good fight, I have finished my course, I have kept the faith: henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love his appearing.” 2 Timothy 4:7–8

In the 1988 Olympic games there was a swimmer from the Soviet Union who was a real powerhouse. He swam two kilometers without slowing down and won the gold medal. The interesting thing was that the others in the same race did not give up and climb out of the

Unlike the Olympic committee, God is not only strict, He is also rich in mercy and compassion. He has provided everything to ensure our victory

passive inactivity. One must take hold and be involved in the Christian life in order to have a vibrant experience. It must be lived earnestly. We must learn to love Christ earnestly, pray earnestly, study God’s Word and the Spirit of Prophecy earnestly, obey and serve earnestly. And just as any athlete in training has rules and guidelines to abide by, so God has given us rules and guidelines. They are for our benefit and protection. Without rules and laws no one would know how to train or what he is training for. Some Christians complain pool. They all finished the course with or without a medal. One may not be a “champion” Christian, but the course can be run and finished by the grace and power of God. The most important thing is to finish the race. Let us therefore run and not grow weary, Jesus will soon return and the race will be over. Then we can rest. Now is not the time to give up or fall by the wayside like a boy I once knew who lay down after running and died. Victory is within reach through our Lord Jesus Christ. 1 Corinthians 15:57. Let us finish the course. □
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IGHT there in his onion field and
leaning his angular frame deter-
mindedly on a well-worn hoe, John
Monroe looked down to face the expec-
tant colporteur. “Aye, man, even though
I can’t afford it, I’ll buy that book.” And
with that decision, his life veered
heavenward, for the book he purchased
was *The Great Controversy*. And this
Bermuda farmer, along with his gen-
erous family, became that island’s first
Seventh-day Adventists. Thus is my
genetic lineage, a chronicle of Advent-
ism of five generations.

My mother was the daughter of
Richard Monroe. And I have grand-
children whose baptisms I await with
ill-concealed anticipation. Five genera-
tions of Adventists: technicians,
nurses, pastors, colporteurs, inventors,
teachers, dental hygienists, chemists,
physicians.

Long ago on a wintry Sabbath
morning, as a gangly eleven-year-old, I
stepped gingerly into a chilly baptismal
font and have never looked back. It
was church school early on, then off to
boarding academy, Adventist college
and postgraduate studies; all these
were on the educational menu. Honest
in tithe and liberal in offerings, my
wife and I have willingly returned of
our material blessings to the cause.
Through the years my pastors could do
no wrong. Our God-fearing leaders
rated a pedestal-like position. And
through the years I have looked up to
them willingly and constantly. Such
are my credentials.

And these credentials afford me the
right to comment (in a kindly and gentle
way) on my contemporary church.
Something has happened, either to me,
or to the church of my cherished mem-
bership. A decade or so ago I began,
perhaps belatedly, to notice just a nibble
of change.

Stay with me as I illustrate.
When we were children in church
school we were taught that the church
sanctuary was, in God’s sight, a rather
reverential place. I can recall one
winter night, I accompanied my father
who, as head of deacons, was required
to arrive early to light the great coal-
burning furnace. Thus the sanctuary
might be warm before the people ar-
rived for Sunday night services. While
he kindled the fire, I crept up the stairs
and peeked surreptitiously into the
sanctuary hoping to glimpse angels
hovering near the rostrum where the
minister stood when he preached. And
all I saw was darkness. Nonetheless my
reverence for the place remained firm.
“Walk softly in the sanctuary” was a
dictum to be obeyed by almost any
Junior Missionary Volunteer of my
day. Clapping in church was unthinka-
able. Applause was reserved for places
like the theater, or the annual Christ-
mas party or, for that matter, at almost
any secular gathering.

During my junior year in academy,
my roommate, along with an adven-
turous buddy, stole off the campus and
enjoyed a movie. Forbidden fruit. Word
of their daring exploit got around, and
good fellows that they were, they ac-
cepted the penalty of their misdeed
gamely—sixteen hours of free labor.
The faculty was strict with us. They
must have been too strict. That wouldn’t
happen today, would it?

But wait a minute.
If it was wrong then, why is it all
right now? Is it that the caliber and
character of movies has improved? Are
they making them better now? Cleaner,
more wholesome, more uplifting? Or
have we slipped in our perception of
“worldliness”?

Another example: Not long ago, for
the first time ever, I walked out of an
Adventist Church service. It was a
Friday evening meeting held in my
church sanctuary. The speaker, cordially
welcomed by my pastor, was a non-

R. Archibald West is a retired physician who
was in denominational employ for many
years.
Adventist professor of a secular college. His discourse was overtly political, blatantly secular. His presence there was planned, his agenda clearly political. I quietly made my exit because I believed that my church was no place for a Sabbathkeeper that night.

I question the drift of standards that gives countenance to the scenario above. But perhaps it is I who am at fault. Perhaps I have evolved a Pharisee-like Sabbathkeeping compulsion. Is the Lord of the Sabbath disillusioned with me and my concept of Sabbath sacredness? Or is He disappointed in our contemporary Sabbathkeeping?

Of Girls and Pearls

Some time ago I served as an academic administrator in one of our Seventh-day Adventist schools of higher learning. Early on, each new semester, a short parade of students (mostly women, mostly non-Adventist) were directed to my office for counsel related to earrings, bracelets and the like. Wearing jewelry was not permitted, and without exception such adornment was (at least temporarily) discarded by the students involved.

During this era I discovered a pamphlet entitled A Style of Our Own, published by Brigham Young University, a Mormon institution. Readers had to be convinced that here was a campus that cherished its ideas of dress and modest appearance. Have we done as well? Regrettably, the last I heard, even the faculty of my former campus are sporting earrings. Not all, of course, but should there be any? Surely we can do as well with modesty as can our friends of Mormon persuasion. Without apology, we seem to have accepted jewelry as normal, as if we should all be pleased that finally we Adventists are taking quiet pride in looking a little less severe, a little more worldly wise.

A Note or Two of Music

Then there is the matter of music. Back in the forties some of us felt penitent when we indulged in the popular, usually romantic, lyrics and tunes of the big bands. Today the music of Fred Waring, Guy Lombardo, Mitch Miller and their contemporaries seems almost innocuous in its innocence when compared with today’s menus of rock and rap. We change the lyrics, and call it Christian rock. In the opinion of some, the two words are incompatible. If it is rock—can it be Christian? Can we countenance it in the sacred sanctuary? We do, now with drum and synthesizers, and of course, the prevailing beat.

But music is a matter of taste with beauty in the ears of the listener. Or is it? Even in today’s world of personal rights and doing one’s own thing there still must be some rights and wrongs. Indulgence in the latter blurs the extremes. Sin is no longer recognized when we can admit only to shades of gray.

Then there is the matter of our “bowing on our knees with our faces to the rising sun,” words sung to music again. Only this time in the official hymnal of our church. All shades of gray you affirm. Just grays. Or maybe not. Maybe God is concerned, even displeased, when we introduce into our corporate worship a hymn whose words are alien to our sacred beliefs. Another subtle mutation is accepted.

Is that not the usual process? First abhorred, next tolerated, then embraced?

Ellen White—Still Relevant?

Now, let us leave jewelry, music and movies and consider a real fundamental. Some time ago, while talking with an Adventist friend, I innocently used the expression “Spirit of Prophecy.” Almost with annoyance he interrupted with “I dislike that expression.” I was startled because I had always believed that he maintained a firm respect for the writings of Ellen White. On another day, the daughter of a Seventh-day Adventist minister offered, “My father never preaches from the red books!” Recently a physician friend stated, “I believe her health message, but not all the rest of it.”

Even I have been guilty of bravado where those books are concerned. For I remember well, speaking sad and empty words to a Seventh-day Adventist seminary as we stood in the cold with the weight of the allegations of plagiarism weighing on our shoulders. I said, “I think that I can survive as a good Adventist without Ellen White’s writings.” I have long since repented of that. Discard the Testimonies and watch the drift toward the grays.

With satisfaction I note the Perth Proclamation and its reaffirmation of the testimony of Jesus as borne to us all through what, without apology, we call the “Spirit of Prophecy.” Now that we have officially reaffirmed it, perhaps we would all do well to reread it. And a fine place to begin is on page one of The Great Controversy.

Well-Dressed Crowds

Just outside a popular downtown church, a large group of well-dressed churchgoers mill about, fellowshiping before heading for their cars and homes to Sunday dinner. As we drive slowly by, my teenage brother says wistfully, “Wouldn’t it be great if we had crowds like that in our church [membership less than 100 circa 1935]?” “I’m not so sure,” responded an older companion; “We’d know that something was wrong.” Now 60 years later we have the well-dressed crowds. And something is wrong.

Salvation and Obedience

Recently I posed a simple question (expecting a simple one-syllable answer) to a sincere Adventist acquaintance—Does God still expect obedience? The answer should have been a prompt unequivocal “Yes!” It was not. It was hedged and hesitant. Why? Because obedience suggests performance, and performance implies “legalism.” And that is unthinkable in today’s theology. Obedience is denigrated. Color it gray. Herein lies what some perceive as our beloved church’s Achilles heel. Too many of us have accepted a theology that decrees human responsibility or personal involvement. Active participation in the grand plan of salvation seems out for now. A passive salvation is in.

And that is a change. How is it that if I keep the law of the land I am a commendable citizen, but when I keep God’s law I am a legalist? And I am automatically condemned.

My church has changed. I am concerned that the change is a neutral attitude toward sin.

Color it gray and warm it to tepid.

But perhaps it is I who have metamorphosed. Is it possible that I rather gradually have developed into a misguided zealot—a fanatic? Or do the examples herein cited represent something akin to a Seventh-day Adventist apostasy? How would my grandfather, John Monroe, the Bermuda onion farmer, regard his church should he view it in contemporary America?

Irrelevant, you say? I think not.

Is anyone sighing for our people?

Who shall cry for my church?
Said Christ: “Search the scriptures; for in them ye think ye have eternal life: and they are they which testify of me.” John 5:39. No one can neglect the Word of God, and yet attain to Christian perfection. But by carefully searching that Word, we become acquainted with the divine Model; and in order to imitate the Pattern, it must be frequently and closely inspected.

As we study the life of Christ, we discover in ourselves defects of character; our unlikeness to Him is so great that we cannot be His followers without a very great change in our life. Still we study, with a desire to be like our great Exemplar; we catch the looks, the spirit, of our beloved Master. By beholding, by “looking unto Jesus the author and finisher of our faith” (Hebrews 12:2), we become changed into the same image. We cannot imitate the life of Christ while we are looking away from Him; we must do it by dwelling upon and talking of Him, by seeking to refine the taste and elevate the character, by trying through earnest, persevering effort, through faith and love, to approach the perfect Pattern. The attention being fixed upon Christ, His image, pure and spotless, becomes enshrined in the heart as “the chiefest among ten thousand” and the one “altogether lovely.” Song of Solomon 5:10, 16. Even unconsciously we imitate that with which we are familiar; and by gaining a knowledge of Christ, of His words, His habits, His lessons of instruction, and by imitating the virtues of the character we have so closely studied, we become imbued with the spirit of the Master, which we have so much admired.

Those who know the blessedness of a union with God should not fail to exemplify the life of Christ in their daily conversation, in pure and virtuous characters. By doing good, by being courteous and beneficent, they adorn the Christian doctrine, and show that the truth of heavenly origin beautifies the character and ennobles the life. Christ’s followers are “living epistles, known and read of all men.” See 2 Corinthians 3:2. Their daily lives recommend the truth of God to those who have been prejudiced against it by nominal professors, who have a form of godliness, while their lives testify that they know nothing of its sanctifying power.

The Word of God has been sadly neglected, instead of being appreciated as it should have been. This book, revealing the will of God to man, deserves to be held in the highest esteem; for it gives instruction of inestimable value to all classes. Its teachings are so plain that even the humblest and most ignorant can understand them, and learn to order their conversation and be so circumspect in deportment as to bring no dishonor or reproach upon the cause of their Redeemer. If they have living faith in God, they will not by their inconsistencies furnish occasion to bring the truth into disrepute when it should be a savor of life unto life.

The truths of God’s Word, received into the heart, have an animating power; and those who will frame any excuse for neglecting to become acquainted with the Scriptures will neglect the claims of God in many respects. The character will be deformed, the words and acts a reproach to the truth.

The injunction of our Saviour to search the Scriptures should be religiously regarded by every man, women, and child who professes His name. The student in the Sabbath school should feel as thoroughly in earnest to become intelligent in the knowledge of the Scriptures as to excel in the study of the sciences. If either is neglected, it should be the lessons of the six days. Teachers in the Sabbath school have a missionary work given them; it is to teach the Scriptures, not, parrot-like, to repeat over that which they have taken no pains to understand. “They are they which testify of me”—the Re-

Ellen G. White
deemer, Him in whom our hopes of eternal life are centered. If teachers are not imbued with a spirit of truth, and care not for the knowledge of what is revealed in the Word of God, how can they present the truth in an attractive light to those under their charge? The prayer of Christ for His disciples was, "Sanctify them through thy truth: thy word is truth." John 17:17. If we are to be sanctified through a knowledge of the truth found in the Word of God, we must have an intelligent knowledge of that Word. We must search the Scriptures, not merely rush through a chapter and repeat it, taking no pains to understand it, but we must dig for the jewels of truth, which will enrich the mind, and fortify the soul against the wiles of the arch-deceiver.

Parents plead trifling excuses for not interesting themselves in the Bible lessons with their children, and they fail to become conversant with the Scriptures. Fathers excuse themselves from disciplining their own minds. They do not seek first the kingdom of God and His righteousness, but exalt the temporal above the spiritual and eternal. This forgetfulness of God and His Word is the example they give their children, which moulds their minds after the worldly standard, and after the exalted standard erected by Christ. Mothers, too, are unfaithful to their trust. The inward adorning of the mind and the culture of the soul are neglected as though inferior to the adornment of the apparel. Their own minds and the minds of their children are starved in order to follow custom and fashion.

Fathers and mothers, take up your long-neglected duties. Search the Scriptures yourselves; assist your children in the study of the sacred Word. Make diligent work because of past neglect. Do not send the children away by themselves to study the Bible; but read it with them, teach them in a simple manner what you know, and keep in the school of Christ as diligent students yourselves.

Jesus, the greatest teacher the world has ever seen, recognized the value of the Holy Scriptures, and expounded them to His disciples. After His resurrection, He drew near to two of them as they were on the way to Emmaus, talking, as they went, of the disappointed hopes occasioned by the death of the beloved Master. They told Him of the prophet mighty in word and deed who had been taken by wicked hands and crucified. And now it was the third day, and strange reports had been brought to their ears that Jesus had risen, and had been seen by Mary and certain of the disciples. Jesus said to them, "O fools, and slow of heart to believe all that the prophets have spoken: ought not Christ to have suffered these things, and to enter into his glory?" And beginning at Moses and the prophets, "he expounded unto them in all the scriptures the things concerning himself." Luke 24:25-27

Jesus reproved the disciples for not being acquainted with the Scriptures that testified of the Messiah. Had they been familiar with the Scriptures, their faith would have been sustained in the hour of trial, and their hope would have remained unshaken; for the treatment Christ would receive at the hands of those He came to save was plainly stated in the prophecies. The disciples were astonished that they had not recognized Jesus at once, as soon as He spoke with them by the way, and that they had failed to remember the Scriptures which He had brought to their mind. They had lost sight of the divine Word; but when the things spoken by the prophets were brought to their remembrance, faith renewed, and hope again sprang up in their hearts. And when He was parted from them, they said one to another, "Did not our heart burn within us, while he talked with us by the way, and while he opened to us the scriptures?" Luke 24:32

The apostle tells us: "All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, throughly furnished unto all good works." 2 Timothy 3:16-17. If Christians would earnestly search the Scriptures, more hearts would burn with the vivid truths therein revealed. Their hopes would brighten as they dwell upon the precious promises strewed like pearls all through the sacred writings. In contemplating the history of the patriarchs, the prophets, the men who loved and feared God and who walked with Him—in dwelling upon the virtue and piety of these holy men of old—the spirit which inspired them would kindle a flame of love and holy fervor in the hearts of those who would be like them in character. □

*The Signs of the Times*, vol. 2, 43 (June 10, 1886)

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