Editorial

THE shaking, which is necessary to purify God's people, comes in three phases. The first phase is false theories. "When the shaking comes, by the introduction of false theories, these surface readers, anchored nowhere are like shifting sand." Testimonies to Ministers, 112.

The false theories were generated from our eagerness to join the Evangelical community as a denomination. Until the mid 50s, Seventh-day Adventists were considered by the so-called Christian denominations as a sect. Barnhouse and Martin of Eternity magazine offered us their hand of fellowship if we would change our teaching on the atonement and the nature of Christ. The fallen Protestant churches could not accept that the atonement was continuing in the Most Holy Place with Christ as our High Priest until the close of probation. Also, it was beyond their understanding as to how Jesus could have taken the fallen nature of man in the Incarnation. See The Desire of Ages, 49, 112, 117. Romans 8:3, Philippians 2:5–7, Hebrews 2:14–18.

The fallen Protestant churches have espoused the belief that we are saved by grace only, and that the righteous law of God was done away with at Calvary, consequently no one can keep the law. Therefore, Christ is only our Substitute and not our Example of righteous living with victory over all sin.

In the mid 50s when we capitulated on these important doctrines, the nature of Christ and the atonement, we began our journey into apostasy. The correct view on these two important doctrines affects our understanding and experience in salvation. First of all, if Jesus was like Adam before he fell, we have then created the greatest excuse for not being able to keep the law perfectly, because He was different from us.

If this belief were true, then justification would be all that the sinner needs for salvation, and sanctification is then something that God would do for all sinners at the coming of Christ.

If this belief were true, then the atonement could have been completed at the cross, and if that were true then we would not need a mediator or a sanctuary. If this reasoning is all true, 1844 has lost its significance and we are not the remnant church of God for the final generation. If we cannot keep the law perfectly by the Holy Spirit's power, then we cannot keep the Sabbath, and we then have talked ourselves out of the Seventh-day Adventist Church.

Thousands have followed this line of reasoning, called the New Theology, and have left the remnant church. These false theories have surely brought a shaking in our beloved Seventh-day Adventist Church. But God has answered these false theories with the straight testimony which begins the second phase of the shaking. God speaks to us through His last-day prophet:

"I asked the meaning of the shaking I had seen and was shown that it would be caused by the straight testimony called forth by the counsel of the True Witness to the Laodiceans. This will have its effect upon the heart of the receiver, and will lead him to exalt the standard and pour forth the straight truth. Some will not bear this straight testimony. They will rise up against it, and this is what will cause a shaking among God's people.

"I saw that the testimony of the True Witness has not been half heeded. The solemn testimony upon which the destiny of the church hangs has been lightly esteemed, if not entirely disregarded. This testimony must work deep repentance; all who truly receive it will obey it and be purified." Early Writings, 270.

God tells us that He answers the false theories with the straight testimony and that some will not accept the testimony on which the destiny of the church hangs, and they will rise up against it. This opposition will be followed by the third phase of the shaking, and that is enforced Sunday laws and persecution. "Yea, and all that will live godly in Christ Jesus shall suffer persecution." 2 Timothy 3:12.

The prophet of the Lord has warned us that we have far more to fear from within than from without. "The hindrances to strength and success are far greater from the church itself than from the world. Unbelievers have a right to expect that those who profess to be keeping the commandments of God and the faith of Jesus, will do more than any other class to promote and honor, by their consistent lives, by their godly example and their active influence, the cause which they represent." Selected Messages, book 1, 122.

"Do not forget that the most dangerous snares which Satan has prepared for the church will come through its own members who do not love God supremely or their neighbor as themselves." Testimonies, vol. 5, 477.

"And saying, We have piped unto you, and ye have not danced; we have mourned unto you, and ye have not lamented. But I say unto you, It shall be more tolerable for Tyre and Sidon at the day of judgment, than for you." Matthew 11:17, 22. We are told that the same trials, positions, experience, and attitudes that were in the church in Christ's day would be repeated in our day.

"We want to understand the time in which we live. We do not half understand it. We do not half take it in. My heart trembles in me when I think of what a foe we have to meet, and how poorly we are prepared to meet him. The trials of the children of Israel, and their attitude just before the first coming of Christ, have been presented before me again and again to illustrate the position of the people of God in their experience before the second coming of Christ—how the enemy sought every occasion to take control of the Jews, and today he is seeking to blind the minds of..."

Continued on 22
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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Moving?
If you are moving to a new location, or if your address is changing for any other reason, please remember to let us know. A simple post card with both old and new addresses is sufficient and will ensure that your copies of Our Firm Foundation will continue to come right to your door. Prompt notice is especially important for subscriptions in the United States, since the post office does not always forward materials mailed bulk rate.
The Divine-Human Nature of Christ

The world’s Redeemer passed over the ground where Adam fell because of his disobeying the expressed law of Jehovah; and the only begotten Son of God came to our world as a man, to reveal to the world that men could keep the law of God. Satan, the fallen angel, had declared that no man could keep the law of God after the disobedience of Adam. He claimed the whole race under his control.

The Son of God placed Himself in the sinner’s stead, and passed over the ground where Adam fell, and endured the temptation in the wilderness which was a hundredfold stronger than was or ever will be brought to bear upon the human race. Jesus resisted the temptations of Satan in the same manner that every tempted soul may resist, by referring him to the Inspired Record and saying, “It is written.”

Christ overcame the temptations as a man. Every man may overcome as Christ overcame. He humbled Himself for us. He was tempted in all points like as we are. He redeemed Adam’s disgraceful failure and fall and was Conqueror, thus testifying to all the unfallen worlds and to fallen humanity that man could keep the commandments of God through the divine power granted to him of Heaven. Jesus the Son of God humbled Himself for us, endured temptation for us, overcame in our behalf, to show us how we may overcome; He has thus bound up His interests with humanity by the closest ties, and has given the positive assurance that we shall not be tempted above that we are able, for with the temptation He will make a way of escape.

The Holy Spirit was promised to be with those who were wrestling for victory, in demonstration of all mightiness, endowing the human agent with supernatural powers, and instructing the ignorant in the mysteries of the kingdom of God. That the Holy Spirit is to be the grand Helper, is a wonderful promise. Of what avail would it have been to us that the only begotten Son of God had humbled Himself, endured the temptations of the wily foe, and wrestled with him during His entire life on earth, and died the Just for the unjust that humanity might not perish, if the Spirit had not been given as a constant working, regenerating Agent to make effectual in our cases what has been wrought out by the world’s Redeemer?

The imparted Holy Spirit enabled His disciples, the apostles, to stand firmly against every species of idolatry and to exalt the Lord and Him alone. Who, but Jesus Christ by His Spirit and divine power, guided the pens of the sacred historians that to the world might be presented the precious record of the sayings and works of Jesus Christ?

The promised Holy Spirit, that He would send after He ascended to His Father, is constantly at work to draw the attention to the great official Sacrifice upon the cross of Calvary, and to unfold to the world the love of God to man, and to open to the convicted soul the precious things in the Scriptures, and to open to darkened minds the bright beams of the Sun of Righteousness, the truths that make their hearts burn within them with the awakened intelligence of the truths of eternity.

Who but the Holy Spirit presents before the mind the moral standard of righteousness and convinces of sin, and produces godly sorrow which worketh repentance that needeth not to be repented of, and inspires the exercise of faith in Him who alone can save from all sin?

Who but the Holy Spirit can work with human minds to transform character by withdrawing the affections from those things which are temporal, perishable, and

Ellen G. White
imbues the soul with earnest desire by presenting the immortal inheritance, the eternal substance which is imperishable, and recreates, refines, and sanctifies the human agents that they may become members of the royal family, children of the heavenly King?

The question "What difference does it make what day we keep for the Sabbath?" is often asked. Just the same as it did with Adam, it made every difference. Whether he should obey God and not eat of the tree of knowledge, or whether he should yield to Satan's specious reasoning and say "What difference does it make whether I eat of the fruit of this forbidden tree or the rest of the trees in the garden?" Adam's sin in doing the very things the Lord told him not to do was disobedience and transgression and opened the floodgates of woe to our world. The life of Christ is to be carefully meditated upon, and to be constantly studied with a desire to understand the reason why He had to come at all. We can only form our conclusions by searching the Scriptures as Christ has enjoined upon us to do, for He says, "They testify of me." See John 5:39. We may find by searching the Word the virtues of obedience in contrast with the sinfulness of disobedience. "As by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous." Romans 5:19.

The Garden of Eden with its foul blot of disobedience, is to be carefully studied and compared with the Garden of Gethsemane where the world's Redeemer suffered superhuman agony when the sins of the whole world were rolled upon Him. Listen to the祈祷 of the only begotten Son of God, "O my Father, if it be possible, let this cup pass from me: nevertheless not as I will, but as thou wilt." Matthew 26:39. And the second time He prayed saying, "O my Father, if this cup may not pass away from me, except I drink it, thy will be done." Verse 42. And the third time He prayed saying the same words. It was here the mysterious cup trembled in the hands of the Son of God. Shall He wipe the bloody sweat from His agonized countenance and let man go? The wail, wretchedness, and ruin of a lost world rolls up its horrible picture before Him. "And being in an agony he prayed the more earnestly: and his sweat was as it were great drops of blood falling down to the ground." Luke 22:44. "And there appeared an angel unto him from heaven, strengthening him." Verse 43. The conflict is ended, Jesus consents to honor His Father by doing His will and bearing His curse, the consequence of man's transgression. He was obedient unto death, even the death of the cross. Here was what was involved in Adam's disobedience and what the obedience of the Son of God means to us. Adam did not consider all the consequences resulting from his disobedience. He did not set his mind in defiance against God, nor did he in any way speak against God; he simply went directly contrary to His express command. And how many today are doing the will of man is made supreme, and when the high and holy will of God is presented to be obeyed, respected, and honored the human will wants its own way to do its own promptings, and there is a controversy between the human agent and the Divine.

The fall of our first parents broke the golden chain of implicit obedience of the human will to the Divine. Obedience has no longer been deemed an absolute necessity. The human agents follow their own imaginations which the Lord said of the inhabitants of the old world were evil

The only begotten Son of the infinite God has, by His words, His practical example left us a plain pattern which we are to copy. By His words He has educated us to obey God, and by His own practice He has showed us how we can obey God.

The very same thing, and their guilt is of much greater magnitude because they have the example of Adam's experience in disobedience and its terrible results to warn them of the consequences of transgressing the law of God. So they have clear light upon this subject, and no excuse for their guilt in denying and disobeying God's authority. Adam did not stop to calculate the result of his disobedience.

We can stand down here, in 1892, and with the after sight are we privileged to have, we can see what it means to disobey God's commandments. Adam yielded to temptation and as we have the matter of sin and its consequences laid so distinctly before us, we can read from cause to effect and see the greatness of the act is not that which constitutes sin; but the disobedience of God's expressed will, which is a virtual denial of God, refusing the laws of His government. The happiness of man is in his obedience to the laws of God. In his obedience to God's law he is surrounded as with a hedge and kept from the evil. No man can be happy and depart from God's specified requirements, and set up a standard of his own, which he decides he can safely follow. Then there would be a variety of standards to suit the different minds, and the government taken out of the Lord's hands and human beings grasp the reins of government. The law of self is erected, and that continually. The Lord Jesus declares, I have kept My Father's commandments. How? As a man. Lo I come to do Thy will O God. To the accusations of the Jews He stood forth in His pure, virtuous, holy character and challenged them, "Which of you convinceth me of sin?" John 8:46. The world's Redeemer came not only to be a Sacrifice for sin but to be an Example to man in all, a holy, human character. He was a Teacher, such an Educator as the world never saw or heard before. He spake as One having authority, and yet He invites the confidence of all. "Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy, and my burden is light." Matthew 11:28-30.

The only begotten Son of the infinite God has, by His words, His practical example left us a plain pattern which we are to copy. By His words He has educated us to obey God, and by His own practice He has showed us how we can obey God. This is the very work He wants every man to do, to obey God intelligently, by precept and example teach others what they must do in order to be obedient children of God.

Jesus has helped the whole world to an intelligent knowledge of His divine mission and work. He came to represent the
character of the Father to our world, and as we study the life, the words, and works of Jesus Christ, we are helped in every way in the education of obedience to God; and as we copy the example He has given us, we are living epistles known and read of all men. We are the living human agencies to represent in character Jesus Christ to the world.

Not only did Christ give explicit rules showing how we may become obedient life, but He showed us in His own life and character just how to do those things which are right and acceptable with God, so there is no excuse why we should not do those things which are pleasing in His sight.

We are ever to be thankful that Jesus has proved to us by actual facts that man can keep the commandments of God, giving contradiction to Satan's falsehood that man cannot keep them. The Great Teacher came to our world to stand at the head of humanity, to thus elevate and sanctify humanity by His holy obedience to all of God's requirements, showing it is possible to obey all the commandments of God. He has demonstrated that a lifelong obedience is possible. Thus He gives chosen, representative men to the world, as the Father gave the Son, to exemplify in their life the life of Jesus Christ.

We need not place the obedience of Christ by itself as something for which He was particularly adapted, by His particular divine nature, for He stood before God as man's Representative and tempted as man's Substitute and Surety. If Christ had a special power which it is not the privilege of man to have, Satan would have made capital of this matter. The work of Christ was to take from the claims of Satan his control of man, and He could do this only in the way that He came—a Man, tempted as a man, rendering the obedience of a man.

Jesus says, "Follow me." Matthew 4:9. "He that followeth me shall not walk in darkness, but shall have the light of God's power to help in every emergency. Man is, through faith, to be a partaker in the divine nature, and to overcome every temptation wherever he is beset. The Lord now demands that every son and daughter of Adam through faith in Jesus Christ, serve Him in human nature which we now have.

The Lord Jesus has bridged the gulf that sin has made. He has connected earth with heaven, and finite man with the infinite God. Jesus, the world's Redeemer, could only keep the commandments of God, in the same way that humanity can keep them. "Whereby are given unto us exceeding great and precious promises: that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust." 2 Peter 1:3-4.

"But we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord." 2 Corinthians 3:18. The glory He mentioned is character, therefore by thinking and talking of Jesus we become charmed with His character, and by faith we become changed from character to character. "And be renewed in the spirit of your mind; and that ye put on the new man, which after God is created in righteousness and true holiness." Ephesians 4:23-24. "Ye are the light of the world. . . . Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." Matthew 5:14, 16. We must practice the example of Christ, bearing in mind His Sonship and His humanity. It was not God that was tempted in the wilderness, nor a god that was to endure the contradiction of sinners against himself. It was the Majesty of heaven who became a Man—humbled Himself to our human nature.

We are not to serve God as if we were not human, but we are to serve Him in the nature we have, that has been redeemed by the Son of God; through the righteousness of Christ we shall stand before God pardoned, and as though we had never sinned. We will never gain strength in considering what we might do if we were angels. We are to turn in faith to Jesus Christ, and show our love to God through obedience to His commands. Jesus "was in all points tempted like as we are, yet without sin." Jesus says, "Follow me." "If any man will come after me, let him deny himself, and take up his cross, and follow me." Matthew 16:24. Jesus leads the way. Do not wait and continue in

The Great Teacher came to our world to stand at the head of humanity, to thus elevate and sanctify humanity by His holy obedience to all of God's requirements, showing it is possible to obey all the commandments of God.
disobedience, hoping circumstances may change making it easier for you to obey. Go forward, for you know the will of God. “To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne.” Revelation 3:21.

The fourth commandment is given for us to observe. The third angel’s message comes to us in warnings, entreaties, and threatenings. “And the third angel followed them, saying with a loud voice, If any man worship the beast and his image, and receive his mark in his forehead, or in his hand, the same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb. . . . Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus.” Revelation 14:9-10, 12.

John is shown that in these last days a remnant will be keeping the commandments of God. Where are they? In a description given of the workings of Satan it says, “And the dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ.” Revelation 12:17. Who are the people here specified? □

Manuscript Releases, vol. 6, 334-343.

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**LETTERS TO THE EDITOR**

I saw a copy of your religious magazine with a friend. I was fascinated by some of the topics discussed within. I would like to request an English copy without obligation to me. I hope to hear from you soon. KVK, Togo

I have read some of your *Firm Foundation* magazines and found them to be very enlightening. We have some issues here that we are trying to solve among the members, and I believe that your magazines have some answers to them. Praise God. Can you send me gift subscriptions to the magazines? Do you all have any free publications for giving away to share our faith? Please send gift subscriptions to a friend, ______, at the same address above. Thank you so very much. May the good Lord bless you all abundantly and keep up the good work. JP, East Malaysia

Your magazine, *Our Firm Foundation* is truly a must for every Seventh-day Adventist. I thank you for keeping high the standards of Christian life. I am not a born Adventist but becoming one through reading the Bible and the Bible only. I was moved by the prophesies. The Seventh-day Adventist Church is surely the remnant church of God. I am pleased by your articles. I would dearly love to continue reading this inspiring magazine but am not capable of paying for it. At the moment I cannot afford it but I would try to send a donation in the near future.

CD, South Africa

Thanks for your effort to continue to bring before us our church’s historical beliefs and to present both the Lord’s messenger—Sister Ellen G. White and other dedicated Seventh-day Adventist authors. It is our hope also, and our prayer that God will help us to understand this message more fully and prepare ourselves and others to meet our God when Jesus comes. Thanks for your prayers. We are praying for you all, God-approved independent ministries. So help us God! CG, California

Please kindly place my name on your mailing list, for I am interested in learning more about your organization’s ministry, mission, and immediate needs. I firmly believe God’s work will be finished by individuals. Individuals, like you and me, who are willing to use their own resources to further God’s agenda. I am a conservative Seventh-day Adventist who has been hearing a number of scary discussions lately about “forgotten truths” and how the church is changing.

TJ, Oregon

**Responses to the Spanish Edition**

I encourage you to continue preaching faithfully the message that the Lord has committed unto you. Your testimony is of vital importance; the darkness is confusing and numbing the watchmen in such a way that from the pulpit error is already beginning to appear as truth, and the truth as error. Take courage, for the coming of the Lord approaches. SAV, Spain

Thank you for the great blessings received through the magazine *Nuestro Firme Fundamento*. I am writing you to earnestly ask you that you will continue to send them for they have become an important part of my life. There are great blessings [received] through them, to tell you that in your articles I have found the true meaning of what it is to be a son of God. Thank you again for these rich blessings and for the favor of sending them in the future. GL, California

I want to ask with sorrow that you will forgive me for not having written before to you. Maybe you won’t believe this, but I didn’t even have the money for the postal stamp. I have been without a job for several months, without employment of any kind. For that reason I haven’t asked nor sent any money to subscribe, but you have continued to send me your beautiful magazine, *Nuestro Firme Fundamento*, which, when I receive it, I read with pleasure in one sitting, since I start reading from the first page until I finish. Thank you! Thank you! Brethren, I hope soon, with God’s help to be able to send you something for my subscription. I like it and am willing to receive it because it is in accordance with the Bible and the Spirit of Prophecy.

IHG, Mexico

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In the April 14, 1994, edition of the Adventist Review, associate editor, Myron Widmer, presented the feature article on education entitled, “Brain-storming the Future of Adventist Colleges and Universities.”

Now, in my forty-third year of educational training, thirty-three years of which have been in Christian education, thirty-four and one-half years in college and university education, and twenty-three and one-half years in educational institutional leadership, my interest and attention were focused to this article.

Prefacing his remarks with a reminder that “There are growing pressures from all sides,” Brother Widmer looked at solutions for higher education in North America. I recalled during the years of my presidency at Columbia Union College (1974–78) that many of the same solutions now being suggested were presented then. At the 1976 higher education convention, hosted by Andrews University, there was not a little dialogue upon the future of Seventh-day Adventist higher education.

A number of other times educational issues also surfaced. There was support for a number of solutions. One was to reduce the number of institutions to two, meaning Andrews and Loma Linda Universities. It was believed by some that we could build two institutions that could rival the stature of the “great” universities of the land. It was urged that this focus would give prestige to Seventh-day Adventist education and provide strong impetus to the influence of the Seventh-day Adventist Church.

There were other educators who believed that we should reduce our institutions of higher education to five, by choosing to retain the institutions located in the most strategic geographical and population regions of North America. This solution itself would have created a very serious contest among the Unions. Understandably, Andrews and Loma Linda Universities would be two of those institutions. If the other three were made up of the strongest campuses, it would have meant that Pacific Union College, Walla Walla College, and Southern Missionary College (now Southern College of Seventh-day Adventists) would have been chosen.

There is a further complication with the separation of La Sierra University from Loma Linda University. But obviously there would have been fierce competition from the other colleges. Some would have seen it impossible to ignore the claims of the Atlantic coast of America. Yet both Columbia Union College and Atlantic Union College were relatively weak in terms of enrollment. It also would have left a large gap between Andrews University and Southern Missionary College, and the three colleges on the West coast. Unquestionably, constituents in the heart of America would have argued very strongly for the retention of a college in the middle of America such as Union College. Yet, Union College and Southwestern Union College (now Southwestern Adventist College) were both comparatively weak in enrollment. The two Canadian colleges, Kingsway College (now a boarding academy) and Canadian Union College, were also weak in enrollment. One can imagine the stern battle by Canadians to have at least one college within the boundaries of their national territory.

I quickly learned, as president of Columbia Union College, that there was already fierce rivalry between the colleges, to the point that it was a very rare experience for a president or a faculty member of one college to be invited to speak anywhere within the territory of another church. Presumably, the fear was that a first-rate presentation could entice students to leave one college to attend the college represented by the speaker. Some feared that the speaker would, none too

Colin Standish
subtly, recruit for his own institution. I can remember that fear being expressed to me when I was invited to speak at the Indiana camp meeting in 1977. I had already spoken at the Lake Union Session held in the end of 1976. I was approached very earnestly by an Andrews University supporter admonishing me not to do any recruitment among the young people at the camp meeting. The fear was, no doubt, heightened by the fact that nine of my presentations were to be presentations to the youth.

It is sad to see such petty rivalry when we should all share the same burden of seeking to educate our young people for eternal salvation and for the establishment of God’s eternal kingdom. The attitude expressed at the Indiana camp meeting was all the more ironic as probably three hundred students from the Columbia Union territory were studying at Andrews University, while another three hundred were studying at Southern Missionary College. Because of the suburban location of Columbia Union College and fears generated by the riots in Washington D.C., at the end of the 1960s, the exodus was much more likely to be away from Columbia Union College than to it.

A third suggestion I heard in the 1970s was that each college, in agreement with other colleges, would provide specialty training in a small number of majors that were not in competition with majors in other institutions. This concept received stiffer opposition because some majors are much more popular than others, and each institution would fight to retain most existing majors. It is not surprising that these three alternatives appear among those presented by Myron Widmer.

But also added to those suggestions were

No. 1. The liquidation of all Adventist colleges and universities.

No. 2. Centralized administration of all colleges under the direct control of the universities, which, in turn, would be under the North American Division.

No. 3. Privatize our colleges and universities and thus take the financial responsibility away from the church’s resources.

No. 4. Keep all our institutions as they are today, but do a better and more effective task of providing Christian education. This solution would include utilizing programs of long-distance education, innovative classroom instruction, and being on the cutting edge of emerging technologies.

I will briefly look at these options in reverse order, and then bring my own personal insights concerning what I believe would be best for higher Christian education.

No. 4. I agree with Dr. Benjamin Reaves, president of Oakwood College, who proposed the option of doing a better job in our colleges. Such an option would not likely reduce overall enrollment in Seventh-day Adventist higher education, as consolidation into a small number of that now is. It has to do with the whole being, and with the whole period of existence possible to man. It is the harmonious development of the physical, the mental, and the spiritual powers. It prepares the student for the joy of service in this world and for the higher joy of wider service in the world to come." 

Second, technologies are notoriously expensive areas in their early development. Equipment alone in the development of advanced technologies is

The work at our colleges and training schools should be strengthened year by year, for in them our youth are to be prepared to go forth to serve the Lord as efficient laborers.

colleges almost certainly would. Neither would it disrupt the work force of our colleges and reduce the number of teachers, professors, and auxiliary workers in our institutions. However, it is surely not the goal of education to be on the cutting edge of new technologies, innovating programming, and so on, unless such is directly related to the finishing of God’s work on earth. The servant of the Lord has repeatedly focused Seventh-day Adventist higher education on the training of young people for the finishing of the work of God.

“The true object of education is to fit men and women for service by developing and bringing into active exercise all their faculties. The work at our colleges and training schools should be strengthened year by year, for in them our youth are to be prepared to go forth to serve the Lord as efficient laborers.” Counsels to Parents, Teachers, and Students, 493.

“To us has been committed a great work—the work of proclaiming the third angel’s message to every nation, kindred, tongue, and people. We have but few missionaries. From home and abroad are coming many urgent calls for workers. Young men and women, the middle-aged, and in fact all who are able to engage in the Master’s service, should be putting their minds to the stretch in an effort to prepare to meet these calls.” Ibid., 209.

“True education means more than the pursual of a certain course of study. It means more than a preparation for the life extraordinarily expensive. It takes time, significant time, to greatly reduce the cost of equipping for such programs. From my own experience, we have been talking about improving the quality of Seventh-day Adventist education now for twenty years, and no doubt it was discussed long before that. We must ask ourselves again, What are the true goals that God has designed for Seventh-day Adventist education today?

I was not at all surprised that the Adventist Review barely addressed the divine counsel in reviewing the direction of higher education. I found this situation pertained also in the 1970s, when education development was discussed. It seemed that we were seeking to find solutions established upon human parameters. Seventh-day Adventist education is not simply parochial education, religious education, nor education to produce qualified men and women to meet the needs of the world. It is an education to prepare our young people for service in this life and in the life to come. See Education, 13. Therefore, the aims and goals of Christian education are entirely separate from the aims and goals of the world.

Christian education is not a little better than secular education; it is entirely different. Its motivations are built upon selflessness. Its curriculum is built upon the Word of God. Its purpose is to present to our young people so thorough a knowledge and understanding of God and His
Word as to lead them to the footstool of Jesus in total, unreserved surrender to Him and to train them in service for God and man. Such an education requires a different methodology, a methodology in which every teacher is not only an instructor, but also a pastor, where the teacher himself exemplifies the sacrificial goals and lifestyle of the Master Teacher. It demands that no student has placed before him objectives built upon financial bene-
fits, popularity, power, or possession of any other egocentric goal.

No. 3. The privatization of our colleges and universities would not necessarily solve the present woes of our colleges. This solution envisages privatization of our college system as relieving the financial burden from the denominational treasury. Though surely the greatest need is not elevation of the financial debt, but the return of our education to the perfect paradigm that God has designed for authentic Christian education. Already our colleges and universities, by even the most superficial standard, have slipped far away from the college standards of fifty to one hundred years ago, let alone God’s pattern. We have had 100 years of educational regression when God called for 100 years of progress toward His perfect plan.

Battle Creek College started on a very shaky foundation. The Bible was an optional subject and one of its presidents was not a Seventh-day Adventist. But after the turn of the century, there were noble efforts to bring our educational program in line with the purposes ordained of God. Our colleges have never offered a perfect pattern of Christian education, but today, we should be much closer to that pattern than we ever were in our past history. In truth, the situation is all in the opposite direction. Not one aspect of our education has been left without serious compromise. This situation has played a key role in the pitiful state of our beloved church.

One of the saddest experiences of my presidency at Columbian Union College was experienced in a meeting with the presidents of our colleges and universities in 1976, held during the Andrews higher education convention. One college president, in addressing his colleagues, asserted that the colleges should not have placed upon them the responsibility for the spiritual maturity of their students. He rightly pointed out that the young people should have been directed to Christ by the end of elementary school, or at least during their academic years. He then contended the colleges must reflect the pluralism of beliefs and practices in our church today. I was not a little burdened by the strong support he received from most of the other presidents.

In the end, I felt compelled to refer the group back to the schools of the prophets. These were established by God because of the inroads of paganism into the life of Israel. Samuel and then Elijah and Elisha trained young men for the purpose of reforming Israel.

"These schools were intended to serve as a barrier against the wide-spreading corruption, to provide for the mental and spiritual welfare of the youth, and to promote the prosperity of the nation."

That is the primary reason why we have our colleges. Faithful Seventh-day Adventists are ready to financially support colleges where our children and youth are taught what God wants them to learn. There is a perilous danger that private owners will allow the pressure of financial burdens to dictate what it teaches and what majors it offers. There is no guarantee that private owners would address the real issue of educational reform.

Some would see this situation as an opportunity for self-supporting organizations to take over the colleges. While it is true that some self-supporting institutions have demonstrated greater integrity to proper Christian education than denominational institutions, yet it would not provide a valid solution. The size of existing institutions is far beyond what the methodist church intended. When Battle Creek College was approximately 1,000 students, the servant of the Lord indicated that it was at least three times as large as it should be. The whole basis of true Christian education is built upon the establishment of many small institutions rather than a few large ones.

No. 2. The concept of centralizing the denominational colleges under the two universities is wholly opposed to the decentralization models of God. Already there has been far too much centralization as publishing houses, academies, conferences, unions, and even divisions have consolidated. This solution puts too much power in the hands of too few, making Satan’s attack of deception easier.

God’s principles were clearly enunciated by Sister White in a letter to the 1896 General Conference session. While her counsel specifically addressed the publishing work, the principle applies to all our institutional work.

"Just prior to my husband’s death (1881), the minds of some were agitated in regard to placing these institutions under one presiding power. Again the Holy Spirit brought to my mind what had been stated to me by the Lord. I told my husband to say in answer to this proposition that the Lord had not planned any such action." The Publishing Ministry, 141.

The fact that Sister White included our educational and health work becomes clear when we understand the recommendations of an ad hoc committee to the 1889 General Conference session.

"Your committee would further recommend that a similar organization be effected for the purpose of controlling all
our educational interests, and owning the property—thus bringing them under one general management. Also, another to control our health institutions.” Ellen G. White, vol. 3, The Lonely Years 1876–1891, 450.

Each college needs to have its full autonomy within the parameters of the goals of true Christian education. It is always best for those closest to the situation to seek the Lord for solutions to meet issues, differences, and challenges.

No. 1. Another suggestion was to start up specialized colleges. It was suggested we set up an elite college, a conservative college, a liberal college, a professional college, and a trade or vocational school. My mind repulses from such an eclectic, or pluralistic concept of Christian education. I believe that an elitist college would develop a smugness and pride among its graduates wholly inimical to the concepts of Christianity. The setting up of a conservative college, or a liberal college is equally unacceptable. We need neither conservative nor liberal colleges; we need colleges established upon the true principles of the Word of God. Such colleges alone will prepare the final generation of youth for the finishing of God’s work upon the earth.

I fear that very much would be lost in having professional schools to train in a narrow band of education. We are much more concerned in training men and women to be humble instruments in the finishing of God’s work than for the professionalism vaunted by the world. That does not mean that we are uninterested in developing men and women of the highest intellectual caliber. Indeed, the servant of the Lord has said that our schools should be superior in every way.

“The best education that can be given to children and youth is that which bears the closest relation to the future, immortal life. This kind of education should be given by godly parents, by devoted teachers, and by the church, to the end that the youth in turn may become zealous missionaries for either home or foreign fields.” Fundamentals of Christian Education, 231.

A trade or vocational college will be seen by many to have merit, and certainly we have, as a people, greatly neglected the trade and vocational area. The philosophy of Christian education, however, is that the trade and vocational training is not a separate path of education. It is the education for every student, so that all aspects of the physical, the mental, and the spiritual needs are fully addressed in their education. At the end of their training, the young people may choose either to go into the trades, using the mighty Bible tools that they had learned for their self-supporting, lay ministry, or they may choose to go into a full-time ministry, but with the valued help of the vocational skills that they had learned in school. In either choice, ministry would be the focus of their lives.

In concluding this article, I will present what I believe to be the only solutions now for higher education in the Seventh-day Adventist Church.

First, we must understand what higher education is. In the worldly perspective, higher education is normally thought to be post-secondary education, but that is not a true understanding from the Christian perspective. In the opening statement of the book, Counsels to Parents, Teachers, and Students, 11, we have this emphatic definition of higher education:

“Higher education is an experimental knowledge of the plan of salvation, and this knowledge is secured by earnest and diligent study of the Scriptures. Such an education will renew the mind and transform the character, restoring the image of God in the soul.”

In this article we are addressing post-secondary education, but the principles of higher education enunciated by Inspiration, apply equally to secondary and elementary education as well as preschool home education. Let us briefly discuss five divinely-ordained principles for Christian education.

1. Our colleges are to train the final generation of youth to be in the vanguard, under the power of the Holy Spirit, to complete the gospel commission.

“With such an army of workers as our youth, rightly trained, might furnish, how soon the message of a crucified, risen, and soon-coming Saviour might be carried to the whole world.” Education, 271.

True Christian education does not train for worldly pursuits or for egocentric goals. There is one all consuming focus—the salvation of the students, who in turn are inspired to give their lives and service for the salvation of the human race.

2. The colleges must be small. As stated earlier, when Battle Creek was around 1,000 students, Sister White said that it was at least three times too large. Naturally today, people recoil from small institutions. There is something that provokes the perception that a large institution is vastly superior to a small institution. But it is not necessarily the case. It is true that small institutions will have much slimmer facilities, limited library resources, and so on. But the goals of Christian education are altogether different from those of the world.

“When those who have reached the years of youth and manhood see no difference between our schools and the colleges of the world, and have no preference as to which they attend, though error is taught by precept and example in the schools of the world, then there is need of closely examining the reasons that lead to such a conclusion.” Fundamentals of Christian Education, 290.

Our libraries do not need to be filled with most of the books that are currently

Higher education is an experimental knowledge of the plan of salvation, . . . Such an education will renew the mind and transform the character, restoring the image of God in the soul.
To meet these principles my recommendations are as follows:

1. Close every college and university we have in North America. Realize the many hundreds of millions that the real estate would bring. (The Review article suggested as much as one-half billion dollars.)

2. Establish small colleges for not more than 300 students. Carefully calculate the very best financial plan for the operating of these colleges with a stable population of 300 students.

3. Determine the curriculum in accordance with the needs of God’s work. Every college can include direct evangelism, home Bible studies, colporteur ministry, music ministry, correspondence Bible course ministry, health evangelism, and every form of God-given soul-winning.

4. Our institutions must provide for industries and should become as self-sufficient as possible. The servant of the Lord has indicated that agriculture should be the center of our education. “Study in agricultural lines should be the A, B, and C of the education given in our schools. This is the very first work that should be entered upon.” Testimonies, vol. 6, 179.

This training is not for physical exercise and skills alone; it also provides strength for mental and spiritual development. Basic trades, such as building skills, printing, word processing, cooking, and mechanics, should provide a wonderful range of experience under master craftsmen for every young man or woman to learn a skill that will be useful in later life.

5. True Christian education will train young people in their own personal devotions in their morning and evening private worship. It will teach them how to pray, how to gain power through Christ, and how to meet the vicissitudes of life with a full assurance that all things work together for good to them that love the Lord. See Romans 8:28.

6. Choose for leadership in the school, men of indomitable spirit, of unwavering faith, and unyielding courage who will nevertheless be kind and have a recognition that the Holy Spirit is not only speaking to them, but also to all the members of the faculty and staff.

Christian intellectual training pivots around the Word of God... This focus includes every subject in the curriculum including English, math, science, social studies, fine arts, and practical arts.

7. Establish every institution in a rural area far enough away from any urbanization that it is most unlikely that urbanization will ever sprawl into that area, and yet establish close enough that the cities can be training grounds for mature students encouraged to bring the gospel of Christ to these needy places.

8. Provide simple, effective, and cost-efficient industries, including agriculture.

9. Design a curriculum established upon work/study/outreach in which every student may learn effectively at least one trade, and all would learn simple agricultural skills. Provide an academic program in which every course is centered around the principles of the Word of God. Provide outreach in which, as an integral part of the curriculum, the students are provided opportunities inspired by the Holy Spirit to develop their skills in soul-winning endeavors.

10. Establish an educational program that teaches humility, simplicity of lifestyle, dependence upon the Lord, and a fervent desire to be part of the final generation to hasten the return of Jesus Christ.

I can say with the full assurance of the Words of Inspiration that such schools will produce the generation that will be in the vanguard of those completing the gospel commission.
Laws of Health

I. Use Water Freely
II. Use Pure Air
III. Use Sunshine Properly
IV. Exercise
V. Rest
VI. Proper Diet

VII. Abstain From Harmful Practices
VIII. Protect Yourself From Injury
IX. Be Cheerful
X. Trust in God

Ten Commandments of Health

The first four commandments of the moral law deal with man's duty to God. They are in brief, Thou shalt have no other gods before me. Thou shalt not make unto thee any graven image. Thou shalt not take the name of the Lord thy God in vain. Remember the sabbath day, to keep it holy. See Exodus 20:3–8. After Adam was created, these four commandments were all that he needed to know. After Eve was created and they began to populate the earth, a knowledge of all Ten Commandments of the moral law was necessary.

After Adam and Eve sinned, they were subject to all the infirmities resulting from sin and to the passions and the lusts of the flesh. They needed the rules of natural law. These can conveniently be summarized into a decaogue of ten commandments of health.

Any manufacturer who makes an intricate machine usually also provides a set of rules for the care and operation of that machine so it will function properly and last for a long time.

The Creator who created humans has designed the most magnificent and intricate machine, the human body. He has also placed it under an explicit set of natural laws. To disobey these laws will bring decay, disease, and pain, but to obey them will bring happiness, well-being, and long life.

Seventh-day Adventists are very fortunate to have been given by God a set of natural laws and a lifestyle plan written by Ellen G. White over a hundred years ago. These laws will bring about physical fitness, enjoyment, well-being, and an increase in longevity. Many of these rules of health were given decades before the general public received them from the medical profession. A few of these health principles are still not generally accepted, while a large number of them are believed to be true, but are not generally followed. Obeying these rules of natural law has statistically increased the longevity of people an average of seven years.

As an overview of these natural laws, let us briefly enumerate ten commandments of health, which will bring a proportional increase in physical fitness, health, happiness, well-being, and longevity to those who obey them.

Ten Commandments of Health

1. Use water freely
2. Use pure air
3. Use sunshine properly
4. Take sufficient exercise
5. Take proper rest
6. Use a proper diet
7. Abstain from harmful practices
8. Protect yourself from injury
9. Be cheerful
10. Trust in God

1. Use Water Freely

An ample supply of water is essential for good health. It acts as the medium for transportation, carrying the nutrients and oxygen to all the tissues of the body. It also carries carbon dioxide from the tissues to the lungs to be eliminated there, and carries the wastes of metabolism from the tissues to the kidneys, where it is excreted.

Doctor Teske writes from Hanford, California

Jacob Teske M.D.
When someone has an infectious disease, all the toxic substances produced by that infection are accumulated in the blood and in other fluids of the body. Since the toxins are water soluble, they can be eliminated through the kidneys if one drinks enough water. The more water one drinks, the more these toxic substances become diluted, and the less detrimental effect they will have on the body.

Drinking sufficient water will also help to prevent urinary tract infections and to eradicate an infection if one does occur.

One should drink six to eight glasses of water a day, but if one perspires considerably, much more is needed.

2. Use Pure Air

Free air is available everywhere on this planet, but pure air may not be available every place. Even in areas where it is abundantly present, people do not always expand their lungs enough to inhale abundantly the life-giving air. Many people exist with less than an optimum supply of oxygen to their organs. Oxygen is essential to all life; one cannot live long without it.

Living in a congested city creates a problem in breathing an abundance of pure air. All who possibly can, should live in the country where they can have much better air.

Certain environments produce a great threat to one's health. A husband who is a habitual smoker subjects his wife to much nicotine-laden air. Statistics show that persons breathing secondary cigarette smoke have an incidence of lung cancer many times greater than that of those not breathing nicotine-laden air.

Office workers would greatly benefit with an occasional deep-breathing exercise. It would improve circulation to the brain and help them to have a clearer mind.

3. Use Sunshine Properly

There are health-giving properties in the rays of the sun, but the sun's rays can also be detrimental if improperly used. Skin cancers may be caused by the ultraviolet rays of the sun, but most skin cancers can easily be cured. There are, however, some skin cancers, such as melanomas, that are life-threatening.

Life and health are in the rays of the sun. A healthy tan of the skin makes it resistant to infection. Sunshine relieves tension and helps a person to relax, bringing a feeling of well-being.

The sun's rays also produce vitamin D by the reaction of the ultraviolet rays with the oils of the skin. A person never has to worry about receiving an overdose of vitamin D or getting an outdated product.

Everyone should, however, avoid over-exposure to sunshine, for that would be detrimental. A good rule to follow is to use sunshine only to the extent that it does not cause an erythema, redness of the skin, or a burn.

In our civilization and lifestyle we generally do not get much exercise, for we have all kinds of electrical appliances that do the work for us. Therefore, most of us need exercise on a regular basis in addition to our normal work.

5. Take Proper Rest

Rest is essential for all and is especially so for persons burdened with much care and responsibility. Those overworked from heavy labor especially need physical rest. During exercise, tissues are broken down and a period of rest is needed for the rebuilding of those tissues.

Brain workers, such as students and accountants, who have been working at a desk for hours, need rest of a different kind. They need to participate in useful labor, or go for a walk, preferably in a country setting, where they can rest their eyes on the beauties of nature. Such rest will refresh the weary mental worker and restore his mental as well as his physical powers.

When a person works continuously at a job, it is helpful to occasionally take brief periods of rest for about fifteen minutes. In this way one may accomplish more in the long run. A proper balance between activity and rest is essential for good health. A proper keeping of the Sabbath is essential to physical, mental, and spiritual well-being.

It is a good practice to take a vacation once or twice a year, to get away completely from one's work and environment for a period of time.

6. Use a Proper Diet

The use of a proper diet is one of the most important aspects of healthful living, for we are made of what we eat. We need a diet that will supply all the essential nutrients to all the different organs of the body. A variety of foods should be eaten, but not
Grains, fruits, nuts, and vegetables, with the avoidance of flesh foods, constitute the most healthful fare, and if properly prepared, may be most delicious.

In 1905, many decades before the detrimental effects of tobacco were known to the medical profession, Ellen G. White wrote: "Tobacco is a slow, insidious, but most malignant poison. In whatever form it is used, it tells upon the constitution; it is all the more dangerous because its effects are slow, and at first hardly perceptible." The Ministry of Healing, 327-328.

The author thus very accurately described one of the now scientifically proven modes of action of tobacco and its detrimental effects.

They should not be allowed access to such hazards.

To protect oneself and others from accidental injuries, we need to give special attention to the law of protection from injury.

9. Be Cheerful

The brain has a profound influence on the body. A happy and cheerful disposition has a tremendously beneficial effect. People are constantly reacting to their environment, many times having a wrong attitude, which adversely affects their health to a far greater extent than they imagine.

Electrical impulses coming from the brain go to all parts of the body. Therefore, the state of the mind has much influence on the whole body. The impulses of a brain that experiences love, joy, and hope have an accelerating effect on the body. Sorrow, hatred, guilt, and jealousy are damaging to one's health; they have the opposite effect of a cheerful disposition.

A cheerful and thankful disposition is a positive factor in one's physical, mental, and spiritual health. The wisest man who ever lived said: "A merry heart doeth good like a medicine." Proverbs 17:22. And that statement was given him through Inspiration. The apostle Paul stated: "And let the peace of God rule in your hearts . . . and be ye thankful." Colossians 3:15.

10. Trust in God

All true healing and restoration comes from God: "Who healeth all thy diseases." Psalm 103:3. God is the Source of all life, for He distinguishes Himself from other gods by the fact that He is the Sustainer as well as the Creator of all life.

There is great danger in a person's yielding the control of his mind to that of another person, as in hypnosis. It is Satan's method of leading a person away from trusting in God and putting his trust in man. "Thus saith the Lord; Cursed be the man that trusteth in man, and maketh flesh his arm, and whose heart departeth from the Lord." Jeremiah 17:5.

It is man's privilege to trust in God, and to look to Him for healing and maintenance of health.

We read: "He giveth power to the faint; and to them that have no might he increaseth strength." Isaiah 40:29.
When we consider the institutions of the Seventh-day Adventist Church, it appears they have failed in many respects to accomplish the work set before them in spite of possessing the finest information available on how to accomplish these tasks. Instead of following God’s specific counsels, we, as a people, have compromised with the world.

Compromise in spiritual matters is similar to cancer in the body. Both often go undetected in the beginning. By the time they are openly manifested it is much harder to effectively deal with them. Both often originate with a disregard of the principles of God. To understand and deal with compromise we must reason from cause to effect.

“Let no one suppose that it is an easy matter to manage an institution. . . . Unless the men who stand as managers of our institutions are humble enough to be managed by the Lord Jesus, they will move unadvisedly. In order for men to strengthen the cause of God, their ability must be sanctified, that they may reason wisely from cause to effect.” Medical Ministry, 153-154. (All emphasis supplied unless otherwise noted.)

Let us, therefore, reason from cause to effect as we consider the condition of our church’s educational institutions. By reviewing history we obtain insights into the causes of the current situation within Adventist education. No doubt the problems in our educational institutions began with the rejection of the 1888 message. However, other factors also contributed to the slow, deadly encroachment of the enemy into our schools.

Today our seminary is teaching doctrines that originated in Babylon, and the discernment of the school management has declined to a level beneath experiencing alarm over a yearbook incorporating Catholic photography and uplifting the themes of Babylon. One of our colleges also included in its yearbook abominable photography depicting our Lord in ways too crude to find expression in this article. Another institution allowed dramatic entertainment which contained themes of witchcraft. One of our academies sank to the point of having an assembly in which homosexual actions were choreographed into a dance routine and acted out by scantily clad students moving to the rhythm of famous rock-and-roll songs. In many areas our schools are following practices and customs of the world, and in this respect and to that degree they have become ensnared by Satan in the trap of compromise. Mrs. White says:

“When those who have reached the years of youth and manhood see no difference between our schools and the colleges of the world, and have no preference as to which they attend, though error is taught by precept and example in the schools of the world, then there is need of closely examining the reasons that lead to such a conclusion.” Fundamentals of Christian Education, 290.

With this in mind, let us briefly consider a series of events recorded in Adventist history having direct bearing on why our schools have reached today’s unfortunate condition. The doors leading to our present situation were opened in the late 1920s and early 1930s when our schools began seeking to meet the educational standards of the world. In 1882, Mrs. White counseled:

“If morality and religion are to live in a school, it must be through a knowledge of God’s Word. Some may urge that if religious teaching is to be made prominent our school will become unpopular; that those who are not of our faith will not patronize the college. Very well, then, let them go to other colleges, where they will find a system of education that suits their taste. Our school was established, not merely to teach the sciences, but for the purpose of giving instruction in the great

Jeff Pippenger
principles of God's Word and in the practical duties of everyday life.

"This is the education so much needed at the present time. If a worldly influence is to bear sway in our school, then sell it out to worldlings and let them take the entire control; and those who have invested their means in that institution will establish another school, to be conducted, not upon the plan of popular schools, nor according to the desires of principal and teachers, but upon the plan which God has specified.

"In the name of my Master I entreat all who stand in responsible positions in that school to be men of God. When the Lord requires us to be distinct and peculiar, how can we crave popularity or seek to imitate the customs and practices of the world? God has declared His purpose to have one college in the land where the Bible shall have its proper place in the education of the youth. Will we do our part to carry out that purpose?" Testimonies, vol. 5, 25-26.

Some argue today that the Lord never gave a specific plan for our educational work. However, those who present this argument are answered in the above and similar inspired statements.

Obviously there is a recorded plan for our educational work. The Spirit of Prophecy counsels us to sell our schools if they do not uphold the standard. All our institutions were to be built upon the principles of God's law.

For example: "Our health institutions are of value in the Lord's estimation only when He is allowed to preside in their management. If His plans and devisings are regarded as inferior to plans of men, He looks upon these institutions as of no more value than the institutions established and conducted by worldlings. God cannot endorse any institution unless it teaches the living principles of His law and brings its own actions into strict conformity to these precepts. Upon those institutions that are not maintained according to His law He pronounces the sentence, "Unaccepted; weighed in the balances of the sanctuary and found wanting." Medical Ministry, 164.

The phrase "the living principles of His law" refers to more than the Ten Commandments but includes all the instructions that God provides to His people by means of His prophets.

In 1910, Mrs. White clearly identified the test question which separates the education approved by the world from the education approved by the Lord.

"Shall we represent before the world that our physicians must follow the pattern of the world before they can be qualified to act as successful physicians? This is the question that is now testing the faith of some of our brethren. Let not any of our brethren displease the Lord by advocating in their assemblies the idea that we need to obtain from unbelievers a higher education than that specified by the Lord." Ibid., 62.

Consider the titles of several articles in Adventist periodicals following the making of the above declaration. Note the issues suggested by these titles, for they document a continual slide into deeper and deeper compromise. These articles appeared in the Review and Herald between 1928 and 1944.

August 18, 1928—"Shall Our Schools Come Up Higher?"
August 23, 1928—"What Further Are Some of the Common Worldly Practices From Which Our Institutions and Our Homes Should Be Cleansed?"
January 19, 1928—"Will Our Schools Hold Steady?"
January 26, 1928—"Shall We Maintain Our Separation From the World in Education and Make the Line of Separation Still More Distinct Than It Is Now?"
August 15, 1929—"A Special Message to Our Young People From Our Leading Educators in North America"
August 22, 1929—"Perils in Worldly Education"
December 4, 1930—"The Quality of Our Schools"
December 18, 1930—"Would Christ be Acceptable as a Bible Teacher in Our Modern Schools?"
April 2, 1931—"The Passing of the Church College, A Striking Object Lesson for Seventh-day Adventists"
September 1, 1932—"Why an Accredited College?"
November 24, 1932—"University Degrees"
September 2, 1937—"In the Education World"

If a worldly influence is to bear sway in our school, then sell it out to worldlings ... and those who have invested their means in that institution will establish another school, to be conducted ... upon the plan which God has specified.

worldly standards we opened the door to accrediting our other institutions in order to prepare our youth for medical school. Let us add to this story in titles something of the discussion regarding education that was taking place in Adventism between 1926 and 1944, and the picture will come into better focus.

During the Autumn Council of the General Conference, October 1931, the following recommendation was made:

"We further recommend, number 10, that our schools do not publish the degrees of their teachers in the catalogues. For it is very evident that this has a tendency to stimulate ambitious young people to seek advanced degrees which to them might lead to the loss of their faith. Not only is there a peril to our teachers who attend the universities for advanced degrees, but there is an even greater peril in giving the idea to our young people and their parents that after all, it is worldly education that counts."

The very next year in the Review and Herald of November 24, 1932, is a revised recommendation reversing the action of the 1931 Council:

"We recommend that our workers generally avoid making unnecessary references to university study and advanced degrees, since this discussion manifestly has a tendency to stimulate ambitious young people to attend secular institutions of learning. It is still true, as Sister White..."
wrote years ago, that ‘Our schools should have little to say now of degrees or of long courses of study.’"

No reference is made in the revised position to a concern for loss of faith. One year removed and the concern for the faith of our youth was no longer evident.

The title of the December 18, 1930, Adventist Review article asks: “Would Christ Be Acceptable as a Bible Teacher in Our Modern Schools?” This article asks whether Christ would then have qualified as a Bible teacher in our schools. The editor’s response was, “In answer to the question the editor sincerely believes that our schools would welcome the great Master Teacher, even though He came without worldly recognition or high scholastic attainment from worldly schools. We can only believe that this brother’s fears were unfounded, and yet it is proper for us to think of the future and to raise the question as to whether we will indeed continue to welcome Christ and His humble representatives as instructors in our educational institutions. We think of some of the staunch leaders in this movement; James White, J. N. Andrews, Uriah Smith, humble men like the apostles, and yet possessing no high scholastic qualifications. Shall we be forced to reach that place in affiliation with worldly standards where such men will be denied the privilege of instructing our youth in the ways of God? This is no sentimental appeal. It is a simple, practical consideration of possibilities, but we believe not of probabilities.”

Ten years later a new editor makes this observation, “Jesus carried no scholastic title. Sad to say, were Christ on earth today, He could not qualify as a Bible teacher, because He would lack academic recognition. It would be said of Him as of old, ‘How knoweth this man letters, never having learned?’” Review and Herald, January 25, 1940.

In the Fall Council of the General Conference, October 30, 1935, the question was raised whether we should open another college to accreditation, or call a halt to the whole accreditation program and get out while we could? Two colleges had been experimenting with accreditation since 1931; now the commission opened the doors to see if this was the way we wanted to go. The following is some of the discussion which ensued:

Elder Rice: “Mr. Chairman, I do not wish to appear opposed to the resolution, but I remember four years ago when I was talking to Elder McElhany about this matter when the vote was taken. He said, ‘We will see the day when we will rue what we have done.’ Now we have accredited two senior colleges. Now we propose to recommend that another college be accredited, and that all junior colleges proceed with caution. If this is wrong, how can it be right to recommend to accredit another? If we should not be tied by so much as a thread, why not cut loose?”

Elder Watson: “We recognize that very much of the urge for accreditation for educational work has come from the medical college, for it can only carry on its work on that basis, the basis allowed by the American Medical Association. Unless we decide to wholly discontinue that medical college there has to be accreditation of the schools that prepare the students for entrance to the courses in the college. There is no other way.”

(remember Testimonies, vol. 5, 25-26, states:
“If a worldly influence is to bear sway in our school, then sell it out to worldlings and let them take the entire control; and those who have invested their means in that institution will establish another school, to be conducted, not upon the plan of popular schools, nor according to the desires of principal and teachers, but upon the plan which God has specified.”)

Elder Watson: “The policy in 1931 provided that we only select teachers with definite Christian experience to enter upon graduate training in the universities of the world. Experience has taught us this is impossible. For the moment we set the standards for teaching efficiency in a university training, that moment every young man and woman who seeks to reach the highest in teaching feels forced to enter upon the training that will bring him to the highest place and we have not been able to control it. We have such a situation here as a result of this action [that] within the last four years, forty of our young people were in one university at the same time seeking training to help them reach their objective in education.

“If you can continue this program which destroys our own denominational ideas of true education then we are wasting our time by discussing the report of this commission. It gives some of us a burden for it has shown itself to be beyond the control of the authorization in the policy adopted in 1931. The medical college was at one time the chief urge for accreditation, it was a large part of the urge today, and if it comes to a choice between whether we continue the medical college or go worldly, my vote shall be that we shall not continue our medical work and as a leader in our denomination I am calling on you in the fear of God to take this step to keep our principles of true education from being lost to us. That is my appeal.

“It is silly and useless to us to go to the world with any statement that God has given us the principles of true education and then take steps that will lead us to a total ignorance of those principles in the very near future.”

Elder Foth: “I think brother Watson’s talk has risen to the height of his Tuesday morning talk. Yet we’re preparing to send boys to hell in three of our schools. If this is the plan, we have no right to set up two colleges already set up and going, to set up a third one and do the very thing that we ought not to do. If this accrediting is wrong it is wrong altogether. Let us face the thing. If it is wrong let us quit it.”

Elder Slade: “Mr. Chairman, it would be unfortunate to have a vote here on which we are divided so seriously. We don’t want to make another mistake now by hastily voting something here that we feel is not agreeable to all. We of the Northwest have visited our own people and the educational people of the state up there. I don’t know what they will think of us if we go back and say we don’t want accreditation anymore. Really, Mr. Chair-
man, we are placed in an embarrassing place if this recommendation passes."

The motion was tabled. The proposal to discontinue accreditations was shelved. Rather than be embarrassed we continued in compromise. But what did God think? Consider the following:

"We must obey the orders that come from above. We are not to hear the counsel or follow the plans suggested by unbelievers. Suggestions made by those who know not the work that God is doing for this time will be such as to weaken the power of the instrumentalities of God. By accepting such suggestions, the counsel of Christ is set at nought." Testimonies to Ministers, 463.

A 1930s accreditation board stated regarding one of our colleges which they had reviewed:

"The original articles of incorporation in this particular Seventh-day Adventist college definitely stated that the college was organized to provide special opportunities for men and women to become acquainted with the mission fields and to have education in branches and methods for the same. The school was a part of the missionary program of the church. That ideal has persisted to a considerable extent and has effected the spirit of the curriculum and methods of the college, but a change in emphasis has slowly taken place, and now education for a preparation for various careers and most of all for the art of living is the dominant idea."

This change in emphasis is the spade which has undermined our educational work. Ellen White recognized that legal requirements would have to be met in order to qualify our physicians. However, our failure to by faith control properly our reaction to this legal obligation has resulted in grave consequences.

We must obey the orders that come from above. We are not to hear the counsel or follow the plans suggested by unbelievers. . . . By accepting such suggestions, the counsel of Christ is set at nought.

"What He has promised, He will do, and inasmuch as there are legal requirements making it necessary that medical students shall take a certain preparatory course of study, our colleges should arrange to carry their students to the point of literary and scientific training that is necessary." Counsels to Teachers, 480.

W. H. Branson at the Fall General Conference Council, October 30, 1935, said in a response to this accreditation board's review:

of our other institutions. I am reminded of this earnest appeal in the eleventh Psalm the third verse, where he says in speaking of the drift in his day, 'If the foundations be destroyed, what can the righteous do?'

May we all prayerfully consider this question of the psalmist and entreat the Lord to give us wisdom to recognize and address the changes called for in our educational work. □

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Opposition to Meat Substitutes

Again we need to separate real issues from false issues. The question here is not whether some of the vegetarian meat products manufactured by the church and others have at times contained harmful ingredients or an excessively high content of fat and salt. Rather, the question some have raised is whether the manufacture of such products is in any case the production of “unnatural” food, and whether such foods were intended by Ellen White to be only “transitional” for those hitherto accustomed to eating meat. One friend of mine, a health lecturer now well-known on the historic Adventist speaking circuit, recently stated at a meeting I attended that manufactured meat substitutes were “transitional food, not translation food.” He went on to say, not entirely in jest, that such products were “an image to the beast.”

But to claim that all processed foods are unnatural, and thus to be avoided by those preparing for translation, is to flatly contradict Ellen White’s strong support of the Adventist health-food industry. She writes:

“By many the health foods are looked upon as of man’s devising, but they are of God’s originating, as a blessing to His people.”

She goes on to say that “It is God’s purpose that health foods shall be manufactured in many places.”

Light on the “food question” is to be to us as “the manna was to the children of Israel.”

No Ellen White statement that I am aware of says that these foods were intended by God to be only transitional. Regardless of how many times I have heard people say this, no one has ever—to my knowledge—backed up this claim with inspired support. Unless such support can be found, it is quite inappropriate for anyone to say that such products should be excluded from the diet of those preparing for translation.

We need to give our Adventist health food manufacturers credit for their recent efforts to reduce the amount of fat, salt, and other controversial ingredients in some of their products. It is essential that the true health reformers among us do their part to encourage such changes.

No one has the right to make any dietary standard normative for God’s people in the absence of a plain “Thus saith the Lord.” We all have the right to express our opinions based on available research, but opinions they must remain unless inspired writings indicate a specific stand.

Some have tried to discourage the use of meat substitutes because, in their words, “There were no Vega-Links or FriChik in the Garden of Eden.” But neither did the Garden of Eden include wheat mills, blenders, or pots in which to cook legumes—appliances used by every natural-foods cook with which I am familiar.

The earth’s climate before the Fall was doubtless such that no cooking of any kind was necessary. But since the earth today is not the perfect environment Eden was, more food preparation is essential, particularly with grains and legumes. As we noted before, we cannot force Ellen White’s statements about returning to the original diet to teach more than what the context indicates.

There are those who claim that to even imitate the appearance or flavor of unhealthful foods is undesirable, perhaps an encouragement to try or go back to the real thing. Such persons tend to view these “imitations” as yet another example of church members getting as close as possible to the “borderline” between good and evil without crossing over. One friend of mine stated to me that true health reformers should not even seek to simulate the appearance or taste of “Satan’s products.”

Such extreme piety misses the point of what the health message is all about. Foods such as meat and ice cream are not bad because they taste good, but because they contain physically destructive ingredients. If such foods can be simulated with good flavor but without the harmful ingredients, the object of health reform is achieved, at least in the physical sense. To think that sanctity is achieved by subtracting anything that tastes or feels good from one’s lifestyle is a mark of medieval monasticism, not historic Adventism.

Kevin Paulson is a free-lance writer living in Redlands, California.
Giving Up Dairy Products

Ellen White is clear that the time will come when the use of any animal products will be unsafe due to the increase of disease in the animal creation. Many historic Adventists are now convinced, and with good scientific reason, that this time has come. Some say it came at least forty years ago.

But it should be noted that Ellen White’s statements in this regard are nearly always combined with warnings against extremism on this particular issue. Examples include the following:

“But I wish to say that when the time comes that it is no longer safe to use milk, cream, butter, and eggs, God will reveal this. No extremes in health reform are to be advocated. The question of using milk and butter and eggs will work out its own problem.”

“The time will come when we may have to discard some of the articles of diet we now use, such as milk and cream and eggs, but my message is that you must not bring yourself to a time of trouble beforehand.”

The concept of degrees in health reform, with certain issues holding greater or lesser importance than others, is clearly endorsed by Ellen White. In one statement she distinguishes health practices that are sinful from practices which, though less than desirable, are not sinful:

“Tea, coffee, tobacco, and alcohol we must present as sinful indulgences. We cannot place on the same ground, meat, eggs, butter, cheese, and such articles placed upon the table.”

In another passage she elevates the danger of meat over the danger of eggs and dairy products, declaring that “Milk, eggs, and butter should not be classed with flesh meat.” The importance placed upon vegetarianism is accentuated by her statement that “Among those who are waiting for the coming of the Lord, meat eating will eventually be done away; flesh will cease to form a part of their diet.”

In even stronger language, she writes elsewhere, “Many who are now only half converted on the question of meat eating will go from God’s people to walk no more with them.”

The emphasis on flesh meat as posing a greater danger than dairy products is equally clear in Ellen White’s comments regarding the health habits of ministers. Concerning the use of butter, she wrote as late as 1904: “Many of our conscientious brethren have butter on their tables, and I feel under no obligation to force them to do otherwise. These things should never be allowed to cause disturbance among brethren. I cannot see the need of butter where there is an abundance of fruit and of sterilized cream. Those who love and serve God should be allowed to follow their own convictions. We may not feel justified in doing as they do, but we should not allow differences of opinion to create disunion.”

Those who love and serve God should be allowed to follow their own convictions. We may not feel justified in doing as they do, but we should not allow differences of opinion to create disunion.

Church members in the Pacific Union Conference were recently blessed by a courageous editorial written by our union president, which spoke of current evidence regarding disease in animals and quoted Ellen White’s predictions of this very thing. The balanced clarity of this editorial was both helpful and refreshing. We should thank the Lord for ministers and church leaders who continue to recognize that personal behavior exerts a direct impact on our relationship with God.

Ellen White says that God will reveal the time when eggs, milk, and other dairy products should be discarded from our diet. She does not say exactly how God will reveal this, though it is probably fair to say that He will reveal it through objective evidence and common sense. But a course which appears sensible to some may not be instantly perceived as such by other equally consecrated persons.

Since God has not stated precisely how and when He will disclose the time for eliminating these foods, we need to be most careful—even with today’s new scientific evidence—in our zeal to make abstention from these products a normative standard, alongside vegetarianism, abstention from tea and coffee, and other counsels with clear inspired support. Certainly we should all be free to share our evidence with others and to urge prayerful consideration thereof. But it is quite another matter to insist, for example, that no dishes containing eggs or dairy products be served at church potlucks. We should keep in mind the earlier Ellen White statement about not allowing such issues to create disunity. Historic Adventists have no inspired authority to impose such standards on fellow church members, and it is not hard to see—as we pointed out before—how such rigidity can provoke needless opposition.

Perhaps a word should be said about questions surrounding the use of cheese. Because of Ellen White’s strong statements against cheese in the diet, many
“In response to this advice, the statement in Ministry of Healing, German edition, reads, ‘Strong, sharp cheese should not be eaten.” ”

This clarified statement was not intended to exclude such food items as cottage cheese, cream cheese, and similar unaged cheeses.17

Conclusion
In short, if we just follow clear, inspired counsels regarding diet and health, we will have more than enough to advise against many practices of contemporary Adventist conduct. Let us ever bear in mind the following words of caution from the Lord’s messenger:

“The narrow ideas of some would-be health reformers have been a great injury to the cause of hygiene. Hygienists should remember that dietetic reform will be judged, to a great degree, by the provision they make for their tables; and instead of taking a course that will bring discredit upon it, they should so exemplify its principles as to commend them to candid minds. There is a large class who will oppose any reform movement, however reasonable, if it places a restriction on the appetite. They consult taste instead of reason or the laws of health. By this class, all who leave the beaten track of custom, and advocate reform, will be accounted radical, no matter how consistent their course. That these persons may have no ground for criticism, hygienists should not try to see how different they can be from others, but should come as near to them as possible without the sacrifice of principle.

“When those who advocate hygienic reform go to extremes, it is no wonder that many who regard these persons as representing health principles, reject the reform altogether. These extremes frequently do more harm in a short time than could be undone by a lifetime of consistent living.”

“Do not go to extremes in regard to the health reform. Some of our people are very careless in regard to health reform. But because some are far behind, you must not, in order to be an example to them, be an extremist.”

REFERENCES
1 White, Counsels on Diet and Foods, 269.
2 Ibid.
3 Ibid.
5 Ibid, 333.
6 Ibid, 358.
7 —Selected Messages, book 3, 287.
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9 —Counsels on Diet and Foods, 380-381.
10 Ibid, 382.
11 —Medical Ministry, 269.
12 —Counsels on Diet and Foods, 399.
13 Ibid, 402.
15 White, Counsels on Diet and Foods, 368-370.
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18 E.G. White, Ministry of Healing, 323-324.
19 —Counsels on Diet and Foods, 366.

Editorial
Continued from 2

God’s servants, that they may not be able to discern the precious truth.” Selected Messages, book 1, 406.

What was the attitude of the leaders toward Jesus? Again God spoke through His prophet: “The interest of the people in Christ and His work had steadily increased. They were charmed with His teaching, but they were also greatly perplexed. They had respected the priests and rabbis for their intelligence and apparent piety. In all religious matters they had ever yielded implicit obedience to their authority. Yet they now saw these men trying to cast discredit upon Jesus, a teacher whose virtue and knowledge shone forth the brighter from every assault. They looked upon the lowering countenances of the priests and elders, and there saw discontent and confusion. They marveled that the rulers would not believe on Jesus, when His teachings were so plain and simple. They themselves knew not what course to take. With eager anxiety they watched the movements of those whose counsel they had always followed.

“In the parables which Christ had spoken, it was His purpose both to warn the rulers and to instruct the people who were willing to be taught. But there was need to speak yet more plainly. Through their reverence for tradition and their blind faith in a corrupt priesthood, the people were enslaved. The chains Christ must break. The character of the priests, rulers, and Pharisees must be more fully exposed.” The Desire of Ages, 611-612.

“The message of salvation is communicated to men through human agencies. But the Jews had sought to make a monopoly of the truth which is eternal life. They had hoarded the living manna, and it had turned to corruption. The religion which they tried to shut up to themselves became an offense. They robbed God of His glory, and defrauded the world by a counterfeit of the gospel. They had refused to surrender themselves to God for the salvation of the world, and they became agents of Satan for its destruction.”

Ibid., 36.

As the church rose up against the straight testimony in Christ’s day and killed their Saviour because of the straight truth, so again at the end of time, according to Inspiration, there will be the same attitude in the church, and those who believe and give this straight testimony will be persecuted.

Just before probation closes for the world and the church, there will be a rejection of the Spirit of Prophecy and the straight truth given by God’s anointed men and women. See Selected Messages, book 1. 48; Testimonies, vol. 5, 671-680. But God will raise up men, women, and young people to give the straight truth in this crisis hour.

“The old truths, given us at the beginning, are to be heralded far and near. The lapse of time has not lessened their value. It is the constant effort of the enemy to remove these truths from their setting, and to put in their place spurious theories. But the Lord will raise up men of keen perception, who with clear vision will discern the intrigues of Satan, and will give these truths their proper place in the plan of God.” Review and Herald, August 20, 1903.

“God will carry on His work through wholly consecrated workmen. If His ministers fail of representing Christ, He will turn to others, many of whom have not been prepared for the work by a regular course of study, and will put a message into their lips, even the last message of warning. He will call men from their various employments, and at His bidding they go forth to proclaim present truth.”

Ibid., December 9, 1902.

Yes, present truth will be given to the church and to the world. Those who live it and give it will be persecuted, and some will have to die for it. What tragedy! “Soon everything that can be shaken will be shaken, that those things that cannot be shaken may remain.” Testimonies, vol. 9, 15-16. See Testimonies, vol. 7, 219.

Ron Spear, Editor
In the parable of the ten virgins found in Matthew 25:1-13, we see illustrated “the experience of the church that shall live just before His second coming.” Christ’s Object Lessons, 406. We must understand that this parable is not referring to the church triumphant, which is made up only of those who are without sin—the 144,000. It refers to the militant church, with two classes of people in it.

Both classes, foolish and wise, profess to be waiting for Christ’s second coming. See ibid.

The reason that they are called virgins is that they “profess a pure faith.” Ibid. All of these virgins therefore, profess and believe sound doctrine—none believe wrong theology.

In the parable, each watchman has a lamp. What do these lamps represent? Christ’s Object Lessons, 406, says: “By the lamps is represented the Word of God.” Thus each virgin, both foolish and wise, has a Bible and a knowledge of God’s truth.

What is represented by the oil in each virgin’s lamp? “The oil is a symbol of the Holy Spirit.” Ibid., 407. For a while, all virgins have the Holy Spirit.

But you may ask, “Are these foolish virgins hypocrites? Don’t they know that they will soon run out of oil? Don’t they realize that they don’t have a relationship with God?”

Page 411 of Christ’s Object Lessons says: “The class represented by the foolish virgins are not hypocrites. They have a regard for the truth...” (not wrong theology). They are attracted to those who believe the truth; but they have not yielded themselves to the Holy Spirit’s working.”

Surprisingly, these foolish virgins outwardly appear no different from the wise virgins. There is no difference at all in their appearance. They are even attracted to those who believe the truth. See ibid., 408, 411.

What then is the difference that only God can see? Ask yourself, “Which class am I represented by?”

Ellen White tells us: “Every specification of this parable should be carefully studied. We are represented either by the wise or by the foolish virgins.” Review and Herald, October 31, 1899.

In Christ’s Object Lessons, 411, the difference between the wise and the foolish virgins is made very clear: “The class represented by the foolish virgins have been content with a superficial work. They do not know God. They have not studied His character; they have not held communion with Him; therefore they do not know how to trust, how to look and live.”

Here then we see the difference between them—the foolish have been content with a superficial work, or character. They do not know God. They have not spent time in prayer, whereby they could have gained trust in Him.

“This is the class that in time of peril are found crying, Peace and safety. They lull their hearts into security, and dream not of danger.” Ibid., 411.

Since these ten virgins compose the church militant that is living just before Christ’s second coming, when will the “members of the church militant who have proved faithful...become the church triumphant?” When will they be separated from the foolish virgins? See Evangelism, 707.

“...It is in a crisis that character is revealed. When the earnest voice proclaimed at midnight, ‘Behold, the Bridegroom cometh; go ye out to meet Him,’ and the sleeping virgins were roused from their slumber, it was seen who had made preparation for the event. Both parties were taken unawares; but one was prepared for the emergency, and the other was found without preparation. So now, a sudden and unlooked-for calamity, something that brings the soul face to face with death, will show whether there is any real faith in the promises of God. It will show whether the soul is sustained by grace. The great final test comes at the close of human probation, when it will be too late.

Stephen Allred is sixteen years old. He is presently participating in an evangelistic program in the country of Romania.

Stephen Allred

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Christ the Way of Life

JESUS came into Galilee, preaching the gospel of the kingdom of God, and saying, The time is fulfilled, and the kingdom of God is at hand: repent ye, and believe the gospel.” Mark 1:14–15.

Repentance is associated with faith, and is urged in the gospel as essential to salvation. Paul preached repentance. He said, “I kept back nothing that was profitable unto you, but have shewed you, and have taught you publicly, and from house to house, testifying both to the Jews and also to the Greeks, repentance toward God, and faith toward our Lord Jesus Christ.” Acts 20:20–21. There is no salvation without repentance. No impenitent sinner can believe with his heart unto righteousness. Repentance is described by Paul as a godly sorrow for sin, that “worketh repentance to salvation not to be repented of.” 2 Corinthians 7:10. This repentance has in it nothing of the nature of merit, but it prepares the heart for the acceptance of Christ as the only Saviour, the only hope of the lost sinner.

As the sinner looks to the law, his guilt is made plain to him, and pressed home to his conscience, and he is condemned. His only comfort and hope is found in looking to the cross of Calvary. As he ventures upon the promises, taking God at His word, relief and peace come to his soul. He cries, “Lord, thou hast promised to save all who come unto thee in the name of thy Son. I am a lost, helpless, hopeless soul. Lord, save, or I perish.” His faith lays hold on Christ, and he is justified before God.

But while God can be just, and yet justify the sinner through the merits of Christ, no man can cover his soul with the garments of Christ’s righteousness while practicing known sins, or neglecting known duties. God requires the entire surrender of the heart, before justification can take place; and in order for man to retain justification, there must be continual obedience, through active, living faith that works by love and purifies the soul.

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

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

"Abraham believed God, and it was counted unto him for righteousness. Now to him that worketh is the reward not reckoned of grace, but of debt. But to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness.” Ro-
mans 4:3–5. Righteousness is obedience to the law. The law demands righteousness, and this the sinner owes to the law; but he is incapable of rendering it. The only way in which he can attain to righteousness is through faith. By faith he can bring to God the merits of Christ, and the Lord places the obedience of His Son to the sinner’s account. Christ’s righteousness is accepted in place of man’s failure, and God receives, pardons, justifies, the repentant, believing soul, treats him as though he were righteous, and loves him as He loves His Son. This is how faith is accounted righteousness; and the pardoned soul goes on from grace to grace, from light to a greater light. He can say with rejoicing, “Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost; which he shed on us abundantly through Jesus Christ our Saviour; that being justified by his grace, we should be made heirs according to the hope of eternal life.” Titus 3:5–7.

Again: it is written, “But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name: which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God.” John 1:12–13. Jesus declared, “Except a man be born again, he cannot see the kingdom of God.” John 3:3. “Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God.” Verse 5. It is not a low standard that is placed before us; for we are to become the children of God. We are to be saved as individuals; and in the day of trial and test we shall be able to discern between His will and our desires.

This is how faith is accounted righteousness; and the pardoned soul goes on from grace to grace, from light to a greater light. . . . “by the washing of regeneration, and renewing of the Holy Ghost.”

him that serveth God and him that serveth Him not. We are saved as individual believers in the Lord Jesus Christ. Many are losing the right way, in consequence of thinking that they must climb to heaven, that they must do some-thing to merit the favor of God. They seek to make themselves better by their own unaided efforts. This they can never accomplish. Christ has made the way by dying our Sacrifice, by living our Example, by becoming our great High Priest. He declares, “I am the way, the truth, and the life.” John 14:6. If by any effort of our own we could advance one step toward the ladder, the words of Christ would not be true. But when we accept Christ, good works will appear as fruitful evidence that we are in the way of life, that Christ is our Way, and that we are treading the true path that leads to heaven.

Review and Herald, November 4, 1890.

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Early Experiences

No. 3 — The Second Prophecy

In 1866, John Orr Corliss became a Freewill Baptist, and in 1868, he became a Seventh-day Adventist. He lived with the James White family for some time and was tutored in Seventh-day Adventist beliefs by Joseph Bates. He pioneered Seventh-day Adventist work in Australia as well as in the states of Virginia, Colorado, and California. In the late 1880s, Corliss and A. T. Jones were the first Seventh-day Adventists to appear before legislatures to plead the cause of separation of church and state. See The Seventh-day Adventist Encyclopedia, 307.

This article continues a 10-part series, originally printed in the Review and Herald, January 16–March 20, 1919, in which John Corliss writes of the beginnings of the Seventh-day Adventist movement, especially focusing on the value of the Spirit of Prophecy as an agent to unify God’s remnant people.

—The Editors

The vision of the tenth chapter of Revelation, which predicted the bitter disappointment to follow faith in the great time message of the Lord’s coming, also pointed out that after this message there would be another public proclamation before all of earth’s nations. Verse 11. But taking into consideration the confusion of thought, and the fragmentary grouping of the Advent believers, which followed the passing of the set time for the Lord’s appearing, it would seem that, judging humanly, from such a babel of tongues and so segregated a personnel of believers, any positive, effective message could not be brought forth to stir the world.

The strongly antagonistic views held at the time made the best thinkers quite cautious about advancing new thoughts for critical examination, knowing as they did that the expression of any adverse views would be subject to public inspection as by a jury. Especially was this the case regarding the “cleansing of the sanctuary,” if any attempt was made to show that it stood for some other event than the definite second coming of Christ to earth for His people. Time being their entire message, the Adventists desired nothing to come in to dispel that cherished idea. But finally O. R. Crosier, one of their number, discovered that the antitypical sanctuary must be cleansed prior to Christ’s coming and the resurrection of the righteous dead; and that therefore, the tenth day of the seventh month, as in the type, would bring the time when Christ as our High Priest must begin His work of atonement for the world, preparatory to His second coming.

For certain reasons, he could not well put such matters through any “regular” Advent periodicals, so an extra number of the Day Star, an “off” paper, published in Cincinnati, Ohio, was engaged. In 1846, he gave it in a full exposition of the subject, practically as held now by Seventh-day Adventists. Of course this revealed that those whose sins were to be taken away in order to meet their Lord, must have their cases judged according to the standard of the law of Ten Commandments, as were the Israelites in the typical cleansing, when the high priest went into the Most Holy Apartment to receive the atonement before the mercy seat, which covered the ark containing the tables of the law.

But strange as it may seem, this man whose mind God had so enlightened, refused to make the complete application of this truth to his own life actions; for he soon became one of the most bitter opponents of the Sabbath observance its advocates had to meet, his contention being that the law of the Ten Commandments was done away in Christ. In so doing, of course, he destroyed his strongest point in the sanctuary cleansing: that is, the ministration of the high priest before the ark containing the Ten Commandments before pronouncing the people free from all their sins. It seemed, however, that he could more easily relinquish that truth than observe the Sabbath.

There may have been in prejudice a reason for such a decision; for as early as May 14, 1845, one C. P. Whitten, of Nashua, New Hampshire, published in the Voice of Truth quite a strong argument in behalf of Sabbath observance, exhorting all Advent believers to adopt it. But as usual, Joseph Marsh, the editor, followed the Whitten article with a counterblast of law abolition that brought forth from Mr. Whitten in the issue of June 2, a letter in which he informed the readers that he had given up in his previous misconceived notion about the Sabbath. It may have been that Mr. Crosier then, before his sanctuary-cleansing light dawned, took a position with others against the recognition of the demands of the seventh-day Sabbath. We do not know what other influence could have led to his opposition, in view of his light concerning the sanctuary.

But the question of Sabbath observance was not thus to be smothered in its infancy. In its issue of August 27, the same paper admitted a long, strong article based on scriptural authority for seventh-day observance, from the pen of T. M. Preble. Mr. Preble’s closing words were: “John Calvin says that ‘the old Fathers put in the place of the Sabbath the day we call Sunday. Thus we see Daniel 7:25 fulfilled, the little horn changing times and laws.’... May the Lord deliver us from being the pope’s Sunday keepers and God’s Sabbath breakers!”

This was followed, of course, by an opposing dissertation from the editor, in the same strain as that by which Mr. Whitten had been silenced. Whether or not this had a tendency to weaken Mr. Preble’s Sabbath views, we have no means of learning. One thing is known, however, and that is that Mr. Preble soon after renounced Sabbathkeeping and denounced Sabbath adherents in the strongest terms at his command.

Doubtless, God designed that this man should become a stanch pioneer supporter of the third angel’s message, but he may have loved the praise of men more than the praise of God. Only the Divine One knows. Had he remained loyal, no one can now divine what the original leadership of this message would have been. At any rate, he had many commendable qualities, and did good work in behalf of the truth while he remained with it, being an eloquent speaker, with dignified carriage, as the writer can testify. His reception of the Sabbath truth was on this wise: A Sabbathkeeping lady from New York State, Rachel D. Preston by name, was visiting in Washington, New Hampshire, where quite a large company of Adventists lived. Becoming acquainted with some of these, she taught them her Sabbath views, and a large proportion of the company embraced the Sabbath. T. M. Preble was there at the time, and he and another minister, J. B. Cook, joined the others in
Elder James White spoke well in vindication of his own course, and the course of others, in the *Advent Review* for August 1850. Said he:

"One thing is certain: Those who gave the first angel's message five years ago, should be the last to charge us with heresy and fanaticism for giving the message of the third angel in 1850. They preached that the harvest of the earth was then ripe, and were praying not for sinners, but that the harvest might be reaped. ... We do not believe that the harvest of the earth is ripe yet; no, it will take the third angel's message to draw the line, and cause the final decision. During this message, the scattered children of the Lord, who have not rejected the former messages, may come to the light of truth, and be sealed with the seal of the living God. Some such who were not brought directly under the influence of the 'everlasting gospel,' are now coming into the clear light of the third angel's message. Praise the name of the Lord!"

Now a word as to the disappointed ones of 1844 being called to prophesy, or publicly proclaim again to the world, the message of truth for the last days. A Brother J. Lindsey, from Brompton, Canada, wrote July 21, 1850, reporting that Elder Joseph Bates came there and proclaimed the third angel's message, proving that the people were then in the patient, waiting time, just prior to the Lord's coming, when they should demonstrate their patience by keeping the commandments of God and the faith of Jesus. The result of these meetings was reported in the *Advent Herald* by M. S. Clark, an opposer, who said:

"Those who received the doctrine in full are those who have held fast what the Lord gave them in 1844. Those who received it partially, and those who are confused, are those that have turned back."

This was a good testimony, though not intended as such. As we now see the rapid spread of the message from this small beginning, we may well ask: O Lord, what shall be the end of these things?

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**The Ten Virgins**

*Continued from 23 for the soul's need to be supplied.*  
*Christ's Object Lessons,* 412.

What is the great final test spoken of here? "The time is not far distant when the test will come to every soul. The observance of the false sabbath will be urged upon us. The contest will be between the commandments of God and the commandments of men. ... At that time the gold will be separated from the dross."  
*Prophets and Kings,* 188.

The great final test will come when Sunday observance is enforced upon us. Then, those foolish virgins in the church, who have looked exactly the same as the wise virgins, will be separated from the wise. At that time they will reveal their real character and will fail the test. All that will be left in the church at that time, will be the wise virgins.

"The ten virgins are watching in the evening of this earth's history. All claim to be Christians. All have a call, a name, a lamp, and all profess to be doing God's service. All apparently wait for Christ's appearing. But five are unready. Five will be found surprised, dismayed, outside the banquet hall."  
*Christ's Object Lessons,* 412.

Let us review once again, the characteristics of Christ's militant church, which at this time is composed only of the ten virgins.

1. This church is the church that lives right now, just before Christ's second coming. It is not the church triumphant.
2. This church has two classes of people in it. No difference is seen between the two until the time when Sunday observance will be enforced by law. See *ibid.*, 408-412, *Prophets and Kings,* 188.
4. All members "profess a pure faith" and "have a regard for the truth." None in the church militant who will live just before Christ's second coming, believe, or profess to believe, wrong theology. All believe sound doctrine. See *ibid.*, 406, 411.
5. Each virgin has a Bible which she uses.
6. In the beginning, all virgins have the Holy Spirit.
7. None are hypocrites. All are sincere.
8. There is no outward difference between them until the enforcement of Sunday observance. See *Christ's Object Lessons,* 408.

"This parable is not a representation of open sinners, but of those who profess Christ."  
*Review and Herald,* October 31, 1899.

These are the marks that identify God's militant church right now. There are foolish and wise mixed together, but soon, after the great test, these foolish virgins will be shaken out of God's church. Then the wise will become, with the sincere followers of truth from the other faiths, the church triumphant. They have a relationship with God, and with His help they have forsaken all sin.

Please, friend, with God's help, get ready. Spend time with Him and get to know Him. Study His character and "take hold of God's strength and make peace with Him."  
*Christ's Object Lessons,* 418.

Ask for the Holy Spirit because "If all were willing to receive, all would become filled with His Spirit." *Ibid.*, 419.

Even if it seems that you might be a foolish virgin, confess your sins, repent, and have faith that you have been forgiven and are being sanctified. "Christ has made every provision that His church shall be a transformed body, illumined with the Light of the world. ... The religion of Christ means more than the forgiveness of sin; it means taking away our sins, and filling the vacuum with the graces of the Holy Spirit. It means divine illumination, rejoicing in God. ... When Christ reigns in the soul, there is purity, freedom from sin. The glory, the fullness, the completeness of the gospel plan is fulfilled in the life." *Ibid.*, 419-420.
The Sanctuary
Part 5

The Ministration and Cleansing of the Heavenly Sanctuary

If the reader has seen no cause to disagree with us, in any of the positions thus far taken, he will see none, we trust, while this point is under investigation. We are not left to our own reasoning on this subject. Paul, in his divine commentary on the typical system, has drawn the parallels between that and the more excellent ministry of the Melchisedec priesthood, to the satisfaction, it should be, of every one. We refer to the book of Hebrews. Let us notice his testimony.

1. The earthly sanctuary meets its antitype in the true tabernacle which the Lord pitched and not man, of which, with its two holy places, it constituted a correct pattern or shadow. Chapter 8:2, 5; 9:8–9, 12, 23–24.


4. As they had offerings to make, it is necessary that He also have somewhat to offer. Chapter 8:3.

5. The work of the priests in the earthly tabernacle meets its antitype in the ministry of our Lord in the sanctuary above. Chapter 8:5–6.

We shall now show that Christ commences His ministry in the first apartment of the heavenly sanctuary. It is necessary to keep this point in view, to guard against the erroneous theories which some have been led to adopt, by either losing sight of, or denying it. That Christ is our High Priest cannot be denied; that He has ascended to heaven is also beyond dispute; and that He there ministers for His people, they cannot call in question. But some claim that there is in the antitype only a Most Holy Place, and that is all heaven; consequently our High Priest ministers in but one apartment.

1. The argument drawn from Daniel 9:24, has already been noticed. We have also proved that the temple of God in heaven consists of two holy places, or it cast a most inexplicable shadow upon earth. But who will explain the anomaly of there being two holy places in the heavenly sanctuary, and yet a ministry performed in only one?

2. The text, “But this man, after he had offered one sacrifice for sins forever, sat down on the right hand of God” [Hebrews 10:12], has been urged as forbidding the idea of His ministering in two holy places. We answer, that so far as the idea of sitting is concerned, it would be equally proper to represent Him as standing on the Father’s right hand. Acts 7:55–56. And then we reply further, that even when He is seen coming in the clouds of heaven, He is said to be “sitting on the right hand of power.” Matthew 26:64; Mark 14:62. Then He can certainly be at the Father’s right hand in both the holy places. But Paul bears direct testimony on this point. He says that Christ is a minister of the sanctuary; and the word here rendered sanctuary is in the plural number, and signifies the holy places. This none can deny. It is by the Douay Bible rendered, “the holies;” and by Macnally, “holy places.” We therefore justly conclude (1) that our Lord can be a minister of the two holy places, and yet be at the Father’s right hand; and (2) that He must minister in both the holy places, or Paul’s testimony that He is a minister of the holies (plural) is not true; for a priest that should minister simply in the holiest of all, would not be a minister of the holy places.

3. Again: Hebrews 9:8, and also 10:19, are by some urged to prove that Christ ministers only in the Most Holy Place. These texts both speak of the holiest as though it were in the singular number; but we have already observed that the words thus rendered are not in the singular, but plural: not “hagion,” holy of holies, as in chapter 9:3, but simply “hagion,” holies, plural, the same as is rendered sanctuary in chapter 8:2. Also the phrase in chapter 9:12, 25, rendered “into the holy place,” is the same as is in verse 24 literally rendered into the holy places (plural). These texts therefore instead of sustaining what they are often quoted to prove, viz., that Christ has but one apartment in which to minister, fur-

James White, husband of Ellen White, was ten years president of the General Conference as well as editor of several church publications.
nish positive testimony to the reverse, by showing that there are holy places in the heavenly sanctuary, and that Jesus ministers in them both.

4. Three hundred and sixty-four days of that service which was performed unto the "example and shadow of heavenly things," was accomplished in the first apartment, or holy place, and only one day out of the year, in the Most Holy. If therefore, Christ ministers only in the Most Holy Place, the first, and by far the greater, part of the earthly ministration is without an antitype.

5. The ministration in the Most Holy at the end of the year, was only performed for the purpose of cleansing the sanctuary; and if in the antitype, Christ only ministers in the holy place, it follows that He performs only the antitype of this service; consequently the cleansing of the sanctuary commenced at the ascension of our Lord. But the cleansing of the sanctuary, according to the type, must be preceded by a long ministration; and who will tell us, in this case, when it took place? Again, the 2300 days extend to the cleansing of the sanctuary, and with this view, they should have terminated in A.D. 31, at our Lord’s ascension. But, as we have already seen, they did not terminate till 1813 years this side of that event. [1844]

The priesthood of Christ is a superior priesthood in which the imperfections of the earthly priesthood find no analogy. We will notice this in a few of its particulars.

1. Christ is a Priest after the order of Melchisedec, and not after the order of Aaron. Hebrews 5:6.

2. Perfection was not of the Levitical priesthood; for if it had been, says Paul, what further need was there that another priest should rise after the order of Melchisedec, and not after the order of Aaron? Chapter 7:11.

3. Those priests were many; because they were not suffered to continue by reason of death; but this man continueth ever and hath an unchangeable priesthood. Verses 23–24.

4. It was necessary for the priests of the house of Levi, to offer up sacrifices daily, embracing all the various offerings that were made by those who had transgressed. But all this Christ did by one act when He offered up Himself. Chapter 9:25–26, 28, 10:10, 12, 14.

5. The round of service in the earthly tabernacle was many times repeated; but the ministry of Christ is accomplished once for all. Hebrews 9:11–12, 24–25; 10:1–39.

6. All the blood which was offered in the former dispensation, was offered for past transgression only; and made no provision for the future; while the merits of that blood which was shed on Calvary applied not to the past alone, but to the future also. Hebrews 9:14–15.

7. As the blood of Christ is the only blood ministered in connection with the heavenly sanctuary, whether by actual presentation or by virtue of its merits, we need not inquire, the same blood must be ministered in both apartments.

Thus are the sins of God’s people transferred to the sanctuary. But will they remain there forever? No. They will be removed, just as they were in the type, and the heavenly sanctuary will be cleansed even as was the earthly.

8. Just as long as Christ fills the office of priest, just so long is He the Mediator between God and man.

The prophets John and Isaiah had each a view of our Lord’s position and ministry in the heavenly sanctuary. John saw a door opened in heaven. This must have been the door of the heavenly tabernacle; for it disclosed to John’s view the throne of God, which was in that temple. Revelation 4:1–2. That it was the door of the first apartment is evident from the objects which he there beheld [Revelation 4:5; 8:3]; and the Second Apartment which contains the ark of the testament, or Ten Commandments, is not opened till the sounding of the seventh angel. Revelation 11:19. Read also Isaiah’s description of the same place: Isaiah 6:1–6. That he and John were both viewing the same place will appear from a comparison of the following Scriptures: Isaiah 6:1, with Revelation 4:2; Isaiah 6:2, with Revelation 4:6–8; Isaiah 6:3, with Revelation 4:8; Isaiah 6:6, with Revelation 8:3; 9:13.

The Lord here carries forward this great work which He commenced with the act of bearing the sins of the world at His death, by pleading the cause of penitent sinners, through His blood shed in their behalf; and thus their sins are, by His mediation, transferred to the heavenly sanctuary. There is nothing strange or fanciful in this. Everyone can easily understand it. Such was the service of the type, which was a shadow of the heavenly things; and such, therefore, is the heavenly ministration itself. Thus are the sins of God’s people transferred to the sanctuary. But will they remain there forever? No. They will be removed, just as they were in the type, and the heavenly sanctuary will be cleansed even as was the earthly.

Before we proceed further with the subject of the cleansing of the heavenly sanctuary, we must stop a moment to remove an obstruction that lies at this point, like a stumbling block directly across the path of many; and that is the idea, that there is anything in heaven to be cleansed. “What!” is their exclamation of surprise, “Is there anything there that is impure?” And they are even ready to spurn the whole theory of the sanctuary, here presented, on account of this, to them, unpardonable feature. But let us look at the idea, and meet it fairly. Was there not a work of cleansing to be performed in the earthly sanctuary? There was. Where was the necessity for this? Into the Most Holy Place, for instance, no man entered, except the high priest, and he but once a year. Was there anything there physically impure? All are obliged to confess there was not. And yet it had to be cleansed, the Most Holy, as well as the holy place. Why was this? Because the sins of the people had been transferred to it, and from them it must be freed. The work of cleansing was not the removing of physical uncleanness, but simply a ceremony by which the sins of the people were removed and borne away forever. So in the antitype. There is nothing literally impure or unclean in the heavenly sanctuary; but the sins of those who have sought pardon through the merits of Jesus, have been transferred there, and all the cleansing is to undergo, is the removal of these. Simply this, and nothing more. No mind can fail to understand, and none need revolt at such an idea.

But however objectionable any may still be disposed to make it appear, the
question is settled by positive declarations of the apostle Paul, which there is no evading. He states in plain and unequivocal terms, that the heavenly sanctuary must be cleansed. Listen to his language. Hebrews 9:21-24. "Moreover he [Moses] sprinkled with blood both the tabernacle, and all the vessels of the ministry. [Referring to the ancient sanctuary and its service.] And almost all things are by the law purged with blood; and without shedding places themselves are to be purified and cleansed. Those, therefore who object to a work of cleansing in heaven, take issue with Paul, not with us; and those who condemn and ridicule the idea, are heaping their contumely and reproach, not upon us, but upon the inspired language of that holy apostle. There is another idea which may lie with weight in some minds against the existence of a sanctuary in heaven; and

And almost all things are by the law purged with blood; . . . It was therefore necessary that the patterns of things in the heavens should be purified with these, but the heavenly things themselves with better sacrifices than these. of blood is no remission. It was therefore necessary that the patterns of things in the heavens should be purified with these [the blood of goats and calves. See verse 19.] but the heavenly things themselves with better sacrifices than these."

Nothing can be, we say it emphatically, nothing can be, plainer and more definite than this. The "tabernacle and vessels of the ministry," were cleansed with the blood of calves and goats. We have already noted its performance through the ministry of the priesthood. It was necessary, says the apostle, that it should be cleansed with these. Why? Because without the shedding of blood there is no remission. Remission, and not physical uncleanness, is the burden of the apostle's argument. The sanctuary must be cleansed; the imputed guilt must be removed. He then goes on to argue that for the same reason, the heavenly things themselves, of which the earthly were a figure, must be cleansed or purified, but with better sacrifices than those of the type. What is this better sacrifice? The sacrifice of our Lord Himself. Hebrews 9:13-14, 26. Why was a better sacrifice needed? Because the blood of bulls and goats could not take away sin [chapter 10:4]; but yet the law was satisfied with that service for the time being, in anticipation of the great and effectual Sacrifice which was thus prefigured. The blood of this better Sacrifice does take away sin.

It is this blood that is ministered in the heavenly sanctuary in behalf of man, and by this at last, that the heavenly holy that is the fact, that Daniel speaks of its being trodden under foot. How, it has been asked, can a sanctuary in heaven be trodden under foot? And it has been urged as one of the greatest recommendations of the view that the earth or land of Canaan is the sanctuary, that they are both eminently susceptible of being in that condition. We inquire, then, How much does the prophesy comprehend in the term, "to tread under foot?" The same text [Daniel 8:13] speaks of treading the host [the worshipers connected with the sanctuary] under foot also. Does this mean that people would literally get them under their feet and stamp upon them? By no means. What then does the expression mean? We shall define it, to oppress or perform any act prejudicial to the interests of another; and this definition the following quotations will sustain:

1. The same prophecy [Daniel 8] represents the little horn as casting the truth to the ground, and casting down the stars, and stamping upon them. We all know what this means; or if not, verse 24 of the same chapter furnishes an explanation; namely, "he shall destroy wonderfully . . . the mighty and the holy people."

2. Paul shows us that wicked men, apostates, even tread "under foot" (this is his expression) the Son of God, who is minister of the heavenly sanctuary. Hebrews 10:29. They do it by setting Him at nought, counting the blood of the covenant wherewith they were sanctified, an unholy thing, and doing despite unto the Spirit of Grace. Why may not the heavenly sanctu-

ary itself, in an equal sense, and in an equal degree, be trodden under foot also?

The agencies through which Satan has all along stood up against the worship of God, are the daily, and transgression of desolation, or paganism and Papacy. He has done this by erecting rival sanctuaries to the sanctuary of Jehovah, and endeavoring to turn mankind away from the worship of the true God to the unsanctified rites of heathenism. For instance, in the days of Samuel and the judges, one of Satan's rival sanctuaries was the temple of Dagon where the Philistines worshiped. Judges 16:23-24. After Solomon had erected the glorious temple upon the mount Moriah, Jeroboam erected a rival sanctuary at Bethel, and drew away ten of the twelve tribes to the worship of golden calves. 1 Kings 12:26-33. In the days of Nebuchadnezzar, the rival sanctuary of Satan was found in the temple of old Belus at Babylon; and great was his triumph when he was able to deposit the sacred vessels of Jehovah's tabernacle in the palace of his heathen deity, 2 Chronicles 36:7. And still later, a sanctuary of the devil turns up at Rome, under the name of the Pantheon, or "asylum of all the gods." See Daniel 8:11.

And when the gospel dispensation was ushered in, when the shadow reached the substance, and the type gave place to the antitype, and the sanctuary in heaven took the place of the tabernacle on earth, how did Satan change his mode of opposition? He baptized his heathen deities, and called them Christian. The Pantheon, or "asylum of all the gods," easily became the "sanctuary of all the saints;" and the statue of Jupiter, by an easy metamorphosis became that of Paul or Peter. But more than this: he here set up in his temple at Rome, a blasphemous being, a monster Man of Sin, who should exalt himself above all that is called God, and turn away mankind from the mediation of Christ in the heavenly sanctuary, by pretending to dispense those favors which are the prerogative of Deity alone. Thus the Papacy has trodden under foot the "host," the "holy city," the sanctuary above and its minister, by wearing out the saints of the Most High, and lifting up his voice in blasphemy against God. His tabernacle, and them that dwell in heaven. Revelation 13:6. With the conviction that this objection is now entirely removed, we turn again to our subject, the cleansing of the sanctuary. The nature of this cleansing we now understand. It is accomplished by blood, not by fire. We understand also the ceremony by which it
was performed, through a change in the ministration from the holy to the Most Holy Place. We conclude, then, that at the end of the 2300 days, when it was said that the sanctuary should be cleansed, the ministration in heaven was changed from the holy to the Most Holy Place. In other words, that in 1844, in the autumn of that year, our great High Priest, commenced the last act of His priestly ministration in the Most Holy Place of the tabernacle above. Are there any to whom it seems presumption to pretend to understand what is being accomplished in heaven? Of such then would we inquire, Have not the 2300 days ended? and was it not said that at their termination the sanctuary should be cleansed? And are we not to reason concerning the sanctuary, from those objects and from that work, which the voice of Inspiration declares to us, were the shadow which it cast on earth? Of what use is a type, if we may not, from it, derive some knowledge respecting its antitype?

In the light of these facts, of what infinite importance does the subject of the sanctuary become! The whole plan and work of salvation for a lost world is involved therein. How momentous the subject of its cleansing—the final close of the Saviour’s redeeming work! And if this last act in the great scheme is now being accomplished, what truth could more vitally concern our perishing race! This finished, the final decision will have passed upon all men; the fiat of the Almighty will have gone forth, “He that is filthy, let him be filthy still: and he that is holy, let him be holy still.” Revelation 22:11. Momentous period! May He whose mediation for a rebel world is about to close, deeply impress our hearts, with those emotions which this mighty truth is calculated to inspire. □

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