A Psychiatrist Looks at the New Theology
See page 4
The time of test is just upon us, for the loud cry of the third angel has already begun in the revelation of the righteousness of Christ, the sin-pardoning Redeemer. This is the beginning of the light of the angel whose glory shall fill the whole earth.” Review and Herald, November 22, 1892.

This inspired statement was written after the Minneapolis Conference. The 1888 message was a time of test, and the fourth angel of Revelation 18 was ready to sound the loud cry to reveal Christ and His true righteousness to the church and then to the world.

The year 1888 was to be the beginning of the loud cry, to prepare the church and then the world for the coming of our Lord. All heaven was desperately trying to prepare the church for the latter rain. But we failed the test and have continued to fail it to this day.

“The work of this angel comes in at the right time to join in the last great work of the third angel’s message, as it swells to a loud cry. . . . This message seemed to be an addition to the third message, joining it as the Midnight Cry joined the second angel’s message in 1844. . . . Mighty miracles were wrought, the sick were healed, the precious were hurried out of the doomed churches as Lot was hurried out of Sodom.” Early Writings, 277–279.

“Several have written to me, inquiring if the message of justification by faith is the third angel’s message, and I have answered, ‘It is the third angel’s message in verity.’” Review and Herald, April 1, 1890.

The 1888 message is the everlasting gospel—victory over every sin through Christ. This gospel was given to Adam and Eve the day they sinned. Jesus came to seek out the sinful pair and to show them the consequences of their actions. He held them to His breast as they cried for mercy. Tears streamed down His face as He explained their great loss. As angels with flaming swords stood by, He revealed the only means Heaven could devise to restore them to their garden home. The Creator explained the mystery of godliness and promised to be their Re-creator and Redeemer. With great compassion He revealed Himself to them as the Lamb slain from the foundation of the world. He speaks to us today as He spoke to them. “If you are willing to be made willing to give your will to Me, I will give you My faith. With My faith you can again be trusted. With My righteousness, I shall restore you in godlikeness, and you can again love as I created you to love.”

This renewal is what happened at Pentecost. With Jesus’ faith they were clothed with Jesus’ righteousness; they were living Jesus’ life by the power of the Holy Spirit and they had Jesus’ love which gave them the ability to respond to every life situation as He would. When they were beaten, persecuted, and killed, they could respond as did Jesus: “God forgive them, for they know not what they do.”

Jesus has desperately tried to bring leaders, pastors, and laity into this relationship so that He can send the second Pentecost in the latter rain and then the loud cry. He has tried to do so since 1844 to this day, but like the Jews we have stubbornly resisted the experience of righteousness and victory over every sin.

We are too prone to go to either one extreme or the other, for human nature resents dependence and resists obedience. A century ago an over-emphasis on the law made us “dry as the hills of Gilboa.” Today, many seem enchanted with a species of grace which excuses sin. But we find that the message of 1888 “presented justification through faith in the Surety; it invited the people to receive the righteousness of Christ, which is made manifest in obedience to all the commandments of God.” Testimonies to Ministers, 91–92.

It is faith we need, but a faith that yields complete obedience, for the character of Christ must be perfectly reproduced in each of God’s saints, 144,000 strong, before the end will come. “Christ is waiting with longing desire for the manifestation of Himself in His church. When the character of Christ shall be perfectly reproduced in His people, then He will come to claim them as His own.” Christ’s Object Lessons, 69.

Justification and sanctification are accessible to all, even as they were to the thief on the cross. When we are so sorry for sinning that we honestly want to quit, Jesus justifies us as the Holy Spirit takes charge of our wills. Because we are willing, He keeps us from sin. We then practice the presence of Jesus in our lives by His power. See 2 Corinthians 7–10; Selected Messages, book 1, 366, 368.

This great experience is available to all who listen to God.

“The ideal of Christian character is Christlikeness. As the Son of man was perfect in His life, so His followers are to be perfect in their life. Jesus was in all things made like unto His brethren. He became flesh, even as we are . . . . His character is to be ours. The Lord says of those who believe in Him, ‘I will dwell in them, and walk in them; and I will be their God, and they shall be my people.’” 2 Corinthians 6:16, The Desire of Ages, 311.

“Through faith, every deficiency of character may be supplied, every defilement cleansed, every fault corrected, every excellence developed.” The Acts of the Apostles, 564.

None of us need fail if we will seek after righteousness with all our hearts and souls. “And shall see me, and find me, when ye shall search for me with all your heart.” Jeremiah 29:13.

The message of 1888 is coming before God’s remnant church once again. What will we do with it now? Receive it, friends, it is the power of God unto salvation, the everlasting gospel. It is the matchless charms of Christ, a living active principle to transform the life.

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

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Hope International is a special ministry assisting in the God-given work of the Seventh-day Adventist Church. We believe this remnant church of Bible prophecy has been brought into existence by the calling of the Lord, and we look for its final triumph in purity at the second coming of Christ. That the church does not now perfectly reflect the will of our Lord is cause for sorrow, but not for discouragement. The Word of God stands pledged that all within her borders will be sifted and tried, and though the greater portion will fail the test, there will yet remain a remnant to honor the Lord by their obedience to all His commands. Therefore, Hope International urges upon all the duty of supporting the Seventh-day Adventist Church in every way possible, insofar as is consistent with the principles of the government of God and the leading of His Holy Spirit upon the heart.
A Psychiatrist Looks at the New Theology

ANDREW, an Adventist minister, asked me one day to talk with one of his students, Geoff, whose vocational future was under review. "Perhaps he has a biological depression, and some drug may help him," Andrew said.

Andrew was surprised when I later told him I believed a spiritual emphasis was important in dealing with Geoff's problem. In the first place, he had been hostile for many years over the way his parents had failed to satisfy his personal ambitions and provide him with the kind of education which would have allowed him to achieve the academic status which meant so much to him.

Geoff felt he would never be looked up to by others in the world at large and among his peers as the respected and admired figure he had always wanted to be, especially since he had come to despise the course of study he was then soon to complete. Geoff had become depressed because of the frustrations he believed lay in the way of his ever realizing his worldly and self-promoting interests.

Andrew remonstrated with me, "But Peter, the gospel cannot change a person; that is what you as a psychiatrist have to do." Andrew's comment stunned me. How could any Christian psychiatrist ever consider his theology to be a hope for his patients if he was to believe "The gospel cannot change a person; that is what you as a psychiatrist have to do"? Is any psychiatrist greater, wiser, and more clever in dealing with a ravaged mind than is God?

There is a limited and temporary efficacy in most, if not all, modern-day psychiatric therapies. Long-term follow-up of any psychiatric therapy of over ten years has shown there is seldom any radical and permanent eradication of key aspects of the presenting pathology in any person's disturbed mind. Drugs, for instance, may relieve, but never cure.

There is a desperate need for something in the armamentarium of any psychiatrist which his specialty has not yet discovered. "Psychiatry is still a long way off from knowing how to turn a sow's ear into a silk purse," wrote a psychiatrist and editor in recent years.

Sin and the Psyche

Andrew was a well-known champion of the New Theology. As I reflected on what he had just said to me, I had to admit that in one way he was right. For Andrew was clearly admitting that his gospel—his New Theology—could not really change any person.

In this article I shall outline briefly some of the typical and major problems a Christian psychiatrist encounters in his day-to-day work, consider the limitations of the New Theology in confronting such difficulties, and explain why the New Theology, unfortunately, lacks enough depth to have any relevance in the most difficult aspects of a Christian psychiatrist's work.

At the same time I wish to show how a Christian psychiatrist needs the insights and promises of a gospel which offers every disturbed person the prospect of being fully and completely restored to his "right mind." This possibility enables any dedicated physician of the mind to tackle such cases with a foresight obtainable in no other way.

Scott sat in my consulting room and grinned cynically as I suggested Christ could change his mind and purify his relentless and uncontrollable sexual urges and preoccupations. "I've always thought you were one of these perfectionists, Doctor Martin," Scott commented derisively, "who say we can overcome sin in this life."

Scott hoped one day to become a minister in his church. He had battled for years with his unbridled sexuality, which I came to regard as a key factor in his disturbed experiences. For Scott's mind would become deeply disturbed and at times disintegrated and pulled apart by opposite and contradictory forces in his impossible struggle to reconcile his ever-present sexual fantasies with his pious hopes of one day becoming a servant of God.

Peter Martin, M.D.
There were times when Scott would decompensate for a time under such intrapsychic stress and become temporarily psychotic. I have learned from my patients that to hold with equal determination an unconscious wish to walk as a child of God one day and to plunge into the depths of carnality the next is a paradoxically being played out on the stage of many a psychotic mind. Anyone having such an experience can reliably be said to have a “split personality.”

Scott, however, turned away from any approach to his problem differing from that perspective offered by the New Theology he embraced. He openly rejected any idea that God can change a person through the gospel of His Son Jesus. I have remained distressed ever since Scott subsequently committed suicide, tormented by the conviction that he could no longer spend the rest of his life contending with an “illness” for which he had decided there was no known answer.

What might have been Scott’s fate had he really understood that there is an alternative to the New Theology? Others who have had faith that the gospel of Christ can reach into the depths of any tormented mind and change a person, and have had the courage and will to genuinely find true peace again with God, have been restored from such a major psychiatric problem as the one which finally crushed Scott.

But perhaps Scott had been misled and had read something like the following article recently penned by a writer sympathetic to the New Theology: “Whenever a church emphasizes holy living—high ethical and moral standards—it runs the risk of distorting the gospel. . . . If we lead [our young people] to believe that right behavior is an essential part of the basis of their salvation, then we are contributing to what may become their eternal damnation.”

The Development of Character

Pat had been sexually assaulted one night in her home by an intruder, and for several years had remained actively suicidal with a wish to punish her assailant, to even murder the man the police had never apprehended. She had been a victim of paternal incest throughout her childhood and in her early adolescence had undergone surgery.

Pat’s life had been plagued by psychosomatic difficulties, and she had finally developed a very withdrawn and isolated lifestyle, seldom exercising her many talents. She was constantly angry, especially when the courts only humiliated her by negating her credibility and the little self-respect she still had.

She had grown up in a home based on very strict religious practices. The members of her church had rejected her when she could not accept their shallow judgments about her Christian experience. After she finally got total support from other women in a small group I asked one day, “How long would you like others to help you like this, Pat?” She replied, “For the rest of my life.”

A gospel which a Christian psychiatrist needs is particularly one whereby anyone with an unstable or defective character, can, through the grace of God and the power of His Spirit, overcome the defects in his character.

Pat’s hopes centered on finding constant acceptance and sympathy from others, and fantasies of retribution. “An eye for an eye and a tooth for a tooth’ (Exodus 21:24) was the only scriptural injunction she seemed to know. Victims of major and horrendous trauma may remain forever tragically locked into a tormenting nightmare for whom the dawn never breaks.

Ruth Carter, a Christian counselor, was one day privately visited by a woman who had spent the last twenty years of her life in a mental hospital. No one there had ever talked to her about herself or her depression. Ruth Carter learned she had been raped by her father as a young woman and had remained thereafter unhappily obsessed about his punishment and the lack of any justice in this world.

She mentioned she had dreamed recently of herself and her father standing close to one another when Jesus had walked between them. But instead of Him putting his arm around her He had put it around her father. “But why?” she questioned. Ruth asked her, “Who was the one who was more in need of Christ’s forgiveness and love, yourself or your father?”

Her spirit revived when the message of the dream became very clear to her. She sought out God and placed her relationship with Him finally on a sound basis and was able to genuinely forgive her father. She quickly recovered from her illness and was permanently discharged from the hospital a little later.

Both this woman and Pat needed to forgive others who had so shamelessly abused them. They needed to apply to their hearts the injunction of Jesus to “Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you.” Matthew 5:44. Such a challenge to any Christian demands a spirit to be found only in a child of God whose character is developing into a mature and noble reflection of the character of Christ.

“Through defects in the character, Satan works to gain control of the whole mind, and he knows that if these defects are cherished, he will succeed.” The Great Controversy, 489. A gospel which a Christian psychiatrist needs is particularly one whereby anyone with an unstable or defective character, can, through the grace of God and the power of His Spirit, overcome the defects in his character and achieve a strong, steadfast spirit in a transformed mind.

Such a divine intervention must go deep enough and be sought for persistently and courageously in order to root out the most bitter hatred toward others, destroy murderous fantasies and transform the self-centered lifestyle and the carnal hopes fed by anyone’s fallen human nature. Regrettably, the New Theology openly denies that a repenting, trusting child of God can, while his probation lingers, come to possess such a restored spirit and character through the grace and power of the gospel Jesus came to this world to proclaim.

The Problem of Guilt

Finally, let us consider the subject of how a Christian psychiatrist ought to approach the question of guilt, for which secular psychologies have little to offer other than frequent attempts to deny any need for it.
Margaret had suffered from depression for several years, and psychiatrists, ministers, and counselors had failed to help her and especially relieve in any way her deeply ingrained guilt. She had previously lived alone with her teen-age daughter Jenny and had introduced her to a young man as company for her lonely daughter. Margaret subsequently allowed them to be alone together in the privacy of her home, and Jenny eventually became pregnant and had an abortion at her mother’s insistence.

guilt, as someone who had tried to do so had found out.

Such an approach is essentially an intellectual operation, and relies for its appeal on the fascination of a plausible but spurious proposition in the reasoning of any sinner.

The New Theology declares that as a now-adopted child of God one becomes motivated, as a response to what God has done for us, to follow on in the way of the Lord by seeking by oneself to obey the commandments of God. But, paradoxically, the New Theology also firmly maintains that any convert to its premises is still coping with his fallen nature untouched; it is only “covered up” by the imputed, and never adequately taught, imparted righteousness of Christ. Such a vicarious position leaves one with an ever untamed sinful nature, against which he will forever contend until the Second Coming. Only then will its claims on us be resolved, the New Theology tells us.

To be motivated by faith in one’s “assurance” of acceptance based on the claims of the New Theology, without understanding that Christ can genuinely save us from our sins and not in our sins, leads us along dangerous paths. The disciple of the New Theology in reality has no savior, for Christ only saves us from our sins and never in our sins. “If one sin is cherished in the soul, or one wrong practice retained in the life, the whole being is contaminated. The man becomes an instrument of unrighteousness.” The Desire of Ages, 313. See also Matthew 1:21; Hebrews 5:9.

To assume anyone can ever hope to obey God after he simply acknowledges the fact of Calvary, when he was unable to “keep the commandments” before such a decision, is surely trying to pull oneself up to heaven by one’s own bootstraps.

Now when such a person is challenged in any way his “old man” can be easily aroused. For instance, should his theology or his lifestyle ever be questioned he is likely to react with all the spontaneity and aggression an unconverted man in the street displays when his credibility and status are threatened. Do we ever see such behavior in our church today?

To return to Margaret, she was locked into herself and her unchanged fallen nature, and was depressed because in her humanity she had not done the right thing. She was in fact basically relying on her own self to be well and happy. In her inability to forgive herself she was still, however, suffering from the plight of any sinner who in his or her heart stands a long way off from God, unable to come fully into His throne room until he or she should “search for me with all your heart.” Jeremiah 29:13.

The New Theology places little emphasis on the pivotal truth that we must surrender up our entire lives, and deny the humanity of our worldly ideas and hopes, before God says He will and can direct our ways. Proverbs 3:5-7. Self must die daily before Jesus can walk with us all the time. See Luke 9:23; 1 Corinthians 15:31. Only then can any child of God successfully claim the promise, “Thy will be done in earth, as it is in heaven.” Matthew 6:10.

“How, then, are we to be saved? . . . The light shining from the cross reveals the love of God. His love is drawing us to Himself. If we do not resist this drawing, we shall be led to the foot of the cross in repentance for the sins that have crucified the Saviour. Then the Spirit of God through faith produces a new life in the soul. The thoughts and desires are brought into obedience to the will of Christ. The heart, the mind, are created anew in the image of Him who works in us to subdue all things to Himself.” The Desire of Ages, 175–176.

This submissiveness to our Saviour’s drawing power should not be considered, however, to consist of indolence and inactivity. Inspiration tells us that “We can never be saved in indolence and inactivity. There is no such thing as a truly converted person living a helpless, useless life. It is not possible for us to drift into heaven. No sluggard can enter there. If we do not strive to gain an entrance into the kingdom, if we do not seek earnestly to learn what constitutes its laws, we are not fitted for a part in it. Those who refuse to co-operate with God on earth would not co-operate with Him in heaven. It would not be safe to take them to heaven.” Christ’s Object Lessons, 280. See also Testimonies, vol. 8, 65; Steps to Christ, 43.
The Inward Parts

David in his deep depression and guilt after his adultery with Bathsheba wrote, "Behold, thou desirest truth in the inward parts; and in the hidden part thou shalt make me to know wisdom... Create in me a clean heart, O God; and renew a right spirit within me." Psalm 51:6,10. David was clearly asking God to radically change him as a person, and obviously had faith God could begin this work then and there.

The "inward parts" and the "hidden part" of a person's nature which David alludes to in Psalm 51 are especially the heart and the spirit of a person.

There is tragically nothing in the New Theology to suggest that it ever comes to terms with the "inward parts" and "the hidden part" of a person's nature, let alone suspects that God longs to fundamentally regenerate these aspects of a sinner's mind in any way. The clinical cases I have herein touched on are but a few examples of many instances I could take from my experience where I find the New Theology never reaches down into the depths of what is really going on in a disturbed mind. It fails to address such a person's real needs, and is quite incapable of suggesting any effective and permanent answers to such a hapless soul.

I do not doubt that some may initially obtain an actual, but limited, answer to their troubled lives by accepting the New Theology. I believe through the New Theology they in fact may come to Christ for the first time by hearing about the life of Jesus and His sacrifice for sinners, and this of itself can modify their lifestyle to a degree. And God is still able subsequently to turn a half-truth, or a misconception of His ways, to His advantage, as when, for instance, he transformed the purposes of the Pharisee Saul into the life of that great apostle Paul.

The New Theology can be initially a panacea in much the same way as learning to cope with emotional problems by believing they are nothing more than an expression of an abnormality in brain chemistry. For both appear to free the person from any personal responsibility for his predicament, always a winner initially for any distressed person.

Let us, however, never underrate the power of a placebo. Nor the fact that myths have so often been an inspiration to the deceived, and have led them to great deeds in what eventually turned out to be a lost cause.

Finding the Real Gospel

The Word of God declares, "How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things!" Romans 10:15 [KJV]. These same "good things" (Greek agathon) are also the "good things" offered anyone through the ministry of Christ in the heavenly sanctuary. For I read, "But Christ being come a high priest of good things [agathon] to come... shall [through His] blood... purge your conscience from dead works to serve the living God" Hebrews 9:11-15.

As a Christian psychiatrist I remain forever grateful to God that He led me as a medical student into the Seventh-day Adventist Church. For I have found that the historic teachings of the church I learned about then—the reality of fallen human nature, the true nature of the gospel, and the heavenly ministry of Jesus based on His blood shed at Calvary—can make a new person out of anyone responsive to the Spirit of God, no matter how deranged or disturbed his mind may be.

Such truths remain a great blessing to me in my clinical endeavors, and will forever bring the hope to many of my patients that God can indeed still change a person today. For as we have been told, "The gospel is to be presented, not as a lifeless theory, but as a living force to change the life." The Desire of Ages, 826. □

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Spalding and Mangan's Unpublished Testimonies

This book is a union of the private collections of five men who were prominent leaders and pioneers in the Seventh-day Adventist Church and who received numerous personal and general testimonies from the Lord through Ellen G. White regarding many areas of labor.

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January 1994  Our Firm Foundation  7
Bible Principles to Govern

In the General Conference the counsels of God have been set aside, and the counsel and wisdom of men have been relied upon. God has seen this, and He is displeased. The General Conference—what is it? what does it comprehend? Is it a General Conference, or is it something wrapped up and called by that name? With the exception of a limited number, the people who ought to know are not intelligent in regard to its workings. A few have managed matters according to their own judgment, and the people at large know scarcely anything of what is being done at the heart of the work, only as it is represented by the men who have not set the Lord ever before them.

As I was made to understand something of the management of the work in this great center, it was all that I could bear. My spirit was pained within me, for I had lost confidence in that which I had ever presented before the people as the voice of God to His children. It has not been the voice of God. There has been a lording power exercised over God's heritage in decisions which were not dictated by the Spirit of God. Unconsecrated men who were brought in connection with the work have exercised their own wisdom, and have woven into the work their own unconverted peculiarities. Their own principles have been counterworking the principles of truth and righteousness. We cannot therefore present before the people that the voice of the General Conference in its decisions must move and control them; for its propositions and decisions cannot be accepted. They are not in the right line of progress. God is cropped out of their counsels.

Those who have questioned the policy of the lines pursued have been in the way of these supposed wise counsellors' accomplishing all that they desired, and some have been instructed that their talents were needed in some other place. They have been recommended to secure a healthful and better climate.

The Lord has need of faithful stewards in connection with His work, and this He has not had. There has been much confusion and evil working in the Committee and Board meetings. Suggestions have been made which, if men had not put out their own eyes, they would have easily discerned as wrong. The men who have devised and planned are not the ones who should have been in trust, for they were no more qualified to grasp and manage the large responsibilities than are children to guide the steamships over the broad ocean.
The men who are guiding and planning, who carry large responsibilities, have separated themselves from God, and the righteousness of true principles is not in them; and if their plans are not counterworked they will cause ruin. They have been very diligent in attending to matters which they had far better have left for God to handle. In the place of diminishing the cares, they were only increasing them.

It was God who gave knowledge to Daniel and his fellows. Those four companions were united in mind and judgment, for they depended on the counsel that was given by Christ as, enshrined in the pillar of cloud, He led the children of Israel in the wilderness. He gave light in regard to the lessons that must be unwaveringly followed by those who would engage in His service. But at this stage of the work objectionable influences have come in to counterwork the work of God. The work of God has not been done according to His purpose. The Lord’s workmen must have their eyes anointed with the heavenly eye-salve, and then they will see light and truth in its importance and sanctifying character.

Many see in the light which God has permitted to shine upon His people nothing but objectionable darkness. Others decide that they will not be untrue to principle, but when temptation comes and the enemy presents methods of working that are entirely contrary to the Word of God, they follow his suggestions and counterwork the very work that God would have them do for this time.

Thus it was that Satan presented his temptation to our first parents. He led them to believe that in disobeying the command of God a great good would be secured to them. The temptation was gilded with attractions, and our first parents yielded to it. Thus the seed of evil is cast into the soil, and by reasoning upon it the matter which once he regarded as decidedly opposed to the Scriptures, man begins to view in a more favorable light, and the tempter secures the once steadfast soul with the confederacies of evil.

Thus the work has gone forward till the tares have appeared. The harvest of corrupting influences does its work, and in the place of the fine gold of character being found in men in positions of trust, there are revealed principles which, if cherished, will bring disaster and defeat, spiritual blindness, nakedness, and despair.

Says the True Witness, “Thou hast a few names even in Sardis which have not defiled their garments; and they shall walk with me in white: for they are worthy. He that overcometh, the same shall be clothed in white raiment; and I will not blot out his name out of the book of life, but I will confess his name before my Father, and before his angels.” Revelation 3:4-5. A few even in Sardis held fast their integrity. Their only hope was in holding fast to God, and in these the promise will be fulfilled, “I will make a man more precious than fine gold; even a man than the golden wedge of Ophir.” Isaiah 13:12.

When temptation comes and the enemy presents methods of working that are entirely contrary to the Word of God, they follow his suggestions and counterwork the very work that God would have them do for this time.

God holds responsible the men whom He has appointed to positions of trust. They are to conduct our institutions upon strictly Bible principles, in every line, in every branch. They are to educate those who are connected with them. They may be surrounded with ever-increasing cares, but if they are looking to God in prayer, if they are seeking for the grace of Christ, they will have the help that they so much need. They will not be found unfaithful in their stewardship in large or small responsibilities, in spiritual or business lines.

In the early Christian church there were men who were true disciples of Christ. They met often together where prayer was wont to be made. They could only work to advance those principles that bore the signet of heaven. They first talked with God, ascertained what spirit they themselves were of; then they could closely and critically examine every point, every method, every principle in the light reflected from the Sun of Righteousness.

They did not accept strange fire. They took their fire from the divine altar. To them holy and just principles were sacred, and by cherishing these they kept themselves unsullied from the world. Ever looking to Jesus, they marked the spirit in which He worked, and followed His example. They gave to others the pure principles of the Word of God. This Word was their counsel, their guide, their close companion. To them the Scriptures were supreme authority. For every question agitated they had one standard to consult. It was not, “What saith men?” but, “What saith the Lord?”

Those who are constrained by the love of Christ will be faithful to the work and Word of God. They will not be sluggish. They will not be noncommittal. They will not be divided in their decisions and sentiments. They will be of one mind and one judgment, quick to detect errors and not slow to name them.

In order that no cheap, bungling work be brought into the cause of God, the true Christian is ever to feel that he is depend-
to your own soul’s salvation. If you have not that wisdom which will lead you to provide for your own future eternal good, how can you provide for others? How can you give right instruction to them?

If God gives a man wisdom, his course of action will be in harmony with the will of God, and those connected with him will have confidence in his wisdom to devise and plan for the progress and advancement of the work of God in saving souls

Those in our council meetings who are Christians will be thoughtful, serious, sober-minded, calm, and not easily thrown off their balance by the sweeping assertions and misrepresentations which they will have to meet, though there be one by their side who is led by the spirit of Satan to bring confusion and humiliation and defeat upon those who stand in vindication of the truth. Positive disrespect has been shown to these men as they have and his fellow man. But at the very heart of the work wrongs have been glossed over. Strict integrity has been turned aside, and dishonesty has taken its place. Men have not scrupled to conduct the work after their own defective planning. All this bears only too plainly the impress of human, erring wisdom. These men have no completeness of character in Christ, and nothing could be more unwise than to allow such men to be actively engaged in work that God has not demanded of them. Bible principles are not considered of sufficient consequence to demand forethought, earnest prayer in private. Close investigation of the work and its management is not considered needful.

If men will walk in the path that God has marked out for them, they will have a Counselor whose wisdom is far above any human wisdom.

If men will walk in the path that God has marked out for them, they will have a Counselor whose wisdom is far above any human wisdom. Joshua was a wise general because God was his guide. The first sword that Joshua used was the sword of the Spirit, the Word of God. Will the men who are handling large responsibilities read the first chapter of Joshua? “Now after the death of Moses the servant of the Lord it came to pass, that the Lord spake unto Joshua the son of Nun, Moses’ minister, saying, . . . There shall not any man be able to stand before thee all the days of thy life: as I was with Moses, so I will be with thee: I will not fail thee, nor forsake thee. . . . Only be thou strong and very courageous, that thou mayest observe to do according to all the law, which Moses my servant commanded thee: turn not from it to the right hand or to the left, that thou mayest prosper whithersoever thou goest.” Joshua 1:1, 5, 7.

Do you think that all these charges would have been given to Joshua if there had been no danger of his being brought under misleading influences? It was because the strongest influences were to be brought to bear against his principles of righteousness that the Lord in mercy charged him not to turn to the right hand or to the left. He was to follow a course of strictest integrity. “This book of the law shall not depart out of thy mouth; but thou shalt meditate therein day and night that thou mayest observe to do all that is written therein: for then thou shalt make thy way prosperous, and then thou shalt have good success. Have I not commanded thee? Be strong and of a good courage; be not afraid, neither be thou dismayed: for the Lord thy God is with thee whithersoever thou goest.” Joshua 1:8–9. If there had been no peril before
Joshua, God would not over and over again have charged him to be of good courage. But amid all his cares, Joshua had his God to guide him.

There is no greater deception than for man to suppose that in any difficulty he can find a better guide than God, a wiser counselor in any emergency, a stronger defense under any circumstance. Man cannot act more unwisely than to rely upon human wisdom, to devise and plan when Christ has said, "Without me ye can do nothing" (John 15:5) aright, to venture to unite with men who set aside the wisdom of God as unessential, and enter into plans devised by human agents who are worked by the enemy of righteousness. Human devices that should never have been allowed to come into existence have been adopted to escape from financial embarrassment. These will not help the matter, but make it tenfold worse. We are not to trust to the wisdom of men whose management has helped to bring about the difficulties.

God declares, "Them that honour me, I will honour." 1 Samuel 2:30. God's revealed will has been superseded by the speculations and opinions of finite men who have refused the Holy Spirit's working and called His work fanaticism. How often have you changed the working of the Sentinel? Will you attend to matters in your own line, and let God manage this organ? The Word of God has not been taken into your council meetings; for had this been followed you would have had your feet shod with the preparation of the gospel of peace. You would have walked in straight paths. But men have foolishly trusted to finite wisdom. They have adopted theories and plans that are opposed to the Word of God, and have greatly marred His work. Yet they act like blind men. They work desperately to gather all the responsibilities they can grasp, while they are no more able to manage them than are children.

In your conference meetings there were heard pleasant presentations in regard to the consolidation of the Pacific Publishing House with the publishing interests at Battle Creek. This, it was proposed, should not interfere with their independence and rights, but that the General Conference should be to the interests on the Pacific Coast what fathers and mothers are to their children. These were very pleasant presentations; but I was carried into the future and was shown those who sanctioned these principles laying plans to control the work on the Pacific Coast. I was shown that if this plan were adopted, the publishing interests there would be swallowed up by the methods and plans of those who wanted more power, who were contending as to who should be first, who should carry the greatest honors, who should have the supremacy.

You cannot relieve your present embarrassment by loading down, but by unloading. The word of the Lord was given, "Attend to your own work faithfully, and take your hands off that which the Lord has appointed for the Pacific Coast." And again, "Warn them upon the Pacific Coast not to entangle themselves in anywise, nor bind upon themselves obligations which will place them in bondage to any man or council."

"Come out from among them," God says, "and be ye separate, ... and touch not the unclean thing; and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty." 2 Corinthians 6:17–18. We all need a Father with whom to consult. The Holy Spirit has been refused by men who are puffed up with vain conceit and believe themselves capable of managing wonderful responsibilities. The men who have chosen to be a light unto His people have acted as if their lamps, lighted from the divine altar, had gone out.

For years the Lord has given light which is unheeded. Men may fast and pray and have every appearance of sanctity, but it will disappear as frost before the sun if they continue to dishonor God as Eli dishonored Him in sanctioning wrong influences and accepting wrong principles, and turning from the light that God has given.

To the men who handle God-given responsibilities, the Bible must be more than a collection of syllables and words. The Spirit of God has been grieved from many who have had great light. But is it always to be so? God will not have His word return unto Him void. He will make it a power, a savor of life unto life, or of death unto death.

There are men in responsible places who have, but a limited knowledge of what the soul demands. Men are placed there who are deficient in many ways. But the most dangerous men in all our ranks are those who do not work righteousness. The Holy Spirit does not work them. They are worked by a power from beneath. And yet these men suppose that they can manufacture laws and rules, build up and tear down, and carry all they can grasp under their own control, without God. They should tremble and be afraid because of their course of action.

If our people were not blinded by deception they would see that these men are walking contrary to God. God has been speaking to them by His Word, through His Testimonies, by His Spirit. Why do they not take heed? They have closed their eyes that they should not see, and their ears that they should not hear. They have rushed madly on in their uncontrollable spirit, unsanctified and separated from God; and yet they suppose that they can bring God's people to their terms and under their control.

Warn them upon the Pacific Coast not to entangle themselves in anywise, nor bind upon themselves obligations which will place them in bondage to any man or council.
It is time we had an investigation before as many people as possible. All who are helping to sustain the work should get together and understand its inward workings.

I must speak plainly. We are reaching a time when a just standard of right and wrong, of honor and dishonor, of truth and error, is becoming a thing of naught. “Truth is fallen in the street, and equity cannot enter.” Isaiah 59:14. In the ambitious projects invented, there [is danger] of losing all sense of distinction between right and wrong. Those who listen to misrepresentations are supposed to be acting for the cause. For a long time a course has been pursued which has perverted principle and justice. We need men who will not be drawn into secret, underhand confederacy, but who will shun as a sin the least intriguing and underhand work—men who will call things by their right name, men who are barricaded by principle and braced for duty, be it pleasant or unpleasant, men whom neither flattery, pretense, cunning, nor art could induce to swerve one hair from principle or duty.

It is a great dishonor to prevaricate, to falsify, to come to terms with men because they have spoken that which is not true, for the love of a little money to degrade the soul. The Word of God condemns all such practice. It is a common thing with some to sacrifice conscience in order to obtain an advantage or to be thought greatest. The man who sits at the feet of Jesus and learns His lessons will say as did one of old, “Unto their assembly, mine honor, be not thou united.” Genesis 49:6.

Those who in heart are not united to the truth pride themselves upon the great show of buildings in the publishing house. Though habituated to handling divine interests, the sacred has no more virtue to them than the common, and they do many things deceitfully. They do not bring the sacred Word of God to their lips to feed upon it as upon heavenly manna. They may talk the most pointed truth, but they do not love or practice its principles.

The Word of God is to be our teacher. It is the voice of God speaking to our hearts. But the principles that God has given us—
Thank you for preaching and writing truth. You have been instrumental in clearing up some questions in my mind. My husband and I appreciate your ministry.
—JF, New York

I have been subscribing to your magazine for over one year, and find it a blessing, a God-sent magazine for these times. Enclosed is a portion of my offering because you are giving me courage and strength to continue, by printing the straight old-time Adventist message. May God richly bless your contribution to God’s cause. Jesus is coming soon, and Satan has attacked our church.
—AC, Maryland

I was much interested in the article by Clark Floyd in the November Our Firm Foundation entitled “Cunningly Devised Fables.” Much has been promoted by Larry Wilson in this area, in regard to his interpretation of Daniel and Revelation. I was much surprised and concerned that none of the local SDA churches seemed to show any resistance to Larry Wilson’s teaching, even though many of their members attended [his meetings] regularly, including some that held leadership jobs. They must have approved or did not care.

It was stated in the article that the 1843 prophetic chart could be obtained from you. If so, would you please send it to me?
—AJ, Ohio

I just want to write and let you know that God is working through your tracts and pamphlets.

Recently, my Dad was in a hospital and was depressed due to failing health and the news he needs kidney dialysis. My Mom spent a whole week with him and had to return to work.

As she was sitting on a bus stop bench waiting for her bus ride home, a gentleman came over and sat by her. No greeting, no words, their eyes never met. After a few minutes he got up and left, but he placed a pamphlet called “The Value of Trials,” by E. G. White, next to Mom.

The Lord blessed her greatly. It helped strengthen her faith and my Dad’s, too. It came just when they needed it most. I prefer to think of this very discerning gentleman as an angel that God sent to their rescue.

I am a Seventh-day Adventist Christian, and I have been trying to bring more truth to my Christian parents, but our beliefs are different. Maybe God is preparing Mom for the day she accepts God’s truth without Dad’s closed-minded beliefs getting in the way.
—SM, Washington

Thank you for starting my subscription even before I paid for it. My prayers are with all who are trying, against great odds (with some of the brethren included), to give the last warning message as it is supposed to be given. Please keep up the good work. There are thousands of people like me, who love the great Advent message, and like me also, they want to be part of it. May the Lord bless you as you continue to give that certain right sound.
—RB, Texas

I am currently receiving a gift subscription from you, which I have been thoroughly enjoying every month. The truthfulness and sincerity I find in Our Firm Foundation make me wonder why more of our people don’t wake up and notice what is happening in our world. Your magazine has helped me greatly spiritually and I thank you for your dedication to spreading the truth.
—RB, New York

I am 89 years plus and going blind. A very kind lady from your office first sent me Our Firm Foundation, and I wish to thank her. With the aid of my magnifying glass I can read it. I am on a limited income, but I want you to accept my small donation.
—MS, Minnesota

Letters From Overseas

How grateful and happy we were when my husband and I claimed from the post office your wonderful and precious gift—the 3-volume set of the Spirit of Prophecy! We are also very thankful, especially to the Lord, that there are people like you who are indeed sincere in doing God’s work of sharing the wonderful news of salvation. May He richly bless all of you there, and may He continuously guide you into all good works.

The regular arrival of “Our Firm” is also very helpful to us. We are sharing those with other workers who are desirous of knowing the truth.
—EA, Philippines

My wife and I were brought into God’s remnant church six years ago in Kuwait after attending a Revelation seminar. We returned to Kuwait in the year 1990 due to the Iraqi invasion of Kuwait. We have now settled in South India and have started a small school for poor and destitute children.

A year ago a friend of mine gave me five old (1989) issues of Our Firm Foundation. I never bothered to read them until a week ago, when I noticed them in our small school library. I picked them up and started to glance through them. They have now become a part of our precious belongings. I can only say praise the Lord for the work that you are doing by upholding the Spirit of Prophecy writings. The September 1989 special issue on education has voiced our very thoughts and ideas on education.
—TT, India

These letters are but a sample of the gratitude expressed by many who live in foreign countries and cannot afford to purchase their own copies of basic Spirit of Prophecy books and other publications from Hope International. Your donations marked “Overseas Literature” will assist us in filling the seemingly endless requests which come from those who are hungering for spiritual food.—EDITORS
Learning How to Govern Self

HE that is slow to anger is better than the mighty; and he that ruleth his spirit than he that taketh a city.” Proverbs 16:32.

In this article I will be sharing practical ways we can learn to govern self and begin training and teaching our children to be responsible and dependable and, most important, how to govern themselves under Christ.

One afternoon as I was driving home with a woman with whom I had walked over a piece of country property, our conversation turned to why I had brought my family from the suburbs to this quiet mountain setting in Montana. I explained to her that we had dedicated ourselves to learn to walk with God, to have a Christianity that was revealed in our marriage and to be able to reach our own children with the gospel. I shared with her the decision that my wife, Alane, and I had made to give ourselves to our children, with a commitment to them as our first evangelistic outreach. She said, “You sound as if you really enjoy working with your children.”

Then she began to open her heart about the struggles she was facing with her seven-year-old son. She said, “I feel as if all I do is constant parenting. I’m always entertaining him, but I can’t keep up.” I asked her what kind of responsibilities and household duties he had. She said, “I can’t get him to do anything! How do you get your children to do things?” I began showing her that as our children saw us giving of ourselves and our time to them, they were ready and willing to take up their responsibilities in the home. Then I explained to her how our self-government program came to be and how it operates in our home. I shared with her that by working closely with the children, clearly outlining requirements for home duties, showing them how each was to be done and then consistently following through with those expectations, that together our children were capable of managing home duties, including meals, quite well at ages eleven, nine and six. I showed her that through this practical training in home duties, the children were learning lessons of how self can be brought under the control of Christ as their will comes in collision with necessary duties and the instruction of their parents.

When we pulled into my driveway, she asked if she could meet the family. As we walked to the top of the stairs to enter the living room, one of the children passed by us with a cheerful greeting—dust rag and polish in hand. Just then another child stepped over to where the list of duties was, greeted the lady and then began wiping the baseboards. The lady reached over to the list and said, “May I look at this?” As she picked it up she read: “breakfast chores, vacuum, clean bathrooms, organize cupboards, weed upper garden, wipe baseboards, and one surprise for Mother.” Then at the bottom of the list she read, “Incentive: If duties are well done, a swim in the pond.” The lady looked at me and said, “This is amazing; I’m not sure my child would know what a baseboard was, let alone get him to clean it! Is this what you meant by your self-government program? They’re actually enjoying themselves.”

We spent the next thirty to forty minutes discussing the spiritual and the temporal blessings that come into the home when we are willing to give ourselves to one another as husbands and wives, and then truly give ourselves to bringing practical Christianity to our children. Before she left she said, “I’ve been trying to find the words to express what I sense here. It’s more than just happy children doing their chores; there is a peace and a calm here that I want in my home.”

Tom and Alane Waters, of Restoration International, live in Eureka, MT, and have dedicated their lives full-time to reaching all people with the practical gospel.
Friends, self-government is learning to be governed by Christ. When Christ is governing me then I am, through Christ, governing self. But when I choose not to connect myself with Him or to disconnect sometime through the day, then self is governing me. If we are learning self-government we are learning to be governed by principle, governed by the dictates of sanctified reason and conscience. Too often we choose, yes, choose, to be governed by our impulses, emotions and feelings, or just habits that we have acquired and learned to excuse.

We were at the table of some friends and were noticing how well their four-year-old son was eating some of the less-appealing green vegetables. While the children were taking care of the dishes, the father was commenting on how pleased he was to see his son learning to make choices on principle at such an age. He explained to us that he had simply shared with his son that those vegetables were good for him, and ever since that time, even though those vegetables were not a particular favorite, his son would say, "I ate these because they are good for me and I want to be healthy." Oh, friends, that we could be that simple and faithful to our heavenly Father, not just in our eating, although that is very important, but when He calls us to rise in the morning, to "watch and pray that ye enter not into temptation." God is calling to us to learn to be governed by His principles, not arbitrarily, but because He wants to restore us fully to His likeness.

The Bible is full of examples of those who have learned to govern self, and also those who have failed and were governed by self. Remember the day Joseph was taken as a slave? We are told that for a time he was given up to "uncontrolled grief and terror." Patriarchs and Prophets, 213. But then, prompted by the Holy Spirit, Joseph resolved to serve God with an undivided heart. You see, Joseph made a choice; he used his governing power, the power of decision, the power of choice, to place himself and all his circumstances under God's control. He was yielding himself to God to be fully governed by Him. That day he learned a lesson that many of us are continually struggling with, how to keep our governing power, the power of choice, subjected to the will of God and His governing principles. Friends, for these reasons he was just as faithful as a slave and prisoner as he was as a monarch on the throne. Joseph understood self-government.

But what about Samson? Samson followed impulse and inclination. What he wanted, he wanted now! He consulted inclination ahead of principle, with the result that he was blinded, and became a slave to his enemies, the enemies he thought could not conquer him. Are we going to find ourselves in bondage to sins or impulse, passion and appetites, only to find out too late that our spiritual eyes have been put out, blinded by these enemies? Friends, let us deal with ourselves. Are we more like Joseph, living by principle, consulting duty and conscience, or very morning we sat down with our children and had what we call a family council to discuss this problem with them and get their input as to how we should begin our self-government program. Since our children were too young to read, we all agreed that the duties for the first part of the day would be illustrated by pictures and put on our bulletin board. When they got up in the morning it would be their responsibility to come and look at the pictures and begin to see the importance of their own decisions. There were simple pictures, such as a bed, a water glass, a

The entire lifetime of many proves a failure, because they did not have correct discipline when young. The education received in childhood and youth affects their entire business career in mature life, and their religious experience bears a corresponding stamp.

are we more like Samson, consulting impulse and inclination?

I would like to share with you how God began opening our eyes in a more practical way to our need of a self-government program in our home. We had been teaching and training our children from a very early age the importance of developing proper habits, such as their quiet time with God in the morning (through various means depending on their ages), making their beds, doing dishes, personal hygiene and other household duties. But one morning as Alane said to me that she was going down to awaken the children, I was impressed with a new thought. I said, "We tell the children to get up, have their prayers, have their quiet time, get dressed, what to wear, make their beds, drink their water, and so on, and I'm concerned that we may also be training them to have to be told what to do before they will do it. What we are teaching them to do is very important. Many people are not even training their children in these areas, but, honey, I also want our children to learn to govern themselves in these areas, so we do not have to tell them what to do."

Do not misunderstand me; our children do need close guidance and instruction, but they also need to begin learning when very young, how to make right choices and to govern themselves. That

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To truly have self subdued and governed instead of governing us, is the greatest battle we face. It can be won only as we are willing to be fully surrendered to the will of God in every situation where self wants to govern us through the day.

some of his initial enthusiasm began to wane and my wife became concerned—maybe we were being too hard on him, maybe this hike was too exhausting for his age. She said, “Honey, maybe you should carry him for awhile.”

I assured her of his ability and energy. “He just needs some encouragement; let’s put him out front as the leader.” And there he did fine for some time, but at length he weakened in his attitude two more times. I reassured Alane that he would make it. “Remember the Waldensens’ children; he is learning to persevere.” When we were about a half-mile from our campsite, we stopped to eat the lunch we had packed. Most of us dropped our packs and slumped to the ground thankful for a refreshing break. But guess what my son was doing. Yes, that is right; he dropped his pack and was running with boundless energy, exploring the new area, coming to sit only long enough to eat.

Friends, children have energy for what they set their will to do. Have you ever noticed a child who seems to have no lack of energy playing outside, but when he is asked to go for a walk, if he does not want to go, after a short distance he says, “Carry me, Daddy; I’m too tired.” Tiredness is not the problem. We need to recognize that the real problem is the child is used to being governed by impulse and has not learned to persevere in things that cross his will.

The world today says children have short attention spans. While it is quite often true, could it be that we are helping things away and that he or she can run from one thing to the next has little opportunity to develop self-government and will carry the sad lack of such training into his business career and his religious experience.

Dear friends, it is very important that we realize how much self-government or the lack of it is affecting ourselves and our children. This important principle applies to every one of us in all areas of our lives—work, recreation, education, or the spiritual aspect. Proverbs 22:6 says, “Train up a child in the way that he should go: and when he is old, he will not depart from it.” But, parents, we ourselves must be in the right way—ourselves being governed by Christ before we can consistently train our children in the right way.

To truly have self subdued and governed instead of its governing us is the greatest battle we face. It can be won only as we are willing to be fully surrendered to the will of God in every situation where self wants to govern us through the day. I ask you not to become disheartened by the challenge and I also ask you, along with myself, to covenant with God to allow Him to show us any areas of our lives where self is governing us.

Let us also determine that we will use our governing power, the power of choice, to be fully surrendered in our personal lives, our marriages and families. Then our self-government will demonstrate that Christ is governing us.

This article was taken from the 16-cassette tape series entitled “Restoring the Family.” If you would like the full series in an attractive album please send $38.50 to Tom and Alane Waters, 1100 Sherman Creek Road, Eureka, MT 59917.

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It is not wise to send our youth to universities where they devote their time to gaining a knowledge of Greek and Latin, while their heads and hearts are being filled with the sentiments of the infidel authors whom they study in order to master these languages. They gain a knowledge that is not at all necessary, or in harmony with the lessons of the great Teacher. Generally those educated in this way have much self-esteem. They think they have reached the height of higher education, and carry themselves proudly, as though they were no longer learners. They are spoiled for the service of God. The time, means, and study that many have expended in gaining a comparatively useless education should have been used in gaining an education that would make them all-round men and women, fitted for practical life. Such an education would be of the highest value to them.

What do students carry with them when they leave our schools? Where are they going? What are they going to do? Have they the knowledge that will enable them to teach others? Have they been educated to be wise fathers and mothers? Can they stand at the head of a family as wise instructors? In their home life can they so instruct their children that theirs will be a family that God can behold with pleasure, because it is a symbol of the family in heaven? Have they received the only education that can truly be called “higher education”?

What is higher education? No education can be called higher education unless it bears the similitude of heaven, unless it leads young men and young women to be Christlike, and fits them to stand at the head of their families in the place of God. If, during his school life, a young man has failed to gain a knowledge of Greek and Latin and the sentiments contained in the works of infidel authors, he has not sustained much loss. If Jesus Christ had deemed this kind of education essential, would He not have given it to His disciples, whom He was educating to do the greatest work ever committed to mortals, to represent Him in the world? But, instead, He placed sacred truth in their hands, to be given to the world in its simplicity.

There are times when Greek and Latin scholars are needed. Some must study these languages. This is well. But not all, and not many, should study them. Those who think that a knowledge of Greek and Latin is essential to a higher education, cannot see afar off. Neither is a knowledge of the mysteries of that which the men of the world call science necessary for entrance into the kingdom of God. It is Satan who fills the mind with sophistry and tradition, which exclude the true higher education, and which will perish with the learner.

Those who have received a false education do not look heavenward. They cannot see the One who is the true Light, “which lighteth every man that cometh into the world.” John 1:9. They look upon eternal realities as phantoms, calling an atom a world, and a world an atom. Of many who have received the so-called higher education, God declares, “Thou art weighed in the balances, and art found wanting,” (Daniel 5:27)—wanting in a knowledge of practical business, wanting in a knowledge of how to make the best use of time, wanting in a knowledge of how to labor for Jesus.

The practical nature of the teaching of Him who gave His life to save men is an evidence of the value He places upon men. He gave the education which alone can be called the higher education. He did not turn His disciples away because they had not received their instruction from pagan and infidel teachers. These disciples were to proclaim truth that was to shake the world, but before they could do this, before they could be the salt of the earth, they must form new habits, they must unlearn many things learned from priest and rabbi. And today those who would represent Christ must form new habits. Theories which originate with the world must be given up. Their words and their works must be after the divine similitude. They must not place themselves in connection with the debasing principles and sentiments that belong to the worship of other gods. They cannot with safety receive their education from those who know not God, and acknowledge Him not as the life and light of men. These men belong to another kingdom. They are ruled by a disloyal prince, and they mistake phantoms for realities.

Our schools are not what they should be. The time which should be devoted to laboring for Christ is exhausted on unworthy themes and self-pleasing. Controversy arises in a moment if once stated opinions are crossed. So it was with the Jews. To vindicate personal opinion and petty interests, to gratify worldly ambition, they
rejected the Son of God. Time is passing. We are nearing the great crisis of this earth’s history. If teachers continue to close their eyes to the necessities of the time in which we are living, they should be disconnected from the work. Many of the instructors in the schools of the present day are practicing deception by leading their students over a field of study that is comparatively useless, that takes time, study, and means that should be used to gain that higher education that Christ came to give. He took upon Him the form of humanity, that He might lift the mind from the lessons men deemed essential to lessons which involve eternal results. He saw the world wrapped in satanic deception. He saw men earnestly following their own imagination, thinking they had gained everything if they had found how they might be called great in the world. But they gained nothing but death. Christ took His stand in the highways and byways of this earth, and looked upon the crowd eagerly seeking for happiness, thinking that in every new scheme they had discovered how they might be gods in this world. Christ pointed men upward, telling them that the only true knowledge is a knowledge of God and of Christ. This knowledge will bring peace and happiness in this present life, and will secure God’s free gift, eternal life. He urged His hearers, as men possessing reasoning power, not to lose eternity out of their reckoning. “Seek ye first the kingdom of God, and His righteousness,” He said, “and all these things shall be added unto you.” Matthew 6:33. You are then co-workers with God. For this I have bought you with My suffering, humiliation, and death.

The great lesson to be given to the youth is that, as worshipers of God, they are to cherish Bible principles, and hold the world as subordinate. God would have all instructed as to how they can work the works of Christ, and enter in through the gates into the heavenly city. We are not to let the world convert us; we are to strive most earnestly to convert the world. Christ has made it our privilege and duty to stand up for Him under all circumstances. I beg of parents to place their children where they will not be bewitched by a false education. Their only safety is in learning of Christ. He is the great central Light of the world. All other lights, all other wisdom, are foolishness.

Men and women are the purchase of the blood of God’s only begotten Son. They are Christ’s property, and their education and training are to be given, not with reference to this short, uncertain life, but to the immortal life, which measures with the life of God. It is not His design that those whose services He has purchased, shall be trained to serve mammon, trained to receive human praise, human glorification, or to be subservient to the world.

“Then said Jesus unto them, Verily, verily, I say unto you, Except ye eat the flesh of the Son of Man, and drink his blood, ye have no life in you. Whoso eateth my flesh, and drinketh my blood,

Christ pointed men upward, telling them that the only true knowledge is a knowledge of God and of Christ. This knowledge will bring peace and happiness in this present life, and will secure God’s free gift, eternal life.

hath eternal life; and I will raise him up at the last day. For my flesh is meat indeed, and my blood is drink indeed. He that eateth my flesh and drinketh my blood, dwelleth in me, and I in him.” John 6:53–56. These are the terms of life made by the world’s Redeemer, before the foundations of the earth were laid. Are the teachers in our schools giving the students to eat of the bread of life? Many of them are leading their students over the same track that they themselves have trod. They think this the only right way. They give students food which will not sustain spiritual life, but which will cause those who partake of it to die. They are fascinated by that which God does not require them to know.

Those teachers who are as determined as were the priests and rulers to carry their students over the same old path in which the world continues to travel will go into still greater darkness. Those who might have been co-laborers with Christ, but who have spurned the messengers and their message, will lose their bearings. They will walk in darkness, knowing not at what they stumble. Such are ready to be deceived by the delusions of the last day. Their minds are preoccupied with minor interests, and they lose the blessed opportunity of yoking up with Christ, and being laborers together with God.

The tree of knowledge, so-called, has become an instrument of death. Satan has Disguised as an angel of light, he will walk the earth as a wonder-worker. In beautiful language he will present lofty sentiments. Good words will be spoken by him, and good deeds performed. Christ will be personified, but on one point there will be a marked distinction. Satan will turn the people from the law of God. Notwithstanding this, so well will he counterfeit righteousness, that if it were possible, he would deceive the very elect. Crowned heads, presidents, rulers in high places, will bow to his false theories. Instead of giving place to criticism, division, jealousy, and rivalry, those in our schools should be one in Christ. Only thus can they resist the temptations of the arch-deceiver.

Time is passing, and God calls for every watchman to be in his place. He has been pleased to lead us to a crisis greater than any since our Saviour’s first advent. What shall we do? God’s Holy Spirit has told us what to do; but, as the Jews in Christ’s day rejected light and chose darkness, so will the religious world reject the message for today. Men professing godliness have despised Christ in the person of His messengers. Like the Jews, they reject God’s message. The Jews asked regarding Christ, “Who is this? Is not this Joseph’s son?” See John 6:42. He was not the Christ that the Jews had looked for. So today the agencies that God sends are not what men have looked for. But the Lord
It is true that we know much more of the Word of the living God than we knew in the past, but there is still much more to be learned. It should be used as the Word of the living God, and esteemed as first, and last, and best in everything.

tated the minds of those who believe present truth. The light of the Sun of Righteousness has been shining in every place, and by some it has been received, and perseveringly held. The work has been carried forward in Christ’s lines.

Every soul that names the name of Christ should be under service. All should say, “Here am I; send me.” Isaiah 6:8. The lips that are willing to speak, though unclean, will be touched with the living coal, and purified. They will be enabled to speak words that will burn their way to the soul. The time will come when men will be called to give an account for the souls to whom they should have communicated influence. Those who join these confederacies can never hear the welcome, “Well done, thou good and faithful servant; . . . enter thou into the joy of thy Lord.” Matthew 25:21. The instrumentalities established by God are to press forward, making no compromise with the power of darkness. Much more must be done in Christ’s lines than has yet been done.

Strict integrity should be cherished by every student. Every mind should turn with reverent attention to the revealed Word of God. Light and grace will be given to those who thus obey God. They will behold wondrous things out of His law. Great truths that have lain unheeded and unseen since the day of Pentecost, are to shine from God’s Word in their native purity. To those who truly love God the Holy Spirit will reveal truths that have faded from the mind, and will also reveal truths that are entirely new. Those who eat the flesh and drink the blood of the Son of God will bring from the books of Daniel and Revelation truth that is inspired by the Holy Spirit. They will start into action forces that cannot be repressed. The lips of children will be opened to proclaim the mysteries that have been hidden from the minds of men. The Lord has chosen the foolish things of this world to confound the wise, and the weak things of the world to confound the mighty.

The Bible should not be brought into our schools to be sandwiched in between infidelity. The Bible must be made the groundwork and subject-matter of education. It is true that we know much more of the Word of the living God than we knew in the past, but there is still much more to be learned. It should be used as the Word of the living God, and esteemed as first, and last, and best in everything. Then will be seen true spiritual growth. The students will develop healthy religious characters, because they eat the flesh and drink the blood of the Son of God. But unless watched and nurtured, the health of the soul decays. Keep in the channel of light. Study the Bible. Those who serve God faithfully will be blessed. He who permits no faithful work to go unrewarded will crown every act of loyalty and integrity with special tokens of His love and approbation.

Review and Herald. August 17, 1897.

1844–1994 Commemorative Calendar

We are pleased to offer a special calendar for 1994, commemorating the 150th anniversary of 1844. This special four-color calendar contains pictures of several historic Adventist buildings as well as several Adventist pioneers. Significant denominational events are noted on the anniversary of their occurrence.

We hope this calendar will inspire us to experience the reformation and revival in our personal and corporate lives necessary to hasten the Lord’s return, rather than share the guilt of delaying the Lord’s return any longer.

Included in the calendar are several coupons, totalling over $50 in value, for various Hope International publications.

Hope International is sending one of these calendars to each of its financial supporters. If you do not receive a calendar for yourself, or if you would like to give this calendar to family or friends, you may order additional calendars for only $5 per calendar.

Shipping is 50¢ per calendar, $1.50 minimum. Washington residents please add 7.6% sales tax.

Limited quantity; order now while supplies last.

18 1994 Commemorative Calendar
God led forth the children of Israel out of Egypt to establish them as witnesses to the world of His character and of His plan of salvation. From Sinai He spoke to them His ten commandments, the foundation of His character and of His government.

Through Moses Christ communicated extensive detailed instructions as to how the Israelites were to live for Him and how they were to carry on His work on the earth. By direct communications through Moses, and later through the Urim and the Thummim of the high priests, the Lord gave specific guidance to His people. As the centuries passed and as the need arose, God communicated with His people through judges and prophets. Since God changes not, His counsels and guidance were always in harmony with His previous directions. God was so consistent that purported messages from Him could be evaluated with a "to the law and to the testimony: if they speak not according to this word, it is because there is no light in them." Isaiah 8:20.

The temporal and spiritual prosperity of ancient Israel was directly related to how closely they obeyed the laws and directives of the Lord. Christ was their civil as well as their spiritual Ruler. His method of government is known as a theocracy. Under a theocracy the work of the human leaders was simply to enforce the laws and directions that God had given through His spokesmen, the prophets and the high priest, through the Urim and the Thummim. The human, visible leaders had no authority to legislate for the nation. Certainly it was not acceptable for them to direct the people in any way contrary to the directives of Christ.

"The government of Israel was administered in the name and by the authority of God. The work of Moses, of the seventy elders, of the rulers and judges, was simply to enforce the laws that God had given; they had no authority to legislate for the nation. This was, and continued to be, the condition of Israel's existence as a nation. From age to age men inspired by God were sent to instruct the people and to direct in the enforcement of the laws." Patriarchs and Prophets, 603.

Ancient Israel chafed under the rulership of Christ. They tended to be self-confident and proud of their abilities of deciding how best to live and work for the Lord. Their stiffnecked disobedience and insubordination repeatedly led to the removal of God's blessings and to punishments by their enemies. In seeking for solutions to their self-caused problems they tended to pattern their religious, as well as their social practices, after those of the surrounding heathen. With time, the children of Israel came to the conclusion that what they needed was a king over them as had the other nations. They desired to establish a monarchy with human wisdom and authority to guide them, rather than the rulership chosen by God of Samuel functioning as judge, priest and prophet under God's directives. See Ibid., 603–604.

God consented to the people's request for a king as their visible leader. The Lord clarified the issue by explaining that Israel was not rejecting Samuel, but that they were rejecting Him whose counsels Samuel had used to administer the nation.

"And the Lord said unto Samuel: 'Hearken unto the voice of the people in all that they say unto thee: for they have not rejected thee, but they have rejected me, that I should not reign over them....' The prophet was reproved for grieving at the conduct of the people toward himself as an individual. They had not manifested disrespect for him, but for the authority of God, who had appointed the rulers of His people. Those who despise and reject the faithful servant of God show contempt, not merely for the man, but for the Master who sent him. It is God's words, His reproofs and counsel, that are set at nought; it is His authority that is rejected." Ibid., 605.

Although Christ consented to Israel's having a King He did not consent to a
The disciples were to teach what Christ had taught. That which He had spoken, not only in person, but through all the prophets and teachers of the Old Testament, is here included. Human teaching is shut out.
planning and working in accordance with His example. You were to make God first, ever obeying His word. In this would be your strength.” Ibid., vol. 8, 180–181.

Our greatest problems as a people have been caused by our own failure to either realize that we are in a divine theocracy, or by a failure to live and work in harmony with the principles of Christ’s theocracy.

There are those who, in order to carry out their plans, have by their words denied their faith. This shows how little dependence can be placed on human wisdom and judgment.

Faithfulness in Doctrine

Rather than accepting a pluralism of beliefs that water down our unique doctrines, we are to carefully retain our peculiar features and thus remain in a covenant relationship with Christ.

“We are called to be holy, and we should carefully avoid giving the impression that it is of little consequence whether or not we retain the peculiar features of our faith. Upon us rests the solemn obligation of taking a more decided stand for truth and righteousness than we have taken in the past. The line of demarcation between those who keep the commandments of God and those who do not is to be revealed with unmistakable clearness. We are conscientiously to honor God, diligently using every means of keeping in covenant relation with Him, that we may receive His blessings, the blessings so essential for the people who are to be so severely tried.” Ibid., vol. 7, 108.

How applicable today are the following counsels penned some ninety years ago!

“As a people we have been greatly humiliated by the course that some of our brethren in responsible positions have taken in departing from the old landmarks. There are those who, in order to carry out their plans, have by their words denied their faith. This shows how little dependence can be placed on human wisdom and judgment. Now, as never before, we need to see the danger of being led unguardedly away from loyalty to God’s commands. We need to realize that God has given us a decided message of warning for the world, even as He gave Noah a message of warning for the antediluvians. Let our people beware of belittling the importance of the Sabbath in order to link up with unbelievers. Let them beware of departing from the principles of our faith, making it appear that it is not wrong to conform to the world. Let them be afraid of heeding the counsel of any man, whatever his position may be, who works the medical missionary work the very thing God designed it should be.” Manuscript Releases, vol. 4, 428.

Those who work on earth independently from the Lord’s counsels would continue to work independently from the Lord in heaven.

“These things mean much to those who have had a knowledge of the leadings of God from the beginning of their responsibility. If therefore ye have not been faithful in the unrighteous mammon, if you have not had wisdom to do in my way the work appointed you, who will commit to you the true riches? You would act an independent part in heaven as you have acted on the earth.” See Luke 16:11.” The Kress Collection, 152.

Kingly Administration

Just as the people of ancient Israel desired to follow the human wisdom and the guidance of an earthly king rather than obey the counsels of Christ through the prophet, just so we today tend to look to man rather than to study the Scriptures and the Spirit of Prophecy for ourselves in order to know Christ’s will for how to live and to work for Him. Too often we demonstrate lack of faith in Christ’s power and wisdom to direct His work on earth. Too often we fail to remember that we are under a theocracy still.

“Every soul should be educated to look not to his fellowmen, but unto Christ. He is the Author and the Finisher of our faith. Let no man think it his place to point out to others in a compulsory manner their duty. This God forbids. All are to be guided in the path of duty, by the plain word of God.” Manuscript Release, No. 311, 33.

“Let man now cease to trust in man. While they should respect God’s plan for unity of action, let all remember that the Holy Spirit is molding and fashioning the human agent in the divine similitude. . . . The eye should not be so constantly looking to man, studying the plans which men devise; but rather seeking for a knowledge of the plans which are determined by the Source of all wisdom. Then there will be no danger of having plans for work contaminated by flowing through impure human channels. Look to God; pray to God; wait and watch and pray to God; work for God.” Review and Herald, July 23, 1895.

Failure to understand and to work in harmony with the principles of Christ’s theocracy is manifested by man’s tendency to attempt to bring others into line with
mere human legislation. God's leaders today, just as in ancient Israel, are to enforce only that for which there is a clear "Thus saith the Lord." Human decisions and legislation for which there is not clear support in the Bible and the Spirit of Prophecy is to be considered as merely counsel. Counsel from brethren is to be respected, accepted and implemented if it does not go contrary to the law, to the Testimonies and to one's conscience. Counsel that cannot be accepted because it goes contrary to one or more of these three just-stated criteria is not to be followed with discipline of any kind, for to do so indicates that the human decision or legislation was not mere counsel, but was indeed the exercise of kingly power, which is strictly forbidden under Christ's theocracy.

"We want to understand that there are no gods in our Conference. There are to be no kings here, and no kings in any Conference that is formed." The General Conference Bulletin, April 5, 1901.

"God's voice is to be heard; His wisdom is to guide us. We must not be broken up by any human wisdom or devising. God has outlined His plan in His Word and in the Testimonies He has sent to His people.

"Oh, how sad it is that men allow themselves to be so wrought upon by the enemy that they dare venture to exalt their finite judgment in opposition to God's plans and purposes! Man's authority bears the signature of man. We are not to permit the rank and file of our people to come under the generalship of the weak, confused sentiments of man. God's authority is to stand supreme. And I must call upon His people to recognize His authority, which bears the evidence of its divine origin." Spalding and Magan Collection, 313.

Human Wisdom

Human wisdom tends to centralization and consolidation of authority and facilities many times couched in a plea for unity. True unity results in and is the result of consolidation with Christ.

"The work committed to us by the Lord will advance rapidly only when we labor in unity. . . . 'Yes,' says one, 'this is exactly what I believe in—consolidation.' But Christian unity is not what the world calls consolidation. Unity among brethren results in consolidation with Christ and with the heavenly angels. Such consolidation is Heaven-born." The Publishing Ministry, 142

In Christ's theocracy there is to be unity in diversity. There may appear to be dissimilarity but obedience to Christ by all branches will result in one harmonious whole.

"In the different branches of this great work, as in the branches of the vine, there is to be unity in diversity. This is God's plan, the principle which runs through the entire universe. In God's wise arrangement there is diversity, and yet He has so related each part to others, that all work in harmony to carry out His great plan in extending the knowledge of God and of Jesus Christ whom He hath sent. However there may appear to be dissimilarity, the work is one great whole, and bears the stamp of infinite wisdom. . . . The branches are many and diverse, yet all are united in the parent stock, and every branch, although separate, draws its sustenance from the vine stock. 'I am the vine, ye are the branches.' Jesus Christ is in God, the great Masterpiece of infinite wisdom and power and sufficiency, from whom all the diversity springs. Each branch bears its burden of fruit, and altogether make a harmonious whole, a complete, beautiful unity. This is harmony according to God's order." The General Conference Bulletin, February 27, 1895.

We are not to permit the rank and file of our people to come under the generalship of the weak, confused sentiments of man. God's authority is to stand supreme. And I must call upon His people to recognize His authority.

Religious Liberty

There is danger in the majority of publications having the imprint of one centralized authority.

"You must be guarded in your plans, for you are in danger of centralizing. If you should follow your natural dispositions, there would be a tendency to so arrange the publishing work that the majority of our books would bear the imprint of Washington. The danger of such a course compels me to speak." The Publishing Ministry, 146.

There is to be cooperation but "It is no time for any institution among us to act out the principles of Rome in seeking to bring everything under its own control." Pamphlet, 149, 16.

Institutions are to be on their guard that they not surrender their religious liberty to any man, board or council of men.

"God has presented to me, which I have presented to you, that the Pacific Press should stand on its own individuality, relying upon God, doing its work in God, as His instrumentality—the human agent working with God, contrite in spirit, meek and lowly in heart, ready to be taught of God, but not subject to any earthly power that shall propose plans and ways that are not after the light God has given. Be on guard. Be on guard, and do not sell your religious liberty to any office or to any man, or board or council of men." Ibid., 29.

We are not to be controlled by those who are not obedient to the Lord.

"We were not to be under the control of men who could not control themselves and who were not willing to be amenable to God. We were not to be guided by men who want their word to be the controlling power. The development of the desire to control has been very marked, and God sent warning after warning, forbidding confederacies and consolidation. He warned us against binding ourselves to
ality of action, responsible to God and Him alone." Pamphlet, 149, 27–28.

The policy of consolidation leads man to look to man, and places man where God is to be.

"The policy of consolidation, wherever pursued, tends to the exaltation of the human in place of the divine. Those who bear responsibilities in the different institutions look to the central authority for guidance and support. As the sense of personal responsibility is weakened, they lose the highest and most precious of all human experiences, the constant dependence of the soul upon God. Not realizing their need, they fail of maintaining that constant watchfulness and prayer, that constant surrender to God, which alone can enable men to hear and to obey the teaching of His Holy Spirit. Man is placed where God should be. Those who are called to act in this world as heaven's ambassadors are content to seek wisdom from erring, finite men, when they might have the wisdom and strength of the unerring, infinite God." Testimonies, vol. 7, 172–173.

One of the benefits of each institution working independently under God is that then Satan has more difficulty corrupting many institutions by corrupting the one at the head of the work.

"Never should our publishing houses be so related to one another that one shall have power to dictate as to the management of another. When so great power is placed in the hands of a few persons, Satan will make determined efforts to pervert the judgment, to insinuate wrong principles of action, to bring in a wrong policy; in so doing he can not only pervert one institution, but through this can gain control of others and give a wrong mold to the work in distant parts. Thus the influence for evil becomes widespread. Let each institution stand in its moral independence, carrying on its work in its own field. Let the workers in each feel that they are to do their work as in full view of God, His holy angels, and the unfallen worlds.

"Should one institution adopt a wrong policy, let not another institution be corrupted. Let it stand true to the principles that were expressed in its establishment, carrying forward the work in harmony with these principles. Every institution should endeavor to work in harmony with every other just so far as this is consistent with truth and righteousness; but further than this none are to go toward consolidating." Ibid., 173.

Christ's Reserve Plans

There is another principle in Christ's theocracy that we too seldom take account of. When a branch of His work fails to carry out His plans He chooses others to carry out His will.

"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 Christ's theocracy is the same today as when Christ walked the earth."

"Then spake Jesus to the multitude, and to his disciples saying, The scribes and the Pharisees sit in Moses's seat. All therefore whatsoever they bid you observe, that observe and do; but do not ye after their works; for they say, and do not.' Matthew 23:1–3 . . .

"Jesus admonished His hearers to follow the teachings of the priests so far as

Let us also keep always in mind that "God is merciful and forgiving, ever desiring to show favor to His people when they will obey His voice."

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." Manuscript Releases, vol. 14, 102.

In harmony with the above principle Madison College was raised up by God to be an example of His educational program. Madison College was forbidden by Inspiration to be owned or controlled by the 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, A Compendium on Outpost Evangelism, 156. See "Supporting Ministries," Our Firm Foundation, February, 1993. To those who are students of the Spirit of Prophecy as to how the Lord planned for His work to be operated, it is clear that His counsels regarding such branches of His work as academies, colleges, vegetarian restaurants, sanitariums and working the cities from outpost centers are in many ways being most carefully followed by numerous self-supporting ministries scattered around the world.

Just as surely as it was for Madison College, the Lord's counsels to many of these self-supporting ministries today is not to come under the ownership or control of centralized church authority. Relationship to church authority under they were in harmony with the law." The Signs of the Times, June 9, 1887.
Holding the Truth in Unrighteousness

If there is one area that keeps us as a people from finishing the work, it is that we are holding the truth in unrighteousness. See Romans 1:18. God has overwhelmingly blessed this prophetic movement with the truth for these last days, but we are hypocrites; our intellectual assent to the truth is out front and our experience is lagging sadly behind. The church, the Christian community, and the world are waiting, anxiously waiting, to see a people whose profession and experience are one and the same. It is when these two essentials are inseparably one in our daily lives, marriages, and families, then, and not until then, will we have the power to finish the work. "When those who profess to serve God follow Christ's example, practicing the principles of the law in their daily life; when every act bears witness that they love God supremely and their neighbor as themselves, then will the church have power to move the world." Christ's Object Lessons, 340; all emphasis supplied by the author unless stated otherwise.

Some of us have wondered how men like John the Baptist and the apostle Paul were able to stir a whole nation and awaken a worldwide multitude without the aid of TV, radio, videos, cassettes or the printed page. What these men had was the power of an inward experience which was essential before the Holy Spirit could multiply their efforts through the experience initiated at Pentecost. They held the truth in righteousness, not their own, but in a life fully and continually surrendered to Jesus Christ. The church and the world saw that these men lived what they preached, and thus all who met them or heard of them were greatly stirred. In the hearts of many who were aroused enmity arose as the apostles' words and lives rebuked their sinful, selfish, indulgent ways and practices. Yet others were stirred to true repentance and a life yielded to a living, vibrant dependence upon Jesus Christ, our only Lord and Saviour. It is thus that the early church had power, because their experience testified to their profession. When consistency can again be seen in our lives, in our marriages and in our families, then, and not before, we will have the Elijah power that John the Baptist had to finish the work. See Malachi 4:5–6.

What does it mean to hold the truth in unrighteousness? Primarily the context refers to the unrepentant, ungodly and rebellious sinner who has rejected God's knowledge and truth, and has changed the truth of His power and nature (verse 20) into a lie (verse 25). We may also consider it to apply to a person who is not living what he or she professes.

"The reason that the Lord can do so little for those who are handling weighty truths is that so many hold these truths apart from their life. They hold them in unrighteousness. Their hands are not clean, their hearts are defiled with sin, and should the Lord work for them in the power of His Spirit corresponding with the magnitude of the truth which He has opened to the understanding, it would be as though the Lord sanctioned sin." Counsels to Writers and Editors, 81.

For example, some time ago I was one of the speakers at a camp meeting and was invited to have a meal with one of the other speakers. His message that hour was on being ready when Jesus comes. It was a moving message and I found myself saying, Amen, Amen. When he had finished speaking, he drove us to the house where his wife was preparing a sumptuous meal. As we walked through the kitchen he handed his suit coat out to his wife for her to put away. As I stood back and watched, how saddened I was to see

Jim Hohnberger and his wife, Sally, of Restoration International, live in Polebridge, Montana, and have dedicated their lives full-time to reaching all people with the practical gospel.

Jim Hohnberger

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the irritation arise in him as his wife declined, for her hands were busy preparing the salad and she did not want to stain his coat! A few irritated words were exchanged, then the speaker for the hour reluctantly put away his own suit coat.

Do you know what God was saying to me right then and there? God was impressing me with how often I have treated my wife in a similar manner. The Holy Spirit was saying, Jim, you need to live what you preach. Your life needs to be an example of your profession, for the preaching of the truth without the living of it has no power to finish the work. The Holy Spirit brought to my mind Romans 2:21: "Thou therefore which teachest another, teachest thou not thyself? thou that preachest a man should not steal, dost thou steal?"

Gentlemen, God is saying, if we are preaching to get ready, get ready, get ready, we had better stop handing our coats to our wives and start helping them in the kitchen. Gentlemen, do our wives really see us live the gospel that we profess? Probably not, and so we wonder why they flounder in their Christian experience. Gentlemen, God is saying we need to submit that self-assertiveness, that irritation and frustration, that shortness and indifference, that inclination and impulse as it rises in our flesh, and live out the truth we profess by a continuous surrender of our wills and a constant trust in a present Saviour in all the circumstances that arise in our homes. Then our wives and our children will know that we have found not only the truth but also the power of the gospel.

If not, though we may teach the truth to others, though we may have much zeal for the spreading of present truth, though we may publish it, and discuss it and debate it, and promote it, we dishonor God. "Thou that makest thy boast of the law, through breaking the law dishonor esth thou God," Romans 2:23. It is thus that we hold the truth in unrighteousness.

Jesus Christ said to His followers, "If ye continue in my word, then are ye my disciples indeed." John 8:31. To continue in His Word means that when going through the kitchen we live what we have preached in the pulpit. To continue in His Word means instead of yelling, scolding or sermonizing to my child, I take my child in prayer, teach him how to surrender his will and way, teach him how to trust in a present Saviour who gives him power over his feelings and emotions, over his impulses and inclinations. To continue in His Word teaches the child how to apply the truth in his everyday life. It also works in a Christlike spirit through all irritations and frustrations that arise in the home life. We must become Continuists; who continually live out the truths they profess, instead of Theorists; who hold to the truth without the daily application of it in their everyday lives.

If we are not "continuing in His Word," then our spouses, our children and the world will not want our religion. Why? Because it has no practical power and amounts to no saving good in our everyday lives. But when our wives, children and others see that our gospel has saving power that enables us to live above inclination and impulse, above selfishness, gossip and pride, then they will want not only the truth we profess but also the experience we possess as well.

Holding the truth in unrighteousness would be like unto finding the pearl of great price and then not selling all and possessing it. It is to the selling of all and becoming the possessor of the pearl of great price that the parable woos us, not just to the finding of it. Many of us have found the pearl of great price, and are telling everyone, but we have not yet gone home, sold all and possessed it. Thus they do not believe it has the value we claim because they do not see it in our lives, in our marriages and in our families. They want to see it, friends, they want to see it work in our lives, they want us to demonstrate it in our marriages and they want to see it acted out in our children. Then, and only then, will they be convinced to sell all in order to possess the pearl of great price.

The world is waiting for us to move beyond holding the truth in unrighteousness to the holding of truth righteousness. This statement means that we will not only have won the battle over truth and error but also the battle over self and selfishness in our own lives. I know many who have won the first battle but few, very few who seem to be winning the second battle. If we are in the end to receive the seal of God in our foreheads then there must be a settling into the truth both intellectually and experientially.

A few months ago, God had me share a message that agitated many who were in attendance. I was almost immediately reproached and censured by them. As they were in the process of reproving me, not the truth that I shared, but the bearer of that truth, there was a tendency in my flesh to want to defend, to justify, to straighten them out and prove them wrong. How easy it

**Gentlemen, God is saying we need to submit that self-assertiveness, that irritation and frustration, that shortness and indifference, that inclination and impulse as it rises in our flesh, and live out the truth we profess.**
How easy it would have been to simply retaliate in the flesh, which would have been the holding of the truth in unrighteousness! But my God was right there with me and after about 30 minutes of remaining absolutely silent, God gave me permission to briefly reclarify the truths I had earlier spoken. With the reclarification came yet more reproach. During this reproach God simply im-

pressions, and by inclination and impulse? If all those for whom we have a burden possessed the same experience as we do, would they be safe to be translated to heaven? These are hard questions, but ask them we must.

Is there a simple, practical, biblical prescription to this dilemma? Yes, praise God there is, and the Spirit of Prophecy calls it, “the inspired injunction.” The

D o our spouses, our children and the world see us profess to be overcomers, yet see us daily being overcome by feelings and emotions, by irritations, appetites and passions, and by inclination and impulse? pressed me to be still, to be quiet, and to let the truth defend itself through the workings of the Holy Spirit on each individual heart.

There were many onlookers to this whole uncomfortable event, and later, even months later, many shared that they were won to the truth God had had me share as much through the viewing of this quiet ordeal as by my sharing of the spoken word. I praise God that they were both evident—the truth and the experience in the truth. But I tremble to think of how I could so easily have dishonored the truth if I had resorted to defending it in the flesh, or in unrighteousness. If I had thus responded, how many would have been confused, perplexed, unmoved and perhaps even lost!

Since this experience, God has had me reflect back at how many times in the past I defended the truth in the power of the flesh, rather than the Spirit. But if our presentation and defense of the truth is to have any saving good it must, by the grace of God and the continual surrender of our beings, be done in Christ. I pray that all of us can not only see this but also enter into it, for upon it rests the power for the finishing of the work.

Is it not time that we all ask ourselves some heart-searching questions? Is the present truth we hold being held in unrighteousness? Has our defense of the truth been in the flesh or in the Spirit? Do our spouses, our children and the world see us profess to be overcomers, yet see us daily being overcome by feelings and emotions, by irritations, appetites and passions, and by inclination and impulse?

Being swift to hear means that “we . . . become so sensitive to holy influences that the lightest whisper of Jesus will move our souls.” Selected Messages, book 3, 355. In my previous illustration when I was under reproach by those who did not agree with me, the whisperings of Jesus—not audible, but through the avenue of my conscience—were saying, “Let the truth defend itself. Do not enter controversy. Your reputation is not important, only your character.” A tremendous struggle went on in my heart whether to follow the promptings of the Holy Spirit, or those of the flesh. My flesh wanted to cry aloud and prove my accusers wrong. But I could hear the whisperings of God’s Word in my mind. “A soft answer turneth away wrath: but grievous words stir up anger.” Proverbs 15:1. And again His word came to me, “The tongue of the wise useth knowledge aright: but the mouth of fools poureth out foolishness.” Proverbs 15:2.

So I remained quiet, and after 30 minutes God gave me permission to briefly reclarify my position in a calm Christlike spirit. Then I was again to remain quiet. We are told in The Desire of Ages, 483, “Through all our trials we have a never-failing Helper. He does not leave us alone to struggle with temptation, to battle with evil, and be finally crushed with burdens and sorrow. Though now He is hidden from mortal sight, the ear of faith can hear His voice, saying, Fear not; I am with you.” Yes, “the ear of faith can hear His voice,” but are we cooperating with that voice? No, we are not! Most of us are going it alone, thus we are not truly, swift to hear, and because we are not truly swift to hear we are not slow to speak.

It was more than a half hour before God gave me permission to speak to my reproachers. That is “slow to speak,” and we can only be “slow to speak” if we have been “swift to hear” His voice. John 10:16 says, “They shall hear my voice.”

I had a Christian brother say to me, “I don’t hear God’s voice.” I said, “Yes, you do.” For example, the last time you were in the checkout line at the supermarket and yours eyes fell upon the fleshly newspapers and magazines in front of you, did you hear God’s voice? “Yes, I did.” And what did God’s voice say? It said, Look away, do not behold those suggestive pictures. Did you obey? He did not answer me. There was no response.

Friends, are you obeying? Are you responding to the call of God upon your conscience? Is your mind, intellect and

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THE Lord has a people for whom He prays that they may be one with Him as He is one with the Father. If we are, as Christians, doers of the Word, we shall practice in our lives that for which Christ prayed; for by His Holy Spirit Jesus can bind heart to heart. We are living amid the perils of the last days; evil times are upon us; gross darkness has covered the land. Satan seeks to intercept his hellish shadow between us and God, so as to obscure the light of Heaven by every device at his command; but all who claim to be Christians, if they are Christ-like, will follow closely in the footsteps of Jesus. They will have the mind which was in Christ Jesus.

We are standing in the presence of the Lord God of Israel, and no one can stand before God in his own strength. Those only who stand in Christ's righteousness have a sure foundation. Those who attempt to stand before Him in their own righteousness, He will humble in the dust. Those who walk in humility will feel their own utter unworthiness. To such the Lord says, "Let not your heart be troubled, neither let it be afraid." John 14:27. Noah preached the righteousness of God; Jonah called the city of Nineveh to repentance, and there is a similar work to be done today. There are now more than one Noah to do the work, and more than one Jonah to proclaim the word of the Lord. While discord and strife, crime and bloodshed are in the land, let God's people love one another. Plagues and pestilence, fire and flood, disaster by land and by sea, horrible murders, and every conceivable crime exist in the world, and does it not now become us who claim to have large light to be true to God, to love Him supremely and our neighbor as ourselves?

Shall not every soul who has light and truth now come before God in humility and with earnest prayer, that God may kindle a purer flame in our souls, and give us a higher, better love, a love pure and undefiled, a love for the truth as it is in Jesus, a respect and jealousy for the honor of God, and an intense desire for the salvation of our fellow men? We have no time for the indulgence of pride. We must keep the way of the Lord, and speak and act as standing in His sight, living by every word that proceedeth out of the mouth of God, that no strange fire shall mingle with that which is holy. Light and darkness cannot be mingled and harmonize. Many act partly as children of time, and partly as children of eternity, and this course God abhors. "If the Lord be God, follow him; but if Baal, then follow him." 1 Kings 18:21. If you believe the Word of God, submit your ways to its guidance in all things, even though your own inclinations are crossed. Believe the truth heartily. Do not stand as many of you have done, apparently wavering between depend-ence upon the righteousness of Christ, and dependence upon your own righteousness. Deception has come upon some minds until they have thought that their own merits were of considerable value. Their minds are confused and perplexed where all is clear and plain. The end is near! We have no time to halt between two opinions.

What has not the Lord God of Israel done for His people? He has given them His Word; He has followed them with His testimonies, which have warned, reproved, rebuked, encouraged; He has given signs; He has given precious promises; and how few give Him praise of glory! Many think if they tolerate the movements and workings of God in their behalf they ought to be commended. Oh, how few really know God and Jesus Christ whom He has sent! He has spoken by prophets and apostles of what will be in the future. He has given living testimonies of Himself in these last days when He spake unto us by His Son,
and yet it is a truth that pains my soul, that the Lord is grieved with hard hearts and unteachable minds. How few believe and repent! to how few is the arm of the Lord revealed! "And go, get thee ... unto the children of thy people, and speak unto them, and tell them, Thus saith the Lord: whether they will hear, or whether they will forbear." Ezekiel 3:11. All will come to a decision to declare wholly for God or for Baal. God has sent to His people testimonies of truth and righteousness, and they are called to lift up Jesus, and to exalt His righteousness.

Those whom God has sent with a message are only men, but what is the character of the message which they bear? Will you dare to turn from, or make light of, the warnings, because God did not consult you as to what would be preferred? God calls men who will speak, who will cry aloud and spare not. God has raised up His messengers to do His work for this time. Some have turned from the message of the righteousness of Christ to criticize the men and their imperfections, because they do not speak the message of truth with all the grace and polish desirable. They have too much zeal, are too much in earnest, speak with too much positiveness, and the message that would bring healing and life and comfort to many weary and oppressed souls, is, in a measure, excluded; for just in proportion as men of influence close their own hearts and set up their own wills in opposition to what God has said, will they seek to take away the ray of light from those who have been longing and praying for light and for vivifying power. Christ has registered all the hard, proud, sneering speeches spoken against His servants as against Himself.

The third angel's message will not be comprehended, the light which will lighten the earth with its glory will be called a false light, by those who refuse to walk in its advancing glory. The work that might have been done will be left undone by the rejecters of truth, because of their unbelief. We entreat of you who oppose the light of truth, to stand out of the way of God's people. Let Heaven-sent light shine forth upon them in clear and steady rays. God holds you to whom this light has come responsible for the use you make of it. Those who will not hear will be held responsible; for the truth has been brought within their reach, but they despised their opportunities and privileges. Messages bearing the divine credentials have been sent to God's people; the glory, the majesty, the righteousness of Christ, full of goodness and truth, have been presented; the fullness of the Godhead in Jesus Christ has been set forth among us with beauty and loveliness, to charm all whose hearts were not closed with prejudice. We know that God has wrought among us. We have seen souls turn from sin to righteousness. We have seen faith revived in the hearts of the contrite ones. Shall we be like the lepers that were cleansed who went on their way, and only one returned to give glory to God? Let us rather tell of His goodness, and praise God with heart, with pen, and with voice.

We are to be constantly receiving and giving. We are to be living channels of light. The transforming grace of Christ must come to every minister that he may sanctify himself, that others also may be sanctified.

The work of every ambassador of Christ is to bear witness to the light. He is not to take Christ's place, but to reveal Christ to the world, to show forth the praises of Him who hath called us out of darkness into His marvelous light. God has sent His ministers out as His standard-bearers. They are to point to Jesus who taketh away the sin of the world. They are not to awaken the sympathy of the people for themselves, but to carry their sympathies above themselves to the precious object of their praise and reverence, that they may lead the people to love Christ and Him crucified. If, through the grace of Christ, you have caught some beams of the light of truth as it is in Jesus, do not place yourself upon the pinnacle; do not think that you have caught all the rays of light, and that there is no increased illumination to come to our world.

We are to be constantly receiving and giving. We are to be living channels of light. The transforming grace of Christ must come to every minister that he may sanctify himself, that others also may be sanctified. There should be earnest effort put forth to wake up an ease-loving, sleepy church that has great light and knowledge, but not corresponding faith and works. There must be a living testimony borne, pointing out the necessity of the outpouring of the Holy Spirit of God upon every church member, that light may shine forth to others that are in darkness. There is altogether too little done in ministerial labors. There is plenty of surface plowing, and the result is manifest—there is scarcity of fruit-bearing Christians.

There should be deep searching of the Scriptures that the ministers of God may declare the whole counsel of God. The relation of Christ to the law is but faintly comprehended. Some preach the law, and feel that their brethren are not doing their whole duty if they do not present the subject in the very same way in which they do. These brethren shrink from the presentation of justification by faith, but just as
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reason enlightened and refreshed daily by the Word of God? If so, then it is your privilege to have communion throughout your day with our Lord and Saviour Jesus Christ. We are told that “the communion between Him [Jesus] and the eternal God is taken to represent the communion between Christ and His children on the earth.” The Desire of Ages, 483.

Christ was swift to hear. He said, “I can of myself do nothing.” He was ever dependent upon His Father and filtered everything, absolutely every thought, word and action, through His Father.

In the illustration of the vine and the branch found in John 15, we find Christ calling us to “Abide in me... as the branch cannot bear fruit of itself, except it abide in the vine... For without me ye can do nothing.”

Swift to hear means exactly this, total dependence upon Christ in every circumstance, throughout our entire day. It does not mean just swift to read God’s Word in the morning, nor swift only to memorize God’s Word, but swift to obey it and depend upon its Author, as He brings it back to us in every circumstance of the day.

Too many of us have read and memorized the Word but are not receiving it and cooperating with it as God re-echoes it to us throughout our day. Thus we hold the truth in unrighteousness. We try to produce the fruit without abiding in the vine; it cannot be.

We must all come to see that “our sufficiency is in Christ alone.” Christ’s Object Lessons, 161. That “only by constant renunciation of self and dependence on Christ can we walk safely.” Ibid., 160. That “through a constant surrender to God you will be enabled to live the new life, even the life of faith.” Steps to Christ, 48.

In other words, we will put absolutely no confidence in the flesh. God has told us to “fear lest your will shall not be held in subjection to Christ’s will, lest your hereditary and cultivated traits of character shall control your life...” Fear lest self shall interpose between your soul and the great Master Worker... Fear lest self will shall mar the high purpose that through you God desires to accomplish. Fear to trust to your own strength, fear to withdraw your hand from the hand of Christ and attempt to walk life’s pathway without His abiding presence.” Christ’s Object Lessons, 161.

Yes, friends, this is what it means to be swift to hear; this is the first part of our prescription for “holding truth in righteousness.” If we will be swift to hear, then truly we will be slow to speak and slow to anger, for the power is initiated in the swift to hear. God is teaching me day by day. As I cooperate with Him, He is moving me out of holding truth in unrighteousness.

Let us take a firm hold on the truth in the one hand and an equally firm hold on the Truth Giver in the other, and grasping them in an embrace that refuses to let go, reach out to a perishing world and finish the work God has called us to do.

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