

*The Power Of Revival  
And Reformation  
Does Not Come:  
Why?*

by  
J. H. N. TINDALL

"A revival of true godliness among us is the greatest and most urgent of all our needs. To seek this should be our first work." — E. G. White, R. H., March 22, 1887.

"It has never been experienced by us. What a sad fact."—A. G. Daniells, President of the General Conference of SDA, 1901-1922; R. H., January 10, 1924.

A  
**TINDALL**  
Publication

## INTRODUCTION

Elder John Tindall styled himself a "converted atheist." After two years of training at Loma Linda, 1908-1910, he finished the Medical Evangelist Course and went out as the first graduate to conduct gospel medical missionary evangelism. Throughout his more than fifty years of promoting this divine method of soul winning he ever upheld Christ as the perfect example of what all His believers are to become in character.

Some time before his death in late 1972 he appointed a committee of three to care for the publishing of the enlarged and revised edition of his former work by the same title. His dying wish, as reported by his wife, and also of this committee, is that the message contained in this compilation will result in bringing the readers into a closer relationship with our wonderful Lord Jesus. By beholding Him in His humanity we are to be inspired to follow in His steps, become "like Him" in character, and fitted to live with Him throughout all eternity.

HAROLD H. COTTON, Chairman  
HOWARD M. LEE  
JAMES M. LEE

## THE POWER OF REVIVAL AND REFORMATION DOES NOT COME: WHY?

BY J. H. N. TINDALL

- \* RH Mar. 22, 1887: "A revival of true godliness among us is the greatest and most urgent of all our needs. To seek this should be our first work."
- X RH Feb. 25, 1902: "God calls for a spiritual revival and a spiritual reformation."
- + RH Jan. 10, 1924: (A. G. Daniells) "It has never been experienced by us. What a sad fact. . . . The fault was with the church. We have been unheedful of the message."  
RH Oct. 18, 1934: (J. S. Washburn) "Many weary years we have waited for the fullness of power, for the outpouring of the latter rain. . . . we can only say with sorrow that there must be some fatal hindrance holding back or restraining the fullness of the Holy Spirit promised by the Lord to His people and due today."  
RH Nov. 21, 1935: (Elder Watson, President of G. C.) "There is setting in on this people a tide of worldliness to which we are surrendering. I do not mean to imply that we are not resisting these influences at all; but I believe that the measure of resistance that we are putting forth is not holding us. We are gradually being swept backward, and should be alarmed about it. . . . our resistance of worldly influences is seriously diminishing, . . . I am troubled by the direction that our educational

and training work is definitely taking. I am concerned by the more and more obvious fact that in the education and training of our workers we are inquiring more of the world and less of God than formerly. I am grieved because we are allowing the erroneous belief that the highest in standards is reached by the ways of the world rather than by the ways of God."

RH Dec. 3, 1936: (J. L. McElhany): "We have more to fear from within than without. The hindrances to strength and success are far greater from the church itself than from the world." (this was quoted by Elder McElhany from E. G. White. He adds:) "Our greatest danger today is the attitude taken by so many of our people of accepting with apparent satisfaction their present low spiritual condition and not being very much concerned about it. . . The time has come for a thorough reformation to take place. What we need today is a people revived with new spiritual power, a church reformed and turned away from the world. . . there has come into the church a listlessness, a carelessness that is deplorable."

RH 1941: (F. M. Wilcox) "Sad to say the reformation fails to take place."

RH June 26, 1947; (F. M. Wilcox) "Before the coming of the Lord His church will experience a great revival and reformation. . . . Is not this revival due now?"

RH Dec. 16, 1950: (W. H. Branson) "We are not so faithful and zealous for God and the Truth as we once were, and the end of the world is just upon us. . . . We need that revival now. It is the greatest of all our needs."

RH Nov. 16, 1950: (W. H. Branson) "Heaven is waiting to bestow it."

RH Feb. 25, 1902: (E. G. White) "Revival without reformation leads only to sentimental change of feeling,

which naturally reverts to the old level."

The power does not come. This shows the trend of our preaching by many in the ministry.

Many in the church teach that Christ will come in and live His life in you if you only make the surrender and by faith believe it. This is true, but the missing link is that which takes place when the faith we have acts in cooperation with Christ. Christ will not and cannot live that life in us without our cooperation; it is a joint action of both the soul and Christ, not Christ alone, or the soul alone. This must be cleared up for the power to be turned on. The reformation must accompany the revival.

For a more extended presentation of this subject, see my series of articles on "Healing and Translation through Imputed and Imparted Righteousness by Faith."

Elder Dickson quotes E. G. White, on page 632 of "Our Firm Foundation."

RH Nov. 1, 1892: "Through faith the Holy Spirit works in the heart to create holiness therein; but this cannot be done unless the human agent will work with Christ."

RH July 16, 1953: (L. K. Dickson) "What we lack is power . . . yet it does not come . . . should we not diagnose the true situation in which we find ourselves, and no longer remain in a disappointing expectancy of something that does not appear? . . . Why is the Spirit being withheld? . . . Must we with shamefacedness confess that we have been afraid honestly and sincerely to face, find, and follow His divine guidance? Have we feared to face the issue in our lives?"

*RIGHTEOUSNESS BY FAITH MUST INCLUDE  
OBEDIENCE TO HEALTH REFORM*

Dr. A. W. Truman wrote to the President of the General Conference and the Executive Committee (1954) these significant words: "We rightly conclude that we can have no confidence in the message of 'righteous by faith,' as preached in the worldly churches, divorced as it is from a call to obedience to God's moral law. How much better is our message of righteousness by faith if divorced from an appeal for obedience to God's physical law? 'Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God.' II Cor. 7:1."

"There is no use begging the question, the basic issue at stake in the Health Reform Message is the position and the authority of the Spirit of Prophecy in the remnant church. The Spirit of Prophecy is on trial in the church over this specific issue in the relation of diet to character and destiny, but far more important to us is that we too, are on trial over the same issue. There is no question or controversy over these writings as they pertain to more diligent Bible study, more sacrificial giving to missions, greater faithfulness in tithe paying, Sabbath keeping or over liquor, tobacco, etc. The test to us comes over the counsels on health habits, diet etc. — These darling idols, too precious to despoil, or to dethrone.

THE POWER DOES NOT COME: WHY?

"With the worker and the church member, the Spirit of Prophecy, as an inspired gift to the church, rises or falls with our acceptance or rejection of these writings as they pertain to the restriction of depraved, lustful appetites and passions. Shall we by our inconsistent habits of eating and drinking, give the lie to our pretense of accepting these writings as inspired, and thus continue to weaken the faith of the rank and file of our church members in the inspiration of this gift? Shall we set up our personal judgement as the final arbiter of inspiration, as do other higher critics with respect to the teachings of the scriptures. It is written 'There are those who ought to be awake to the dangers of meat eating, who are still eating the flesh of animals, thus endangering the physical, mental and spiritual health, 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' C. H. p 575. Do you wish to take a chance on that? We have been watching it for several decades."

*"DANGERS THAT THREATEN TODAY"*

*Educational*

*PRISONERS OF HOPE "IF"*

Notice the IF in 6T 145: ". . . prisoners of hope. Fate has not so woven its meshes about their working that they need to remain helpless and in uncertainty. If they will listen to His voice and follow in His ways, God will correct and enlighten them, and bring them back to their upright position of distinction from the world."

B-329-05: ". . . the standard bearers who have fallen in death are to speak through the re-printing of their writings."

RH Oct. 23, 1930: ("The alpha and the Omega of Deadly Error." F. M. Wilcox, the editor, writes:)

"Woe to them that go down to Egypt for help; and stay on horses, and trust in chariots, because they are many; and in horsemen, because they are very strong; but they look not unto the Holy One of Israel, neither seek the Lord! Yet He also is wise, and will bring evil, and will not call back His words. . . . Now the Egyptians are men, and not God; and their horses flesh, and not spirit. When the Lord shall stretch out His hand, both he that helpeth shall fall, and he that is helped shall fall down, and they all shall fail together.'" Isa. 31:1-3.

"That we face a serious problem in the educational situation, every one who has given serious thought to the question readily admits."

"We live in a world that for the most part has forgotten God, in a world indeed that has not only forgotten Him, but is engaged in an active warfare against Him. Teachings which not only subvert the gospel and the truths of divine revelation, but even deny the very existence of God, are being taught openly. And the very center of much of this teaching is found in some of the great institutions of the land which are supposed to educate men and women for a higher civilization, for better citizenship in this world, and for a preparation for the world to come. Some of the great universities, and also some of the church seminaries whose special purpose is to prepare men for holy orders, are the leaders in this propaganda."

"And the sad reflection in it all, as relates to our work, is found in the fact that at the present time (1930) we have had enrolled this summer in these higher institutions of learning more than two hundred teachers from our own schools, besides many other Seventh-day Adventist boys and girls who are seeking postgraduate work and of whom we are not informed. It is safe to say that a large percentage of these have gone into these worldly schools contrary to definite counsel. If the teachings to be found in many of these schools shall do for Seventh-day Adventists who attend them what it has done for thousands of the communicants of other churches, we face the greatest crisis of all our history."

*"The Omega of Error"*

"Last week we considered, to some extent, the pernicious doctrines and theories which are taught in worldly schools. We reviewed some of the significant warnings which the Bible and the Spirit of prophecy sounded against

the entrance of these delusive doctrines into the Seventh-day Adventist Church. We were warned against the 'doctrine of devils,' that an effort would be made to undermine the very foundation of this movement, and to supplant with a system of intellectual philosophy the fundamental principles of truth, for which we have stood through the years. This system of intellectual philosophy would discredit the past leadings of God in this movement and would seek such changes and transformations as would bring this work into harmony with the so-called advanced thought of the present day. And we were warned that this was the alpha of error that was seeking admission into the church."

"When this warning was given, twenty-five years ago, the danger was recognized, and earnest steps were taken to avert the threatened catastrophe. God blessed the effort. But this was not to be the end of the satanic campaign to corrupt the truth of the gospel as held by this denomination. We were definitely warned that the wicked philosophy which was met twenty-five years ago was the alpha of error, but that the omega of error would be developed later, that the erroneous teaching of the past would again be repeated, and that the church of God would be called upon to face another crisis."

"The book \_\_\_\_\_ 'contains the alpha of these theories. I knew that the omega would follow in a little while, and I trembled for our people.' - 'Special Testimonies,' Series B, No. 2, p. 53."

#### "A Warning to be Heeded"

"We do not know in what varied forms and phases the omega of error will manifest itself in the future, but this warning needs to be burned into our very souls."

"We may be assured of this, that the omega of error,

whenever it comes, will present many plausible reasons as to why it should be accepted. On the subtle plea of broad-mindedness, liberality, competent and efficient leadership, and conformity to the advanced thought of a new age, it will demand recognition. And from the standpoint of worldly policy and expediency it will have much to commend it for acceptance; but the evil fruit of its seductive power will be just as baneful. The omega will not come from professed enemies of our work, but rather from professed friends, even from Seventh-day Adventists who are still enrolled as members of the church, but who have lost out of their hearts the spirit of this message. Of this danger we are warned:

"Those who seek the education that the world esteems so highly, are gradually led farther and farther from the principles of truth, until they become educated worldlings. At what a price have they gained their education! They have parted with the Holy Spirit of God. They have chosen to accept what the world calls knowledge in the place of the truths which God has committed to men through His ministers and apostles and prophets."

"And there are some who, having secured this worldly education, think that they can introduce it into our schools. There is constant danger that those who labor in our schools and sanitariums will entertain the idea that they must get in line with the world, study the things the world studies, and become familiar with the things the world becomes familiar with.' CT 15, 16."

#### "Attendance at Worldly Schools"

"While the servant of the Lord has warned us against the danger of accepting the subversive teaching of the world around us, she has also sounded definite and em-

phatic warning against sending our youth to some of the great educational institutions where these subversive doctrines are particularly inculcated."

"Years ago, when some of the great schools of the land had not so far departed from the principles of truth, the servant of the Lord expressed the wish that we had in our ranks young men sufficiently strong in character and so fully rooted and grounded in the faith that they could, if so counseled by our leading brethren, go to some of the great universities as missionaries, the same as did the Waldenses of old. But the very language of this statement implies a recognition that such young men could not be found. We quote as follows from the 'Testimonies,' Volume V, pages 583, 584.

"We would that there were young men, rooted and grounded in the faith, who had such a living connection with God that they could, if so counseled by our leading brethren, enter the higher colleges in our land, where they would have a wider field for study and observation. Association with different classes of minds, an acquaintance with the workings and results of popular methods of education, and a knowledge of theology as taught in the leading institutions of learning, would be of great value to such workers, preparing them to labor for the educated classes, and to meet the prevailing errors of our times. Such was the method pursued by the ancient Waldenses; and, if true to God, our youth, like theirs, might do a good work, even while gaining their education, in sowing the seeds of truth in other minds.'"

"Please study carefully the statement. No definite counsel or advice is presented. The writer merely expresses the wish that we had young men sufficiently strong to undertake this work; but, as we have said al-

ready, this very statement carries an implication that such young men could not be found."

"A number went to some of the great universities of the world, and their experience demonstrated in scores of instances that very few of those who went to these worldly schools possessed sufficient strength and stability to resist the evil influences which they found. A very few there were who attended these schools and came back unscathed. We thank God for that. But the very large majority lost their way, became confused in their religious experience, and many separated from this movement. This is a sad confession to make, but it is true nevertheless, as every one acquainted with the general situation knows."

"Soon after, a very marked change was evident in the teaching given in these great educational centers. The teaching of evolution, of naturalism, of higher criticism, of psychology in its more radical phases, became more pronounced. Our youth were exposed to the influences of skepticism and unbelief in God's word which these evil principles involved. The servant of the Lord saw the effect and influence that such teaching was having upon some of our young men and women. This led her to make very plain and positive statements regarding the evil of sending our youth to these great universities, and the counsel she gave was definitely against this course. She sounded the following very positive and definite warnings; we quote from 'Special Testimonies on Education:'"

"A course of study at \_\_\_\_\_ (a leading university) may be thought essential for some; but evil influences are there ever at work upon susceptible minds, so that the farther they advance in their studies, the less

they deem it necessary to seek a knowledge of the will and ways of God. None should be allowed to pursue a course of study that may in any way weaken their faith in the truth and in the Lord's power, or diminish their respect for a life of holiness. I would warn the students not to advance one step in these lines, — not even upon the advice of their instructors or men in positions of authority, — unless they have first sought God individually, with their hearts thrown open to the influence of the Holy Spirit, and obtained His counsel concerning the contemplated course of study.' " — page 122.

"'Prophecy tells us that we are near the close of time. Intellectual power, natural abilities, supposed excellent judgement, will not prepare the youth to become missionaries for God. No one who is seeking an education for the work and service of God, will be made more complete in Jesus Christ by receiving the supposed finishing touch at \_\_\_\_\_ (a leading university), either in literary or medical lines. Many have been unfitted to do missionary work by attending such schools. They have dishonored God by leaving Him on one side, and accepting man as their helper. "Them that honor me I will honor, and they that despise Me shall be lightly esteemed." — Id. pp. 168,169.

"'The warning and instruction given in the word of God with regard to false shepherds, should have some weight with the teachers and students in our schools. Advice should be given to the students not to take such shepherds as their highest authority. What need is there for students to bind off their education by attending at \_\_\_\_\_ (a leading university) to receive the finishing touch? It has proved to be the finishing touch to very many as far as spirituality and belief in the truth are concerned. It is

an unnecessary discipline, opening the mind to the sowing of tares among the wheat; and it is not pleasing to our Great Teacher thus to glorify teachers who have not ears to hear or minds to comprehend a plain "Thus saith the Lord." In thus honoring those who are educating directly away from the truth, we do not meet the approval of God.' " Id., p. 155.

"'There is a large work to be done, and the vineyard of the Lord needs laborers. Missionaries should enter the field before they shall be compelled to cease labor. There are now open doors on every side; they cannot afford to wait to complete years of training; for the years before us are not many, and we need to work while the day lasts. It is not best to advise men and women to make a course of study at \_\_\_\_\_ (a leading university). Many who have been there have not been benefited in the past and will not be in the future.' " — Id., pp. 136, 137.

"'In considering that phase of instruction relating to the sending of our youth to universities for advanced training, we hear and see frequent quotation made of the suggestion previously quoted, which some wrongly interpret as advising attendance at universities; but those who see such definite permission in this statement have very little to say regarding the plain, positive instruction which was given later against this course of procedure.' "

#### "Danger in Grammar and High Schools"

"'Let none judge that the danger is in attending the higher institutions of learning alone. Children in the schools of lower grade are exposed to the same dangers as are the youth in the university. The difference, if any, is only in degree, not in kind. The pernicious theories found in some of the universities are percolating down through the high schools and the schools of grammar



grades, and the young pupils early imbibe the philosophy of evolution and pantheism. Indeed, these ideas are openly and plainly taught in some of the books used as texts. . . ."

### "Meeting Legal Requirements"

"There is another phase of this question which should be considered in this connection. While the Spirit of prophecy has warned very definitely against allowing our young men and women to go to the great schools of the world because of the delusive teachings which they would face, teachings which would prove a real menace to their spiritual faith and life, at the same time the instruction which has come to us is just as definite that our own colleges should provide a sufficiently liberal course of instruction, so that those of our youth who desire to take a medical course would be prepared, when graduating from our schools, to enter the medical college and meet the demands of that school in the way of educational qualification."

"We quote from an article by Mrs. E. G. White in the Review and Herald, Oct. 15, 1903:

"All our denominational colleges and training schools should make provision to give their students the education essential for evangelists and for Christian business men. The youth and those more advanced in years who feel it their duty to fit themselves for work requiring the passing of certain legal tests, should be able to secure at our union conference training schools all that is essential. . . ."

"If there are legal requirements making it necessary that medical students shall take a certain preparatory course of study, let our colleges teach the required additional studies in a manner consistent with Christian

education. . . ."

"In our training schools, the Bible is to be made the basis of all education. And in the required studies, it is not necessary for our teachers to bring in the objectionable books that the Lord has instructed us not to use in our schools. From the light that the Lord has given me, I know that our training schools in various parts of the field should be placed in the most favorable position possible for qualifying our youth to meet the tests specified by State laws regarding medical students. To this end the very best teaching talent should be secured, that our schools may be brought up to the required standard. . . ."

"Let me repeat: It is not necessary for so many of our youth to study medicine. But for those who should take medical studies our union conference training schools should make ample provision in facilities for preparatory education. . . ."

### "A Perplexing Problem"

"We are definitely told in this instruction that our union conference training schools or colleges should be prepared to qualify those students planning on medical education for entrance into our medical college, that we must be prepared to meet the legal requirements demanded for those attending our medical school. But these legal requirements affect our literary schools as well as our medical school. Indeed, in some States our young men and women can teach in our church or elementary schools only as they have certification from some school of recognized legal standing."

"That a real problem in our educational situation exists, all recognize. Some have suggested the establish-

ment of a graduate school of our own, where higher educational qualification could be provided. Perhaps this might prove the needed remedy; we do not know. The proposition would require time and careful study. Data regarding the cost and maintenance of such a school would have to be obtained. Its need and place in our system of church schools would have to be determined."

### "Our Schools Should Lead, Not Follow"

"We should elevate and hold our schools to a high standard. They should lead in the world of practical, efficient education. Wherein they fail of reaching this plane, every effort should be made to raise the standard in grammar, academy, and college grade. Our schools should not merely be the equal but the superior of all other schools because of the light and instruction we have received and because of their higher objectives in training their product, not alone for life in this world, but in the world to come. Graduates from our colleges should be able, because of the thoroughness of their training, to make better preachers, better physicians, better teachers, better business men and women, than the graduates of any other college in the world. Is this too high a standard, too lofty an ideal? It is the very standard to which we are invited by the Spirit of prophecy:

### A HIGH STANDARD OF EDUCATION CALLED FOR

"God would not have us in any sense behind in educational work. Our colleges should be far in advance in the highest kind of education." — 'Counsels to Teachers,' p. 45. 'We need young men and women who have a high intellectual culture, in order that they may do the best work for the Lord.' — Id., p. 43. 'Our students

should tax the mental powers; every faculty should reach the highest possible development.' — Id., p. 394. 'True education does not ignore the value of scientific knowledge or literary acquirements; but above information it values power; above power, goodness; above intellectual acquirements, character. The world does not so much need men of great intellect as of noble character. It needs men in whom ability is controlled by steadfast principle.' — 'Education,' p. 225.

"This height of excellence can be reached, not by following the ideals of worldly schools, but in faithfully following the path marked out for us by divine wisdom. Where worldly requirement and Christian principle conflict, there can be but one choice for the child of God; he must prove true and loyal to the right at any cost. If this stand robs us of recognition by others, then we must trust God to vindicate our stand and work for our deliverance."

"We are told by the Spirit of prophecy that 'as long as time shall last, we shall have need of schools' ('Counsels to Teachers,' p. 417); but notwithstanding this, that 'all schools among us will soon be closed up' ('Testimonies,' Vol V, p. 156). What will lead to this deplorable tragedy we do not know, It certainly will not result because of the conformity of our schools to the standards and requirements of worldly schools. And by no premature course or unwise decision should we precipitate this most undesirable ending of the toil and sacrifice of years. But it is possible, if not probable, that this situation may result in consequence of our inability to compromise the principles of truth and the character and integrity of our schools in the final controversy between the commandments of God and the requirements of men."

### "The Head and Not the Tail"

"Had we faithfully followed the instruction received relative to the conduct of our schools, we would be recognized by the world today as the leaders in educational reform and development. The in-trinsic value and practical worth of our courses of study would be recognized."

"The time has come as never before when we should review the instruction we have received. The courses in our schools should be formulated after the pattern given us. We should give to industrial education its true place in our curricula of studies. Had this been done, the graduates from our schools would not feel that they must seek service in professional lines alone, and if no place was afforded them in the organized work, that they must turn to public school teaching or other lines of service where university qualification was required."

"We have been definitely told that every youth on leaving one of our schools should have acquired a knowledge of some trade or occupation by which, if need be, he might earn a livelihood. We quote from 'Education,' page 218: 'Instruction should be given in agriculture, manufactures, - covering as many as possible of the most useful trades - also in household economy, healthful cookery, sewing, hygienic dressmaking, the treatment of the sick, and kindred lines. Gardens, workshops, and treatment rooms should be provided, and the work in every line should be under the direction of skilled instructors.'"

"The work should have a definite aim, and should

be thorough. While every person needs some knowledge of different handicrafts, it is indispensable that he become proficient in at least one. Every youth, on leaving school, should have acquired a knowledge of some trade or occupation by which, if need be, he may earn a livelihood.'"

### "A Return of Pentecostal Power"

"It is when we return to the simplicity of true godliness in our educational work, that we may expect the Pentecostal blessing." Declares the servant of the Lord:

"All this higher education that is being planned will be extinguished; for it is spurious. The more simple the education of our workers, the less connection they have with the men whom God is not leading, the more will be accomplished. Work will be done in the simplicity of true godliness, and the old, old times will be back when, under the Holy Spirit's guidance, thousands were converted in a day. When the truth in its simplicity is lived in every place, then God will work through His angels as He worked on the day of Pentecost, and hearts will be changed so decidedly that there will be a manifestation of the influence of genuine truth, as is represented in the descent of the Holy Spirit.'"

- 'Testimonies,' Series B, No. 7, pp. 63, 64.

"May Heaven hasten this blessed hour in our experience. But it will not come unless we fulfill the conditions necessary to our receiving the blessing."

### "The Situation We Face"

"We may well consider what we face, provided no solution is found to this question we are considering. Suppose our teachers continue the practice which many of them are now following, of going to worldly schools to

secure advanced educational standing? What would be the result? The result in our schools would be the same that has come to some of the colleges of the great denominations around us. And what is that? We answer, the philosophies of evolution, of naturalism, of higher criticism, taught in the great universities and divinity schools, have honeycombed the great professed church of Christ. Ministers of the gospel and others have imbibed these errors, and by their preaching are molding the great Christian church at the present time. . . ."

"If we continue to send our young men and women to the great universities of the world, how long will it be before our church schools will be transformed by the venom of poison carried to them from the world's great educational centers? How long will it be before the boys and girls in our own schools shall be taught a negative philosophy, which destroys in their hearts all incentive to missionary labor, and our own churches become honeycombed with religious apathy and indifference and with unbelief in the fundamental principles of this message?"

"And this is more than a groundless fear. The philosophy of university teaching is that every man must bring an open mind to the consideration and investigation of every question; that the more he is hampered by preconceived opinions, the less progress he can make in the pursuit of real intellectual attainment. And particularly is it felt that religious conviction closes the mind to the pursuit of true knowledge. . . ."

"We cannot believe that God would permit this situation to be created; but with a knowledge of this possibility, how recreant shall we be to our trust if we fail to meet fearlessly and unflinchingly the crisis in our present educational situation. We can meet it, we believe,

only by warning our youth against entrusting their education to the schools where the omega of error is being taught, and providing some means whereby our educational needs may be met."

"We can meet the crisis, but not by depending upon Egypt for help. This was the mistake of Israel of old, and in the text at the head of this article, God faithfully warned them against this danger. The warning is for us likewise as we are tempted to seek to the god of Ekron for help instead of to the God of Israel. . . ."

#### "'Prisoners of Hope' (IF)"

"We must view the question from both sides, and avoid a biased or unbalanced position. While we seek to escape the error on the one side, while we hold back by every power of our influence our boys and girls from throwing themselves into the great worldly vortex, the end whereof will be spiritual death, we should be just as faithful and prompt in providing means whereby they can secure the help which these days and the work before them demand."

"Under God, and in His infinite mercy, our schools have done a noble work. Notwithstanding all our failures and mistakes of the past, there has come forth from our colleges and academies a great army of devoted young men and women who are doing excellent service for God. And if we shall now turn to Him with all our hearts, this number will be greatly augmented in days to come. This is the promise made to us." Declares the servant of the Lord:

"Though in many respects our institutions of learning have swung into worldly conformity, though step by step they have advanced toward the world, they are

prisoners of hope. Fate has not so woven its meshes about their workings that they need to remain helpless and in uncertainty. If they will listen to His voice and follow in His ways, God will correct and enlighten them, and bring them back to their upright position of distinction from the world.' - 'Testimonies.' Vol. VI, p. 145."

#### "What Is the Remedy?"

"The editor of the Review can do little more than point out these dangers. It is his bounden duty to do this. It requires no special wisdom to do so; the facts are patent to every one who will give them even passing thought. But the remedy is not so easy to recognize. What should be done, needs careful study. The situation is an appeal to the church to seek God earnestly for help and deliverance."

"The instruction which we have received from the Spirit of prophecy relative to our schools, should be carefully reviewed. Wherein our schools fail to measure up to the pattern given us, they should be brought into line. We can expect God's blessing and guidance only as we render to Him obedience. 'Believe in the Lord your God, so shall ye be established; believe His prophets, so shall ye prosper.'"

#### "The responsibility of Leadership"

"To the leadership of the church particularly, the present situation should make definite appeal - not only the educational problem, but the welfare of Israel from every angle. Grave dangers confront the remnant people. The spirit of worldliness, of pleasure seeking, of commercialism, of creature comforts, of self-centered interests, of compromise with evil, is finding entrance into

the lives of Seventh-day Adventists. The old-time simplicity of faith and practice is departing from the experience of many. Israel of old yielded to these influences. The history of the church is marred by the compromise of truth and right. Good Jehoshaphat 'joined affinity with Ahab,' and merited the just rebuke of Heaven. The great churches around us have been honeycombed with apostasy, and God has committed to Seventh-day Adventists a message of reform. Shall we give that message faithfully, true to our high and holy commission; or shall we yield, as have many others? Shall we allow the church, over which God has made us the overseers, to follow in the wake of other organizations, and be wrecked upon the rocks of disobedience and disloyalty to Heaven's requirements? Of this there is great danger unless we awaken to our God-given responsibilities. In all these evils threatening the church, there is found in the ultimate result the essence of the omega against which we have been warned."

"Not only dangers from within, but also from without, threaten the advance of our work today."

Again Elder Wilcox writes, in RH June 1, 1936: "With this great confidence I feel in our schools and in our present teaching force, why do I sound this warning? I answer, we are entering upon new paths in the field of education. How will this new program affect our schools? In answer to this question, it is very appropriate that we inquire how this program has affected other Christian schools. . ." (Then he quotes Professor Harmon, recently president of the Transylvania College, in the magazine "Current History") "The requirements of standardizing agencies have compelled church colleges to shift their emphasis from morality to scholarship. This has changed

the whole mental pattern and modified the spirit of church colleges. . . . "Today there are definite trends indicating the removal of the historic church college from the field of education. The forces that terminate institutions have a long drift, but they move inexorably. Usually the change is at hand before society is aware. The passing of the church college is now taking place, and most of its devotees are looking upon the transition; some are even players in the drama, and do not recognize it."

Elder Wilcox asks the question: "Is it possible that coming years may bring this transformation to our schools? Is it possible that we will be players in the drama of transforming the character of our colleges, and not realize that we have a part in bringing this about? It will be a miracle of God's grace if this is not the case. It will only be because we heed faithfully the definite instruction we have received from the servant of the Lord. I pray that we may recognize our danger."

He then quotes FE 534: "There is constant danger among our people that those who engage in labor in our schools and sanitariums will entertain the idea that they must get in line with the world, study the things which the world studies, and become familiar with the things that the world becomes familiar with. This is one of the greatest mistakes that could be made."

F. M. Wilcox goes on: "Again we have this warning word to those who seek the education of the world:"

FE 535-536: "Those who seek the education that the world esteems so highly, are gradually led further and further from the principles of truth until they become educated worldlings. . . . And there are some who, having secured this worldly education, think that

they can introduce it into our schools. But let me tell you that you must not take what the world calls the higher education and bring it into our schools and sanitariums and churches."

Elder Wilcox next quotes CT 255: (which was given to Elder Burden in 1909.) "Our people are now being tested as to whether they will obtain their wisdom from the greatest Teacher the world ever knew, or seek to the god of Ekron. Let us determine that we will not be tied by so much as a thread to the educational policies of those who do not discern the voice of God, and who will not hearken to His commandments."

MS 22a, 1895: ". . . Those who have the Spirit of God, who have the truth wrought into their very being, prudent men, wise in their methods of reaching others, should be encouraged to enter colleges, and as students live the truth, as did Joseph in Egypt, and Daniel, and Paul. Each one should study the situation and see what is the best way to represent the truth in the school, that the light may shine forth. . . ."

"There are those who, after becoming established, rooted, and grounded in the truth, should enter these institutions of learning as students. They can keep the living principles of the truth, and observe the Sabbath, and yet they will have opportunity to work for the Master by dropping seeds of truth in minds and hearts. Under the influence of the Holy Spirit, those seeds will spring up to bear fruit for the glory of God, and will result in the saving of souls. The students need not go to these institutions of learning in order to become enlightened upon theological subjects; for the teachers of the school need themselves to become Bible students. No open controversies should be entered into, but opportunity given for

questions upon Bible doctrines, and light will be flashed into many minds, and a spirit of investigation will be aroused."

"But I scarcely dare present this method of labor; for there is danger that those who have no decided connection with God will place themselves in these schools, and instead of correcting error and diffusing light, will themselves be led astray. But this work must be done; and it will be done by those who are led and taught of God."

". . . In our work for the saving of souls, we must not think that we can receive help from those around us; by a close connection with Jesus, we must be in that place where we can help them. . . ."

#### ALPHA AND OMEGA

In *R. and H.*, June 1, 1936: Elder Wilcox, referring to the Battle Creek apostasy, says: "This philosophy of religious liberalism was met and repulsed thirty years ago. We were told that this was the alpha of satanic delusions and that the omega was yet to be developed. Through what avenue this omega will come or under what guise it will appear, I cannot say."

At the beginning of his article, he says: "I recognize many evils threatening the church, many false paths to divert her from the way of life. . . . the menace of false standards, of changing emphasis in Christian experience, threatens the remnant church today the same as it has the church in every period of its history. Israel of old affords a striking illustration. Joshua and the Elders who outlived him had hardly passed away before there came onto the stage of action a new generation who knew not the Lord and who turned to the worship of Baal. Similarly,

the early disciples of the Christian era had scarce retired to their graves before their children, with new converts from heathenism, sought to remodel the gospel cause."

"How many times has this history been repeated through the centuries! Will it be repeated in the S. D. A. church? . . . Will we faithfully oppose the inroads of worldliness, of unbelief, of apostasy? Will we keep to the old paths of Christian faith and experience? . . . If our hearts become faint and our tongues palsied, and we fail to proclaim the whole counsel of God, crying out against sin in the church regardless of who may be involved, we shall lose our power, and heaven must raise up others from the ranks to take our places."

#### DID GOD WANT C. M. E. TO BE SOMETHING LIKE A UNIVERSITY?

Elder Burden believed it should; he wrote to Dr. A. W. Truman, October 22, 1930: "It is further evidenced that Sister White had in mind a far wider scope at Loma Linda, from the statements she made regarding the kind of workers to be trained there."

"First, teachers, to go to other states as workers with new ideas of the principles that should govern our medical work; second, well trained nurses to labor as medical missionary evangelists from house to house and city to city, ministering to the people as nurses and Bible workers, and as singing evangelists; third, ministers of the gospel with a double training, laboring as gospel medical missionary evangelists. Fourth, thousands of medical missionary evangelists. Fifth, well trained physicians of extraordinary ability to enter our large cities to give character and influence to our work. A school

qualified to produce such results would compare very favorably with the modern university. With such facilities and teachers as would be necessary to conduct a school with the different courses, it ought not to add greatly to the expense to form a course and man it with teachers capable of granting degrees such as we are seeking in the schools of the world. We were definitely instructed to select men of integrity and ability and have them qualified for just such work."

"In the light of the past instruction and the present difficulties, it seems clear to me that the Lord, foreseeing the difficulties that would come to our educational work, was planning at Loma Linda for the higher educational work of the denomination, in the College of Medical Evangelists at Loma Linda. He was definitely laying plans for a combined medical evangelistic training for teachers and ministers and singing evangelists, and for nurses, medical missionaries, and physicians of the highest order. Such a school would have given us the united strength of the three-fold departments of our work; namely, educational, medical, and evangelical."

D-196-08: "The Lord wants the wisest talent there (Loma Linda) for by means of our very best educational talent we are to train our ministerial laborers. . . . A school is to be built up at Loma Linda that will train Bible workers and missionary nurses for efficient service."

### The College of Medical Evangelists

The name College of Medical Evangelists is full of meaning. It calls for a combination of gospel-medical evangelism, following the life of the "Pattern Man." Our schools and sanitariums were to give a combined training,

and the College of Medical Evangelists should give the finishing touch to the whole educational program. In "The Story of Our Health Message," page 325, the author, D. E. Robinson, writes concerning the Medical College at Loma Linda as follows:

"Now that the medical missionary character of the college was made more evident, the name, it should be noted, was changed to include the word 'medical.' Of the naming of the institution, Elder Burden relates that while they were considering the matter, Mrs. White penned the words, 'gospel, medical, missionary, evangelist,' with the remark, 'Now I think they can understand that.' As the words were studied, it was felt that 'College of Medical Evangelists' really embraced the fundamentals of what Mrs. White had written."

Now the question is, did the name "College of Medical Evangelists" embrace the full meaning of what the Lord had in mind? In other words, the name she gave called for a *COMBINATION OF GOSPEL-MEDICAL-MISSIONARY EVANGELISM*.

9T 173: "Loma Linda is to be not only a sanitarium, but an educational center. A school is to be established here for the training of gospel medical missionary evangelists."

### Ellen G. White Wrote in 1910 as Follows:

B-60-1910: "We should have in various places, men of extraordinary ability, who have obtained their diplomas in medical schools of the best reputation, who can stand before the world as fully qualified and legally recognized physicians. Let God-fearing men be wisely chosen to go through the training essential in order to obtain such qualifications. They should be prudent men who will re-



main true to the principles of the message."

"These should obtain the qualifications, and the authority to conduct an educational work for our young men and our young women who desire to be trained for medical missionary work."

In this same communication she wrote:

"The Lord has shown us the evil of depending upon the strength of earthly organizations. . . . we are not to accept and follow the views of men who refuse to recognize God as their Teacher, but who learn of men, and are guided by man-made laws and restrictions. . . . It is not necessary that our medical missionaries follow the precise track marked out by medical men of the world. They do not need to administer drugs to the sick. They do not need to follow the drug medication in order to have influence in their work."

#### They Were Not To Compromise on Principle

See pages 99-101

Loma Linda Messages page 797-B-140-90: "We cannot submit to regulations if the sacrifice of principle is involved; for this would imperil the soul's salvation."

"But whenever we can comply with the law of the land without putting ourselves in a false position, we should do so. . . ."

"We must carefully consider what is involved. If there are conditions to which we could not subscribe, we should endeavor to have these matters adjusted so there would not be strong opposition against our physicians."

Note: were we sold down the river in order to get our rating? This is the important question.

#### A WARNING FROM PROF. HOWELL

RH July 12, 1923 (Prof. W. E. Howell, as Educational Secretary of the General Conference, warned back in 1923 as follows - article titled "Separation from the World in Education"):

#### "Medical Standardization"

"9 While our teachers were resorting to centers of learning in increasing numbers, followed to no small degree by student graduates and under-graduates, a new menace arose from an unexpected quarter. Wisely or unwisely, our medical college had linked up with an organization which assumed the task of defining and dictating standards for medical schools, with a view to eliminating incompetent institutions. While the step we took looked innocent enough at first, the inevitable result of tying up an institution of our own with an organization of entirely different aims, soon showed itself in a surprising way. A new standard was promulgated, requiring that all entrants to a standard medical college should present their credits from a school that was registered as standard by an association of educators who had assumed a similar task of standardizing literary schools."

"From that day to this, the idea has been kept before our educators of registering our colleges in a secular standardizing association, thus tying them by much more than a thread to the educational policies of those who do not discern the voice of God and who will not hearken to

His commandments. Only two colleges have taken such a step, on the most moderate scale that could be discovered, — that of registering only the junior college department. Where this step will lead these schools and any others that may take it, only He who reads the future as well as the past, can predict. It would almost seem like tying ourselves to the tail of a kite, to be carried whither the holder of the string may list — seemingly in the direction of less efficiency to serve the cause of God. . . .”

#### Worldly Pressure

FE 535, 536 (1909): “The light has been given me that tremendous pressures will be brought upon every Seventh-day Adventist with whom the world can get into close connection. We need to understand these things. Those who seek the education that the world esteems so highly are gradually led farther and farther from the principles of truth until they become educated worldlings. At what a price have they gained their education! They have parted with the Holy Spirit of God. They have chosen to accept what the world calls knowledge in the place of the truths which God has committed to men through His ministers and prophets and apostles. And there are some who having secured this worldly education, think they can introduce it into our schools. . . . This must not be done.”

We believe the officers of the General Conference and the Educational Department are struggling with this tremendous educational problem, as the following actions will show:

RH May 12, 1955: “Graduate Work in Our Colleges, Committee Appointed” . . . Many of our young people are going directly from college to schools of the world to se-

cure their advanced degrees.

“A committee on control of Graduate Work in Our Colleges was appointed by the General Conference Committee July 1, 1954. It was voted, that the General Conference Officers, in counsel with the Department of Education, appoint a fact-finding committee from the membership of this larger committee to do preliminary work on the problem, this fact-finding committee with the officers to arrange for a time for the large committee to meet.”

#### “College of Medical Evangelists — Ph. D. Degree”

“On recommendation of the committee on Graduate Studies, which met in Los Angeles, January 25, 1955, it was voted, to authorize the College of Medical Evangelists to offer graduate work leading to the Ph. D. degree in the departments of Anatomy, Bio-chemistry, and Pharmacology, these departments qualifying by accepted standards to offer work on this level. The degree will be conferred by the School of Graduate Studies created by action of the 1954 Autumn Council.”

*TRIALS BEFORE THE FIRST COMING OF CHRIST  
TO BE REPEATED*

RH Feb. 18, 1890: "The trials of the children of Israel, and their attitude just before the first advent 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."

*Why the Jews Rejected Jesus*

"The Ministry," Dec. 1933: (F. C. Gilbert, "Why the Jews Rejected Jesus as the Messiah.")

". . . After Alexander the Great worshipped in the temple at Jerusalem, following his reception by Jaddua the high priest, (2) a spirit of friendliness developed between the Greeks and the Jews. Alexander's generals found it difficult to understand why their chief should embrace the high priest, when they met on Mt. Scopus, instead of putting him to death. Alexander told his officials that what occurred that day was shown to him in a vision when he was in Macedonia, and he wanted the privilege of entering the temple and worshipping the God of Jaddua."

"Greece assured the Jews that they desired to be their true friends and benefactors. (3) They were desirous of learning more of the God of the Hebrews. An arrangement was entered into that allowed a large number of rabbis from Jerusalem to go to Alexandria and translate the writings of the Jewish Scriptures into the Greek language. Greek scholarship and learning was seeking

every possible avenue of information to enhance the value of its own culture and refinement. It was also suggested by the Greeks that the Jews send their talented young men to Alexandria for training and instruction in philosophies, sciences, and learning of the Greeks. . . ."

"Greece assured the fathers in Israel that they might hold to their own standards of religion. They were encouraged to believe that the synagogues where the children were taught their religion would not be interfered with; their Beth Hamedrosh (house of learning, their high schools), where their young people received a preparatory training, would continue as heretofore; the Talmud Torah (their colleges where advanced studies were conducted) would be strengthened if the teachers of the law should only imbibe the wisdom and learning of the scholars of Greece; and by receiving recognition from the world's greatest nation, the graduates of Jewish schools would find it greatly to their advantage."

"Many of Israel's influential men yielded to Greek insistence. The former said that God would help their young men to be true to their religion, and the training schools of Jewry would have a better standing in the eyes of the nations. The men of Israel were made to feel that the advantages to the Jewish scholars would be immeasurable, for they would have incentives or goals to reach. The young men would gain knowledge, influence, prestige; and the more they advanced in learning the higher would be their attainments."

"Gradually the Jewish schools came to confer degrees upon their graduates. There was the Rav, or rabbi, the Tana, the Gayon, the Sadi, and the Rabbon. It was thought necessary for the graduates of the rabbinical schools to show the mark of their rank by wearing diff-

erent clothing. The man with a degree must wear a peculiar, distinctive gown and cap. Little by little an educational aristocracy was formed, which was called the Sanhedrin. This term is of Greek origin, the Hebrew name being Beth Din Ha-go-dol, Great House of Judgment."

#### "Decline of Spirituality"

"While the religious schools continued to operate, a marked declension in spiritual influence and power was visible. Year by year the word of God was studied less, as the courses of studies based on culture and philosophy increased. The curriculum of the rabbinical schools was influenced toward intellectualism. As the years passed, man became exalted and God was less thought of. The rabbi was extolled; the unlearned were depreciated. Piety gradually diminished as form and ceremony increased. Many laws were passed favoring rabbinism and school customs, yet the students were encouraged to love and obey God. . . ."

#### "Intellectualism Sets Aside Inspiration"

"In order for men to be accepted by Jewish assemblies, they must have completed a course in the rabbinical schools. Those who failed to follow the procedure mapped out by the Great Sanhedrin (or the lesser Sanhedrin located in cities and towns of Palestine outside the city of Jerusalem, headquarters of the Beth Din Ha-go-dol, the Great House of Judgment), received no recognition by the populace. The graduate rabbi was known by his garb. It was vital that rabbinical qualifications be met in order for a person to gain a hearing by the children of Abraham."

"Such were existing conditions in the land of Judea at the time when John and Jesus appeared in the land of

Israel.

"The following from 'The Desire of Ages' is pertinent here:"

"By the Babylonish captivity the Israelites were effectually cured of the worship of graven images. During the centuries that followed, they suffered from the oppression of heathen foes, until the conviction became fixed that their prosperity depended upon their obedience to the law of God. . . ."

"After the return from Babylon, much attention was given to religious instruction. All over the country, Synagogues were erected, where the law was expounded by the priests and scribes. And schools were established, which, together with the arts and sciences, professed to teach the principles of righteousness. But these agencies became corrupted. . . . In many things they conformed to the practises of idolaters.'"

"As they departed from God, the Jews in a great degree lost sight of the teaching of the ritual service. . . the Jews lost the spiritual life from their ceremonies, and clung to the dead forms. . . . In order to supply the place of that which they had lost, the priests and rabbis multiplied requirements of their own; and the more rigid they grew, the less of the love of God was manifested. They measured their holiness by the multitude of their ceremonies, while their hearts were filled with pride and hypocrisy.'" page 29.

"As the Jews had departed from God, faith had grown dim, and hope had well-nigh ceased to illuminate the future. The words of the prophets were uncomprehended.'" - Id., page 32.

"Since John and Jesus were not attendants at rabbinical schools, the people would not recognize their

authority as teachers. However, God gave these men a message filled with divine power and with the heavenly Spirit. Because the leaders of Israel failed to accept the message of John as coming from God, they were unprepared to receive the message of the Savior, although He assured them that His life and advent were based on the Sacred Scriptures. The rabbis argued: 'How knoweth this man letters, having never learned?' " John 7:15.

"Since the family of Jesus were loyal to the synagogues, His own brothers did not believe on Him as Messiah, (See John 7: 4, 5.) Because the standards of learning were set up by the Sanhedrin, and none who refused to accept the teaching of the rabbis were given recognition, it is not difficult to understand why, when the Savior came to those who were custodians of the oracles of God, they failed to recognize Him as the fulfillment of the types and prophecy noted in Moses and the prophets. By mingling human philosophy with the word of God, the spiritual force and power of the Scriptures was lacking in the lives of teacher and layman. They did not have spiritual discernment. Greek philosophy, Alexandrian and Athenian culture had sapped the spiritual strength of the house of Israel. The influence of this worldly religious training unfitted all classes to meet Him when 'He came unto His own.' 'His own received Him not.' His claims were heavenly; the people were of the earth, earthly. Heaven and earth did not harmonize."

"At the beginning of His work, Jesus told the people that the populace would kill Him. The Pharisees accused Him of being a Samaritan and of having a devil. Being blinded by sin, influenced and hypnotized by human learning and rabbinical tradition, the masses were void of spiritual intuition. In the end they rejected their only

hope, their one source of deliverance. No honesty, zeal or earnestness could deliver or save them from sin. Only Jesus, the light of the world, the Savior of men, could bring deliverance."

"The leaders of Israel had, to a great extent, yielded to the demands of Greek culture and learning, thereby hoping to gain prestige and influence. They had been led to believe that they could make better progress in their God-given task by assimilating worldly standards of education than by clinging with tenacity to the old standards bequeathed to them by their godly ancestors. So the Israelites lost much of their influence, failed to retain prestige, and rejected their long-looked-for Messiah and Savior."

(2) Josephus, 'Antiquities,' Book 11, Chap. 8, Par. 5.

'New Testament Times in Palestine,' Shailer Mathews, Chap. 1, pp. 13, 14  
'Palestine Guide,' G.O. Matson, edition of 1930, published by American Colony Stores, Jerusalem, Palestine.

(3) Gractz's 'History of the Jews,' Vol. 1, pp. 440, 457, 487.

Schurer's 'History of the Jewish People in the Times of Jesus Christ,'  
Div. 1, pp. 199-218.

Ewald's 'History of Israel,' Chap. 5, pp. 260, 293-302.

'New Testament Times in Palestine,' by Shailer Mathews, Chap. 2,  
pp. 15-26; chap. 3, p. 30; chap. 4, pp 38, 40, 42."

Surely we need to study our trends today – evangelically, educationally, and medically.

## "WHAT IS EDUCATION?"

by W. E. Straw

"I have been asked to state what I think about education, and give some of my experiences on this line. The dictionary says, 'Education is the system, development, and cultivation of the natural powers by inculcation. To educate is to teach and discipline so as to develop the natural powers,' Herbert Spencer said, 'Education is the preparation for complete living.' Dr. John Dewey, the great philosopher and educator of Columbia University, said, 'No definition of education was ever given . . . that does not rest upon the assumption that what is acquired in the school is to operate and produce fruit outside of the school.' (School Masters Club, page 10, 1936)"

"I give below a program by one in whom we profess to believe, and who claims to know the way. Mrs. E. G. White says, 'Education means more than a preparation for the life 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.' (Ed. 13)

"This information comes from one who claims to know the goal of life and the way to reach it because she got her information from God, the source of all wisdom. In it the physical and spiritual as well as the mental are emphasized. This takes into consideration the whole man with every phase of his development. . . ."

"But her instruction goes farther than what we have

thus far expressed.

It says, 'Daily systematic labor should constitute a part of the education of youth even at this late period.' (6T 180) Few have realized what that means. Several schools have provided work as a means of helping the youth to defray expenses while attending school. But they did not realize it as a part of the education needed. It was only a means to an end, and the end was book learning. However, when we take time to analyze the problem we realize that in most instances it was work that had more to do with preparing for life's problems than much of what was learned in books. Then why should not more thought be given to this in the future and more vocational training and systematic work be incorporated into the curriculum?"

"The same author stated further, 'Under the guidance of experienced workmen . . . the students themselves should erect buildings on the school grounds and make needed improvements. . . Culture in all these points will make our youth useful in carrying the truth to foreign countries. . . Studies in agriculture lines should be the A, B, and C of education given in our schools. This is the very first work that should be entered upon.' (6T 176-179)

"These words sound strange indeed to our ears. They are so different from what we have been taught and from what we see. It seems to us strange, and perhaps absurd. How can credit in subjects like that be used in going on to higher schools of learning? And of what benefit is such study to a doctor in his practice? And how does that prepare one to preach the gospel and give the message in the great distant lands of earth? . . . (When) Israel followed the Lord's instruction . . . His glory was manifest. But we cannot see the sense in following what

the Lord says now and refuse His counsel to follow the way of our own choosing and try to solve our problems by following the world and doing as they do. As a result we are getting farther and farther from the program set before us by God."

### Accreditation

"Well, it is reasoned, if we are going to train our youth for the medical profession, we shall have to meet the standards of the world, and we shall have to prepare the youth to pass the tests set for them by the world, etc., etc. That is the way Israel reasoned when Moses started with them into the desert where there was neither food nor water. All these arguments sound reasonable and plausible from a human standpoint. And that is all the standpoint many people have, because they are human, and that is the way things ordinarily happen. But evidently God had something more than human in mind for Israel; and we are told that the same experience will have to come to God's people again before the end. Who knows but that God is ready to begin it now? . . ."

"I heard the argument of our need to meet the world's standard over and over again when our schools were striving for accreditation. And I was in a position to observe, for I was a member of two different faculties when they were trying for it. I listened and watched, and for a time thought what they said might be true. We were told that we could carry on our special program when accredited just the same as if we were not. I listened to what was said and taught in that school for years after it was accredited. When I went there in the early days, the buildings were constructed by teachers and students and games were seldom mentioned. A few games might be

played at picnics or on special occasions. When I left, the buildings were being erected by non-Adventists who were paid \$20.00 a day and the students were playing baseball with 14 organized teams on the campus. In those days I had students come to me and ask why they had to read certain rot that was required. I would tell them to ask the teacher. Invariably they would return with the reply that it was required because we are accredited. The schools compromised first on one point and then on another until they were following the world almost entirely with the exception of a few Bible classes. . ."

"Although this is bad, it is not the worst part of the program. The system of education we have, was not prepared with the purpose of fitting the average person into the place he is to fill in life. It is partly a carry-over from earlier times when those who received it were of the elite and were not supposed to work for a living, and partly an elimination process to keep the mass from glutting the higher professions and fields of learning. To do this a program is provided in which the average person is not interested, and for which he is not adapted. The program is somewhat impractical with many technical subjects for which the average person sees no need. This program is arranged for the few, not the masses. And it seemed that the end is accomplished by providing a grading program which the college I taught in followed. I continued with it until I felt I could follow it no longer."

### Grading

"It required that in grading students there should be 7% A's; 24% B's; 38% C's; 24% D's; and 7% F's. In that same school it was required that each student must have a C average in all subjects and a B-C average in the

major field to graduate. That meant that D and F grades were of no use to them in their future. That meant 31% of the credits was of no value to the students, and that 31% were to be eliminated as incompetent and misfits in order for this program to be carried out. Further, that plan of grading was supposed to be followed throughout the entire four years of college. That was called Christian education. To me it was anything but that. Many an honest devoted young person have I seen greatly depressed and discouraged because unable to follow that unnatural, and I might say, inhuman program.

"I kept the figures of those who entered a certain college and dropped out before the second school year. I wanted to see if the results were what it seemed to me they would be under that system. In this college 67% dropped out following the first year. Then the next year's school and the years following those who dropped out after the first year were as follows: 72%, 57%, 55%, 65%, and so on. This was the program, and there was nothing the students could do about it. The system required it.

"I could not harmonize that with the statement in Councils to Teachers, pages 192, and 229, which said, 'The dull student needs much more encouragement than he receives.' 'He (the teacher) should see in every student the handiwork of God, — candidates for immortal honors. We should seek so to educate, train, and discipline the youth that each may reach the high standards of excellency to which God has called him.' I was unable to harmonize that statement with the program established in that process of elimination. I could not harmonize that program with the statement in Fundamentals of Christian Education that said, 'If the youth can have but a one-sided education, which is of the greater consequence,

a knowledge of the sciences, with all the disadvantage to health and life; or a knowledge of labor for practical life? We unhesitatingly answer, the latter. If one is to be neglected, let it be the study of books.'"

"I also was troubled about that statement in Ministry of Healing, pages 449-450 where it says, 'It is not well to crowd the mind with studies that require intense application, but are not brought into practical life. Such education will be a loss to the student. For these studies lessen his desire and inclination for the studies that would fit him for usefulness and enable him to fulfill his responsibilities.' It says those subjects are a loss because they lessen the desire and inclination for the things that are useful that would enable him to bear responsibilities. I could not see how the program we had could be harmonized with this counsel, so withdrew from that institution.

"I do not wish to convey the impression that I think no good is being accomplished by our schools, or that I think the Lord has forsaken the denomination and is anxious for the educational program to line up with His counsel. The Lord was with Israel after they called for a king contrary to His will. He worked for them when they went into captivity and after. So why should He not still work with this people even if they do not fully line up with His program? We are told that our schools are still prisoners of hope."

"One of the big arguments for accrediting was the need of getting our young people into Loma Linda to receive a medical training. That school was connected with the A. M. A. and followed the system of the world. . . . However, when the school was established they were



told that, ' . . . The education that meets the world's standard is to be less and less valued by those who are seeking for efficiency in carrying the medical missionary work in connection with the work of the third angel's message.' (9T 175) . . .

"She said, 'That which is most important is that the students be taught how to represent aright the principles of health reform. Teach them to pursue this line of study faithfully, combined with other essential lines of education. Should we follow the world's method of medical practice, exacting the large fees the worldly physicians demand for their services, we would work away from Christ's plan for the ministry to the sick.'" (9T 176,177)

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

"All of this comes about by following our own human judgment instead of listening to what the Lord says. God has always led His people in a way different from the ways of the world, and in a way that men naturally would not take. It was so in leading Israel out of Egypt to the promised land. . . ."

"I had that problem to face when I went to Africa of whether I would follow the program others had set, or

accept what had come to us through the Spirit of Prophecy. I was sent there to take charge of the training school for Europeans, which included the field as well. The government curriculum was being followed that led to their examinations, which were required for any one to advance farther in education, or to get a position of trust anywhere. So it seemed that there was no other way. I was puzzled because I knew that that program was contrary to the teaching of the Testimonies. I struggled with it for a time wondering what to do."

"I attended an educational meeting in Cape Town and heard a number of educators discuss the problem. Among the speeches, I heard Miss A. Jenner, president of the Educational Association of South Africa. She said, 'The question by which, I think, any system of education should be judged is its success in developing the latent possibilities that the children may be prepared to take their part efficiently in the work of the country to which they belong.' "

"On the following points I believe that changes will have to be made in our Cape system. First, there must be greater consideration of the capabilities of each child. It is a matter of common knowledge that not only do the powers of children vary very largely in degree, but also they vary in the aptitude for different subjects, and when an individual has marked power in one direction he generally possesses less power in another; or to use an American writer's phrase, we are all "born short" in some direction, and "born long" in others. . . . Many standard VII teachers would endorse the opinion of a mathematical professor at Harvard, who said to a great American lawyer and statesman, Charles Sumner, "I never expect to get the simplest mathematical proposition

whittled down to so fine a point that even the tip of it could enter your mind." This variation of mental ability is granted by everyone, yet when we turn to our Cape code we find no recognition of it. Indeed, from the time a child enters Standard I, he is looked upon as if he were a mechanical production, made, not born, and his school life is often a time of torture because he has not only to do, but to do with a fair amount of success that for which he has no aptitude.'"

"In this respect our children are bound by two heavy chains, individual inspection and compulsory Latin and mathematics in matriculation. . . . It would be interesting to know how many boys and girls have been deprived of a college education because nature has not meant them to be capable of dead languages and mathematics. . . . On this point I would like to quote from a recent writer on education, William Hawley Smith, "The pupil labeled hopeless may react in a quick and lively fashion when the thing to him seems worthwhile as some out-of-school sports or social affair. Indeed, the school subject might move him, were it set to a different context and treated in a different method. A boy dull in geometry may prove quick enough when he takes the subject up in connection with manual training.'"

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

"After hearing those discussions and reading a report of them in the Cape Times I began to realize that the country was involved in a system of education that

the educators themselves did not think the best. I also saw that what they thought ought to be done was already outlined in the Testimonies. And strange to say, the situation I found there I have since found prevails quite largely elsewhere."

"These educational systems are carryovers from earlier times when they were outlined for children of the elite - for those who did not work for a living and had servants to look after them. As they needed some mental exercise, a system of mental gymnastics was provided - things wholly impractical such as dead languages, classics, and mathematics. Now those who outlined our educational programs received this type of education, and have had almost no experience in practical life, so they still hold to it and urge it upon the rising generation who will go out and do practical things for a living. All this when the educators know that no one subject is better than another to fit one for college work, and the majority will enter practical life rather than enter college. Many an educator is sweating under the burden of this system, but do not know how to break away. The president of the University of Tennessee told me the greatest problem he has as president of the university is dealing with the present accreditation system, because it is controlled by a group of reactionaries who will not allow a change."

#### Now Being Tested

MM 61: "I am instructed to say that in our educational work, there is to be no compromise in order to meet the world's standards. God's commandment-keeping people are not to unite with the world, to carry various lines of work according to worldly plans and worldly

wisdom. Our people are now being tested as to whether they will obtain their wisdom from the greatest Teacher the world ever knew or seek to the god of Ekron. Let us determine that we shall not be tied by so much as a thread to the educational policies of those who do not discern the voice of God, and who will not-hearken to His Commandments."

Loma Linda Messages Page 728 - B-84-1909, May 10, 1909 (See FE 538): "If we will look to Him, the Lord will help us to understand what constitutes true education. It is not to be gained by putting yourself through a long course of continuous study. . . . we are to educate the youth to exercise equally the mental and physical powers. The healthful exercise of the whole being will give an education that is broad and comprehensive. We had stern work to do in Australia in educating parents and youth along these lines; but we persevered in our efforts until the lesson was learned, that in order to have education that was complete, the time of study must be divided between the gaining of book knowledge and the securing of a knowledge of practical work. Part of each day was spent in useful work that the students learning how to clear the land, how to cultivate the soil, and to build houses in time that would otherwise have been spent in playing games and seeking amusement. . . . Do not regard as most essential the theoretical part of your education. . . ."

Loma Linda Messages pages 737-739 -- B-100-'09, June 9, 1909: "In the night season I seemed to be conversing with you and encouraging you to go forward, in the name of the Lord, preparing your school to give the education that is most needed at this time. . . . The education that is to be given by our people in the large

cities of Southern California is set before me day and night. The people in these cities are to be made to understand what constitutes 'higher education.' Higher education means conformity to the plan of salvation. . . . By the work of teaching and by earnest prayer, endeavor to place the students where they will receive the inspiration of heaven. Jesus Christ is to be presented before them as the source of all light and knowledge. Let no one dishonor Him by choosing to accept the world's interpretation of what the higher education means. . . . The whole of the book of Acts should receive careful study. It is full of precious instructions; it recorded experiments in evangelical work, the teachings of which we need in our work today. This wonderful history; it deals with the highest education which the students in our schools are to receive."

#### Medical

RH May 26, 1955: (R. R. Figuhr, President, General Conference, in "Thank God for Our Medical School") ". . . Let us inquire if the vision of the founders has been faithfully followed. . . . The College of Medical Evangelists is fulfilling to a remarkable degree its original purpose."

RH Jan. 28, 1954: ( Elder W. H. Branson ) "The College of Medical Evangelists is periodically inspected by representatives of the Council on Medical Education of the American Medical Association. Since the authority of this Council to establish and maintain proper standards of training is recognized throughout the United States, in order to qualify as a physician it is necessary for the student to graduate from a medical school that

has been approved by the Council. Our school has been on the approved list through the years, but in order to remain on this list, CME has naturally been obliged to bring the quality of its work into harmony with the rising standards of the medical profession throughout the country and also to follow closely the pattern of education adopted and advocated by the American Medical Association."

B-60-1910: "The Lord has shown us the evil of depending upon the strength of earthly organizations."

"It is a lack of faith in the power of God that leads our physicians to lean so much upon the arm of the law, and to trust so much to the influence of worldly powers."

"Medical Evangelist," March 1 and 15, 1951: (Dr. T.R. Flaiz) "The 'blue-print' does not include the plan on which we are to treat the sick only insofar as we will be using the best methods known to us at the present time." See my document "Our Medical Setup and the Drug Question."

Letter to Dr. Maxson, MS 21C-1892, Jan. 8, 1892: "The light which the Lord has given me is, that institutions should be established to do away with drugs and use God's agencies, that instructions should be given daily upon this-subject. But God's ways and instructions have not been heeded. . . ."

Loma Linda Messages page 547 - W-360 '07: ". . . Brother Burden asked me to stay, as they were speaking of the work of higher education that should be carried on in medical lines, but I thought it best not to do this. After I had climbed the long flight of stairs to my room on the third floor, which was the third time for that day, I found an article that I had written about a year ago, in reference to the establishment of a school of the highest

order, in which the students would not be taught to use drugs in the treatment of the sick. With this I went down stairs again, and returned to the meeting."

"Elder Burden was reading some extracts from letters that I had written about the school work. When he had finished I read the article I had with me, which was right to the point. . . ."

Loma Linda Messages, P. 696: "We must have medical instructors who will teach the science of healing without the use of drugs."

#### Hospitals Vs. Sanitariums

RH May 7, 1931: (P. Martin Keller, M. D., 'Sanitariums and Hospitals - Is the Drift Toward the Hospital Idea a Departure from Our Original Principles or an Adaptation to Changed Conditions?')

"Perhaps no question is of more vital importance to our medical institutions than the one I shall consider in this article. Prevailing conditions seem to make it necessary for us to conform to standards set by State and national laws and associations, if we wish to retain our standing as recognized institutions of healing. But in qualifying for this State recognition, we must remember that we have greater and higher standards to meet, those given us by God Himself.

"We are all familiar with the many references to our medical work in 'Counsels on Health.' I should like to quote a few:"

"Every institution established by Seventh-day Adventists is to be to the world what Joseph was in Egypt and what Daniel and his fellows were in Babylon." - page 203.

"The Lord years ago gave me special light in regard

to the establishment of a health institution where the sick could be treated on altogether different lines from those followed in any other institution in our world.' - page 204.

"It was God's purpose that it should stand forth with scientific ability, with moral and spiritual power, and as a faithful sentinel of reform in all its bearings.' - page 205.

'As our work has extended, and institutions have multiplied, God's purpose in their establishment remains the same.' - page 206.

'In the same volume we read, 'The world should be no criterion for us.' - page 51.

"If we consider the subject in the light of these and other messages from the Spirit of prophecy, it may be easier for us to come to the right decision in the matter.

"Let us contrast for a moment the difference in both the purpose and the operating of a sanitarium and a hospital. The hospital is recognized as almost if not entirely a curative and remedial agency rather than a preventive and educational one. Its guests do not come to learn how to keep well; they come after they have reached a state where radical measures are often imperative; and though it is true that many of the best hospitals carry on a good follow-up and social service work after the patient leaves, still that is not necessarily an integral part of their work. Neither is the time for making lasting impressions upon patients most propitious after they have left the influence of an institution and are back in the whirl of business and-social life.

#### "Patients in Hospital Department"

"In the hospital departments of our sanitariums a

guest enters perhaps a day or so before his operation, if he is a surgical case. His time and attention are taken up with the taking of tests, preliminary preparations, and visits from his immediate family and friends. There is little or no opportunity for educational or spiritual impressions to be made, beyond the fact that the physicians and nurses are sympathetic Christian men and women, which, of course, has its influence. After the operation it is several days before the patient is able to pay much attention to anything but his own discomfort and the task of getting well as soon as possible. The average stay in a hospital is somewhere around ten or twelve days. During that time the patient's diet is mostly liquid, soft, and then ordinary hospital light diet, according to the nature of the case. There has been little opportunity for education along dietetic lines as related to normal health. A few hydrotherapy treatments may have been given, but the wonderful effects produced by rational physical therapy have had no chance to impress themselves upon his mind, as they would if he could have spent time in taking treatments in the sanitarium itself.

"In the hospital the patient does not have the same opportunities of listening to medical lectures and demonstrations. He does not attend or listen-in usually to the religious services of the institution. More frequently than not, he is too uncomfortable, at least at first, to want to be visited by either chaplain or Bible worker. He is in no mood to read very much of our literature, if indeed it ever happens to come under his notice. His interviews with his physician are often confined to the supervision of dressings, general and special advice in regard to his particular condition, and outline for care when he goes home.

"Apart from the fact that he has been under the care of Seventh-day Adventist men and women, his experience has not been so very different from that which he would have received at any good hospital of today. And yet the Spirit of prophecy distinctly says that the sick should 'be treated upon altogether different lines from those followed in any other institution in our world.' If we more and more tend to lean toward the hospital aspect of our work, and give less and less attention to what we call 'sanitarium principles,' just so far are we failing to carry out the instruction given to us by God.

"We have been told that our institutions should be faithful sentinels of reform 'in all its bearings.' Hospital routine gives little chance to demonstrate the curative methods that were the foundation of our early institutions, neither does it provide as suitable an environment for religious and educational study as does the regular sanitarium regime. If it comes to the question of having to give up either the sanitarium or the hospital aspect of our work, it would be far safer to relinquish the hospital side, for the outside world can offer as good if not better facilities for caring for the sick than we can, but no worldly institution, no matter how heavily endowed or efficiently equipped, can take the place of the principles which we have received from God Himself.

#### "What Of Changed Times"

"We may excuse ourselves in our inclination to drift toward the intensive hospital idea by saying that 'times have changed,' and we must adjust ourselves to circumstances, but the message was sent to us, 'As our work has extended, and institutions have multiplied, God's

purpose in their establishment remains the same.'

"In our sanitarium institutional life, when we think of the work that is done and the instruction we have received, our thoughts turn toward preventive medicine. Recently when in Boston listening to Dr. Cabot, I heard him mention the fact that we have 215 diseases, only nine of which have specific remedies. The others are all helped by fresh air, sunshine, moderate exercise, sufficient rest, water drinking, and mental hygiene. What better mental hygiene is there than giving the patient some spiritual help? If we add to this list of curative agencies proper diet and rational methods of treatment, we have a pretty good description of the sanitarium idea.

"It is true that the world today is calling for preventive medicine. Dr. Neal Wood, superintendent of the Los Angeles General Hospital, in describing the work of the hospital, speaks of the fact that hospitals are curative, while health departments are interested in preventive medicine. That is what sanitarium life really is, -- preventive medicine in its highest form. The Metropolitan Life Insurance Company, Dr. Franklin Martin, head of the American College of Surgeons, Dr. William Haggard, in his presidential address before the American Medical Association, -- all stress the importance of preventive medicine and periodic health examinations.

#### "An Authority Indicts Doctors"

"Dr. Ray Lyman Wilbur, Secretary of the Interior, and president of Leland Stanford University, in the International Journal of Medicine and Surgery for February, 1930, makes the following startling remark:

"We do not practice medicine well in the United States; we cut freely, but we do not practice medicine

well. We might just as well face the issue. We are not training our people to do this job well — this job of getting people back into A class. That is too much trouble. We are a restless people, wanting quick results, something out of a bottle or something out of an instrument case that will settle the thing in a little while. Thus in America we have developed surgery to a great extent, but the slow processes that are necessary for the care of the convalescent are rather repugnant to us.'

"At the American Conference on Hospital Service held in connection with the Congress on Medical Education, February, 1929, in a symposium devoted to convalescent care, all the speakers brought out the fact that, in hospitals at least, our provisions for dealing with the convalescent and for bringing the patient back to complete functional restoration, are woefully inadequate"

"Our nurses, too, are becoming dependent upon the curative idea in taking up their profession, and are getting more and more away from the original sanitarium principles. As a denomination, in our effort to meet State requirements, we shall have to be very careful how we permit our sanitariums to drift into institutions where the hospital idea is the paramount one and health education becomes secondary. Great light has been given to us upon the question of health reform and the right conduct of sanitariums, and we must beware that in our desire to make our work technically perfect and up to State and national standards, we do not exchange our birthright for a mess of pottage."

"I do not wish to convey the impression that we do not need finely equipped hospitals with all their modern conveniences, for we do. But we do need seriously to guard against losing sight of the peculiar line of health

work that has been committed to us as a people, embodied in what we have called 'sanitarium principles.' The trend today, in spite of our many health centers and country health departments, is to stress the idea of treatment and cure rather than health education directed toward preventive medicine and an understanding of the laws of health."

"And so in summing up the answer to our question, I feel that there is a real danger in our effort to adapt ourselves to changed conditions, that we may, if we are not very careful, depart to a large extent from the original principles given us by God for the conduct of our medical work."

"We are told in the Spirit of prophecy that if we conduct our sanitariums in a manner that God approves, they will be highly successful, and will stand in advance of all other institutions of their kind in the world. Today that promise still stands good."

"The Medical Evangelist," No. 15, Feb. 1, 1947: (D. H. Kress, M. D., "The aim of our sanitariums") "What the future has in store for our sanitariums, I do not know. I do know that there has been a departure from the simple methods then employed. I do know that too much stress is being laid on drug therapy, and that medical lectures on the subject of health and simple treatments are things of the past. I do know that our health educational work is not being carried on as it was fifty years ago, and that our sanitariums have become community hospitals, and the distinctive feature of their real aim is disappearing. . . This is a lengthy letter, but I felt I should put in writing that which I have seen and heard in case I should be laid away with my old associates in the work."

### *A BLURRED UNDERSTANDING OF OUR MEDICAL WORK*

"The Ministry," Oct., 1949: (F. D. Nichol, Editor of the Review and Herald, "Scope of Our Medical Work - 3" - last installment of an address given at the Medical Council in Boulder, Colorado)

"There are those among us - and they are not all laymen - who ask soberly: 'What is the difference between a sanitarium and a hospital?' I wish I could think there were only a few who make this inquiry. No question could more sharply reveal a blurred understanding of the real genius of our medical work, Was this Advent Movement ever commissioned of God to tie up millions of its limited resources and endless hours of responsible committees, simply to operate hospitals? True, a hospital can do a great service to humanity, and some may plausibly argue that we are commanded to heal the sick. But we are also commanded to clothe the naked and feed the hungry. Yet no one thinks we should therefore establish clothing factories. And certainly we ought not to own or operate food factories or restaurants unless such establishments serve in some way to advance the distinctive teachings and objectives of the movement. Even so with our great establishment that produces doctors, and our medical institutions, called sanitariums."

"This last prophetic movement was not raised up to remove bad gall bladders or appendixes, except as such removing aids in removing bad hearts and placing new ones within. This movement was not raised up to perform orthopedic miracles of making the physically lame to walk,

except as such medical miracles aid us in making the spiritually lame to walk with steady stride toward the gates of heaven. To see in medical work an end in itself - that is, to see in the physical blessing it brings, a sufficient justification for that medical work - is to be guilty of the chief heresy of liberal Protestantism. That heresy teaches that good deeds, social improvements, better medical care, better housing, are in themselves sufficiently worthy projects to consume the energies of churches and churchmen. That is the doctrine of the social gospel. Against that doctrine we have ever inveighed."

"Our stand has been right and has protected us from dissipating our limited resources and men on endless social-improvement campaigns. Consistency demands that we relate ourselves to medical aid for mankind in the same way."

### *"The Price of Running Hospitals"*

"Some of us, with pardonable pride, declare that Adventist medical institutions should be second to none, that we should offer the latest in every branch of medicine, have the latest and best of all equipment, and carry on extensive research. Did God set us in the world to compete with the world? I think not. If we seek, increasingly, to have our sanitariums offer standard hospital service, or essentially so, then these facts follow:

"1. We shall be keenly and increasingly in competition with every local hospital."

"2. We shall have little reason to hope that people will come a considerable distance to patronize our sanitariums. Why should they add travel expense to hospital bills?"



"3. We shall be involved in costly, elaborate, and ever expanding outlays in order to provide medical service. And it is hard to compete with tax-supported institutions in this respect.

"4. In turn, this means that we must spend the limited funds available for medical work on constant expansion of existing plants rather than on creating new ones."

"5. Our institutions will need to be very close to cities to secure their share of patient business."

"6. Most of our patients will be the kind who hasten in for medical and surgical care, and who, as soon as their heads are clear of anesthesia, and their feet steady, depart again."

"7. Many private physicians, who do not breathe the Adventist spirit, will increasingly claim that their patients should be admitted."

"8. We shall find ourselves increasingly perplexed by the advance of socialized medicine."

"We are appointed of God, in our medical work, as in every other phase of our work, not to compete with the world, but to offer something that the world does not offer. If I were asked to describe the ways in which I think our sanitariums are, or should be, different from hospitals, this is what I would say:

"Sanitariums are unique in at least three respects. Viewed medically, they are places where a primary emphasis is placed on three therapeutic procedures — mental hygiene, physical medicine, and diet therapy. Viewed educationally, they are places where an earnest endeavor is made, not simply to cure the immediate malady, but to instruct the patient in basic principles of health, and if possible, to generate in his mind an enthusiasm to carry out these principles in his future living. Viewed spirit-

ually, they are places where these health principles are presented in a religious setting, with the hope of furnishing the patient a spiritual incentive to live in harmony with physical laws, and to find release from the tensions of life in a fellowship with God."

"To this end our sanitariums are operated as places of quietness, not too dominated by the odor of disinfectants, where men and women, sick in body and spirit, the victims of wrong habits of living and the tensions of our modern world, can come apart and rest in an atmosphere of faith and prayer, and be taught how to live aright."

"It is no accident that some of our first medical institutions bore such titles as 'Rest Home,' 'Rural Health Retreat,' and 'Health Reform Institute.'"

"In general we should leave to private physicians and to great hospitals the routine practice of medicine. And as we do so we may sincerely thank God for these agencies, even as we are thankful for numerous material facilities that care for great needs in society. But let us, as a religious body, use time and sacred money in the field of medicine only so far as medicine definitely advances the distinctive spiritual aims that are the justification for our existence as a religious body. If we focus on the distinctly sanitarium type of institution, here are some of the gains that come."

#### "The Advantages of Operating Sanitariums"

"1. We are no longer in keen competition with hospitals, for we are operating rather specialized institutions. Specialized practice and specialized institutions are surely in good standing. And there is nothing in my suggestions that would convey any other idea than that the doctors in our sanitariums should be specialists in the

best sense of the word."

"2. We may hope to draw patients from a larger area."

"3. We are not involved in so costly or extensive an outlay. That means we ought to be able to start small sanitariums within financial reason."

"4. The sanitariums that we set up could be out a little distance from populous centers. That is imperative if these sanitariums are to do their best work for the patients."

"5. Our patients will stay for longer periods of time, and thus provide us a real opportunity to instruct them in health principles and to help them spiritually."

"6. We shall more completely control the program of the patients and of the institution, because the doctors who send in their patients will feel they are referring them to specialists."

"7. We shall be specializing in therapies which the patient himself can be educated to employ in large degree when he returns home. I think it is no accident that our three distinctive therapies have that feature in common. And is it not the genius of our whole work to seek to help men permanently? Our sanitariums fall short if we are content simply to relieve the immediate malady. Hospitals can do that."

Our sanitariums should have as a goal more actual instruction of patients, practical classes in cooking, and simple physical therapy, for example. And if we have a more definitely sanitarium type of patient, we can more easily do this.

"8. Our specialized institutions will be at a distinct advantage, as compared with hospitals, in meeting the rising tide of socialized medicine. That is the experience of our largest sanitarium in the world, the Skodsborg

Sanitarium.

"It is not that we would decry other branches of medicine, or that we would wholly eliminate them — not at all — but simply that we would put a prime emphasis on certain therapies. Nor would I say that we do not need a few large key institutions, which can serve as training centers for medical interns, residents, and nurses, and which must therefore deal more in hospital cases."

"If I read the signs aright, a distraught world, troubled with increasing cases of nervous tension and breakdowns; a world where bodily ailments now stand revealed as being too often attributable to dietary errors; a world which is doctoring itself with every kind of medication, most strikingly sedatives, stands singularly in need of the help of institutions that specialize in mental hygiene, diet therapy, and physical medicine. Such institutions, which seek not only to cure the malady but to prevent its return, will not lack for patient business. I believe they will always have a waiting list."

"In the 1920's, when medical men and doctors were beginning to sense the significant relation of religion to medicine, which is mental hygiene at its highest level, a joint committee was created by the Federal Council of Churches and the New York Academy of Medicine to explore the field. This committee, constituted of distinguished clergymen and doctors, did certain pioneering work. The committee carefully studied many possibilities for translating their convictions into practice in the care of the spiritually, emotionally, and physically sick. As I read their report, my eye was caught by these words:"

#### "A Remarkable Report"

"Careful consideration was given to a project for

helping to establish a Rest Home to be maintained by Church groups under supervision of physicians, to which people who were tired in body, mind, and spirit (including those attending psychiatric clinics), could go for the physical recreation, mental re-education, and spiritual regeneration needed to prevent a serious nervous breakdown. This project had the heartiest approval of the Joint Committee and it was with great regret that lack of funds necessitated putting off its fulfillment.' — History of the Committee, p. 7.

"That sounds to me strangely like an Adventist sanitarium. To think that this learned committee, when it sought to crystallize its thinking into institutional form, should have come forth with something so like the kind of medical institutions that God would have us operate today!"

"I plead for a reappraisal of our whole health doctrine — its uniqueness medically and its distinctive place in the Advent Movement. Surely the unfolding decades have revealed that this health doctrine is neither fanatical nor funny. Even with the limited use to which we have put our health principles we have obtained most gratifying results. Patients remember their visits to our sanitariums. But invariably their appreciation is not so much for the brilliant diagnosis or for the skillful surgery, as for the atmosphere of the place, the thoughtful attention, the evening prayers."

"Would that we had sanitariums in every conference to dispense more of that atmosphere, and to teach men and women how to live, not simply for the next ten or twenty years, but for eternity." (End of Nichol's paper).

MS-43-02: "If our medical institutions are simply for the purpose of healing bodily diseases, would it not be

better to invest our money in the cause of missions."

### The Divine Plan

MM 19-21: "This world has been visited by the Majesty of heaven, the Son of God. 'God so loved the world, that He gave His only-begotten Son, that whosoever believeth in Him should not perish, but have everlasting life.' Christ came to this world as the expression of the very heart and mind and nature and character of God. He was the brightness of the Father's glory, the express image of His person. But He laid aside His royal robe and kingly crown, and stepped down from His high command to take the place of a servant. He was rich, but for our sake, that we might have eternal riches, He became poor. He made the world, but so completely did He empty Himself that during His ministry He declared, 'Foxes have holes, and the birds of the air have nests; but the Son of man hath not where to lay His head.'" . . .

"Christ stood at the head of humanity in the garb of humanity. So full of sympathy and love was His attitude that the poorest was not afraid to come to Him. He was kind to all; easily approached by the most lowly. He went from house to house, healing the sick, feeding the hungry, comforting the mourners, soothing the afflicted, speaking peace to the distressed. He took the little children in His arms and blessed them, and spoke words of hope and comfort to the weary mothers. With unfailing tenderness and gentleness He met every form of human woe and affliction. Not for Himself, but for others did He labor. He was willing to humble Himself, to deny himself. He did not seek to distinguish Himself. He was the servant of all. It was His meat and drink to be a comfort and a consolation to others, to gladden the sad and

heavy-laden ones with whom He daily came in contact."

### "An Expression of God's Love"

"Christ stands before us as the pattern Man, the great Medical Missionary, — an example for all who should come after. His love, pure and holy, blessed all who came within the sphere of its influence. His character was absolutely perfect, free from the slightest stain of sin. He came as an expression of the perfect love of God, not to crush, not to judge and condemn, but to heal every weak, defective character, to save men and women from Satan's power."

"He is the Creator, Redeemer, and Sustainer of the human race. He gives to all the invitation, '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.'

### "Following in His Footsteps"

"What, then, is the example that we are to set to the world? We are to do the same work that the great Medical Missionary undertook in our behalf. We are to follow the path of self-sacrifice trodden by Christ."

"As I see so many claiming to be medical missionaries, the representation of what Christ was on this earth flashes before me. As I think of how far short the workers to-day fall when compared with the divine Example, my heart is bowed down with a sorrow that words cannot express. Will men and women ever do a work that bears the features and character of the great Medical Missionary? . . ."

### "His Name to be Honored"

"Oh, how I long to see those who claim to be medical missionaries honoring the Great Exemplar, whose life declares what is comprehended in the claim to be a medical missionary! I would that they were learning the Savior's meekness and lowliness. My heart aches to think that Christ is so greatly disappointed in His followers. They bear a name that their daily life does not give them the right to bear."

"We must be sanctified soul and body, through the truth; then we shall honor the name, medical missionary. Oh, this name means so much! It calls for a representation altogether different from the representation given by many who bears it. Soon these will understand how far they have departed from the principles of heaven, and how greatly they have grieved the heart of Christ."

### Evangelism

THE BLENDING OF OUR SCHOOLS AND SANITARIUMS  
IN TRAINING OUR WORKERS IN GOSPEL-MEDICAL EVANGELISM

9T 178: "It is well that our training schools for christian workers should be established near to our health institutions that the students may be educated in the principles of healthful living. . . ."

"I have clear instruction that wherever it is possible, schools should be established near to our sanitariums, that each institution may be a help and strength to the other."

Loma Linda Messages page 636 — B-82-'08, Feb. 20, 1908: "The blending of our schools and sanitariums will prove an advantage in many ways. Through the instruction given by the sanitarium, students will learn how to avoid forming careless intemperate habits of eating. Let

the instructions be given in simple words. . . ."

Loma Linda Messages page 656 - B-90-1908: "He has directed in the establishment of sanitariums, and in the building up of schools close to our sanitariums that they may become efficient mediums in training men and women for the work of ministering to suffering humanity."

Loma Linda Messages page 642 - MS 5 '08, Feb 23, 1908: "I am thankful when I think of the advantages enjoyed by the schools that are established near our sanitariums, so that the work of the two educational institutions can blend. The students in these schools while gaining an education in the knowledge of present truth can also learn how to be ministers of healing to those whom they go forth to serve."

Loma Linda Messages page 284 - MS 37, '06, May 1, 1906: "Sanitariums must be established in various places away from the cities. Schools must be established in connection with the sanitariums. As far as possible these organizations must be blended, each helping the other, and yet each doing its special work."

FE 534: "There is constant danger among our people that those who engage in labor in our schools and sanitariums will entertain the idea that they must get in line with the world and study the things that the world studies and become familiar with the things that the world becomes familiar with. This is one of the greatest mistakes that could be made."

Loma Linda Messages page 87 - B-210-03, Sept. 21, 1903: "The Lord calls upon our young people to enter our schools, and quickly fit themselves for service. In various places, outside of the cities, schools are to be established, where our youth can receive an education that will prepare them to go forth to do evangelical work

and medical missionary work."

### The Folly of Clinging to the Cities

Loma Linda Messages pages 183-184 - MS 92 '05, July: "Out of the cities, is my message. Those who have neglected to follow the instruction that the Lord has given regarding the location of our health institutions and our schools, will one day see the folly of a clinging to the cities. They will realize how kind the Lord was to point out the right way. Let your schools, the high and the lowly be out of the cities. . . ."

### Sanitariums - Evangelizing Agencies

Loma Linda Messages Page 89 - B-210 '03, Sept. 21, 1903: "God has not given us the work of erecting immense sanitariums, to be used as health resorts for all who may come. Neither is it His purpose that medical missionary workers shall spend a long term of years in college before they enter the field. . . . 'Break up the large centers' has been the word of the Lord. 'Carry the light to many places.' Those who are desirous of receiving a training for effective medical missionary work should understand that large sanitariums will be conducted so much like institutions of the world, that students laboring in such sanitariums cannot obtain a systematic training for Christian medical missionary work."

Loma Linda Messages page 643 - MS-5-08, Feb. 23, 1908: ". . . Let our sanitariums become what they should be, - homes where healing is ministered to sin-sick souls."

MM 300: "Now is the opportune time to work the cities. . . . An interest is now to be created in the principle cities. Many small centers must be established, rather than a few large centers. . . ."

Loma Linda Messages page 612 – unpub. MS-115-03: “Our institutions are not to be so overgrown that the most important points in education do not receive proper consideration. Instruction should be given in medical missionary work. The teachings given in medical lines should be blended with a study of the Bible, and physical training should not be neglected.”

“Great care should be exercised in regard to the influences that prevail in the institution. The influences under which the nurses are placed will mould their characters for eternity.”

Loma Linda Messages page 90 – B-210 '03, Sept. 21, 1903: “The fact that many patients are coming to the new sanitarium at Battle Creek is not to be read as a sign that the planning for so large a work there was for the best. To this large institution will come many men and women who are not sick. Workers will be required to wait on them; our nurses will become servants of worldly men and women who are not inclined to piety or religion. But this is not the work that God has given to His medical missionaries.”

Loma Linda Messages page 840 (see B 145, 1904): “The Lord has ordained that memorials for Him shall be established in many places. . . . we must take advantage of the favorable openings for sanitarium work in Southern California, where the climate is so favorable for this work. There are many other places in Southern California besides Los Angeles and San Diego in which sanitarium work could be started.”

Loma Linda Messages page 234 – B-309 '05, Nov. 1, 1905: “The Lord certainly prepared the way for us, and He wants us to work interestedly in securing sanitariums.”

Ibid, page 236: “The matter was presented to me that

many sanitariums would have to be established in Southern California.” (Note: This was given after Paradise Valley, Glendale, and Loma Linda Sanitariums had already been established.)

Loma Linda Messages page 47 – B-59-'05, Feb. 4, 1905: “I think I have answered the question, why do we not pray for the healing of the sick, instead of having Sanitariums? The education of many souls is at stake. In the providence of God, instruction has been given that sanitariums be established in order that the sick may go to them, and learn how to live healthfully. The establishment of sanitariums is a providential arrangement, whereby people from all places are to be reached and made acquainted with the truth for this time. It is for this reason that we urge that sanitariums be established in many places outside of our cities.”

MM 325: “In every city there are men and women who would go to a sanitarium were it near at hand, who would not be able to go to one a long way off. . . . Let many now ask, ‘Lord what wilt Thou have me to do?’ It is the Lord’s purpose that His method of healing without drugs shall be brought into prominence in every large city through our medical institutions. . . .”

Loma Linda Messages page 127 – B-325, Dec. 12, 1904: “There should be sanitariums near Los Angeles.”

Loma Linda Messages page 43 – B-167-'04: “From many places in Southern California, the light is to shine forth to the multitudes.”

Loma Linda Messages page 60 – B-145-'04, Apr. 15 1904: “There are many other places in Southern California besides Los Angeles and San Diego in which sanitarium work could be started. To sanitariums in Southern California, people will come from far and near, because

the fame of the climate is world-wide.

"It is the Lord's purpose that sanitariums shall be established in Southern California, and that from these institutions shall go forth the light of truth for this time. By them the claims of the true Sabbath are to be presented and the third angel's message proclaimed."

#### Business Has Crowded In.

Loma Linda Messages page 166 - B - 183 - '05 - June 25, 1906: "This work must be carried on aright. In the past decided failures have been made in the institutions established for the care of the sick, because so much business has been crowded in that the main object for which our sanitariums are established has been lost sight of. Great Loss has been sustained. I am to urge upon our people that the proclamation of the principles of truth must be kept prominent as the main line of work for which our sanitariums were instituted."

"The Lord calls for a solemn dedication to Him of the sanitariums that shall be established. Our object in the establishment of these institutions is that the truth for this time may through them be proclaimed. In order that this may be done, they must be conducted on right lines. In them business interests are not to be crowded in to take the place of spiritual interests."

#### Sanitariums A Chosen Way To Give The Message

Loma Linda Messages pages 182-184 - MS-92-'05, July 1905: "Forty years ago the Lord began to give us instructions in regard to the establishment of sanitariums, as one of His chosen ways for proclaiming the Third Angel's Message. . . ."

"For the past twenty years the Lord has been giving

the message that plants are to be made in many places. He will greatly bless us as we endeavor to carry out His will. Out of the city into the country is the word that has been given, and this word is to be obeyed. Our sanitariums are to be established in the most healthful surroundings. . . . money is needed with which to establish the work in places outside of the cities, from which the cities can be worked."

#### City Work - A New Plan for a "Mighty Movement"

MM 308: "We need a sanitarium and a school in the vicinity of New York City, and the longer the delay in securing of these, the more difficult it will become."

"It would be well to secure a place as a home for our mission workers outside of the city. It is of great importance that they have the advantages of pure water, free from all contamination. For this reason, it is often well to consider the advantages of locations among the hill. And there should be some land, where fruit and vegetables might be raised for the benefit of the workers. Let it be a mission in as healthful a place as possible, and let there be connected with it a small sanitarium. A place in the city should also be secured where simple treatment might be administered. Such a home would be a welcome retreat for our workers, where they may be away from the bustle and confusion of the city. The exercise called for in climbing hills is often a great benefit to our ministers, physicians, or other workers who are in danger of failing to take sufficient exercise."

"Let such homes be secured in the neighborhood of several cities, and earnest, determined efforts be put forth by capable men to give in these cities the warning message that is to go to all the world. We have only

touched, as it were, a few of the cities."

\* MM 331-332: "When the cities are worked as God would have them, the results will be the setting in operation of a mighty movement such as we have not yet witnessed. . . . The ordained minister alone is not equal to the task of warning the world. God is calling not only upon ministers, but also upon physicians, nurses, canvassers, Bible workers, and other consecrated laymen of varied talents, who have a knowledge of present truth, to consider the needs of the unwarned cities. There should be one hundred workers actively engaged in personal missionary work where now there is but one. Time is rapidly passing. . . ."

MM 326-327: ". . . For many years light has been given that sanitariums should be established near every large city. . . . we are not to establish a few mammoth institutions; for thus it would be impossible to give the patients the messages that will bring health to the soul. Small sanitariums are to be established in many places."

\* 9T 167: "Henceforth medical missionary work is to be carried forward with an earnestness with which it has never yet been done. This work is the door through which the truth is to find entrance to the large cities, and sanitariums are to be established in many places."

Loma Linda Messages page 186 - K-233, '05, Aug. 9, 1905: "If sanitarium work is the means by which the way is to be opened for the proclamation of the truth, encourage those who are trying to advance this work."

9T 173: "But more important than magnificent scenery and beautiful buildings and spacious grounds is the close proximity of this institution to a densely populated district, and the opportunity thus afforded of communicating to many, many people a knowledge of the third angel's

message."

Loma Linda Messages page 638 - MS-5-'08, Feb. 23, 1908: ". . . our sanitariums have been presented to me as most efficient mediums for the promotion of the gospel message."

#### Gospel-Medical Companies Needed to Work The Cities

Loma Linda Messages page 105 - MS-25-'03, Apr. 9, 1903: "No arrangements should be made to gather a large number of students at any one place. . . ."

"There should be companies organized and educated most thoroughly to work as nurses, as evangelists, as ministers, as canvassers, as gospel students to perfect a character after the divine similitude. To prepare to receive the higher education in the school above, is now to be our purpose."

CH 541, 542: "Through the first disciples a divine gift was proffered to Israel; the faithful evangelist today will do a similar work in every city where our missionaries enter. It is a work which to some extent we have tried to do in connection with some of our sanitariums, but a much wider experience in these lines is to be gained. Cannot our Conference Presidents open the way for the students in our schools to engage in this line of labor? Again and again it has been presented to me that 'there should be companies organized and educated most thoroughly to work as nurses, as evangelists, as ministers, as canvassers, as gospel students to perfect a character after the divine similitude.' There is a grand work to be done in relieving suffering humanity, and through the labors of students who are receiving an education and training to become efficient medical missionaries, the people in many cities may become acquainted with the



truths of the Third Angel's message. Consecrated leaders and teachers of experience should go out with these young workers at first, giving them instruction how to labor. . . . And each worker as he goes forth to labor, should realize that he is as surely sent of God as were the first disciples. God's eye follows them; His Spirit goes with them."

Loma Linda Messages pages 726-727 - B-84-'09, May 7, 1909: "There is another line of work to be carried forward, the work in the large cities. There should be companies of earnest laborers working in the cities. . . . The most valuable education that can be obtained will be in going out with the message of truth to the places that are in darkness, just as the first disciples went out in obedience to the commission of Christ. The Savior gave the disciples their directions in a few words. . . ."

MM 300: "In every large city there should be corps of organized well-disciplined workers; not merely one or two, but scores should be set to work. But the perplexing question is yet unsolved, how they will be sustained."

LOMA LINDA MESSAGES page 283: "Make the school especially strong for nurses and physicians. Thousands of workers are to be qualified with all the ability of physicians to labor not as physicians, but as medical missionary evangelists."

Loma Linda Messages pages 785-786: (Condensed Memorial presented to the General Conference Council convened at College View, Nebraska, October, 1909, quoting the Spirit of prophecy as follows:)

\* "In medical missionary schools many workers are to be qualified with the ability of physicians to labor as medical missionary evangelists. This training the Lord has specified is in harmony with the principles underlying true higher education."

"Much good can be done by those who do not hold

diplomas as fully accredited physicians. Some are to be prepared to work as competent physicians. Many working under the direction of such ones can do acceptable work without spending so long a time in study as it has been thought necessary in the past." (CH 538)

To us, it seems clear from the foregoing Testimonies that there are at least three classes of workers to be educated in medical lines:

- 1st. Many well-trained nurses to work as evangelists;
- 2nd. A large number of persons qualified with the ability of physicians to labor as evangelists;
- 3rd. A few fully accredited physicians with recognition to stand at the head of the work.

CH 540: "To preach the gospel means much more than many realize. It is a broad far-reaching work. Our sanitariums have been presented to me as most efficient mediums for the promotion of the gospel message."

"The work of the true medical missionary is largely a spiritual work. It includes prayer and the laying on of hands; he therefore should be as sacredly set apart for his work as is the minister of the gospel. Those who are selected to act the part of missionary physicians, are to be set apart as such. This will strengthen them against the temptation to withdraw from the sanitarium work to engage in private practice. No selfish motive should be allowed to draw the worker from his post of duty."

Loma Linda Messages page 102 - MS 71 '03, June 18, 1903 (see 9T 171): "Christ the great Medical Missionary is our example. Of Him it is written, that He 'went about all Galilee, teaching in their synagogues, and preaching the gospel of the kingdom, and healing the sick.' In His service, healing and teaching were linked closely together. To-day they are not to be separated. The nurses in this

institution (St. Helena) are to be fitted up to go out as medical missionary evangelists, uniting the ministry of the word with their ministry of physical healing. . . ."

#### Work the Cities From Outposts

**Evangelism 77:** "The cities are to be worked from outposts. Said the messenger of God, 'Shall not the cities be warned? Yes, not by God's people living in them, but by their visiting them, to warn them of what is coming upon the earth.'"

\* **MM 308:** "It would be well to secure a place as a home for our mission workers outside of the city. . . . There should be some land, where fruit and vegetables might be raised for the benefit of the workers. Let it be a mission in as healthful a place as possible, and let there be connected with it a small sanitarium. . . ."

"Let men of sound judgment be appointed, not to publish abroad their intentions, but to search for such properties in the rural districts, in easy access to the cities, suitable for small training schools for workers, and where facilities may also be provided for treating the sick and weary souls who know not the truth."

**MM 26-27:** "Successful evangelistic work can be done in connection with medical missionary work. It is as these lines of work are united that we may expect to gather the most precious fruit for the Lord."

**7T 55:** "Wherever medical missionary work is carried on in our large cities, cooking-schools should be held; and wherever a strong educational missionary work is in progress, a hygienic restaurant of some sort should be established, which shall give a practical illustration of the proper selection and healthful preparation of foods."

**7T 56:** "Let schools and sanitariums now be estab-

lished in many places in the Southern states. Let centers of influence be made in many of the Southern cities by the opening of food stores and vegetarian restaurants."

**7T 60:** "I have been given light that in many cities it is advisable for a restaurant to be connected with treatment-rooms. The two can co-operate in upholding right principles. In connection with these, it is sometimes advisable to have rooms that will serve as lodgings for the sick. These establishments will serve as feeders to the sanitariums located in the country, and would be better be conducted in rented buildings."

**MM 304:** ". . . The work in the cities is the essential work for this time. When the cities are worked as God would have them, the results will be the setting in operation of a mighty movement such as we have not yet witnessed."

#### A Change From Past Methods Of Working

**A Call to Medical Evangelism page 13:** "During the night of February 27, 1910, a representation was given me in which the unworked cities were presented before me as a living reality, and I was plainly instructed that there should be a decided change from past methods of working. For months the situation has been impressed on my mind, and I urged that companies be organized and diligently trained to labor in our important cities."

**MM 302:** "In this work physicians and gospel ministers are needed. We must press our petitions to the Lord, and do our best, pressing forward with all the energy possible to make an opening in the large cities. Had we in the past worked after the Lord's plans, many lights would be shining brightly that are going out."

**MM 300-301:** "In every large city there should be

corps of organized, well-disciplined workers; not merely one or two, but scores should be set to work. But the perplexing question is yet unsolved, how they will be sustained."

MM 304: "In this effort in behalf of the cities, we greatly need the cooperation of all classes of laborers. Especially do we need the help that the physician can render as an evangelist. If ministers and physicians will plan to unite in an effort to reach the honest hearted ones in our cities, the physicians, as well as the ministers, will be placed on vantage ground."

AA 158-159: "The ordained ministers alone are not equal to the task of warning the great cities. God is calling not only upon ministers, but also upon physicians, nurses, colporteurs, Bible workers, and other consecrated laymen of varied talent who have a knowledge of the word of God and who know the power of His grace, to consider the needs of the unwarned cities."

#### Health Reform

MS-166-1899: "Seventh-day Adventists are to be represented to the world by the advance principles of health reform which God has given us."

MM 322: "Intemperance has filled our world, and medical missions should be established in every city. By this I do not mean that expensive institutions should be established, calling for a large outlay of means, These missions are to be conducted in such a way that they will not be a heavy drain on the cause; and their work is to prepare the way for the establishment of present truth."

9T 167: "Henceforth medical missionary work is to be carried forward with an earnestness with which it has never yet been carried. This work is the door through

which the truth is to find entrance to the large cities, and sanitariums are to be established in many places."

3T 162: "He designs that the great subject of health reform shall be agitated, and the public mind deeply stirred to investigate."

7T 59: "Medical missionary work is the right hand of the gospel. It is necessary to the advancement of the cause of God. As through it men and women are led to see the importance of right habits of living, the saving power of the truth will be made known. Every city is to be entered by workers trained to do medical missionary work. As the right hand of the third angel's message, God's method of treating disease will open doors for the entrance of present truth. . . . God has given our sanitariums an opportunity to set in operation a work that will be as a stone instinct with life, growing as it is rolled by an invisible hand. Let this mystic stone be set in motion."

#### Ministers And Bible Workers To Receive A Medical Missionary Training

MM 253: "The minister will often be called upon to act the part of a physician. He should have a training that will enable him to administer the simpler remedies for the relief of suffering. Ministers and Bible workers should prepare themselves for this line of work; for in doing it, they are following the example of Christ. They should be as well prepared by education and practice to combat diseases of the body as they are to heal the sin-sick soul by pointing to the great Physician. They are fulfilling the commission which Christ gave to the twelve and afterwards to the seventy; 'Into whatsoever city ye enter, . . . heal the sick that are therein, and say unto them, The Kingdom of God is come nigh unto you.' Christ

stands by their side, as ready to heal the sick as when He was on this earth in person."

MM 240: "Read the Scriptures carefully and you will find that Christ spent the largest part of His ministry in restoring the suffering and afflicted to health. Thus He threw back upon Satan the reproach of the evil which the enemy of all good originated. Satan is a destroyer. Christ is the restorer. And in our work as Christ's co-laborers, we shall have success if we work on practical lines. Ministers, do not confine your work to merely giving Bible instruction. Do practical work. Seek to restore the sick to health. This is true ministry. Remember that the restoration of the body prepares the way for the restoration of the soul."

K-129-1901: "Gospel ministers should be able to present the subject of health reform in its simplicity. If this phase of present truth is presented in a clear, simple, Christlike manner, it will have an effect upon the people. There will be a response from many hearts."

1T 618: "It is important that instructions should be given by ministers in regard to living temperately. They should show the relation which eating, working, resting, and dressing, sustain to health. All who believe the truth for these last days, have something to do in this matter. It concerns them, and God requires them to arouse and interest themselves in this reform. He will not be pleased with their course if they regard this question with indifference."

9T 172: "Let our ministers, who have gained an experience in preaching the Word, learn how to give simple treatments, and then labor intelligently as medical missionary evangelists."

MH 147: "Every gospel worker should feel that the

giving of instruction in the principles of healthful living, is a part of his appointed work. Of this work there is great need, and the world is open for it."

MM 249, 250: "We are instructed in the word of God that an evangelist is a teacher. He should also be a medical missionary. But all are not given the same work. 'He gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ.'"

"Those who labor in our conferences as ministers should become acquainted with the work of ministering to the sick. No minister should be proud that he is ignorant where he should be wise. Medical missionary work connects man with his fellow men and with God. The manifestation of sympathy and of confidence is not to be limited by time or space."

MM 238: "All through this country a work must be done that has not been done. The medical Missionary work must be recognized. Those who go forth to engage in the work of the ministry must be intelligent upon the subject of health reform. Those men, who after many years' experience have yet no appreciation of the medical missionary work, should not be appointed to preside over our churches. They are not walking in the light of present truth for this time. Those who love the truth and appreciate the question of temperance in all its bearings should not be placed in charge of a minister who has not heeded the light God has given upon health reform. What help can a man be to a church if he is not walking in the light?"

### SECRET OF REVIVAL IN OUR CHURCHES

6T 267: "Combine medical missionary work with the proclamation of the third angel's message. Make regular, organized efforts to lift the church-members out of the dead level in which they have been for years. Send out into the churches workers who will live the principles of health reform. Let those be sent who can see the necessity of self-denial in appetite, or they will be a snare to the church. See if the breath of life will not then come into our churches. A new element needs to be brought into the work. God's people must realize their great need and peril, and take up the work that lies nearest to them."

#### The Great Burden of Ellen G. White Before She Died

K-4-1910, Jan. 13: "Dear Brother Kress: My mind has been burdened in behalf of the large cities of the east. . . I beg of you to bear in mind the neglected cities. . . . If the Lord spares my life, and directs me to the work, I will leave my home, and take up the work in some of the neglected cities even though I never see my home again." When she wrote this, she was 82 years of age, only five years before she died.

#### Prepare For The Trying Time of Persecution

CH 506: "As religious aggression subverts the liberties of our nation, those who would stand for freedom of conscience will be placed in unfavorable positions. For their own sake, they should while they have opportunity, become intelligent in regard to disease, its causes, prevention, and cure. And those who do this will find a

field of labor anywhere. There will be suffering ones, plenty of them, who will need help, not only among those of our own faith, but largely among those who know not the truth."

CH 533: "I wish to tell you that soon there will be no work done in ministerial lines but medical missionary work. The work of the minister is to minister. Our ministers are to work on the gospel plan of ministering. . ."

"You will never be ministers after the gospel order till you show a decided interest in medical missionary work, the gospel of healing and blessing and strengthening. Come up to the help of the Lord, to the help of the Lord against the mighty powers of darkness, that it be not said of you, 'Curse ye Meroz, . . . curse ye bitterly the inhabitants thereof because they came not to the help of the Lord.' Judges 5:23. . ."

RH May 18, 1950: (Elder J. L. McElhany, President of the General Conference) ". . . We shall recognize more fully the value of this as we come into the closing days of this movement, when medical missionary work will be the principle phase of activity."

He said in this article further: "It is well worth the while of this denomination to train as many of its young people as possible in these branches in order that they may be self supporting in these times of increasing complex economic conditions. . . ."

#### "The Great Final Test"

Loma Linda Messages page 602 - H-121-1900: "The truth for this time, the third angel's message, is to be proclaimed with a loud voice (meaning with increasing power), as we approach the great final test. This test must come to the churches in connection with the true

medical missionary work; a work that has the Great Physician to dictate and preside in all it comprehends."

In view of what is coming, let us quickly adjust our evangelical program, combining the medical with our evangelism, and reveal the benevolent, unselfish, loving ministry of Jesus, allaying prejudice. Let us establish gospel-medical outposts which will be to us as places of refuge in the early persecution that is approaching."

#### A Warning To Leadership

Gospel Workers (old edition), page 126: He "passes by the men to whom we have looked as those through whom light should come (and) surprises by revealing His power through the instruments of His own choice."

TM 300: "Let me tell you that the Lord will work in this last work in a manner very much out of the common order of things, and in a way that will be contrary to any human planning. There will be those among us who will always want to control the work of God, to dictate even what movements shall be made when the work goes forward under the direction of the angel who joins the third angel in the message to be given to the world. God will use ways and means by which it will be seen that He is taking the reins in His own hands. The workers will be surprised by the simple means that He will use to bring about and perfect His work of righteousness."

RH Extra, Dec. 23, 1890: "There is to be in the churches a wonderful manifestation of the power of God, but it will not move upon those who have not humbled themselves before the Lord, and opened the door of their heart by confession and repentance. In the manifestation of that power which lightens the earth with the glory of God, they will see only something which in their blind-

ness they think dangerous, something which will arouse their fears, and they will brace themselves to resist it. Because the Lord does not work according to their expectations and ideal, they will oppose the work. 'Why,' they say, 'should we not know the Spirit of God, when we have been in the work so many years?' — Because they did not respond to the warnings, the entreaties, of the messages of God, but persistently said, 'I am rich, and increased with goods, and have need of nothing.' Talent, long experience, will not make men channels of light unless they place themselves under the bright beams of the Sun of Righteousness."

DA 63: "These learned teachers would not stoop to be instructed by those whom they termed heathen. It could not be, they said, that God has passed them by, to communicate with ignorant shepherds or uncircumcised Gentiles."

MS-14-1901: "We have a great work to do in our world. If ministers and doctors will work in God's lines, He will work with them. But they must change, decidedly change, in spirit and character. They must remember that they are not the only ones to whom the Lord will give wisdom. If His people will not follow in His way, the Lord will employ heathen princes to do His will. Let physicians and ministers remember that their only safety is in being bound up together with Christ in God. They are to do their work by the Lord's appointment, and both occupy the same field."

#### When The Crisis Finally Comes

3T 271-272: "When a crisis finally comes, as it surely will, and God speaks in behalf of His people, those who have sinned, those who have been a cloud of

darkness, and who have stood directly in the way of God's working for His people, may become alarmed at the length they have gone in murmuring and in bringing discouragement upon the cause. . . ."

RH June 12, 1900: "Caiaphas was the one who was to be in office when type met antitype, when the true High Priest came into office. Each actor in history stands in his lot and place; for God's great work after His own plan will be carried out by men who have prepared themselves to fill positions for good or evil. . . . Men of all characters, righteous and unrighteous, will stand in their several positions in God's plan. With the characters they have formed, they will act their part in the fulfillment of history. In a crisis, just at the right moment, they will stand in the places they have prepared themselves to fill. Believers and unbelievers will fall into line as witnesses to confirm truth that they themselves do not comprehend. All will cooperate in accomplishing the purposes of God, just as did Annas, Caiaphas, Pilate, and Herod. . . . All men, whatever their position, whatever their religion, loyal or disloyal, wicked or righteous, are fitting themselves for a part in the closing scenes of this earth's history."

"The wicked will trample one another down as they act out their attributes and fulfill their plans, but they will carry out the purposes of God."

#### Angels Will Do The Work Men Might Have Done

RH Dec. 15, 1885: "When divine power is combined with human effort, the work will spread like fire in the stubble. God will employ agencies whose origin man will not be able to discern. Angels will do a work which man might have had the blessing of accomplishing had they

not neglected to answer the claims of God."

#### Many Educated Men Rejected and Passed By

5T 82: "Elijah took Elisha from the plough, and threw upon him his mantle of consecration. The call to this great and solemn work was presented to men of learning and position; had these been little in their own eyes, and trusted fully in the Lord, He would have honored them with bearing His standard in triumph to the victory. But they separated from God, yielded to the influence of the world, and the Lord rejected them."

"Many have exalted science, and lost sight of the God of Science. This was not the case with the church in the purest times."

"God will work a work in our day that but few anticipate. He will raise up and exalt among us those who are taught rather by the unction of His Spirit, than by the outward training of scientific institutions. These facilities are not to be despised or condemned; they are ordained of God, but they can furnish only the exterior qualifications. God will manifest that He is not dependent on learned, self-important mortals."

DA 238-239: "But those who had hearts to feel and faith to believe were especially favored with evidences of His power through the prophets. In the days of Elijah, Israel had departed from God. They clung to their sins, and rejected the warnings of the Spirit through the Lord's messengers. Thus they cut themselves off from the channel by which God's blessing could come to them. The Lord passed by the homes of Israel, and found a refuge for His servant in a heathen land, with a woman who did not belong to the chosen people. But this woman was favored because she had followed the light she had

received, and her heart was open to the greater light that God sent her through His prophet.

"It was for the same reason that in Elisha's time the lepers of Israel were passed by. But Naaman, a heathen nobleman, had been faithful to his convictions of right, and had felt his great need of help. He was in a condition to receive the gifts of God's grace. He was not only cleansed from his leprosy, but blessed with a knowledge of the true God."

"Our standing before God depends, not upon the amount of light we have received, but upon the use we make of what we have. Thus even the heathen who choose the right as far as they can distinguish it, are in a more favorable condition than are those who have had great light, and profess to serve God, but who disregard the light, and by their daily life contradict their profession."

5T 212: "It is with reluctance that the Lord withdraws his presence from those who have been blessed with great light, and who have felt the power of the word in ministering to others. They were once his faithful servants, favored with his presence and guidance; but they departed from him, and led others into error, and therefore are brought under the divine displeasure."

Loma Linda Messages page 131 - B-75-'05: "But the Lord will use in the accomplishment of His work means that we do not now see. He will raise up from among the common people, men and women and do His work even as of old He called fishermen to be His disciples. There will soon be an awakening that will surprise many. Those who do not realize the necessity of what is to be done will be passed by, and the heavenly messengers will work with those who are called the common people. . . ."

A. W. Truman, M. D., wrote in a letter March 10, 1931,

and gave the following Spirit of prophecy quotation, but failed to give the reference: "The Lord will do a strange work very soon; thousands who do not see the necessity of what is to be done will be passed by and the Lord will choose workers from among the common people even as of old He called humble fishermen to do His work." Dr. Truman commented: "Somehow I hope that it will not finally be necessary to reject the super-trained medical men and women and turn to those 'whose hearts are susceptible to pity though their hands may be rough and unskilled.'"

MH 150: "If those to whom God has entrusted great talents of intellect put these gifts to a selfish use, they will be left, after a period of trial, to follow their own way. God will take men who do not appear to be so richly endowed, who have not large self-confidence, and He will make the weak strong, because they trust in Him to do for them that which they can not do for themselves. God will accept the whole-hearted service, and will Himself make up the deficiencies."

Some years ago I got hold of the following reference, but have not been able to verify it. It reads as follows: "Sanitarium, Calif., Oct. 1, 1903. Christ tells us how in the last days, ministers, elders, evangelists, physicians, and teachers will confront Him with their claims. They will plead how they have led the singers in their praise. How they have waved the palm branches. How they have spoken of Him before thousands. 'Lord, Lord, have we not prophesied in Thy name,' they say, 'and in Thy name done many wonderful works.' But Christ says, 'Then will I profess unto them I never knew you; depart from me, ye that work iniquity.'"

RH Nov. 7, 1918: "The churches and our institutions

Pamphlets PH 058  
"Perils Through Which Comes"



will go from weakness to weakness and from cold formality to deadness while they are saying, 'I am rich and increased with goods and have need of nothing.' The True Witness says, 'and knowest not that thou art wretched and miserable and poor and blind and naked.' Will they ever see their true condition?"

5T 80: "But the days of purification of the church are hastening on apace. God will have a people pure and true. In the mighty sifting soon to take place, we shall be better able to measure the strength of Israel. The signs reveal that the time is near when the Lord will manifest that his fan is in his hand, and he will thoroughly purge his floor."

"The days are fast approaching when there will be great perplexity and confusion. Satan, clothed in angel robes, will deceive, if possible, the very elect. There will be gods many and lords many. Every wind of doctrine will be blowing. Those who have rendered supreme homage to 'science falsely so-called,' will not be the leaders then. Those who have trusted to intellect, genius, or talent, will not then stand at the head of rank and file. They did not keep pace with the light. Those who have proved themselves unfaithful will not then be entrusted with the flock. In the last solemn work few great men will be engaged. They are self-sufficient, independent of God, and he cannot use them. The Lord has faithful servants, who in the shaking, testing time will be disclosed to view."

5T 79: "The prevailing spirit of our time is that of infidelity and apostasy — a spirit of pretended illumination because of a knowledge of the truth, but in reality of the blindest presumption. There is a spirit of opposition to the plain word of God, and to the testimony

of his Spirit. There is a spirit of idolatrous exaltation of mere human reason above the revealed wisdom of God."

#### The Spirit of Prophecy Rejected by Educated Men

5T 79: "There are men among us in responsible positions who hold that the opinions of a few conceited philosophers, so-called, are more to be trusted than the truth of the Bible, or the testimonies of the Holy Spirit. Such a faith as that of Paul, Peter, or John, is considered old-fashioned, and insufferable at the present day. It is pronounced absurd, mystical, and unworthy of an intelligent mind."

"God has shown me that these men are Hazael's to prove a scourge to our people. They are wise above what is written."

#### Unbelief in the Spirit of Prophecy the Root or Basic Cause in Both the Alpha and Omega of Apostasy

K-328-1906: Speaking of the Alpha of Apostasy, the servant of God said: ". . . but I saw that a time would come when they would take a firm position against the Testimonies. This was to be the signal for decided action."

"And thus the matter worked out. When the leaders in Battle Creek made an open raid on the Testimonies, then I said, Brethren, we now face the issue. 'Meet it' with all the strength and power of God. Then the pitchers were broken and the light shown forth in clear rays."

(This was the "Iceberg" mentioned in Series B No. 2, page 55-56.)

Series B, No. 7, page 63: "Unless there is a breaking away from the influence that Satan has prepared, and a reviving of the Testimonies that God has given,

souls will perish in their delusion. They will accept fallacy after fallacy, and will thus keep up a disunion that will always exist until those who have been deceived take their stand on the right platform."

Id., page 50: ". . . the omega will follow, and will be received by those who are not willing to heed the warning God has given."

Id., page 16: "Be not deceived; many will depart from the faith, giving heed to seducing spirits and doctrines of devils. We have now before us the Alpha of this danger. The Omega will be of a most startling nature."

Series B, No. 7, page 57: "One thing it is certain is soon to be realized, — the great apostasy, which is developing and increasing and waxing stronger, and will continue to do so until the Lord shall descend from heaven with a shout."

5T 76: "I have been shown that unbelief in the testimonies has been steadily increasing as the people backslide from God. It is all through our ranks, all over the field. But few know what our churches are to experience."

5T 77-78: "The patience of God has an object, but you are defeating it. He is allowing a state of things to come that you would fain see counteracted by and by, but it will be too late. God commanded Elijah to anoint the cruel and deceitful Hazael king over Syria, that he might be a scourge to idolatrous Israel. Who knows whether God will not give you up to the deceptions you love? Who knows but that the preachers who are faithful, firm, and true may be the last who shall offer the gospel of peace to our unthankful churches? It may be that the destroyers are already training under the hand of Satan and only wait the departure of a few more standard-bearers to take their places, and with the voice of the

false prophet cry, Peace, peace, when the Lord hath not spoken peace. I seldom weep, but now I find my eyes blinded with tears; they are falling upon my paper as I write. It may be that ere long all prophesyings among us will be at an end, and the voice which has stirred the people may no longer disturb their carnal slumbers."

"When God shall work his strange work on the earth, when holy hands bear the ark no longer, woe will be upon the people. Oh, that thou hadst known, even thou, in this thy day, the things that belong unto thy peace! Oh, that our people may, as did Nineveh, repent with all their might and believe with all their heart, that God may turn away his fierce anger from them!"

TM 409: (1897) "Many will stand in our pulpits with the torch of false prophecy in their hands, kindled from the hellish torch of Satan."

Letter dated Sept. 1, 1892 (File No. O. 19 d, '92): "Those who have cherished unbelief and prejudice, who in place of helping to do the work the Lord would have them do, have stood to bar the way against all evidence, cannot be supposed to have clearer spiritual eyesight for having so long closed their eyes to the light God sent to the people. If we are to bear a part in this work to its close, we must recognize the fact that there are good things to come to the people of God in a way that we have not discerned; and that there will be resistance from the very ones we expected to engage in such work. . . . Those who claim to know the truth, and yet lay every obstacle in the way, so that light shall not come to the people, will have an account to settle with God that they will not be pleased to meet. God manages His own work, and woe to the man who puts his hand to the ark of God."

"Extra Document File" W-102-1894: "Under the

showers of the latter rain the inventions of men, the human machinery will at times be swept away, the boundary of man's authority will be as broken reeds, and the Holy Spirit will speak through the living human agent with convincing power. No one then will watch to see if the sentences are well rounded off, if the grammar is faultless. The living water will flow in God's own channels."

5T 463: "The work which the church has failed to do in a time of peace and prosperity, she will have to do in a terrible crisis, under most discouraging, forbidding circumstances. The warnings that worldly conformity has silenced or withheld, must be given under the fiercest opposition from enemies of the faith. And at that time the superficial, conservative class, whose influence has steadily retarded the progress of the work, will renounce the faith, and take their stand with its avowed enemies, toward whom their sympathies have long been tending. These apostates will then manifest the most bitter enmity, doing all in their power to oppress and malign their former brethren, and to excite indignation against them. This day is just before us."

Testimonies on Sabbath School Work, page 56 (Published in Sabbath School Worker, April 1892): "The Lord will raise up men to bear the message of truth to the world and to his people. If those in responsible positions do not move onward in the opening providences of God, bearing an appropriate message for this time, the words of warning will be given to others who will be faithful to their trust. Even youthful Christians will be chosen to 'cry aloud and spare not.'"

DA 249-250: "They were humble and unlearned men, those fishers of Galilee; but Christ, the light of the world, was abundantly able to qualify them for the position for

which he had chosen them. The Savior did not despise education; for when controlled by the love of God, and devoted to His service, intellectual culture is a blessing. But He passed by the wise men of His time, because they were so self-confident. . . . The first thing to be learned by all who would become workers together with God, is the lesson of self-distrust; then they are prepared to have imparted to them the character of Christ. This is not to be gained through education in the most scientific schools. It is the fruit of wisdom that is obtained from the divine Teacher alone."

#### Notwithstanding the Apostasy of Many Educated Leaders, The S. D. A. Church Will Go Through Organized

RH Sept. 19, 1893: "God is leading out a people. He has a chosen people, a church on earth, whom He has made the depositaries of His law. He has committed to them sacred trust and eternal truth to be given to the world. . . . The message to pronounce the Seventh-day Adventist Church Babylon, and call the people of God out of her, does not come from any heavenly messenger, or any human agent inspired by the Spirit of God."

G. C. Bulletin 1893, pages 408-409: "I testify to my brethren and sisters that the church of Christ, enfeebled and defective as it may be, is the only objective on earth on which He bestows His supreme regard. . . . and He comes personally by His Holy Spirit into the midst of His church. . . . 'Let Israel hope in the Lord; for with the Lord there is mercy, and with Him is plenteous redemption. And He shall redeem Israel from all his iniquities.' Ministers and all the church, let this be our language, from hearts that respond to the great goodness and love of God to us as a people and to us individually. Let Israel hope

in the Lord henceforth and forever. . . . Consider, my brethren and sisters, that the Lord has a people, a chosen people, His church to be His own, His own fortress, which He holds in a sin-stricken, revolted world; and He intended that no authority should be known in it but His own. . . . At this time the church is to put on her beautiful garments, 'Christ our Righteousness.' . . . Clad in complete armour of light and righteousness, she enters upon her final conflict. . . . The church being endowed with the righteousness of Christ is His depository, in which the wealth of His mercy, His love, His grace, is to appear in full and final display. . . . The gift of His Holy Spirit, rich, full and abundant, it to be to His church as an encompassing wall of fire, which the powers of hell shall not prevail against. . . ."

G. C. Bulletin May 28, 1913: "I am encouraged and blessed as I realize that the God of Israel is still guiding His people, and that He will continue to be with them, even to the end."

RH Sept. 19, 1893: The church "is not to be disorganized or broken up into independent atoms."

Notebook Leaflets, Vol. 1, No. 17 (given in 1905): "We cannot now step off the foundation that God has established. We cannot now enter into any new organization. For this would mean apostasy from the truth."

RH Sept. 21, 1892: "There is no need to doubt, to be fearful that the work will not succeed. God is at the head of the work and He will set everything in order. If matters need adjusting at the head of the work, God will attend to that and work to right every wrong. Let us have faith that God is going to carry the noble ship which bears the people of God safely into port." (This was copied from reprint in RH July 1, 1948).

5T 571: "Dear Brother M: I had an impressive dream last night. I thought that you were on a strong vessel, sailing on very rough waters. Sometimes the waves beat over the top, and you were drenched with water. You said 'I shall get off; this vessel is going down.' 'No,' said one who appeared to be the captain, 'this vessel sails into the harbor. She will never go down.'"

Leaflet, Methods No. 4-J-15a-1890: "You will take passages in the Testimonies that speak of the close of probation, of the shaking among God's people, and will talk of a coming out from this people of a purer, holier people that will arise. Now all this pleases the enemy."

9T 258: Note the following: "We want to hold the lines evenly, that there shall be no breaking down of the system of organization and order that has been built up by wise, careful labor."

This declaration was made in 1909, when Mrs. White was over eighty years of age, and it was among the last messages she wrote. This date was several years after a reorganization had been completely affected, which obviously puts the divine stamp on what had been accomplished a few years before, and had been opposed. Another statement along the same line has the following word:

Testimonies to Ministers, page 28: "Let none of our brethren be so deceived as to attempt to tear it (the revised organization) down, for you will thus bring in a condition of things that you do not dream of. In the name of the Lord I declare to you that it (the present organization) is to stand, strengthened, established, and settled."

B-55-1886: "Satan will work his miracles to deceive, he will set up his power as supreme. The church may appear as about to fall, but it does not fall. It remains,

while the sinners in Zion will be sifted out. The chaff is separated from the precious wheat. This is a terrible ordeal, but nevertheless it must take place. None but those who have been overcoming by the blood of the Lamb and the word of their testimony will be found with the loyal and true, without spot of sin, without guile in their mouths. The remnant that purify their souls by obeying the truth gather strength from the trying process, exhibiting the beauty of holiness amid the surrounding apostasy. . . ."

Notice the statement in G. C. Bulletin 1893, pages 408-409: "The church is to put on her beautiful garments, 'Christ our Righteousness.' . . . Clad in complete armour of light and righteousness, she enters upon her final conflict. . . . The church being endowed with the righteousness of Christ is His depository, in which the wealth of His mercy, His love, His grace, is to appear in full and final display. . . ."

Thank God for this church we love; although she goes through the terrible shaking, God will have leaders who will be true, and God will right things in the final windup and the worldly element will go out. The power of the Holy Spirit, although opposed, will do its work.

I want to be among the loyal and true, and stay with the ship, even when she sails through stormy waters. I have no sympathy with those misguided souls who lose faith in the final triumph of the church and who give sympathy to those who pull away from her. No other church could have won my soul. Personally I feel I would lose my soul if I left our dear church. Though I have written some things which call for a true revival and reformation, and that God is going to pass by many, even educated, the church triumphs at last. Let us work for the reforms

within the church, but hold to her dearly and sincerely.

J. H. N. Tindall

Your evaluation of this document  
will be appreciated -

J. H. N. Tindall

Loma Linda, California

RH Aug. 20, 1914 (F. M. Wilcox, Editor):

"Every Reformer a Fanatic"

"With but a few exceptions every reformer, particularly in the province of religion, has been counted a fanatic by the people of the generation in which he lived. It has remained for later generations to view his work in the true perspective. It has been truthfully said that no historian can write a true history of his own day. In some measures his judgment will be swayed by his prejudices. His religious beliefs, his political affiliations, will influence his mind with respect to the great issues passing before him. We look back upon the work of our blessed Master during his earthly ministry, upon the labors of the apostle Paul, upon the work done by Luther and Wesley and others, as in the order of the Lord; and yet in the days in which these great teachers lived they were counted by many as wild enthusiasts, as unreasonable and unreasoning men."

"This thought is expressed by the editor of the 'Christian Work and Evangelist,' in a recent number of that journal: -"

"Europe lay in the sleep of death religiously until three or four fanatics - Huss, Luther, Zwingle, and John Calvin - came along. These were all fanatics of the deepest dye. They were all crazy to their contemporaries. The epithets "wild," "frenzied," "dangerous men," were constantly applied to them. Luther was continually referred to as "that mad friar" and "that mad priest." Italy had settled into a complete indifference to religion until the fanatic friar with wild eyes and unresting zeal, Savonarola, marched through the streets of Florence rebuking the rich and mighty for their sins. He, too, was called "mad" because he disturbed the established order

with revolutionary ideas. One has only to remember the religious history of England to see how the great revivals came when the great fanatics came, John Ball, John Wyclif, Oliver Cromwell, John Wesley; and there were those who called Dwight L. Moody and Joseph Parker fanatical."

"And who was the one great fanatic of history? - Jesus, the Christ. Every word he said was as a can of dynamite under the smug, established order. All Judea looked askance at him. He was pointed at by scribes and Pharisees as one whose ideas of the kingdom of God were those of a dreamer and impracticable man. Even yet his words, if taken seriously sound fanatical. . . . And in the last analysis Christ was finally put to death because he was a fanatic, dangerous to the public order."

"And no sooner has Christ, the fanatic, gone, than there comes another. What a wild, crazy, fanatical man Paul was! How he uttered things that to practical men seemed foolish and of no relation to human life! We have direct testimony to the feeling for him in his day, for one practical gentleman said to him, "Much learning doth make thee mad." Yes, he surely was mad. Were he here today, the peace societies and other reform agencies would have nothing to do with him because his extreme utterances would hurt their cause. Yet this fanatic has built the one great organization the world has yet seen, the church; has shaped the thought of every man who has ever thought in Christendom, and has done more to reform the world than all the reform societies of all ages put together."

"Of the demand for this kind of fanatics in our own day, the editor suggests in conclusion: -

"Perhaps if some great fanatics should arise and

attack our modern lust of pleasure, our sham religious life, our smug respectability, our sin underneath our fine clothes and good manners, there might be a real revival of religion which would not only save our souls, but purge our business, our social life, our politics, and our international relations of the rottenness and corruption at their heart.'"

"Strange it is that we cannot learn from the experience of the past; that with our narrowed vision of today we fail to see the broader horizon of God's providence stretching out before us. We fail to discover the bright jewels of truth amid the admixture of iron and clay and refuse. The gold is counted dross, the fine wheat chaff, the same as in the days of Paul and Luther. May our eyes be anointed with the heavenly eyesalve that we may see clearly, and with our spirits attuned to the great harp of God, may we be enabled to catch every note of the divine harmony amid the jargon and confusion of this wicked world, and keep pace with the onward march of God's truth and providences."

### The Shaking

The following is taken from the *Asiatic Division Mission News* published at Shanghai, China, by the Asiatic Division Mission of Seventh-day Adventists, dated July 1, 1915: -

"Sister E. G. White's condition is greatly improved, so writes Pastor W. C. White by the last mail. Sr. White says, 'Great things shall come to pass after I am gone, Satan will work as never before. All that can be shaken will be shaken out. We must draw near to God, for we cannot lean upon man or the crowd. We must know the Lord deeply as never before.' She has shown that the

work is suddenly to close when we least expect it. These are solemn words."

RH Jan. 12, 1950. "Loyalty to the Blueprint of Adventist Education." by Otto Schuberth: "We all agree that we as Adventists have our own philosophy of education, based upon the Holy Scriptures, the Spirit of prophecy, and the articles by our leading educational writers. We often refer to the blueprint, or pattern, that God has given us. In the writings of Mrs. E. G. White we have a detailed system of education referring to all phases of educational endeavor. Adding to this principles of education found directly in the Scriptures, and considering the many years of practical denominational experience, an able educational theorist could develop a complete Seventh-day Adventist system which could be applicable throughout the whole world. . . ."

"In some countries this is easier than in others. I remember an interesting experience I had a few years ago. I was attending the annual meeting of a large accrediting association in the United States. Someone raised the question as to the criterion that would be applied in case a religious school should ask for accreditation. The chairman answered without hesitation that he would find out whether such a school was reaching the objective for which it was established. If, for instance, he said, the school were a Jesuit seminary, he would try to find out whether the institution was really producing Jesuits. In the affirmative case he would grant accreditation. It would appear that in this section of the world it should, therefore, be rather easy to obtain recognition for a genuine Seventh-day Adventist school. . . ."

"I believe, after some years of observation and experience in America and abroad, that we as Adventists

must be faithful to our own philosophy of education, and never give in to requirements of any recognizing authority that might be contrary to our principles. Our work is a work of reform in religious lines. It is also a work of reform in educational matters. We must always be loyal to the blueprint and not compromise with wrong theories and practices. Are we not to build Seventh-day Adventist educational centers, independent of worldly systems, rather than establish purely American colleges, German Gymnasiums, or French lycees? If we are loyal, we believe that God will bless our work, and open the way so that educational authorities will give us the necessary recognition without obliging us to abandon the divine principles of true education."

Excerpts from D. E. Rebok, talk at Loma Linda, Sept. 22, 1953: Elder Rebok, in his discussion of our Medical College problem, reminding us of the trend with the accrediting boards, in educational lines, remarked as follows:

"For a number of years the accrediting associations in connection with our colleges worked on the basis of minimum requirements for the library, for the staff, for the physical facilities, and all of that. Then they came around to see whether we were reaching their standards. That was changed about twenty years ago. Many people objected to that method of inspecting a college and evaluating and accrediting a college, for no two colleges have the same objectives, and no two colleges are going to do exactly the same kind of work, and therefore they changed the plan. From that time on they said, 'You set up your objectives, and we will evaluate your work, in terms of your objectives, and if you are reaching your objectives, you will be an accredited college.'"

"Now they want us to know the kind of an institution that we want to operate, and then they will help us in every possible way to reach that objective. I think that is fair, but I deplore the fact that we have failed so miserably in so many aspects of our medical work that the world has to come along and say, 'You have not reached your own objectives.'"

"Now this organization (Council on Medical Education) is attempting to help us, not to reach their objectives, but to reach our own objectives, and there is where I think we are in difficulty. We are not all clear as to what our objectives are. . . ."

". . . that is something for us to think about. We should be so aware of our own objectives and be so clear in our concepts of our duty that we would, without being told, do the finest job that can be done, whether it be in a college or whether it be just a church, and furthermore, I believe that we have the knowledge of what to do and how to do it. Sometimes we lack courage to put it into operation."

"We make a mistake when we turn from our own objectives to try to do what the world wants done. . . ."

"In support of this thought, I refer you to the following, showing that if we would carry out our objectives the committee believes in freedom to do that."

Excerpt from Inspection of the College of Medical Evangelists, made by H. G. Weiskotten, M. D., and M. W. Ireland, M. D., of Council on Medical Education and Hospitals, American Medical Association; March 12, 13, 15, 1936: "The reduction in size of the student body would undoubtedly more definitely direct the function of the college toward the training of Seventh-day Adventists looking forward to a career as medical missionaries, which it



was understood, was the purpose of the founding of the college."

"On such a basis, this institution is entitled to every consideration and every assistance possible in the field of medical education."

"WE ARE HAVING THE MOST IDEAL SANITARIUM WORK HERE AT LOMA LINDA OF ANYTHING I HAVE EVER SEEN IN ALL MY EXPERIENCE, AND I CONTRIBUTE IT QUITE LARGELY TO THE INFLUENCE OF THE SCHOOL WITH THE SANITARIUM. THIS KEEPS UP A HEALTHY, SPIRITUAL ATMOSPHERE IN THE HEARTS OF THE WORKERS."—J. A. Burden to E. G. White on December 16, 1909.

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