A DAM was created righteous and with the faith of Jesus to innately govern his daily relationship to his Creator. To have the faith of Jesus is to have total trust in God’s law, which is the transcript of His character. Then mercy and love become attributes of His perfect character, His unchangeable law. The cross then becomes a spontaneous response to the sin problem. John 3:16 is proof of His character, His mercy, His love: “For God so loved the world, that he gave His only begotten Son, that whoever believeth in him should not perish, but have everlasting life.”

What God has done in giving His Son to take our place can never be measured in words. When we look at Calvary, we are overwhelmed at what Jesus did in His humiliation. For a moment, review the incarnation of Jesus: “In stooping to take upon Himself humanity, Christ revealed a character the opposite of the character of Satan. But He stepped still lower in the path of humiliation. ‘Being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross.’ Philippians 2:8. As the high priest laid aside his gorgeous pontificial robes, and officiated in the white linen dress of the common priest, so Christ took the form of a servant, and offered sacrifice, Himself the priest, Himself the victim. ‘He was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him.’ Isaiah 53:5...

“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.’ Isaiah 9:6. 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

Jesus was God, equal with the Father. He was the Creator of this world. It was Jesus who spoke and it was done. He commanded and it stood fast. See Psalm 33:6; 9; Ephesians 3:9; Colossians 1:16. It was this God who volunteered to incarnate Himself in fallen human flesh. See Romans 1:3; Romans 8:3; Philippians 2:5–10; Hebrews 2:9; 14–18; The Desire of Ages, 49, 117

The prophet of the Lord reveals to us this beautiful truth in these inspired statements: “Christ came to the world to counteract Satan’s falsehood that God had made a law which men could not keep. Taking humanity upon Himself, He came to this earth, and by a life of obedience showed that God has not made a law that man cannot keep. He showed that it is possible for man perfectly to obey the law. Those who accept Christ as their Saviour, becoming partakers of His divine nature, are enabled to follow His example, living in obedience to every precept of the law. Through the merits of Christ, man is to show by his obedience that he could be trusted in heaven, that he would not rebel.” The Faith I Live By, 114

By His perfect life in our fallen flesh He proved that fallen human beings can live without sinning, by the power of the Holy Spirit.

His perfect obedience to His unchangeable law has now made a way for man to follow His perfect example. Disobedience to the law brought sin and death, perfect obedience by the power of the Holy Spirit brings a life of righteousness and complete peace in the soul. Then even in adversity we can praise God and know that God’s way is the best way, yes, the only way. The prophet again gives us this beautiful explanation: “Nothing can man devise to supply the place of his lost robe of innocence. No fig-leaf garment, no worldly citizen dress, can be worn by those who sit down with Christ and angels at the marriage supper of the Lamb.

“Only the covering which Christ Himself has provided can make us meet to appear in God’s presence. This covering, the robe of His own righteousness, Christ will put upon every repenting, believing soul. ‘I counsel thee,’ He says, ‘to buy of me . . . white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear.’ Revelation 3:18.” Ibid., 311

Righteousness by faith is the gospel of Jesus offered to us, if we are willing to be made willing to obey. If we are to enter in at the gates of the New Jerusalem, we must strive to enter in. “Strive to enter in at the strait gate: for many, I say unto you, will seek to enter in, and shall not be able.” Luke 13:24. See Testimonies, vol. 3, 106–107.

From the Old Testament we read the inspired words of the prophet Isaiah: “I will greatly rejoice in the Lord, my soul shall be joyful in my God; for he hath clothed me with the garments of salvation, he hath covered me with the robe of righteousness,

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Moving?

If you are moving to a new location, or if your address is changing for any other reason, please remember to let us know. A simple post card with both old and new addresses is sufficient and will ensure that your copies of Our Firm Foundation will continue to come right to your door. Prompt notice is especially important for subscriptions in the United States, since the post office does not always forward materials mailed bulk rate.
In both parables the feast is provided with guests, but the second shows that there is a preparation to be made by all who attend the feast. Those who neglect this preparation are cast out. “The king came in to see the guests,” and “saw there a man which had not on a wedding garment; and he saith unto him, Friend, how camest thou in hither not having a wedding garment? And he was speechless. Then said the king to the servants, Bind him hand and foot, and take him away, and cast him into outer darkness; there shall be weeping and gnashing of teeth.” Matthew 22:11-13

The call to the feast had been given by Christ’s disciples. Our Lord had sent out the twelve and afterward the seventy, proclaiming that the kingdom of God was at hand, and calling upon men to repent and believe the gospel. But the call was not heeded. Those who are bidden to the feast did not come. The servants were sent out later to say, “Behold, I have prepared my dinner: my oxen and my fatlings are killed, and all things are ready: come unto the marriage.” Matthew 22:4. This was the message borne to the Jewish nation after the crucifixion of Christ; but the nation that claimed to be God’s peculiar people rejected the gospel brought to them in the power of the Holy Spirit. Many did this in the most scornful manner. Others were so exasperated by the offer of salvation, the offer of pardon for rejecting the Lord of glory, that they turned upon the bearers of the message. There was “a great persecution.” Acts 8:1. Many both of men and women were thrust into prison, and some of the Lord’s messengers, as Stephen and James, were put to death.

Thus the Jewish people sealed their rejection of God’s mercy. The result was foretold by Christ in the parable. The king “sent forth his armies, and destroyed those murderers, and burned up their city,” Matthew 22:7. The judgment pronounced came upon the Jews in the destruction of Jerusalem and the scattering of the nation.

The third call to the feast represents the giving of the gospel to the Gentiles. The king said, “The wedding is ready, but they which were bidden were not worthy. Go ye therefore into the highways, and as many as ye shall find, bid to the marriage.” Verses 8-9.

The king’s servants who went out into the highways “gathered together all as many as they found, both bad and
Then camest a feast into Him, and the Lord said, "How camest thou in hither not having a wedding garment?" (verse 12) he could answer nothing. He was self-condemned.

The king's examination of the guests at the feast is represented a work of judgment. The guests at the gospel feast are those who profess to serve God, those whose names are written in the book of life. But not all who profess to be Christians are true disciples. Before the final reward is given, it must be decided who are fitted to share the inheritance of the righteous. This decision must be made prior to the second coming of Christ in the clouds of heaven; for when He comes, His reward is with Him, "to give every man according as his work shall be." Revelation 22:12. Before His coming, then, the character of every man's work will have been determined, and to every one of Christ's followers the reward will have been apportioned according to his deeds.

It is while men are still dwelling upon the earth that the work of investigative judgment takes place in the courts of heaven. The lives of all His professed followers pass in review before God. All are examined according to the record of the books of heaven, and according to his deeds the destiny of each is forever fixed.

By the wedding garment in the parable is represented the pure, spotless character which Christ's true followers will possess. To the church it is given "that she should be arrayed in fine linen, clean and white," "not having spot, or wrinkle, or any such thing." Ephesians 5:27. The fine linen, says the Scripture, "is the righteousness of saints." Revelation 19:8. It is the righteousness of Christ, His own unblemished character, that through faith is imparted to all who receive Him as their personal Saviour.

The white robe of innocence was worn by our first parents when they to appear in God's presence. This covering, the robe of His own righteousness, Christ will put upon every repenting, believing soul. "I counsel thee," He says, "to buy of me ... white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear." Revelation 3:18

This robe, woven in the loom of heaven, has in it not one thread of human devising. Christ in His humanity wrought out a perfect character, and this character He offers to impart to us. "All our righteounesses are as filthy rags."

When we submit ourselves to Christ, the heart is united with His heart, the will is merged in His will, the mind becomes one with His mind, the thoughts are brought into captivity to Him; we live His life.

Isaiah 64:6. Everything that we of ourselves can do is defiled by sin. But the Son of God "was manifested to take away our sins; and in him is no sin." Sin is defined to be "the transgression of the law," 1 John 3:5, 4. But Christ was obedient to every requirement of the law. He said of Himself, "I delight to do thy will, O my God; yea, thy law is within my heart." Psalm 40:8. When on earth, He said to His disciples, "I have kept my Father's commandments." John 15:10. By His perfect obedience He has made it possible for every human being to obey God's commandments. When we submit ourselves to Christ, the heart is united with His heart, the will is merged in His will, the mind becomes one with His mind, the thoughts are brought into captivity to Him; we live His life. This is what it means to be clothed with the garment of His righteousness. Then as the Lord looks upon us He sees, not the fig-leaf garment, not the nakedness and deformity of sin, but His own robe of righteousness, which is perfect obedience to the law of Jehovah.

The guests at the marriage feast were inspected by the king. Only those were accepted who had obeyed his requirements and put on the wedding garment. So it is with the guests at the gospel feast. All must pass the scrutiny of the great King, and only those are received.
who have put on the robe of Christ's righteousness.

Righteousness is right doing, and it is by their deeds that all will be judged. Our characters are revealed by what we do. The works show whether the faith is genuine.

It is not enough for us to believe that Jesus is not an impostor, and that the religion of the Bible is no cunningly devised fable. We may believe that the name of Jesus is the only name under Matthew 5:17–18. It was to atone for man's transgression of the law that Christ laid down His life. Could the law have been changed or set aside, then Christ need not have died. By His life on earth He honored the law of God. By His death He established it. He gave His life as a sacrifice, not to destroy God's law, not to create a lower standard, but that justice might be maintained, that the law might be shown to be immutable, that it might stand fast forever.

He who becomes a partaker of the divine nature will be in harmony with God's great standard of righteousness, His holy law. This is the rule by which God measures the actions of men

Satan had claimed that it was impossible for man to obey God's commandments; and in our own strength it is true that we cannot obey them. But Christ came in the form of humanity, and by His perfect obedience He proved that humanity and divinity combined can obey every one of God's precepts.

"As many as received him, to them gave he power to become the sons of God, even to them that believe on his name." John 1:12. This power is not in the human agent. It is the power of God. When a soul receives Christ, he receives power to live the life of Christ.

God requires perfection of His children. His law is a transcript of His own character, and it is the standard of all character. This infinite standard is presented to all that there may be no mistake in regard to the kind of people whom God will have to compose His kingdom. The life of Christ on earth was a perfect expression of God's law, and when those who claim to be children of God become Christlike in character, they will be obedient to God's commandments. Then the Lord can trust them to be of the number who shall compose the family of heaven. Clothed in the glorious apparel of Christ's righteousness, they have a place at the King's feast. They have a right to join the blood-washed throng.

The man who came to the feast without a wedding garment represents the condition of many in our world today. They profess to be Christians, and lay claim to the blessings and privileges of the gospel; yet they feel no need of a transformation of character. They have never felt true repentance for sin. They do not realize their need of Christ or exercise faith in Him. They have not overcome their hereditary or cultivated tendencies to wrongdoing. Yet they think that they are good enough in themselves, and they rest upon their own merits instead of trusting in Christ. Hearers of the word, they come to the banquet, but they have not put on the robe of Christ's righteousness.

Many who call themselves Christians are mere human moralists. They have refused the gift which alone could enable them to honor Christ by representing Him to the world. The work of the Holy Spirit is to them a strange work. They are not doers of the word. The heavenly principles that distinguish those who are one with Christ from those who are one with the world have become almost indistinguishable. The professed followers of Christ are no longer a separate and peculiar people. The line of demarcation is indistinct. The people are subordinating themselves to the world, to its practices, its customs, its selfishness. The church has gone over to the world in transgression of the law, when the world should have come over to the church in obedience to the law. Daily the church is being converted to the world.

All these expect to be saved by Christ's death, while they refuse to live His self-sacrificing life. They extol the riches of free grace, and attempt to cover themselves with an appearance of righteousness, hoping to screen their defects of character; but their efforts will be of no avail in the day of God.

The righteousness of Christ will not cover one cherished sin. A man may be a law-breaker in heart; yet if he commits no outward act of transgression, he may be regarded by the world as possessing great integrity. But God's law looks into the secrets of the heart. Every act is judged by the motives that prompt it. Only that which is in accord with the principles of God's law will stand in the judgment.

God is love. He has shown that love in the gift of Christ. When "He gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life," He withheld nothing from His purchased possession. John
3:16. He gave all heaven, from which we may draw strength and efficiency, that we be not repulsed or overcome by our great adversary. But the love of God does not lead Him to excise sin. He did not excuse it in Satan; He did not excuse it in Adam or in Cain; nor will He excuse it in any other of the children of men. He will not connive at our sins or overlook our defects of character. He expects us to overcome in His name.

Those who reject the gift of Christ’s righteousness are rejecting the attributes of character which would constitute them the sons and daughters of God. They are rejecting that which alone could give them a fitness for a place at the marriage feast.

In the parable, when the king inquired, “How camest thou in hither not having a wedding garment?” (verse 12) the man was speechless. So it will be in the great judgment day. Men may now excuse their defects of character, but in that day they will offer no excuse.

The professed churches of Christ in this generation are exalted to the highest privileges. The Lord has been revealed to us in ever-increasing light. Our privileges are far greater than were the privileges of God’s ancient people. We have not only the great light committed to Israel, but we have the increased evidence of the great salvation brought to us through Christ. That which was type and symbol to the Jews is reality to us. They had the Old Testament history; we have that and the New Testament also. We have the assurance of a Saviour who has come, a Saviour who has been crucified, who has risen, and over the rent sepulcher of Joseph has proclaimed, “I am the resurrection and the life.” John 11:25. In our knowledge of Christ and His love the kingdom of God is placed in the midst of us. Christ is revealed to us in sermons and chanted to us in songs. The spiritual banquet is set before us in rich abundance. The wedding garment, provided at infinite cost, is freely offered to every soul. By the messengers of God are presented to us the righteousness of Christ, justification by faith, the exceeding great and precious promises of God’s Word, free access to the Father by Christ, the comfort of the Spirit, the well-grounded assurance of eternal life in the kingdom of God. What could God do for us that He has not done in providing the great supper, the heavenly banquet?

In heaven it is said by the ministering angels: The ministry which we have been commissioned to perform we have done. We pressed back the army of evil angels. We sent brightness and light into the souls of men, quickening their memory of the love of God expressed in Jesus. We attracted their eyes to the cross of Christ. Their hearts were deeply moved by a sense of the sin that crucified the Son of God. They were convicted. They saw the steps to be taken in conversion; they felt the power of the gospel; their hearts were made tender as they saw the sweetness of the love of God. They beheld the beauty of...

It is in this life that we are to put on the robe of Christ’s righteousness. This is our only opportunity to form characters for the home which Christ has made ready for those who obey His commandments

the character of Christ. But with the many it was all in vain. They would not surrender their own habits and character. They would not put off the garments of earth in order to be clothed with the robe of heaven. Their hearts were given to covetousness. They loved the associations of the world more than they loved their God.

Solemn will be the day of final decision. In prophetic vision the apostle John describes it: “I saw a great white throne, and him that sat on it, from whose face the earth and the heaven fled away; and there was found no place for them. And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened: which is the book of life: and the dead were judged out of those things which were written in the books, according to their works.” Revelation 20:11–12

Sad will be the retrospect in that day when men stand face to face with eternity. The whole life will present itself just as it has been. The world’s pleasures, riches, and honors will not then seem so important. Men will then see that the righteousness they despised is alone of value. They will see that they have fashioned their characters under the deceptive allurements of Satan. The garments they have chosen are the badge of their allegiance to the first great apostate. Then they will see the results of their choice. They will have a knowledge of what it means to transgress the commandments of God.

There will be no future probation in which to prepare for eternity. It is in this life that we are to put on the robe of Christ’s righteousness. This is our only opportunity to form characters for the home which Christ has made ready for those who obey His commandments.

The days of our probation are fast closing. The end is near. To us the warning is given, “Take heed to yourselves, lest at any time your hearts be...
THROUGH the centuries, after the death of Christ and the apostles, the church began to depart from the faith; and darkness began to enter into it. Baptized pagans, men and women who had been buried alive in the waters, came into the church in great numbers, as did their heathen doctrines and practices.

Paul had prophesied in the second epistle to the Thessalonians, referring to the second coming of Jesus, "Let no man deceive you by any means: for that day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition; who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he as God sitteth in the temple of God, shewing himself that he is God." 2 Thessalonians 2:3-4

And so entered the Papacy, coming into full ecclesiastical and civil control by A.D. 538. Darkness was covering the earth, and gross darkness the people. See Isaiah 60:2. "The accession of the Roman Church to power marked the beginning of the Dark Ages. As her power increased, the darkness deepened. Faith was transferred from Christ, the True Foundation, to the pope of Rome. Instead of trusting in the Son of God for forgiveness of sins and for eternal salvation, the people looked to the pope, and to the priests and prelates to whom he delegated authority. They were taught that the pope was their earthly mediator and that none could approach God except through him; and, further, that he stood in the place of God to them and was therefore to be implicitly obeyed." The Great Controversy, 55. Righteousness by faith was lost sight of by the majority of the people who called themselves Christians.

But God has always had a faithful remnant who stood for His truths as set forth in the Bible. The true church fled into the wilderness. See Revelation 12:14. "In every age there were witnesses for God—men who cherished faith in Christ as the only mediator between God and man, who held the Bible as the only rule of life, and who hallowed the true Sabbath." The Great Controversy, 61. But these men were a small, small minority, compared to the vast numbers of professing Christians. Because of the horrible persecution of those who would in any way oppose the apostasy of the church, few men would stand in defense of the great truths of the Bible. The vast majority of the people were kept ignorant of the Scriptures because they were not in their native language, because of the illiteracy of the people, and because only the church was to read and interpret Scripture. "Except among the Waldenses, the Word of God had for ages been locked up in languages known only to the learned." Ibid., 79

But God had His man, the "morning star of the Reformation," who was to arise amidst this great darkness, and allow those who were true in heart to have the Word of God opened to them in a common language. John Wycliffe, in the fourteenth century in England, not realizing at first that his work would bring him into opposition to the Church of Rome, "demanded that the Bible be restored to the people and that its authority be again established in the church." Ibid., 81. The papal leaders were not happy with his stand. Wycliffe also rose up against the abuses that he recognized among the priests and the prelates in the church, abuses not only of doctrine, but also of the people. The
laiy were taught that heaven could be gained through good works. “The friars continued to maintain their hold on the superstitious multitudes and led them to believe that all religious duty was comprised in acknowledging the supremacy of the pope, adoring the saints, and making gifts to the monks, and that this was sufficient to secure them a place in heaven.” Ibid., 83

“Wycliffe now taught the distinctive doctrines of Protestantism—salvation through faith in Christ, and the sole infallibility of the Scriptures.” Ibid., 89. He also provided the Scriptures in the language of the people so that they could examine them and study for themselves. A wedge was beginning to be placed into the stronghold of Rome. A beam of light was shining through to the people, much to the dismay of the hierarchical powers of the time. The hold over the people was loosening.

Wycliffe “taught not only that the Bible is a perfect revelation of God’s will, but that the Holy Spirit is its only interpreter. . . . He turned the minds of men from the pope and the Church of Rome to the Word of God . . . Wycliffe was one of the greatest of the Reformers. In breadth of intellect, in clearness of thought, in firmness to maintain the truth, and in boldness to defend it, he was equalled by few who came after him. Purity of life, unwearying diligence in study and in labor, incorruptible integrity, and Christlike love and faithfulness in his ministry, characterized the first of the Reformers.” Ibid., 93–94

Wycliffe passed to the grave, but the spark he had kindled began to grow into a flame as other Reformers began to spring up throughout Europe. “The minds of men were directed to the long-forgotten Word of God. A divine hand was preparing the way for the Great Reformation.” Ibid., 96. Men of staunch character proclaimed openly the corruption in the Roman Church and the wantoness of the people. John Huss rose to the occasion in Bohemia. He was followed by Jerome, and though their voices were finally quenched by the martyr’s flame, others carried on the torch of reform.

Martin Luther arose in Germany, “the man for his time; through him God accomplished a great work for the reformation of the church and the enlightenment of the world.” Ibid., 120

As various Reformers arose, the abuses of papal authority were more and more brought to light. The great truths of the Bible, long hidden by the darkness of the traditions of men, began to be uncovered. People were taught to look to Christ alone for salvation. “A living faith was taking the place of the dead formalism in which the church had so long been held. The people were daily losing confidence in the superstitions of Romanism . . . The Word of God . . . was like a two-edged sword, cutting its way to the hearts of the people.” Ibid., 133

John Wesley continued his strict and self-denying life, not now as the ground, but the result, of faith; not the root, but the fruit of holiness

However, the Romanists did not silently stand by as these great men of God pointed out the papal abuses. All that could be done to deter the progress of the Reformation was done. Great became the persecution of those who opposed the church. Many were excommunicated, burned at the stake, or otherwise vilified. Man’s answer to opposition was, as it is today, the use of every means available to suppress liberty of conscience. The power of the various states of Europe was invoked, but, though faltering at times, the Reformation could not be entirely halted.

Farel, Berquin, Calvin and others arose throughout Europe, exposing many errors of the Roman Church, and leading the people to an understanding that the just shall live by faith. It was not their good works that would bring them salvation, but their relationship to Jesus Christ in an experiential way. However, because of the work-oriented theology of the Catholic Church and the reaction of the Reformers to it, the place of works in the gospel was not always fully understood or preached.

In the 1700s, the Wesley brothers, John and Charles, while understanding and teaching that salvation came only through faith in Jesus Christ, also pointed out that obedience and good strict and self-denying life, not now as the ground, but the result, of faith; not the root, but the fruit of holiness. The grace of God in Christ is the foundation of the Christian’s hope, and that grace will be manifested in obedience.” Ibid., 255–256

In speaking of mature Christians, John Wesley, in A Plain Account of Christian Perfection on page 27 states: “It remains, then, that Christians are saved in this world from all sin, from all unrighteousness; that they are now in such a sense perfect, as not to commit sin, and to be freed from evil thoughts and evil tempers.” Because of the teaching that a converted Christian will not commit sin, and of Christian perfection, that a true Christian will live up to the light that he has, “A systematic persecution was carried on against a people [John Wesley and his followers] whose only fault was that of seeking to turn the feet of sinners from the path of destruction to the path of holiness.” Ibid., 259

Ellen White, in speaking of John Wesley and his over 50 years in itinerant ministry, says, “His life presents a lesson of priceless worth to every Christian. Would that the faith and humility, the untiring zeal, self-sacrifice, and devotion of this servant of Christ might be reflected in the churches of today!” Ibid., 264
Years have passed. Reformers have come and gone. God has continued to have men cry aloud and spare not—men who were willing to carry the full gospel message to a perishing world.

Our own Seventh-day Adventist heritage arose from such men, men coming out of various church backgrounds into a fuller message—the three angels’ messages of Revelation 14. The message of the everlasting gospel includes not only salvation by faith in Jesus Christ, but also victorious Christian living as the fruit of that salvation.

Today many continue to resist the full, true message of righteousness by faith as was proclaimed by our pioneers. God, through the Spirit of Prophecy, has spoken of this resistance, saying, “Through every device possible Satan has sought to make of none effect the sacrifice of the Son of God, to render His expiation useless, and His mission a failure. He has claimed that the death of Christ made obedience to the law unnecessary, and permitted the sinner to come into favor with a holy God without forsaking his sin. He has declared that the Old Testament standard was lowered in the gospel, and that men can come to Christ, not to be saved from their sins but in their sins.” Signs of the Times, vol. 2, 384

“Jesus regained heaven for man by bearing the test that Adam failed to endure; for He obeyed the law perfectly, and all who have a right conception of the plan of redemption will see that they cannot be saved while in transgression of God’s holy precepts. They must cease to transgress the law, and lay hold on the promises of God that are available for us through the merits of Christ.” Ibid

Brothers and sisters, what a heritage we have as we look back at the long trek from the darkness of the Middle Ages to the light that has been shed upon the Reformers from age to age, and finally upon the final remnant church of God, the Seventh-day Adventist Church! Let us not be deceived now by the wiles of Satan and fall back in our understanding of the true gospel, but let us move forward and realize full victory in our lives through Jesus Christ as we await His soon coming.

LETTERS TO THE EDITOR

I have read the latest Review and am really disappointed that God’s church just can’t let the Word spread without tearing down our workers who further God’s cause. I remember writing before and saying, “If a work is started for God, in God’s cause, no human will be able to stop it, no matter how much is said against it.” God bless all of you and keep you faithful.

—RA, Washington

I saw your offer on the back of Our Firm Foundation for your “Issues” video. You know that there are some of us who don’t have a television and have no intentions of having one in our homes. I am sure I am not the only one who would like to hear what you have to say about the North American Division insert.

—BC, Texas

Please see our offer for audio (and video) cassettes on page 27.

I found the article entitled “The Church in All Ages” (Our Firm Foundation, vol. 7, no. 10) to be very inspiring. I love to study my Bible and the Testimonies—also Our Firm Foundation.

I hope you don’t mind if I tell you that I read it alongside of my Bible, and I check everything you write and quote with it. I am happy to say that I have found very few discrepancies, and those I did find, well, after more study and re-reading I have found that you do write according to “the Word.”

Thank you so much for your wonderful magazine. I look forward to it every month. I also enjoy the audio tapes [of Our Firm Foundation].

—CB, California

A letter from Africa

I have just read your Truth For Today magazine. I must say your magazine has really increased my faith in Jesus.

The first article impressed me so much that I even wondered why Moslems are blindfolded to real truth. What an accurate prediction the Son of God made concerning the fall of Jerusalem and how His own people rejected Him! I must confess that the Bible is greater than the Koran. As a Moslem I was taught right from infancy that God is one and that He has no wife or son, so that idea of Christianity that Jesus is the Son of God is not true.

As a teacher, I sometimes doubted this, since portions of the Koran speak about the mysterious incarnation of Jesus.

I am telling you today that I was a Moslem, but not now. I am now a Christian. I have accepted Jesus as my personal Saviour. Pray for me always as I have a lot of physical problems to face.

I have shared my new faith with some of my teaching staff who are also Moslems. This means I can lose my job any moment from now. I need your prayers and encouragement. I hope you will send me more books and tapes to help me and my dear friends who have not yet accepted Jesus as their Saviour. They say with God all things are possible.

—GA, Nairobi

This letter is but a sample of the hundreds of requests we receive from Africa for Bibles, books, tapes, and so on. Because of the high postage costs for overseas mail, we have had to limit the amount of literature mailed in response to requests such as the one above. If you would like to help with the postage costs, just send your donation marked “Overseas Literature.”—EDITORS
A LMOST 40 years ago Colin and I studied the English language at the University of Sydney, Australia. We both became impressed with the fact that the simplest English words, when placed in certain conjunctions, produced the most powerful sentences in the English language.

Let us examine a sublime truth. "For the Son of man is come to save that which was lost." Matthew 18:11. This impelling truth consists entirely of the simplest words, yet its message is the great and blessed hope of all Christians. It is apparent that each word in this potent text is a monosyllable.

Another such text contains both the greatest promise ever given to man and the most solemn warning. "He that hath the Son hath life; and he that hath not the Son of God hath not life." 1 John 5:12. Once again the simplest English words are combined in order to produce massive impact.

We see this phenomenon also in the Old Testament. Three examples are found in a single psalm, providing both stern warning and great promise: "They have mouths, but they speak not: eyes have they, but they see not.... Ye that fear the Lord, trust in the Lord: he is their help and their shield. He will bless them that fear the Lord, both small and great." Psalm 115:5, 11, 13

However, the three most significant words in the English language are, without dispute, "God is love." 1 John 4:8. These words are so simple that a very young child can understand them, and yet the greatest genius will never fully plumb the depths of their meaning, though he live an eternity.

Seldom do we pause to give thought to the concept of an omnipotent, omnipresent and omniscient god whose very character was evil—one who would create us and sustain us simply to keep us in unimaginable torture for eternity. Yet, it is evident that if the god of this world had possessed such qualities he would pursue that very aim, for he provides every evidence that he extracts devilsish pleasure out of the miseries of mankind.

With gratitude we should possess the thought that of a truth God is love. The entire plan of redemption and the concept of Christ's righteousness by faith is laid on the platform of God's character of infinite love. The Conflict of the Ages series, which traces the plan of our salvation from Paradise lost to Paradise regained, is a five-volume saga having but one pervading theme—God is love. Thus it is appropriate that the very first three words of volume one, Patriarchs and Prophets, are also "God is love," and the final three words of volume five, The Great Controversy, are also "God is love," for between these two pages that grand theme pervades.

But today many Christians dare to pervert God's holy character in such a manner as to deprive Him of its very fabric. Thus hundreds of millions of Christians today assert that our God of love would torture unrepentant sinners with the most unspeakable agony forever and forever because of seventy miserable years of sin. Such people should, perhaps, alter a well-known verse of the beautiful hymn, Amazing Grace:

When they've been there ten trillion years
In fearful agony
They've no less years
Of bitter tears
In that eternity.

Russell Standish
That is not the God of love I serve! Certainly such would be the fantasy of the god of this world.

Even more shocking is the belief held by those who accept the diabolical error of original sin, that little babies whose parents have neglected to have them christened prior to their death will suffer such everlasting torment.

Today in the present ecumenical climate, many, even Seventh-day Adventists, propose the concept that we all serve the same God. Such a view must be rejected. We do not! The vast majority of Christians, albeit unwittingly, serve the god of this world, for they attribute to their god a character possessed only by Satan. Two doctrines, inimical to Scripture and the Spirit of Prophecy, form the foundations of this perversion of God's character. These doctrines are the immortality of the soul and original sin.

Yet many Seventh-day Adventists today subscribe to the papal doctrine of original sin. No passage of Scripture attests to the concept that we are conceived as sinners and thus merit eternal destruction simply on that basis alone. Sister White attests to the fact that there is but one definition of sin and that is "Sin is the transgression of the law." 1 John 3:4. The implied punishment for an ancestral sin finds no place in Scripture. "The soul that sinneth, it shall die. The son shall not bear the iniquity of the father, neither shall the father bear the iniquity of the son: the righteousness of the righteous shall be upon him, and the wickedness of the wicked shall be upon him." Ezekiel 18:20

The acceptance of the doctrine of original sin has necessitated that Seventh-day Adventists spurn Scripture and the Spirit of Prophecy and prefer the writings of theological philosophers, in asserting that Christ could not have possessed our human nature since He never sinned. This violation of truth is manifestly based upon the false premise that we are sinners at the very moment of our conception because we possess a fallen nature. Such a nature we do possess, but the possession of our natures, weakened physically, mentally and even in their moral fiber, most certainly is not sin. Sister White reveals that the will must first consent before sin is possible. See The Great Controversy, 510. Clearly a fertilized ovum cannot consent to sin. The whole concept of original sin in Seventh-day Adventism is nothing short of preposterous.

No thinking person can deny the fallen physical nature of Christ. His inability to bear His cross is proof beyond dispute of this fact. Yet few who confine Christ's fallen nature to the physical aspect stop to ponder the implications of this conclusion. If Christ had a fallen physical nature, as He most assuredly did, and if the possession of a fallen nature constitutes sin, then Christ was a sinner, irrespective of the rest of His nature. This assertion is a fearful implication to level against our Saviour.

If we had to bear anything that Jesus did not endure, then upon this point Satan would represent the power of God as insufficient for us. Therefore Jesus was "tempted in all points like as we are".

But the notion that the rest of Christ's nature was unfallen is equally contrary to Inspiration. Indeed, to divide Christ's nature is to fall back on Greek paganism, which taught a duality of nature, defining our physical aspects as evil and our "souls" as perfect. It is, to be pointed, simply shocking that Seventh-day Adventists, defying Inspiration, should resort to a papal notion based upon Greek pagan concepts in order to describe Christ's human nature.

Sister White put the matter beyond dispute when she wrote, "For four thousand years the [human] race had been decreasing in physical strength, in mental power, and in moral worth; and Christ took upon Him the infirmities of degenerate humanity. Only thus could He rescue man from the lowest depths of his degradation." The Desire of Ages, 117

That is the God of love we serve. Those of our members who have been beguiled into the belief that Christ possessed the human nature of the unfallen Adam seldom, if ever, spare a thought in consideration of the fact that they have unintentionally destroyed the character of our God of love.

First, they have denied God's claim: "For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin." Hebrews 4:15. One possessing Adam's unfallen nature could not possibly have been tempted in all points as is fallen humanity. Our God who is love would never bear false testimony to us.

Even more significantly Christ is set before us as our Example. "For even hereunto were ye called: because Christ also suffered for us, leaving us an example, that ye should follow his steps." 1 Peter 2:21. Scripture leaves us in no doubt as to the specific matter in which Christ set us an example. "Who did no sin, neither was guile found in his mouth." 1 Peter 2:22. Christ was an example in having victory over sin. On this matter Scripture is explicit. But how cynical such a claim would be if our Lord chose to assert the fact of His victory over sin as an example to us, and yet assumed a human nature which would give Him a decided advantage in the battle with temptation! Such a God would fall far short of a God of love, and could in nowise claim to be an example to fallen humanity.

Sister White expressed the unparalleled love of God when she recorded that "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 it behoved him to be made like unto his brethren.' Hebrews 2:17. If we had to bear anything that 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 are subject and He exercised in His own behalf no power that is not freely offered to us. As man, He met temptation, and overcame in the strength given Him from God." The Desire of Ages, 24.

Sister White further stated that "His life testifies that it is possible for us also to obey the law of God. 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." Ibid.

The current fashion among many of our theologians and ministers to declare that we will sin until Jesus comes is founded upon this unloving notion that Christ required an advantage over us in order to obey God's law. Thus is destroyed the beautiful truth of sanctification by faith. Christ's call for holy living

Christ's fallen human nature, which was a mandatory requirement for His role as our High Priest.

Many wonder why the New Theology is faulted in so many doctrines, but each stems logically from accepting the papal error of original sin, one of the most subtle and dangerous of satanic deceptions.

The concept that we are sinners from conception logically leads to the conclusion that we need Jesus to live holy lives.

Once we conclude that Christ possessed a human nature superior to ours then we lose confidence in Christ's ability to give us victory over sin. This destroys the truth of righteousness by faith

is diminished to a life of continual spiritual failure. Such a concept will never lead to an end-time generation composed of men and women who fully reflect Christ's character. It has led to the diminished call for a company of saints who keep the commandments of God and the faith of Jesus. There is no secret cause of the stalled presentation of the three angels' messages so evident in our church today. A concept of an impotent "sanctification" lies at the root of this fact.

Additionally, the faulted doctrine of Christ's human nature has utterly destroyed the sanctuary message in the hearts of many of our members. Since the sanctuary message is the key to the fullest understanding of the doctrine of righteousness by faith, this matter is of great moment. Paul plainly stated that Christ's possession of our nature was a mandatory prerequisite to Christ's qualification as our High Priest. "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. For in that he himself hath suffered being tempted, he is able to succour them that are tempted." Hebrews 2:16-18

It is little wonder that Christ's high-priestly ministry has been all but lost sight of in the light of the rejection of

diminished faith in God's power and the value of His revelation. It provides us with a sense of impotence when looking at the evangelistic task we have been commissioned to undertake. Thus we look to Lab I and Lab II and other hypnotic techniques in a desperate attempt to win souls and to rescue the backslidden, rather than to searching God's Word for the solution to our present growth stagnation in Western nations.

Since we no longer believe that God empowers obedience to the Decalogue, and since this obedience is a biblical characteristic of the remnant (see Revelation 12:17; Zephaniah 3:13) we are led to conclude that the Seventh-day Adventist Church is not the remnant church of prophecy. This conclusion removes us from the very purpose for which God raised us up—to call men and women out of Babylon in order to join the remnant.

Thus we draw closer and closer to the churches of Babylon, and ecumenical fraternization becomes the order of the day. As we follow their leads, our worship services become as dry as the proverbial hills of Gilboa, and we seek solutions from the churches of Babylon in order to fiven them up. Thus irrevocable "worship" is offered to our God of love.

Three simple English words—one consisting of three letters, one of two letters and one of four—declare that "God is love." But how wonderful those words are! Any view of God which alters His character automatically destroys our God as a power in our lives, for no longer does He embody love. Once more God is calling His people to acknowledge that infinite love which bought our salvation. When His love is fully restored to our faith, then His people will seek His righteousness in their hearts, and Christ's character will be perfected in His saints. Then He will return to claim them as His own.

Most assuredly, our God is love.
I hear college presidents give as the reason for following the formal program that they want their graduates to have credits when they finish school that will be accepted by higher schools of learning. That sounds like a laudable and praiseworthy program. But what does it mean? While the small percent, say 30 percent, get credits that are acceptable in higher schools, the majority, or 70 percent, are thrown into confusion because they have no program adapted to their needs.

The formal educational system we have today is largely a carry-over from the past when formal education was for the children of the elite—for those who were not obliged to work for a living and had servants to wait on them. As they needed some mental exercise and something to occupy their time, a system of mental gymnastics and art appreciation was provided—those things mostly impractical, such as fine arts, dead languages, the classics, and impractical mathematics.

Those who outlined our present educational system received that type of education, and have had almost no experience in vocations and practical work. So they naturally hold to the prescribed type of education and urge it upon the rising generation, the most of whom probably will go out to do practical things to earn a living by the sweat of their brow. All this when the best educators know that no one subject is of more value than another to fit one for college work, and that the majority will enter practical life and never go to college. Many an educator is sweating under the burden of this system, but does not know how to break away from it. The president of the University of Tennessee told me that the greatest problem he has as president of the university is dealing with the present accrediting system, because it is controlled by a group of reactionaries who oppose a change.

I believe one of our educational problems today lies in the fact that our schools have claimed a liberal-arts status to get accredited. A liberal arts college is established primarily for people to learn

This article, the second in a four-part series, was written many years ago by Walter E. Straw, now deceased. He was the head of the Theology Department at Emmanuel Missionary College and taught Bible for 34 years. He also served the Church as a Union Educational Secretary and as a missionary in Africa.
to appreciate fine arts, not to learn how to make a living. The program works well for the elite—those who do not have to depend upon labor to earn their daily bread. It is fine to be able to appreciate the finer things of life. But it is hard for anyone to appreciate the beautiful and fine arts when living in rags and with his children crying for bread. I claim that the first thing a person needs is to know how to earn a respectable living for himself and family. After he has a comfortable home and a respectable way of providing for his family, he may then be in a position to appreciate the finer things of life. But one can hardly do that until he has supplied the necessities of life.

I have never met a businessman or an experienced educator who, when pinned down to the problems of life, did not acknowledge the above fact. I was one time discussing this question with a wealthy business man. I asked him if he knew who makes out the curriculums for our children's school work. He acknowledged that he did not. I told him it was done by those who know books, but not practical life and vocations. The program is arranged by those who did well in their books in high school, and again because of it went on to college; and having done well again in books, went on for graduate work. Finally, after they had spent nearly half their life with books—and because of that—had no time for practical things: these people get jobs as superintendents of schools, professors in colleges, deans or presidents of colleges. These are the men who lead out in arranging the programs and curriculums for our children. Why should not some of those who know something of the hard knocks in earning a living with the work of their hands have a say in this?

When I was president of Madison College, the dean of admissions of the University of Tennessee visited the college. We had a long discussion of educational problems. I told him of our work-study program in which the students study in class the things they do in the industries, and that 87 percent of our income from students was labor; and further, that the teachers themselves work along with the students in the field and shop. I told him that because of this program, we had made no effort to become accredited. At the end of our rather lengthy talk, he said, "Mr. Straw, I have greatly enjoyed this interview. I got my Ph. D. degree in Latin; that is not very practical. But the more I talk with men like you, the more I believe in practical education. Now, you don't need to worry about the credits from your school. If anyone asks you about them, just refer them to me; we will cover them." Later, when I asked him what credits he covered, he replied that they covered them all, and wrote me a letter to that effect.

One of the big arguments for accrediting was the need of getting our young people into Loma Linda to receive a medical training. That school was connected with the A.M.A. The A.M.A. is considered one of the strongest labor unions in the country. And Adventists were told not to join labor unions. Testimonies, vol. 7, 84. As Loma Linda followed the world, it was considered necessary for those entering that school to have a similar program to be accepted.

However, when that school was established, they were told, "In the school maintain simplicity. No argument is so powerful as is success founded on simplicity. You may attain success in the education of students as medical missionaries without a medical school that can qualify physicians to compete with physicians of the world. Let the students be given a practical education. The less doctors to compete with the world. But it seems that Sister White had in mind a different school from an ordinary college. It has been my privilege to read all the correspondence she had in regard to that school. She said, "That which is most important is that the students be taught how to represent aright the principles of health reform. Teach them to pursue this line of study faithfully, combined with other essential lines of education. Should we follow the world's method of medical practice, exacting the large fees that worldly physicians demand for their services, we would work away from Christ's plan for the ministry to the sick." Ibid, 176-177.

As we look at the medical school today it seems that other counsel and ideals have prevailed rather than what God had in mind. Now we follow the world and exact the same fees for our services as the world; and, I am told, almost no instruction or emphasis is laid upon health reform in training doctors. At least, when I visited the school and went out for dinner with two of the students, they both ordered meat and coffee with their meal. The name the school received at the beginning indicates something of what it was intended to be. Now, although it retains the same name, its program seems to be going in another direction.

You may attain success in the education of students as medical missionaries without a medical school that can qualify physicians to compete with physicians of the world dependent you are upon worldly methods of education, the better it will be for the students. Special instruction should be given in the art of treating the sick without the use of poisonous drugs and in harmony with the light that God has given. . . . The education that meets the world's standard is to be less and less valued by those who are seeking for efficiency in carrying the medical missionary work in connection with the work of the third angel's message." Testimonies, vol. 9, 175.

Of course, such instruction sounded unwise to those who wanted to prepare

All this reveals to us again the statement so long ago by Samuel when looking for the one to be anointed king of Israel that "God seeth not as man seeth, for man looketh on the outward appearance, but God looketh on the heart." 1 Samuel 16:7. To any medical man, no doubt, it would seem necessary to have a training school with a program and standards like the world to meet the world's requirements; and to do this, it would be necessary to have teachers and curriculums of the same order. But we forget that often God has a different and shorter way to meet those established
ends. From what I read of the plans for the medical school, it seems that it was to hold up the standard of health reform and train people to go out in a simple way to do a work similar to that which Jesus did while upon earth in healing the sick and preaching the gospel to the poor. It was not to be a school to train physicians to go out and compete with other doctors and demand the same large fees. It seems that it was to train men to go out, and, in a simple way, to relieve the sick and preach the gospel to the underprivileged, and to show people how to keep well; and if people were found sick, they were to be helped by simple remedies, such as hydrotherapy and proper diet.

A while ago I was interested in listening to two doctors discussing methods of procedure. One was a surgeon and the other worked with herbs. A sick man came to the surgeon and was told he needed an operation. After that, he came to the other doctor and was advised to try some of his herbs. He did so, and in a few weeks was well. Thus he cut the surgeon out of a $300.00 operation fee. I think the work of the man with the herbs was more like the original plan for Loma Linda. But men argue that we must have an institution that will train fully qualified physicians, and forget the temptations to evil that go with it. So now we have a medical school that trains fully qualified physicians where half of the teachers are not Adventists at all, and where the great majority of the graduates go out to make money like the doctors of the world. If any gospel is preached, it seems only incidental.

All of this comes about by following our own human judgment instead of listening to what the Lord says. God has always led His people in a way different from the ways of the world.

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quote from her speech, as reported in the Cape Times of June 23, 1915. She said: "The question by which, I think, any system of education should be judged is its success in developing the latent possibilities of every individual child, and in so doing those possibilities that the children may be prepared to take their part efficiently in the work of the country in which they belong.

"On the following points I believe that changes will have to be made in our Cape system. First, there must be greater consideration of the capabilities of each child. It is a matter of common knowledge that not only do the powers of children vary very largely in degree, but also they vary in the aptitude for different subjects, and when an individual has marked power in one direction he generally possesses less power in another or, to use an American writer's phrase, we are all 'born short' in some direction and 'born long' in another.

... Many standard VII teachers would endorse the opinion of a mathematical professor at Harvard, who said to a great American lawyer and statesman, Charles S. Summer, 'I never expect to get the simplest mathematical proposition whittled down to so fine a point that even the tip of it would enter your mind.' This point I would like to quote from a recent writer on education, William Halloway Smith: 'The pupil labeled hopeless may react in a quick and lively fashion when the thing to him seems worthwhile as some out-of-school sports or social affair.' Indeed, the school subject might move him, were it set to a different context, and treated in a different method. A boy dull in geometry may prove quick enough when he takes the subject up in connection with manual training....

"The second point I wish to emphasize is the need of more vocational training in our schools.... Here in the Union we have, then, a definite recognition of the fact that after the education of the Primary School is completed, the work of the school must be correlated with the child's work in life.

After hearing those discussions and reading the report of them in the Cape Times, I began to realize that the country was involved in a system of education that the educators themselves did not think the best. I also saw that what they thought ought to be done was already recommended by the Testimonies. I struggled with the problem, wondering what to do. I studied the question from many angles. Finally I realized that the problem I had
was the same as what Sister White had in Australia, for the same program was followed in all parts of the British Empire. In Australia she ignored the system entirely.

Two great questions confronted me. If I believed the Testimonies, how could I ignore what they taught, and refuse to follow them? If I did not believe them, how could I claim to be a true Adventist? For belief in them is one of the cardinal doctrines of the denomination. Our whole work is interwoven with them. I concluded that if Sister White could ignore that system in Australia, perhaps we could in Africa. So with some timidity and fear, and with plenty of opposition, I submitted a new program, ignoring the government system, but as near what was outlined in the Testimonies as we knew how.

It is true it brought in some problems and difficulties to ignore the system of the country. But following the Lord always does that. It did so with Israel. And it did so with the apostle Paul. Theirs was so severe it drove them to their knees, and God led them through. Every program God has brings problems, for each cuts across the program of the world in the very nature of the case. But problems that God brings are good for us and are necessary in getting His work done in the world.

We are told that God has a way out of every difficulty. And He had for us. We did not know what the outcome of our plan would be. We could only wait and see after we had done what we believed we were told to do. Graduates from our school were accepted to teach on the missions. And there we carried out the plan of paying no attention to the government program. After a time the government appointed a committee to inspect the work on all the missions. When that committee returned from inspecting our mission they praised it to the sky. The chairman asked me why the other missionaries could not do as we did. He said: "That experimental work in agriculture and those classes in construction are just what those natives need. I wish all the missions could do like that. Why can't they?" I told him the reason was that they had a classical education and were not trained for that type of work, while our men had received training in practical lines with vocations and understood that type of work. He said, "Then you ought to go and show those other missions how to carry on the work as it ought to be done." At that time our missionaries came from our colleges where industries were taught, such as Walla Walla College under M. E. Cady and Emmanuel Missionary College under O. J. Graf, before those schools were imbued with the classical program of the world.

We have been told that "Every youth on leaving school should have acquired a knowledge of some trade or occupation by which, if need be, he may earn a living." "Many of the branches of study that consume students’ time are not essential to usefulness or happiness; but it is essential for every youth to have a thorough acquaintance with everyday duties." Education, 218, 220. "Culture in all those points will make our youth useful in carrying the truth to foreign countries." Testimonies, vol. 6, 176

Many of the branches of study that consume students’ time are not essential to usefulness or happiness; but it is essential for every youth to have a thorough acquaintance with everyday duties

How true I found those words in the mission field! At that time all the buildings on the mission were erected by teachers and students, and the clay was dug out of the ground from which bricks were made and burned for the buildings. So it can be seen that when this was done the cost of constructing buildings was small when compared to buying the material and hiring others to erect them at standard wages. In those days all the food for the natives and much of it for the Europeans was grown on the place. At that time we had a surplus of food to sell on the market to lessen the amount of funds required in the budget from overseas. I recently received a letter from one I worked with in mission service in Africa. In it he said, "When I went to Solusi Mission we were self-supporting. . . At Rusanga we never spent a penny for food and were self-supporting."

In those days the budget required to operate the whole Zambezi Union with seven main stations and two outstations and 127 out-schools, besides the evangelists and officers, was in 1918, 5974 pounds; the next year it was 9592 pounds; and in 1920 it was 7515 pounds. The next year, 1921, the work was reorganized and the officers moved to town, and the budget was 9979 pounds. The next year, 1922, farming was eliminated and the budget was 17,067 pounds. That is, when farming was cut out, in two years the budget was tripled to carry on the identical work. That may give some understanding of what was meant by agriculture being the A, B, and C in education. A while ago I received a letter from a friend in Africa in which it was stated that the budget now is around 40,000 pounds for the Zambezi Union, besides what the government gives, and that it costs over 1200 pounds for the food for the natives on one of the missions where we used to grow all the food we used, and had considerable besides to sell on the market, sometimes reaching as high as 500 pounds, and some of the missions over 1,000 pounds a year.

Of course, the work is much larger now than when we grew our own food, and it takes some funds to carry on the work. Yet at the same time, if the agricultural program outlined in the Testimonies had been carried out and followed, and further developed, no doubt by this time the work could be quite self-supporting. In fact, I had so much confidence in it that when I returned to Africa the second time, I told one of the secretaries of the General Conference that if I could put into practice the program I had in mind, in four years we could look after the native part of the work by our own endeavors, by extending and expanding the agricultural work. At that time the most enthusiastic classes on the mission were the vocational and agricultural. However, I was not permitted to put my program into effect; and was told, in fact, that we were sent over there to preach the gospel, and that it was for the people in America to send us the money. I am not sure but that the program I had in mind was one of the most effective ways of preaching the gospel. To me, if in giving the message to the heathen, we also show them how not only to support themselves on a higher plane of living, but also
to be able to support others who give the message, we are doing a good job in preaching the gospel. It seems to me that our work is more than getting people to assent to the message sufficiently to get their names on the church book. I think it means a change in the whole life and outlook on life, and to become industrious in supporting the message.

The idea has gone out from some source that when farming was done, almost no evangelism was carried on. I was quite concerned when in charge of the work among the natives because of the lack of enthusiasm in giving the message at that time. However, in looking up some records the other day I found that during those same four years when farming was carried on, the number of Sabbathkeepers increased 370 percent, or was nearly doubled twice. I know of very few places on the earth that have passed, or even equaled, that. These are the figures presented to the General Conference in San Francisco in 1922.

To me there is another important element in this program. I mentioned the impression this program had upon the committee appointed by the government to inspect the missions. Besides that, one day I was riding on the train in a compartment with a Catholic priest when a drummer with whom I was not at that time acquainted stepped into the compartment and began to talk with the priest. After passing the time of day and asking him about his mission work, he said, "You ought to visit the Adventist mission and see how they do things. They teach the natives to work and to grow their own food, and how to build houses. That is just what the natives need; it will make them better people when they return to their villages, and make them more useful."

After that, Brother Stockill and I were sent up into the Congo to see about opening up work in that territory. When we came to the officials and told them our mission, they asked what denomination we represented. When we told them we were Adventists, almost the first question was, "Do you teach the natives to keep Saturday?" We naturally told them that we did. Then we were told that it looked as though that would bring confusion for us to teach the natives to observe one day and the other missionaries to teach them to observe another. It was stated that the natives have not the ability to discern those fine theological questions. It looked as if we were about to be refused permission to get into the country. I asked for permission to explain about our work. I then began to stress the benefit to the natives of attending an institution like the one Elder Stockill had charge of, where the buildings were erected by the natives under the supervision of the missionary, and where all the food is grown on the mission. I explained the benefits that that program had on the natives when they returned to the villages and showed their friends how to grow crops and build buildings. I said it just lifted them up onto a higher plane of existence. While I was speaking, the man broke in and said, "Gentlemen, where would you like to locate?" He then offered us any place we wanted to go and gave us a letter of introduction to the officials concerned, telling them to give us anything we wanted. We were offered land for a mission free of charge. That may be another reason why agriculture should be the A, B, and C in education. It certainly shows the effect it has upon the officials in the mission field. Recently a letter came to my notice where one government official wrote to another after one of our brethren visited him and talked about agriculture and vocational training of the natives. In the letter he said, "We discussed the vocational education of the Africans on agricultural lines. I believe there is a real place for this type of practical agricultural education in Rhodesia." 

To be continued.

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Several years ago I attended the service at a church in Australia, where the pastor, with great emphasis said, “To put justification and sanctification together in the gospel is to commit spiritual adultery.” I was aghast. I did not know what to do, for I noted that there seemed to be little concern by the members of the congregation to what had been said, and presumably it had passed them by. I had an impulse to stand up and challenge the pastor, but I did not do so. Even now I sometimes wonder whether I am not guilty before the Lord for not doing so.

After the sermon, I addressed my concerns to the pastor. I told him, “The problem is, you do not understand the true meaning of sanctification.” He quickly retorted, “What do you think I believe sanctification to be?” I said, “Let’s start with justification. It was obvious from your sermon that you believe that justification is God’s perfect work for man through the death and ministry of His Son Jesus Christ.” He quickly asked, “What do you believe justification to be?” I said, “I believe it to be exactly that. It is upon sanctification that I have the greatest difficulty. You obviously believe that sanctification is man’s imperfect works for God. Therefore, you see it as spiritual adultery to put the concepts of justification and sanctification together.” Without denying this deduction on my part, he asked again, “Well, what do you believe sanctification to be?” I explained to him that I believe that sanctification is God’s perfect work for man through the sacrifice and ministry of His Son Jesus Christ. Then continued a conversation in which, sadly, I do not believe that I convinced the preacher that day of his unbiblical errors. Nevertheless, it is some of these positions, these understandings from inspiration, that I will share with the reader in this article.

In 1977, I and the then dean of Columbia Union College, Dr. Jack Blanco, were dialoguing with four of the best-known professors at the seminary at Andrews University. When the issue of justification and sanctification came up, one of the professors said, “But sanctification is not part of the gospel. It is a good principle, but the gospel is justification alone.” I responded very strongly that the Spirit of Prophecy was replete with statement after statement linking justification and sanctification together with the gospel. The seminary professor responded that what I had said was very true, “But she [Sister White] is not a theologian.” I was thankful that I had Dr. Blanco there to vigorously defend the prophetic role of Sister White. I regret today that I did not make it even clearer by saying, “But the Bible is replete with statement after statement linking justification and sanctification together in the gospel.”

We might well ask the reason for these faulted views. It is true that it would be inappropriate to put man’s imperfect works with God’s perfect works. But our justification and sanctification are both dependent upon faith. Justification and sanctification are both mediated through the death and sacrifice of our Lord and Saviour Jesus Christ. Upon this truth hang some of the most important concepts of the Seventh-day Adventist Church. This area is very much a battleground in God’s church, and it is critical for every Seventh-day Adventist to understand these issues fully. We have, not infrequently, sung these words from one of F. E. Belden’s hymns: “Justified by His life, full and free, sanctified by obeying His word.” Such words would be a perversion of the gospel if the writer of this hymn did not understand that we can obey God’s word only through faith in His enabling power.

There is no question about the truth that we are justified by faith. “Therefore
being justified by faith, we have peace with God through our Lord Jesus Christ.” Romans 5:1. However, many people have somehow overlooked the fact that the same faith that justifies, sanctifies. Jesus Himself makes plain that the faith that justifies, sanctifies. Paul in rehearsing to King Agrippa his Damascus-road confrontation with Jesus, quotes Jesus saying, “To open their eyes, and to turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in me.” Acts 26:18; emphasis added. When one fully understands that we are just as dependent upon Jesus Christ, His life, His ministry, His death, and His high-priestly atonement for our sanctification, we cannot in any way separate justification and sanctification in the gospel.

In exploring the relationship of justification and sanctification to the cross, we, and almost all Christians accept that we are justified by the blood of Jesus Christ. “Much more then, being now justified by his blood, we shall be saved from wrath through him.” Romans 5:9. But for some reason, it is much less understood that same sacrifice is wholly necessary for our sanctification. “Husbands, love your wives, even as Christ also loved the church, and gave himself for it; that he might sanctify and cleanse it with the washing of the water of the word, that he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be wholly and without blemish.” Ephesians 5:25–27; emphasis added

Paul, elsewhere, reaffirms that we are sanctified through the sacrifice of Jesus. “Wherefore Jesus also, that he might sanctify the people with his own blood, suffered without the gate.” Hebrews 13:12. “By the which we will are sanctified through the offering of the body of Jesus Christ once for all.” Hebrews 10:10

Somewhat, the preacher referred to earlier seemed unable to grasp the stupendous truth that we are justified and sanctified by faith. And that the two not only can be placed together in the gospel, they are inseparable Siamese twins in the gospel. To hold one without the other is to destroy them both.

The Bible is rich in scripture which declares that sanctification is God’s work: “Now Joshua was clothed with filthy garments, and stood before the angel. And he answered and spake unto those that stood before him, saying, Take away the filthy garments from him. And unto him he said, Behold, I have caused thine iniquity to pass from thee, and I will clothe thee with change of raiment.” Zechariah 3:3–4. “Teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world; looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ; who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works.” Titus 2:12–14. “For it is God which worketh in you both to will and to do of his good pleasure.” Philippians 2:13. “How much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God?” Hebrews 9:14. “But we are bound to give thanks alway to God for you, brethren beloved of the Lord, because God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth.” 2 Thessalonians 2:13

Christ illustrated how the sanctified life is impossible except through a constant connection with divine power: “I am the vine, ye are the branches: he that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing.” John 15:5. “Make you perfect in every good work to do his will, working in you that which is wellpleasing in his sight, through Jesus Christ; to whom be glory forever and ever.” Hebrews 13:21

It is therefore not surprising that many of the texts of the New Testament frequently linked justification and sanctification together in the gospel. Here are just a few of these references.

“... and to turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins [justification], and inheritance among them which are sanctified by faith that is in me.” Acts 26:18. “If we confess our sins, he is faithful and just to forgive us our sins [justification], and to cleanse us from all unrighteousness [sanctification].” 1 John 1:9. “There is therefore now no condemnation to them which are in Christ Jesus [justification], who walk not after the flesh, but after the Spirit

When one fully understands that we are just as dependent upon Jesus Christ, His life, His ministry, His death, and His high-priestly atonement for our sanctification, we cannot in any way separate justification and sanctification in the gospel
counted righteous. Christ’s character stands in place of your character, and you are accepted before God just as if you had not sinned. More than this, Christ changes the heart. He abides in your heart by faith.” Steps to Christ, 62

It is amazing how careful students of the Word of God could miss the inseparableness of justification and sanctification. They are intimately bound together in the everlasting gospel that is to be presented to the world. The study of Revelation 14:7, which encapsulates the everlasting gospel, makes clear that sanctification principles are essential to salvation.

Two years ago I was invited to be interviewed by Paul Hunsburger, the well-known evangelical radio broadcaster and nationally syndicated columnist, on his program, “Meet Your Minister.” The interview was proceeding well when, without prior warning, he asked, “How is a man saved?” My immediate response was, “We are saved through the death and ministry of our Lord and Saviour Jesus Christ.” He clearly was not satisfied that I had given him the full position of a Seventh-day Adventist minister, and so he penetrated a little further. I then quoted Ephesians 2:8-9. “For grace are ye saved through faith; and that not of yourselves: it is the gift of God: not of works, lest any man should boast.” But then he went a step further, and said, “But what place do works play in salvation?” Of course I knew, that as a Baptist, he almost certainly had a concept of the legalistic approach by the Seventh-day Adventist minister. I responded without acknowledgment with Ellen White’s statements to Elder A.T. Jones. “While good works will not save even one soul, yet it is impossible for even one soul to be saved without good works.” Selected Messages, book 1, 377.

He was satisfied with the response, and agreed with my conclusion. I later regretted that I had not continued in Ephesians 2 through to verse 10. “For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them.”

Seventh-day Adventists have often been accused of legalism, and indeed some Adventists have been swept into legalism. But that is not the gospel that God has given to us. We are saved by grace, through faith and that not of ourselves, it is the gift of God. Both our justification and sanctification are predicated upon the death and ministry of our precious Saviour.

Because faithful Seventh-day Adventists believe that the gospel incor-

It is amazing how careful students of the Word of God could miss the inseparableness of justification and sanctification

To many uninformede hearers, this fact proves to be convincing evidence. What is never revealed is the bottom line of the findings of the bishops of the Council of Trent. Their concept of sanctification was altogether different from biblical sanctification. It was a works-oriented concept. To the Roman Catholic bishops, the issue of sanctification was the issue of the seven sacred sacraments: Mass, holy orders, marriage, baptism, penance, confirmation, and extreme unction. The decision of the bishops was the ultimate statement of a works gospel; a sanctification built upon sacramentals.

This concept was exactly the legalism of the Jews condemned by Christ. It is the belief that our works merit salvation. Commenting upon it, Sister White said, “Priests and rulers became fixed in a rut of ceremonialism. They were satisfied with the legal religion, and it was impossible for them to give to others the living truths of heaven.” The Acts of the Apostles, 15. “A legal religion has been thought quite the correct religion for this time. But it is a mistake. . . . A cold, legal religion can never lead souls to Christ; for it is a loveless, Christless religion. . . . The solemn assembly for worship, the round of religious ceremonies, the external humiliation, the imposed sacrifice—all proclaimed to the world the testimony that the doer of these things considers himself righteous.” Selected Messages, book 1, 388

The Seventh-day Adventist Church has strongly disavowed this legalistic concept of salvation. “It is impossible for us, of ourselves, to escape from the pit of sin in which we are sunk. Our hearts are evil, and we cannot change them. . . . Education, culture, the exercise of the will, human effort, all have their proper sphere, but here they are powerless. They may produce an outward correctness of behavior, but they cannot change the heart; they cannot purify the springs of life. There must be a power working from within, a new life from above, before man can be changed from sin to holiness. That power is Christ. His grace alone can quicken the lifeless faculties of the soul, and attract it to God, and to holiness.” Steps to Christ, 18

Yet it is of utmost importance to recognize that blood-bought justification and sanctification do not exist without works of righteousness. Thus there is no forensic or legal justification
without good works. "If ye know that he is righteous, ye know that every one that doeth righteousness is born of him." “Little children, let no man deceive you: he that doeth righteousness is righteous, even as he is righteous." 1 John 2:29; 3:7. Neither is there sanctification without righteous acts. "Seeing ye have purified your souls in obeying the truth through the Spirit unto unfeigned love of the brethren, see that ye love one another with a pure heart fervently." 1 Peter 1:22

Indeed, neither can take place in the life without the most difficult work for man to fulfill—the surrender of his will. "God requires the entire surrender of the heart, before justification can take place; and in order for man to retain justification, there must be continual obedience, through active, living faith that works by love and purifies the soul." Selected Messages, book 1, 366. “Sanctification means perfect love, perfect obedience, entire conformity to God’s will. It means an unreserved surrender to Him. It means to be pure and unselfish, without spot or blemish.” Signs of the Times, May 28, 1902. “True sanctification is an entire conformity to the will of God.” Sanctified Life, 9

The commandments of God and the faith of Jesus are both important, immensely important, and must be given with equal force and power

Frequently the servant of the Lord assures us that we are sanctified as our faith in Christ is manifested in obedience: “The followers of Christ are to become like Him—by the grace of God to form characters in harmony with the principles of His holy law. This is Bible sanctification.

“This work can be accomplished only through faith in Christ, by the power of the indwelling Spirit of God. Paul admonishes believers: ‘Work out your own salvation with fear and trembling. For it is God which worketh in you both to will and to do of His good pleasure.’ Philippians 2:12–13. The Christian will feel the promptings of sin, but he will maintain a constant warfare against it. Here is where Christ’s help is needed. Human weakness becomes united to divine strength, and faith claims: ‘Thanks be to God, which giveth us the victory through our Lord Jesus Christ.’ 1 Corinthians 15:57.” The Great Controversy, 469–470

“Bible sanctification is a conformity to the will of God, attained by rendering obedience to His law, through faith in His Son.” The Spirit of Prophecy, vol. 4, 299; see also The Acts of the Apostles, 559, 563, 565

Sanctification includes daily conformity to God’s will, dying of self daily, and constant growth in grace. See Testimonies, vol. 4, 299; vol. 1, 340

It is now important for us to look at this message in the light of the message of Christ our righteousness as preached in 1888 and onward. Some have tried to suggest that the 1888 message was a message of justification alone. Such a belief is not true. Just two statements make this fact clear. Speaking of the 1888 message, the servant of the Lord says, “The Lord in His great mercy sent a most precious message to His people through Elders Waggoner and Jones. This message was to bring more prominently before the world the uplifted

There can be only one reason to attempt to separate sanctification from the gospel. It is an attempt by Satan to keep men and women in unrighteousness so that they will ultimately be lost. Today there is a burden to bring our people to assurance. We must be careful, however, not to bring people to a carnal security. It was Paul who said, “I am not ashamed of the gospel of Christ: for it is the power of God unto salvation.” Romans 1:16. Unless men and women understand the full power of the everlasting gospel, they will never be able to have the salvation that it offers. However, those who have accepted the fullness of the gospel do have an assurance. That assurance is not built upon their own works, or their own holiness, it is built rather upon the assurance of Jesus. They understand that “He is able to save them to the uttermost that come unto God by him.” Hebrews 7:25. They understand that the Lord is “not willing that any should perish, but that all should come to repentance.” 2 Peter 3:9. They believe that if they confess their sins, He is faithful and just to forgive them their sins and to cleanse them from all unrighteousness. See 1 John 1:9. They believe that He will not suffer them to be tempted above that they are able, but will with the temptation also make a way of escape that they may be able to bear it. See 1 Corinthians 10:13. They believe that He is able to present them faultless before the presence of His glory with exceeding joy. See Jude 24

Having had the privilege of ministering to many who were dying in the full understanding of the gospel of Jesus Christ, I have never found a man or a woman on their deathbed who was struggling, or without assurance. It was obvious that each one of them died with a great peace and hope of the soon return of our Lord and Saviour Jesus Christ. I contrast them with those who have trusted to self and felt that sanctification was man’s works. These often face struggles and uncertainties as they faced the last moments of probationary time in their lives. There is no question that, if we were not for the sacrifice of Jesus, the cross of Calvary, the central theme of the gospel, none of us could be justified or sanctified. These are the great transcendent truths that bring man to justification and sanctification, and prepare God’s people for the judgment and the fellowship with the holy angels and with Jesus Himself throughout eternity. □
Editorial
Continued from 2

as a bridegroom decketh himself with ornaments, and as a bride adorneth herself with her jewels. For as the earth bringeth forth her bud, and as the garden causeth the things that are sown in it to spring forth; so the Lord God will cause righteousness and praise to spring forth before all the nations.” Isaiah 61:10–11

“The Christian life is a battle and a march. But the victory to be gained is not won by human power. The field of conflict is the domain of the heart. The battle which we have to fight—the greatest battle that was ever fought by man—is the surrender of self to the will of God, the yielding of the heart to the sovereignty of love. The old nature, born of blood and of the will of the flesh, cannot inherit the kingdom of God. The hereditary tendencies, the former habits, must be given up.” Thoughts From the Mount of Blessing, 141

Each Christian is at war with Satan. Each day is a battle and a march. This statement from God through His last-day prophet will help us to better understand that fierce battle that each of us must win: “The victory is not won without much earnest prayer, without the humbling of self at every step. Our will is not to be forced into co-operation with divine agencies, but it must be voluntarily submitted. Were it possible to force upon you with a hundredfold greater intensity the influence of the Spirit of God, it would not make you a Christian, a fit subject for heaven. The stronghold of Satan would not be broken. The will must be placed on the side of God’s will. You are not able, of yourself, to bring your purposes and desires and inclinations into submission to the will of God; but if you are ‘willing to be made willing,’ God will accomplish the work for you, even ‘casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ.’ 2 Corinthians 10:5. Then you will ‘work out your own salvation with fear and trembling. For it is God which worketh in you both to will and to do of His good pleasure.’ Philippians 2:12–13.” Ibid., 142–143

Our only hope is in Christ our righteousness. We cannot walk in our own ways and be saved. Jeremiah gives us this counsel: “O Lord, I know that the way of man is not in himself: it is not in man that walketh to direct his steps. O Lord, correct me, but with judgment; not in thine anger, lest thou bring me to nothing.” Jeremiah 10:23–24

Willing obedience is our part, for Christ then immediately justifies the repentant sinner. The Holy Spirit then holds the repentant sinner in the relationship to justification, and as long as he is willing to be made willing to obey, justification and sanctification are in the process of developing and refining his character to resemble the Saviour. Our prophet, again by inspiration, portrays this experience in these words: “The only hope for us if we would overcome is to unite our will to God’s will and work in co-operation with Him, hour by hour and day by day. We cannot retain self and yet enter the kingdom of God. If we ever attain unto holiness, it will be through the renunciation of self and the reception of the mind of Christ. Pride and self-sufficiency must be crucified. Are we willing to pay the price required of us? Are we willing to have our will brought into perfect conformity to the will of God? Until we are willing, the transforming grace of God cannot be manifest upon us.

“The warfare which we are to wage is the ‘good fight of faith.’ ‘I also labor,’ said the apostle Paul, ‘striving according to his working, which worketh in me mightily.’ Colossians 1:29.” Thoughts From the Mount of Blessing, 142–143

Let us remember, we cannot be justified while committing known sins or neglecting known duties. “But while God can be just, and yet justify the sinner through the merits of Christ, no man can cover his soul with the garments of Christ’s righteousness while practicing known sins, or neglecting known duties. God requires the entire surrender of the heart, before justification can take place; and in order for man to retain justification, there must be continual obedience, through active, living faith that works by love and purifies the soul.

“James writes of Abraham and says, ‘Was not Abraham our father justified by works, when he had offered Isaac his son upon the altar? Seest thou how faith wrought with his works, and by works was faith made perfect? And the scripture was fulfilled which saith, Abraham believed God, and it was imputed unto him for righteousness: and he was called the Friend of God. Ye see then how that by works a man is justified, and not by faith only’ (James 2:21–24). In order for man to be justified by faith, faith must reach a point where it will control the affections and impulses of the heart; and it is by obedience that faith itself is made perfect.

“Without the grace of Christ, the sinner is in a hopeless condition; nothing can be done for him; but through divine grace, supernatural power is imparted to the man, and works in mind and heart and character. It is through the impartation of the grace of Christ that sin is discerned in its hateful nature, and finally driven from the soul temple. It is through grace that we are brought into fellowship with Christ, to be associated with Him in the work of salvation. Faith is the condition upon which God has seen fit to promise pardon to sinners; not that there is any virtue in faith whereby salvation is merited, but because faith can lay hold of the merits of Christ, the remedy provided for sin. Faith can present Christ’s perfect obedience instead of the sinner’s transgression and defection. When the sinner believes that Christ is his personal Saviour, then, according to His unfaithful promises, God pardons his sin, and justifies him freely. The repentant soul realizes that his justification comes because Christ, as his Substitute and Surety, has died for him, is his atonement and righteousness.” Selected Messages, book 1, 366–367

Yes, righteousness by faith is right doing—a spontaneous love relationship with Jesus. For His sacrifice we will be indebted throughout eternity. “Christ was treated as we deserve, that we might be treated as He deserves. He was condemned for our sins, in which He had no share, that we might be justified by His righteousness, in which we had no share. He suffered the death which was ours, that we might receive the life which was His. ‘With His stripes we are healed.’ The Desire of Ages, 25

As we close this editorial in this special edition of righteousness by faith, let me present this beautiful thought from Inspiration: “By beholding Jesus, talking of His love and perfection of character, we become changed into His image. By contemplating the lofty ideal He has placed before us, we shall be uplifted into a pure and holy atmosphere, even the presence of God. When we abide here, there goes forth from us a light that irradiates all who are connected with us.” The Ministry of Healing, 492

May God now help us to understand and experience the gospel of Christ and by having His faith, be transformed into His likeness and then be part of God’s final demonstration of His love and mercy for the fallen race.

Ron Spear—EDITOR
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Our four-month gospel medical missionary program, scheduled for **May 3–August 31, 1993**, offers a brief, yet comprehensive, training in Bible work and health ministry. This course includes the topics covered by the Ministry of Healing seminars in greater depth, along with a class entitled The Creator’s Masterpiece (human anatomy and physiology). Please call or write for enrollment prices and information.

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Pre-registration is required for the courses at Life Abundant Missionary Institute.
WHEREunto shall I liken this generation? It is like unto children sitting in the markets, and calling unto their fellows, and saying, We have piped unto you, and ye have not danced; we have mourned unto you, and ye have not lamented. For John came neither eating nor drinking, and they say, He hath a devil. The Son of man came eating and drinking, and they say, Behold a man glutinous, and a winebibber, a friend of publicans and sinners. But wisdom is justified of her children. Matthew 11:16-19

Just before Jesus uttered these words, He had been speaking of John the Baptist. He had said to the multitudes, “What went ye out into the wilderness to see? A reed shaken with the wind? But what went ye out for to see? A man clothed in soft raiment? behold, they that wear soft clothing are in kings’ houses. But what went ye out for to see? A prophet? yea, I say unto you, and more than a prophet. For this is he, of whom it is written, Behold, I send my messenger before thy face, which shall prepare thy way before thee. Verily I say unto you, Among them that are born of women there hath not risen a greater than John the Baptist: notwithstanding he that is least in the kingdom of heaven is greater than he.” Matthew 11:7-11. “And all the people that heard him, and the publicans, justified God, being baptized with the baptism of John. But the Pharisees and lawyers rejected the counsel of God against themselves, being not baptized of him.” Luke 7:29-30

Those who rejected the testimony of John were unwilling to receive the testimony of Him of whom John declared, “He must increase, but I must decrease.” John 3:30. The scribes, Pharisees, and rulers were determined that they would not see the evidences of truth, and they evaded the most manifest conclusions. To justify their course of stubborn unbelief, they lost no possible opportunity of seizing upon anything in the teaching of Jesus that they could misconstrue, misapply, or falsify. When there was no possibility of misapplying the truth of Christ’s words, these men who rejected the counsel of God against themselves, started questions that had no reference to the matter in hand, so as to attract the attention of the people away from the lesson that Jesus sought to teach, and adroitly evade the truth. The Pharisees were not blindly opposing the doctrines of Christ; for the truth made deep impressions upon their minds; but they resisted truth, and went contrary to their convictions, closing their eyes lest they should see, hardening the heart, lest they should perceive, and be converted, and Christ should heal them. In their self-righteousness they were too proud to accept the help that Christ came to bring to them.

The manner in which the Pharisees sought to evade the truth, and to turn the attention of the people away from vital lessons—by starting questions that did not bear upon the subject—is one in which the opposers of truth in all ages have taken refuge. Satan, who is proficient in all manner of arts for the resisting of truth, suggests to his agents plans whereby they may reject the counsel of God against themselves. He incites the opposers of truth to start false issues, to discuss questions that are not to the point, in order that those who are convicted and half convinced, may be turned aside from their investigation and acceptance of truth. Ever since the days of Christ there have been men whose attitude toward truth has said, “Depart from me, O God. I want not Thy way, but my own way.”

There are many who seek to evade the truth, to run away from the Lord. If they perceive that arguments are presented which will overthrow the opinion
they have held; if they see that there is a possibility of their being convinced of some truth they have not advocated, and that they may be compelled to give up their resistance, and yield to the truth, straightway they flee from the influence of its propagators, in order that they may still walk in the sparks of their own kindling: but the Lord declares of this class, They "shall lie down in sorrow." See Isaiah 50:11.

The messenger of heaven cannot hope to please those who are determined to resist the truth. Christ describes them as saying, "We have piped unto you, and ye have not danced; we have mourned unto you, and ye have not lamented." Matthew 11:17. Whatever course the messenger may pursue, it will be objectionable to the opposers of truth; and they will make capital of every defect in the manners, customs, or character of its advocate, in order that they may prevent those from giving it their candid attention who would listen to the evidences. If there is anything through which the opposers can find occasion to falsify the character or misinterpret the action of him who presents the truth, they will take advantage of it to deter those who would accept and obey the truth from hearing or believing the message.

The Lord sent messages to His people through the agency of patriarchs and prophets, in order that the evils which existed in His people might be corrected. Had it been possible for them to discern the traditions and interpretations of men from the truth of God, there would have been no need of sending the message of the prophet; but this was not possible; for the maxims of the world were woven into their teaching as the warp is with the woof, and the commandments of men were regarded with more reverence than were the commandments of God. Man-made theories pass from one to another, and the doctrines of men, like evil leaven, work actively till the whole lump is leavened. When the Lord sends a message, He gives sufficient evidence to convince the honest in heart of its truth; but those who would resist the truth call for greater evidence. Should the Lord give them a greater evidence, it would only make their opposition more determined.

The work of John the Baptist was to exhort the people to prepare the way of the Lord, to make straight in the desert a highway for our God. The angel announced John's mission to Zacharias, saying, "He shall be great in the sight of the Lord, and shall drink neither wine nor strong drink; and he shall be filled with the Holy Ghost, even from his mother's womb. And many of the children of Israel shall he turn to the Lord their God. And he shall go before him in the spirit and power of Elias, to turn the hearts of the fathers to the children, and the disobedient to the wisdom of the just; to make ready a people prepared for the Lord." Luke 1:15-17. His message was to startle and arouse the people. He was not to associate with men, but wait

When the Lord sends a message, he gives sufficient evidence to convince the honest in heart of its truth; but those who would resist the truth call for greater evidence

in the wilderness, and the people were to come to him to hear his message. He was clothed in coarse raiment, such as was customary for the clothing of prophets, and he refused everything that savored of self-indulgence. He lifted up his voice as a trumpet in warning and reproof, and many were converted, and baptized of him in Jordan.

But although John was a messenger of God, not all received his testimony. Many set themselves against him, and strove to counteract his influence. They pointed in scorn to his abstemious life, his simple habits, his coarse garments, and declared that he was a fanatic. They resisted his words because he denounced their hypocrisy with scathing rebukes, and they sought to stir up the people against him by declaring that he set aside their religious ceremonies, and held in contempt their traditions. Nevertheless the Spirit of the Lord was at work upon the hearts of these scorners, convincing them of sin; but they rejected the counsel of God, and in the face of the evidence He had given them to the contrary, declared that John was possessed of a devil. Thus they cut the last link that bound them to heavenly influences, and were left in darkness.

After John had given his message, Jesus began His ministry. He had clothed His divinity with humanity, in order that humanity might touch human-
germinate, and bear fruit to the glory of God. They did not realize that every action of His life was fraught with eternal influence that should never lose its force. The Pharisees and rabbis had determined that they would not accept the light given by Christ; and He turned to the common people, who heard Him gladly, whose hearts were not fortified against the entrance of His words that give light and understanding unto the simple. Jesus had come to be the Saviour of all—Jew and Gentile, rich and poor, free and bond. He identified His interest with that of suffering humanity; but when accused of friendship for publicans and sinners, He said: “I am come not to call the righteous, but sinners to repentance.” Luke 5:32

Prompted by pride, prejudice, and hatred, the Pharisees, priests, and rulers rejected the Lord of glory. His mighty works had no softening influence upon their minds; for they hardened their hearts lest they should be converted. When evidence is given that a man is a messenger of the Lord of hosts, that he speaks in God’s stead, it is perilous to the soul to reject and despise the message. To turn away from heaven’s light and refuse the light-bearer, is to take a course similar to that which Satan took in the courts of heaven when he created rebellion in the ranks of the angels. He misrepresented the character of God, and placed in a false light His gracious commandments. He evaded the truth, and subtly worked to make good appear as evil, and evil as good. He has lost none of his tact, and through his agents, manifests the same diplomacy and skill in evading truth, in creating false issues, in misrepresenting the message and the messenger. Not only do we see his working in the world among those who openly oppose the truth, but also in the church his art is manifested in the divisions and controversies among those who profess to be the children of God. Whenever the Lord has a special work to do among His people, when He would arouse their minds to contemplate vital truth, Satan will work to divert the mind by introducing minor points of difference, in order that he may create an issue concerning doctrines that are not essential to the understanding of the point in hand, and thus bring about disunion, and distract attention from the essential point. When this occurs, the Lord is at work making impressions upon the hearts of men, concerning that which is necessary to their salvation. Then if Satan can draw the mind away to some unimportant issue, and cause the people to divide on some minor point, so that their hearts are barricaded against light and truth, he exults in malicious triumph. This he has done in the past, and this he purposes to do still, in order that he may cast his hellish shadow between the people and their God, and cut off the light that the Lord would have shine upon His children.

Review and Herald, vol. 2, 603–604 (October 18, 1892)
Supportive Ministries

As we have seen in previous articles, God, in fulfillment of prophecy, raised up the Seventh-day Adventist Church in the mid-nineteenth century to be His visible, remnant church on earth. He organized it and empowered it as He did the early apostolic church to carry His gospel of the kingdom to the whole world within the time period of a few years. Rather than hastening Christ’s coming, we have actually delayed and prolonged it because of persistent insubordination to Christ’s leadership, and through failure to reproduce His character in our lives. See Spalding-Magon’s Unpublished Manuscript Testimonies of Ellen G. White, 202; Christ’s Object Lessons, 69.

It was God’s plan that every branch of His end-time work for the world was to be an integral part of His organization. As we learned in Part Two of this series, the reorganization of the church in 1901 included making a number of previously autonomous ministries to be departments of the General Conference. Thus every institution and every worker with their associated financial systems were to be part of the one co-ordinated organization. Through the Spirit of Prophecy, Christ described the nature and the methods of operation of the various institutions He desired in the finishing of His work on earth.

Resistance to obeying Christ’s authority in regard to operating the branches of His work began early in the Seventh-day Adventist Church. By 1902 it had reached the point where the Lord caused or permitted the complete destruction, by fire, of both the Battle Creek Sanitarium and the Review and Herald Publishing House, also in Battle Creek. See Our Firm Foundation, “A Time of Change,” March, April, May 1990.

“God has entrusted to His ministers the work of proclaiming His last message of mercy to the world. He is displeased with those who do not throw their whole energies into this all-important work. Unfaithfulness on the part of the appointed watchmen on the walls of Zion endangers the cause of truth and exposes it to the ridicule of the enemy. It is time for our ministers to understand the responsibility and sacredness of their mission.” Testimonies, vol. 7, 254.

It was God’s plan that the laymen should also be involved in soul winning. There are numerous counsels for church members to do missionary work. Types of witnessing especially mentioned are distributing truth-filled literature, giving Bible studies and relieving the sick and the destitute. See Pamphlets, No. 5, 32–33; Review and Herald, vol. 6, 465; Testimonies, vol. 9, 127–130.

Families with various skills were encouraged to move into unworked areas as self-supporting workers. They were to hold evangelistic meetings, do canvassing, and even start schools and small sanitariums, using simple remedies. See Testimonies, vol. 7, 22, 33, 227–228; vol. 8, 245; Pamphlets, No. 5, 32–33. The normal plan was that denominational workers would then come along to baptize and organize members into companies and churches. In the organizational phase not all buildings and properties were to be signed over to the Conference, nor the self-supporting workers displaced against their will.

We have the case of D. T. Shireman, a self-supporting evangelist and colporteur, who was apparently ordained as a minister in 1902 at the age of 68 years. See Seventh-day Adventist Encyclopedia, 1192. The following counsels were written in July 1901:

“Let the aged minister of God work in the place where he has accomplished so much till the Lord, by His Holy Spirit, moves upon him to work in another place. The Conference should understand that it has no right to send a man to take the work out of the hands of one
who has done the hard labor, gaining his way little by little by hard strokes, the Lord working with him, and giving him his hire in souls for his labor. Study the action of Christ, as recorded in John 4:1-3. In regard to the property which Brother Shireman has built up, let no selfish greed force him to make it over to the Conference." Spalding-Magan's Unpublished Manuscript Testimonies of Ellen G. White, 192

But God uses self-supporting workers not only to work yet unentered territory but also to do special tasks that the organization has failed to carry out. Independent ministries, operating without a separationist attitude, will actually be supportive ministries, and their work can involve the private ownership and operation of publishing houses, schools and churches, with private support of their workers, including ministers and teachers. Supportive, self-supporting work can involve the publishing of magazines and books, and the raising and solicitation of funds to support such endeavors.

At the close of the American Civil War in 1865, there were approximately three and one-half million former slaves who were starting a new way of life. Though freed from their human masters, they were far from free from sin. They were in dire need of basic knowledge of how to care for their physical, mental and spiritual needs. Immediately after the War, the United States government and some of the stronger Christian churches began “a good work, but sadly failed to reach more than a comparatively few.” Testimonies, vol. 9, 205. The Seventh-day Adventist Church “failed to act its part.” Ibid., 205

During the 1890s the servant of the Lord repeatedly brought the attention of the church to its neglected work. In March of 1891 she read an appeal, “Our Duty to the Colored People,” to church leadership. Ten articles from her pen regarding the importance of the “Southern work,” appeared in the Review and Herald during 1895 and 1896. In 1900 she held God’s people partially accountable for the continued suffering and sin of the Black people.

“The Lord is grieved at the indifference manifested by His professed followers toward the ignorant and oppressed colored people. If our people had taken up this work at the close of the Civil War, their faithful labor would have done much to prevent the present condition of suffering and sin.” Manuscript Releases, vol. 4, 17

As late as 1908 Ellen White still lamented that apparently little had been done to help the Black race. See Gospel Herald, November 1, 1908. It was not that nothing had been done, but that the greatest burden for the neglected work had been carried by the prophet’s son J. Edson, as largely a self-supporting worker.

In the 1880s and 1890s he operated his own publishing company. In 1893 he read his mother’s appeal to the General Conference leadership regarding the 1903 it was absorbed by Southern Publishing Association’s Southern Watchman which later became These Times. See Seventh-day Adventist Encyclopedia, 472

In July 1894 J. Edson White had received missionary credentials, and, while on his way down the Mississippi River, he began receiving a slender salary of eight dollars per week from the General Conference. See Mission to Black America, 26, 37. It is not clear whether this support continued permanently or not, but assistance through

God uses self-supporting workers not only to work yet unentered territory but also to do special tasks that the organization has failed to carry out
was accepted as a branch of the denomination's Southern Union Conference, it continued to finance its own work and workers, including its ministers. See Seventh-day Adventist Encyclopedia, 1239–1240.

We learn some important concepts from this experience of Edson White and his Southern Missionary Society. When God's instructions regarding a certain work are ignored, disobeyed or rejected, He may resort to His reserve plan and place that mission and burden upon those of His own choosing.

With the encouragement of the Lord's servant, the delegates at the General Conference session of 1901 not only voted for the General Conference reorganization, but also voted to move Battle Creek College to the country. The fall term of school work that year began on 272 acres of rural property near Berrien Springs, Michigan. (Seventh-day Adventist Encyclopedia, 39; The Ellen G. White Biography, vol. 5, 94). At the new location E. A. Sutherland, president, and Percy Magan, dean, led out in the development of a training program "in harmony with the instructions given by the Lord." Their desire was that the school be "approved by God." In spite of "sweeping strides in the right direction," (Spalding-Magan's Unpublished Manuscript Testimonies of Ellen G. White, 325–326), many apparently were critical and condemnatory of the carrying out of the Lord's plans. By 1904 the "sore" of opposition and discontent led Sutherland and Magan to believe that it would never be cured, and they reached the conclusion that they could "glorify God better" by self-supporting work in the South. See ibid., 356–357. On learning of their decision, Ellen White stated that she also believed it their duty to leave Berrien Springs, and that the Lord would go with them to a place where they would be appreciated. See ibid., 356.

Wednesday morning, June 8, 1904, found Ellen White on board Edson White's boat the Morning Star with Magan, Sutherland and others for the purpose of searching for an appropriate location for a self-supporting school. Their search along the Cumberland River out of Nashville, Tennessee, ended with the purchase of a four-hundred-acre farm about nine miles from Nashville. Magan and Sutherland had desired to settle in an isolated location, but Ellen White identified the farm they eventually purchased as the one "the Lord said you should have." Madison, God's Beautiful Farm, Gish and Christmas, 27; see Review and Herald, vol. 5, 66.

Once the decision to purchase the farm selected by the Lord was made, the group set to work to raise funds and draw up an organization. Ellen White is quoted as follows: "Now I want you to know that I have been shown how this school should be organized. It is not to be organized like our older schools, neither owned nor controlled like them. I want you, Professor Magan, to go with me, and we will get hold of an attorney and we will get him to draw up the papers and take it to the state authorities and get the institution incorporated, and I will stay here until we get that done and then I will go to California."

"I want you, Professor Sutherland, to go north and see if you can get enough money to make the first payment on this place [about $5,000] and we will attend to the organization down here." James Lee, A Compendium on Outpost Evangelism, 156.

In regard to organization, it was made clear that they were not to be under the regular organization. "The Southern Union Conference is not to own or control you. You cannot turn things over to them." Percy T. Magan Diary, May 7, 1907, as quoted in James Lee, ibid., 157. See also Manuscript Releases, vol. 8, 202–203. To show her personal support she accepted the invitation to be a member of the board of directors of the newly formed Nashville Agricultural and Normal Institute, later referred to as Madison. This board was the only one on which she accepted membership throughout her long years of service. The Ellen G. White Biography, vol. 5, 347.

Naturally this fact raised the question in many minds of the eligibility of self-supporting institutions to call for funds from Seventh-day Adventist members. Ellen White clarified that it was not an issue of whether or not you were approved, controlled or owned by the
Over the years Madison College sent out hundreds of graduates from their work-study program. They were trained to be practical workers with skills in agriculture, building, nursing, teaching, and Bible work. These graduates started many self-supporting institutions, and many entered denominational work. A health-food factory and a sanitarium were instituted in accordance with the Lord’s counsels. See Seventh-day Adventist Encyclopedia, 733–736. The prophetess commended the training program of Madison with the following words:

"The work that the laborers have accomplished at Madison has done more to give a correct knowledge of what an all-round education means than any other school that has been established by Seventh-day Adventists in America."  

Manuscript Releases, vol. 11, 182

The work that the laborers have accomplished at Madison has done more to give a correct knowledge of what an all-round education means than any other school that has been established by Seventh-day Adventists in America

...The Lord Jesus will always have a chosen people to serve Him. When the Jewish people rejected Christ, the Prince of life, He took from them the kingdom of God and gave it unto the Gentiles. God will continue to work on this principle with every branch of His work. When a church proves unfaithful to the Word of the Lord, whatever their position may be, however high and sacred their calling, the Lord can no longer work with them. Others are then chosen to bear important responsibilities."  

Ibid., vol. 14, 102

Sober words for sober times.

It should be clear that when the counsels of the Lord are ignored or rejected in regard to how and where a branch of His work is to be carried out, Christ turns to His reserve plan for

church organization and authority. He places the call, burden, and commission upon the shoulders of those who will be responsive to and supportive of His will. Such ministries are truly supportive ministries. It should be clear that those who are operating in harmony with His counsels are empowered and authorized to receive and even solicit the Lord’s funds needed to carry out that branch of the work that the Lord has called them to do.

How God has dealt with His people in the past is sacred history. Ignorance or rejection of it only leads to unnecessary tension, discord and even further detriment to the Lord’s work. May God spare us from such evils should be our prayer.

In our next article we turn our attention to God’s plan for church organization and authority when His visible church has become confused in its spiritual beliefs. Is there a basis for independent ministries whose primary emphasis is on doctrinal issues? Does God have a reserve plan for handling unevaluated and undeveloped error in the very heart of the work, when the sheep are fed a mixture of truth and error, and those
So many misrepresentations and falsehoods concerning the ministry of Hope International are found in the November 5, Adventist Review insert entitled, "Issues: The Seventh-day Adventist Church and Certain Private Organizations," the book entitled "Issues: The Seventh-day Adventist Church and Certain Private Ministries," and the Newsbreak report entitled "NAD Action on Private Organizations," in the Adventist Review, December 3, 1992, that Hope International cannot, in good conscience, allow these false accusations to remain unchallenged and unanswered.

Brothers and sisters, the book "Issues: Clarified" has not been written for the purpose of retaliation, self-justification or self-preservation. Nor does this book claim infallibility on behalf of Hope International. This book does reject unequivocally the charge that forms the thesis of all three sources mentioned above, that Hope International is unnecessarily divisive and that we have started our own church.

The book "Issues: Clarified" has been written for the following three reasons:

1. To accurately and thoroughly clarify the many false charges made against this ministry from the above-mentioned sources.
2. To clarify from the Bible and the Spirit of Prophecy the one and only basis for church authority and unity.
3. To clarify what are the real issues and problems facing the Seventh-day Adventist Church.

In addition to a point-by-point clarification of specific accusations leveled against Hope International the book "Issues: Clarified" also includes the following:

- **Appendix A:** "A Declaration of the Fundamental Principles Taught and Practiced by Seventh-day Adventists" Battle Creek, Michigan, 1872

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