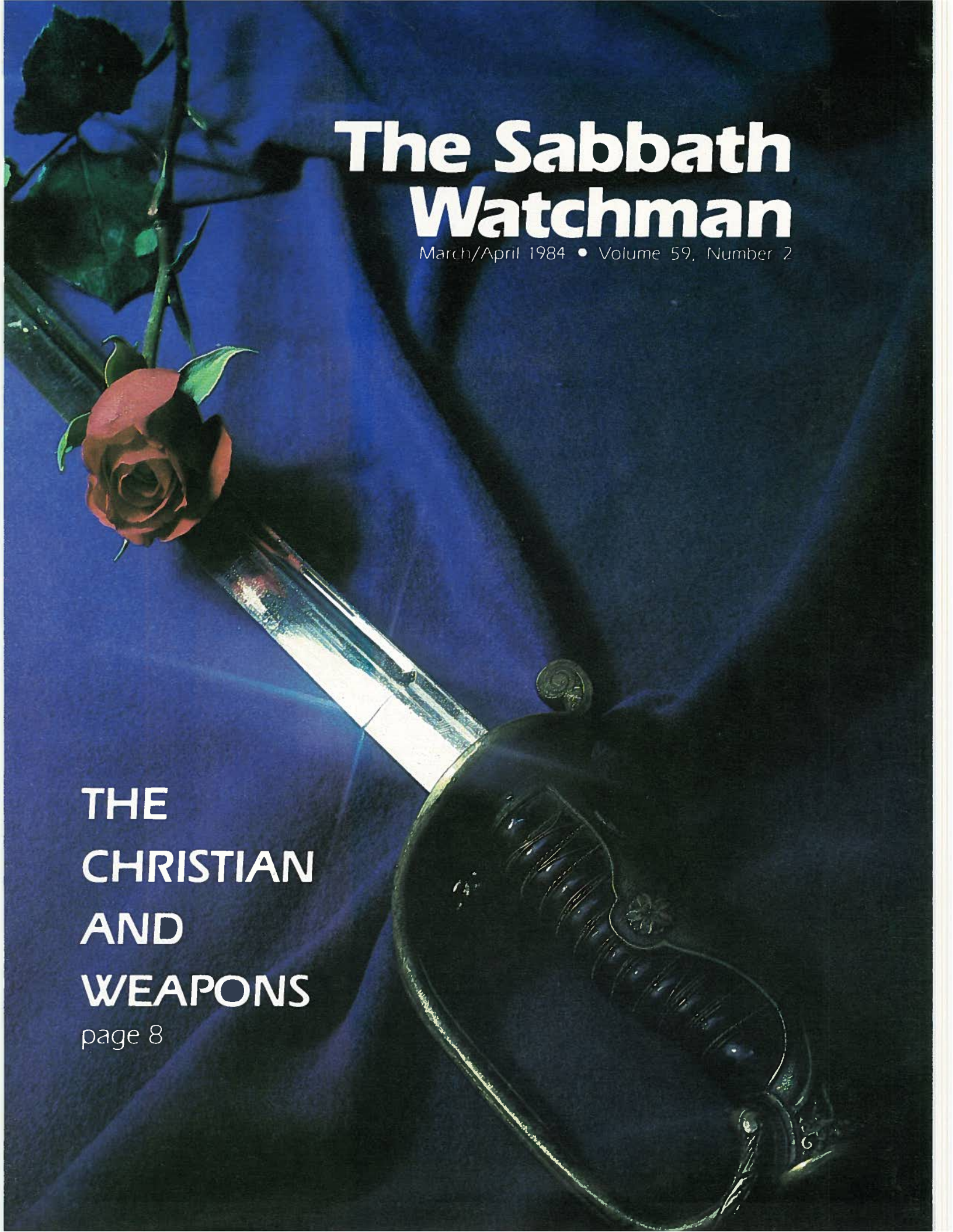


The Sabbath Watchman

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THE
CHRISTIAN
AND
WEAPONS

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The Sabbath Watchman



Beacon of hope, faith, truth in a confused world.

We believe:

The Bible to be infallible truth.

God the Father to be the one Creator and upholder of heaven and earth through His Word.

Jesus Christ to be God's Word made manifest and the world's only Saviour, who taught love revealed by obedience.

His coming to be imminent, visible, victorious over His enemies and rewarding to His children of faith.

The Holy Spirit to be His representative on earth, through whom we overcome a literal devil, Satan, the untiring instigator of evil.

The Ten Commandments to be the foundation of all enduring reform and obedience to be the result of genuine faith in the righteousness of Jesus Christ.

THE SABBATH WATCHMAN is published by Religious Liberty Publishing Association, a subsidiary of the International Missionary Society of the Seventh-day Adventist Church, Reform Movement, American Union. World War I saw responsible men of the Seventh-day Adventist Church publicly declaring it to be the duty of all Adventist men to defend their respective countries with weapons in hand, even on the Sabbath. Hundreds of staunch believers protested this stand; but their protest was not heeded, and they were disfellowshipped against their wishes. All attempts to reunite on the old platform of truth failed. This was the birth of the Reform Movement, which today is represented in all major countries.

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"... AND FORGET NOT ..."

By E.H. BIRTH, Switzerland

"Bless the Lord, O my soul: and all that is within me, bless His holy name. Bless the Lord, O my soul, and forget not all His benefits; Who redeemeth thy life from destruction; who crowneth thee with lovingkindness and tender mercies."
Psalm 103:1-4.

THE exodus of the people of Israel from Egypt, the long journey in the wilderness, and the possession of Canaan were accompanied by wonderful manifestations of God's power. And yet in spite of these many wonders and evidences of His love, again and again the people forgot their God and the good He had done for them. As a result, Satan led them to murmur, rebel and follow other gods. When he reached this goal, he was glad, for now he could bring harm to God's people.

If we will call to memory the experiences we have made with our heavenly Father, then we will not be in danger of forgetting Him, apostatizing or becoming uprooted.

As we remember the experiences we have made and continue to make with the Lord, it calls forth deep thankfulness, which binds us to God and makes our life easier and happier.

For the glory of the Lord, and especially to strengthen many young souls, I would like to tell of experiences with God I made in the labor service during the time of Hitler. This rooted me deeply in the truth and brought me into close connection with God. My age group was one of the first to be drafted. Every young man had to first go for six months into the labor service, and after this into the military. It was a hard time for many young Reform Adventists in Germany who wanted to remain faithful to the Lord. It required much faith and strength to resist the Nazi system.

Before being drafted, we as young brethren usually fasted for three days and prayed fervently that the arm of the Lord could be moved to help us in this difficult situation. Because of a possible hernia, I was deferred for two years. But there were still difficulties and trials for me and other believers during this time. We had to appear before the state court at Elberfeld where our believers were punished with prison terms of one to three months for participating in worship services and the Lord's Supper. Added to this came difficulties at work. Even though my employer was agreeable to my absence on Sabbath, I was twice arrested and had to appear before the judge and the disciplinary court of the German Labor Front, where I had to defend myself for my belief. Being members of an already forbidden and dissolved denomination aggravated our difficulties. Only because I was called into the R.A.D. (Reichsarbeitsdienst) (State Labor Service) did the German Labor Front drop its case against me, for when the third draft call came, I was declared fit. That was in 1938. The Order to Appear was sent to me, and the day came closer and closer.

Yet I had made my decision to remain faithful, whatever the cost. When my work companion, who was acquainted with the truth, pitied me, I told him the story of the three men in the fiery furnace and of Daniel in the lions' den. He expressed a desire for such faith.

Finally the 4th of April dawned. My father took me to the train at the depot. To him it was like Abraham taking his son Isaac to be sacrificed. Residing in quarters with many other young men, most of whom were unbelievers, caused many difficulties. Their life habits in eating and drinking and their conversation were strange to a child of God. Also, all during my stay in the R.A.D. camp, I had to wrestle with the food situation. Saluting the flag was yet another difficulty. Every morning the whole company stepped forward to honor the swastika with uplifted hand. Naturally, I also had to appear. But to lift my hand for the Hitler salute I never did, and no one could force me. This "crime" was never noticed by anyone and therefore was not punished.

The greatest difficulty began with the Sabbath. Since our camp physician had applied for my dismissal because of my hernia, I hoped soon to be at home again. Therefore, I reported as sick on the first and second Sabbaths. On the second Sabbath I did not fare as well. The medic took my temperature. He said that 38 degrees C. was only elevated temperature and commanded me to do some light work. Now I was forced to confess my faith. He was a Catholic and tried to make me understand that *he* carried my responsibility and burden if I carried out his order. As I showed him from the Bible that every man has to give an account for himself before God, another man, a superior commander, came and also tried to change my mind. But when I firmly declined to obey him, declaring what Luther had said, that it was neither safe nor good counsel to do anything against the conscience, he took me to the camp commander.

Since this conversation had occurred right under his window, he had already listened to our discussion and ordered me to go to work. After I explained to him the sacredness of the Sabbath and repeated the words of Peter, "We ought to obey God rather than men," he gave me, "for the last time," the order to go to work. During the ensuing conversation, he repeated several times that "for the last time" I was to go to work. I did not behave stubbornly. But I made it clear to him that though I would gladly obey, I could not do that which God forbade me to do. When he decided that nothing could be done, he sent me out. Later I was ordered to appear before the camp superior with my belt and cap. He read to me the following words: "I punish the laborer B. with three days of intensified arrest, since he has violated the discipline and order of the R.A.D. by refusing to work on Saturday. Punishment begins immediately."

Since the prison was full, the medic took me to the next camp. There a young field master, also the camp superior, received me. After he had been told of my wrongdoing, he told me that he had studied theology but didn't want to become a pastor. He said he was much happier now. We discussed the word of God and the prophecies. He said they were hard to understand and that it would take much to approach them. During the three days I was in custody, he treated me very courteously and visited me often. He would snarl at the watchmen

roughly if the bread and water were not fresh enough and give them the command to mop up this "pigpen."

The toilet was located at the far end of the washing barrack past the kitchen. When I went that way for the first time with the guard, the chef of the kitchen came rushing out to see me. I said laughingly, "Yes, you better look closely at this state criminal." He replied, "One second!" Shortly he returned and secretly placed a piece of paper into my hand. First I was tempted to throw its contents into the toilet, as I had not eaten any cheese for quite a long time. But I took the present along and ate it with the seven slices of dry bread which I received each meal in my cell.

A few days later, a ceremony occurred, called "taking the oath." I now belonged to the kitchen personnel and kept busy in the kitchen in the effort to hide until the end of the ceremony. Suddenly a chief troop leader burst in and discovered me. He growled at me and wanted to send me out. I told him that I would shortly be dismissed and therefore did not need to take the oath. He ran to the camp leader and then came back and ordered me to get ready to take the oath. I immediately went to the camp leader to talk with him. He said, "But what if you are *not* dismissed? Think about that! You wouldn't have taken the oath at all!"

I then told him that at baptism I had given my oath of allegiance to God. Therefore, I owed Him an eternal faithfulness to fulfill the instructions and commands in His word. I would run into difficulties if anything would be required of me that is against His word, and my punishment would be harder than if I would take this oath of allegiance. The camp leader asked me whether I knew the wording of the oath, and then he read it to me: "I swear to my Fuehrer (leader) Adolf Hitler unconditional obedience, to implicitly follow my superiors of the R.A.D., and to be a good comrade to my comrades."

My answer was, "All this I will do, even without the oath, if nothing is required of me that is against God's word."

He retorted, "Well, I will not force you." We then conversed about God's word until the ceremony was past, and I was not punished. From this experience I learned that in moments of crisis it is good to go in directly to the highest authority if anything is to be accomplished. God can touch the hearts of these men if we earnestly ask Him to do so.

The next Sabbath began, and with it came other difficulties. Even though they now knew my convictions, they tried again and again to use other means and methods to make me change my mind. One time I stayed in bed. I was discovered, and though delayed they brought me to the training place with a spade which was used for training. They said, "Labor service is service for the people," for we dammed rivers, making unfruitful land and swamps fruitful, but at the same time this service was schooling for the military. The spade took the place of the rifle. With the spade the handling of rifles was drilled, along with the salute.

When I appeared alone with the troop leader at the training grounds, the drill was immediately stopped, the whole unit formed long rows, and I stood in the middle of it. Then the troop leader gave the command to form three rows. All was done smoothly. Only one remained

where he was standing. Then he said, "About face, forward, march!" I was now instructed that I could go along, for it would not be a sin. When asked who of them was Catholic, the majority were. They were then asked whether they would do any service on Sunday. Some of them cried out, "Yes;" others, "No."

"Yes," said the troop leader, "you may perform service. You see, Mr. B., these are also good Christians who will go to heaven, so you can also go along very nicely." He repeated the same command, but I remained where I was. Amid the laughter of all, he ceased his commands.

At this moment, the camp leader appeared; and I was taken to him. He gave me the command to salute with the spade, but without result. I would not budge. Then he turned me over to a foreman, who was to try his luck with me. He was a reasonable man and took me for a walk in the woods. He said, "If they do not succeed in getting you to drill, then I shall not try at all." We returned at lunchtime, when the training time was over. With it the service was over, and I had my rest.

A few days later, on the parade grounds, my sentence was read. The first, smaller sentences can be meted out by the camp leader, but the next penalties were to come from a higher office. The sentence was to be twelve days of solitary confinement. But since I steadfastly refused every Sabbath to perform even the smallest work, the camp leader now brought to their attention that I had not taken the oath of allegiance either. As a result, my punishment was increased. The sentence was read in all the surrounding camps before about 2,500 people. I felt that this was an admonition to all the young Adventists who performed service on the Sabbath.

At the beginning of my confinement I had to turn everything in, even my suspenders. A small 4-inch New Testament with the Psalms, which I had received from home in a food package, I stuck into a sock and smuggled it into the cell. In such situations one experiences how valuable and comforting God's precious word is. When the door was bolted, I was happy again, for now I had rest. I could pray undisturbed, sing quietly, and read God's word. Besides this, I knew that all the dear brothers and sisters in the whole world were praying for me, since all those who pine away behind prison walls are included in their prayers.

Only the first few nights gave me trouble. Sleeping on a hard table requires a little training, for first the left and then the right arm, and then the left and then the right leg, then part of the back, and even the back of the head goes to sleep. But by and by one learns to actually sleep on the table with two wool blankets.

Every morning, noon, and evening we had seven slices of dry army bread to eat with water; and every third day, a full meal. For me this meant dry potatoes, since everything else was cooked with meat. But the guard was kind to me. When things were no longer so tense, he took me to the guardhouse where I could get something to eat, be with the people, and talk to them. Now and then others also came past the open window of my cell and threw me something to eat.

Upon my release, I was invited to the neighboring barrack, where they played music on an accordion, talked and celebrated. In my barrack there was also a discussion about my faith. When a young volunteer pounced on

me with the words, "... and he wants to be a German!" the others rallied against him immediately and said, "Shut your mouth; he is completely right to stand up for his faith. We are all cowards if we don't stand for the right, if we go along with everything and do not defend our belief."

At one time when I had to clean the barracks, two chief troop leaders said to me after the evening inspection, "B., we have the greatest respect for you. In the beginning we thought you were a stupid boy who would come to his senses once he had been punished. If you knew how our leaders feel about you, it would give you courage. They admit that you are right, but they have to punish you because so many know about your case." Later, they told me that the camp leadership had already written to Dr. Ley concerning me. But he had answered that the order of the R.A.D. could not be changed because of one man; I would just have to fall in line.

There was no stopping their attempts to change my mind and make me yield. One leader called me to him and even patted my cheek during the course of conversation, because he felt so sorry that I was getting into increasing trouble. His words implied, "B., why don't you go along with the others. You can still believe what you want. If you work only one hour, we will be satisfied. The rest of the day you will be free, and you can go to the woods and serve your God. And when you are home again, you can do as you please."

I could have accepted this attitude and thus spared myself great inconvenience. My dismissal had already been applied for by the camp physician because of the trouble with my hernia, and in a few days or weeks I would be home again.

But my answer was like this: God requests unconditional faithfulness in all situations of life, and it is not right to yield during difficulties or halt between two opinions. If I would change my mind now, it would be forever, not for just a short time. I thanked the leader for his cordial sympathy but told him that I would remain faithful to God. If the enemy does not succeed in overcoming us with harshness, then he tries by goodness and flattery.

We have many examples in the Holy Scriptures showing that God requests unconditional obedience even under the most forbidding circumstances. The consequences we may safely leave with Him.

It is easier, but it is not right, if we yield in trials, serving God only in pleasant times. In Proverbs 24:10, we read, "If thou faint in the day of adversity, thy strength is small." Every trial endured brings us nearer to Him and gives us strength to better resist the attacks of the evil one, while yielding renders us weaker and weaker. Besides, I could never have made these precious experiences with my God if I had yielded.

On one Sabbath, a troop leader who was feared as the "lion of Flanders" tried his luck. He took me, without my spade, through the woods and meadows toward the place of work. Here we stopped. He said, "B., on this Sabbath, you may go for a walk and pick flowers. We want to embellish our dining barracks with them."

I sat down on a tree stump and had my worship service. Shortly before lunchtime, I picked a handful of flowers and went to the place of labor. I was greeted by my

comrades with loud laughter because I had only picked a few flowers all morning long. The lion said, quite tamely but triumphantly, "B., if you were under me, in my unit, I would make you work, all right." I answered him that to pick a few flowers was no work.

Again and again higher commanders from the main administration in the next town came to the camp and said to the guard, "Open the door. We want to talk with B." One of them told me that in World War I he had in his group an Adventist who spent his Sabbath in the trenches but never shot on the Sabbath. One time, however, he turned and saw the Adventist firing again and again. He asked him what the matter was with him since it was the Sabbath and he was not supposed to shoot. His reply was, "I am in danger; I must defend my life."

This man was trying to tell me that under difficult situations it is all right to give up our principles. The enemy often tries to make us falter through the mistakes of others. Another leader said to me that Hitler was a man blessed by God and that he had done all his great deeds, or had begun them, on the Sabbath.

One day they sent me without an escort to a hearing in Duesseldorf. The case worker admitted to me, "I wouldn't have needed you to come here, but I wanted to get acquainted with the man who has so steadfastly refused to follow our mandates. You are lucky that you have a Christian case worker." When I was back in camp again, one of the office clerks said to me, "They sent you alone to give you an opportunity to run away." I had no thought of fleeing, since the time for fleeing had not come yet.

Soon I had to spend twenty-one days in prison with only bread and water, but I felt well, since I had my rest there and could enjoy close communion with God. At night I stood for hours at the window to listen to the lovely song of the nightingales. I must say that at that time I spent the most beautiful and happiest hours of my prison life up to that point. Often I thought of the words in *Patriarchs and Prophets*, p. 738: "Never was the ruler of Israel [David] more truly great in the sight of heaven than at this hour of his deepest outward humiliation."

In the meantime, the camp leader changed. The new leader was a very strict militarist who kept me under special observation. He threatened me by saying that if I were his son I would get a beating for breakfast instead of bread, as well as for lunch and supper. He would also see that I would not be dismissed but be put where I was supposed to be.

At one time this man drove everyone away from the table when they were not satisfied with the food. After the drill for punishment, while standing on the training grounds again at attention, he reprimanded them by making me responsible for all this. From my cell I heard him shrieking, "And if that instigator in the cage thinks he can bring the whole unit into disorder, he is mistaken. I will put him where he belongs."

Thus Nero also accused the Christians of putting the torch to Rome. And in the last days the children of God will again be accused when the Sunday laws are enforced.

Later, the deputy camp leader called me in. He related his career as a soldier in the service for thirty years and

his prison terms; and he also confided that he had had a hard time in his life. Then he said, "You have a good name in our book. We need people like you, who are so steadfast. After you have served your sentence, you come to me. I will help you get ahead." Satan also tried to deceive Christ with enticements in the wilderness, but the Lord escaped from these temptations. As Christ, we must say, "Get thee behind me, Satan."

Then members of the Gestapo came into the camp office and called me before them. One of them sat in front of me; one, on my left; and one, on my right. After a cross examination, they said, "Just like the Bible students" (Jehovah's Witnesses), and left. Now I knew that I would have to expect a prolonged imprisonment, perhaps even the concentration camp.

I was given freedom again, but they suddenly took me from my place of labor into protective custody. When someone from our office came by the window and saw me, he said, "B., when the apple is ripe, it falls from the tree, and yours is ripe. The Dutch border is only a half hour from here." But it wasn't so easy to pass the German customs office without a passport, and the border patrol had recently been greatly enlarged. So I waited further developments.

One afternoon a troop leader came into my cell and said, "B., I feel sorry for you; not because you sit here in the cell, which is not so bad, but for what will come next. I am not supposed to tell you, but they want to send you to a concentration camp." What would await me there, I knew. I was acquainted with the Nazi methods and cruel treatment through what I had heard from other people and a brother in the faith who had already been in such a camp.

When I was alone again, after this evil report, I became unspeakably sad and cried inconsolably. I wished to die with all my heart, but it didn't happen. Then I remembered my little Bible. I prayed to God, before I opened it, that He might show me His way through His Word and comfort me. The Lord did so. Psalm 77, at this moment, was the right answer. It so wonderfully fitted my personal situation. After I had read these glorious words of comfort, deep peace came into my wounded heart, and I could sing again and be happy. For me, verses 7, 9, 10 were a special blessing: "Will the Lord cast off forever? and will He be favourable no more?" "Hath God forgotten to be gracious? hath He in anger shut up His tender mercies? And I said, This is my infirmity: but I will remember the years of the right hand of the most High." Right at this moment it became clear to me that the right hand of the Most High would also change everything around me.

My mother always sent me cards and letters with encouraging verses and sayings. One of these verses said: "When the hour seems just right, Help arrives in all its might. It will put to shame your grief, Bring you suddenly relief." Such words of comfort helped me again and again through the dark hours and reminded me of God's mercy and goodness.

During the fifteen days of protective custody that I spent there, the camp leader gave me the order, "Have them send you your civilian belongings immediately. You are not worthy to wear our uniform." I wrote home at once; and shortly after, my older brother H. came into the

camp on his motorcycle, bringing my civilian clothes. He wanted to give me the things personally and talk with the camp leader. But the leader did not permit it. My cell was separated from his office by a double wall of wood. Above my plank of a bed was a crack in the wall where I could hold my ear and hear everything that was spoken in the office. Thus I heard the camp leader deny my brother's request. He said, "I would then have to make statements which I would rather not make." So I wrote my messages on a piece of paper and let the guard give them to my brother. The man did this service of love, knowing it could bring him 60 days of confinement if someone caught him in such a forbidden act.

I could see my brother in the distance but could not speak with him. I saw him lift his two fists and move them up and down, which I interpreted as a sign that I should flee. Afterward he told me that he had not given this signal.

After 15 days of custody and the uncertainty of my future fate, the strict camp leader had me brought out of the prison and said in a very unusual, friendly tone, "B., you are free. You may move about the camp in a free manner, go out and receive visitors, but I cannot give you a furlough. I cannot be responsible for that. You have to abide by our instructions."

I walked leisurely around the camp, watching my comrades pack their suitcases, for they were getting ready to help the farmers in the harvest. They envied me because I walked around in civilian clothes, while they had to work.

On Sabbath morning nearly all the men were picked up. Only about 20 artisans were left in camp. The guards were reduced from five men to only one. He was relieved every six hours instead of every two hours and could even sleep.

I took my Bible and went into the woods. There I could have undisturbed communion with heaven and enjoy the precious hours of the Sabbath.

Suddenly I heard my name called. What was I to do? What was waiting for me? My first thought was to run away. I had left my jacket and money in my locker, since it was warm. To take off on a long journey was really too risky. Besides, it was the Sabbath. So I went back to the camp. The guard took me to the manager, who had a letter in his hand. He said among other things: "The cause for which you are fighting today, we did not fight in 1933. Now you will go where you belong. Do you know where you are going?"

When I said, "No," he hid the letter behind his back and answered, "Then I shall not tell you either. On Monday morning at 9 o'clock, they will come for you, and from there you will never get out unless you change your mind. If you would do so right away and do all that is required of you, then you might get out in two to three years. Otherwise, there is no hope that you will ever be free again. Why didn't you run away before? You had plenty of opportunity to do so. You wrote in your cell, in English, 'Let us go to America, where there is no labor service.'"

As he spoke these words, it became clear to me that the time for my flight had finally arrived. I thought, If you talk this way, then I'll never see you again.

He had locked me up in the cell before this scene

was enacted and gave strict orders for my security. He assigned the one responsible for me and named a second leader as a reserve.

A short time before, this man told me that he wanted to give me his address, which would still be valid after 10 or 15 years. He was absolutely sure that by then I would have changed my mind, and I could tell him about it. Later, I would have gladly written him more about the truth and perhaps visited him, but he did not give me the address. And the events that followed happened rapidly.

Since the prison cell was occupied, I was put into the cell next to it. Before this it had served as a toilet for the prisoners. The dry toilet bowl had been removed and the cell had been tidied up. This WC (water closet) room had one big advantage: The bars had been fastened from the inside to the window instead of on the outside, like the other cells.

I could hardly wait for the close of the Sabbath. Usually some of the officials who had remained in the camp gathered in front of the window to talk about their problems. I heard that they had passes until 12 o'clock. These I would have to watch out for during my escape. The guard has also said to a superior that this night a girl would come to visit him. "Then wake me, too," the troop leader said. After the Sabbath had closed, I checked the bars on the window and discovered that they were fastened with screws on the top and nails on the bottom.

On this evening all the lights in the camp were put out. Only above my window was a lamp still burning, thus shedding light for my work. Since some screws had been forced in at an angle, I had difficulty getting them out with my table knife. So my companion next door would not hear the noise caused by my work on the bars and the wooden wall, I talked with him till midnight. Then I was ready.

Suddenly the leader knocked at his door, because he wanted to go to the toilet, which was located at the other side of the camp. During this time I bent down the grating bars, for the nails on the bottom of the grate were partly rusted and this operation was noisy. I wanted to fasten the grate again on the top with one screw, but I did not succeed. The nails were now bent and the holes had shifted, and the grate stood away from the wall.

After the guard had come back with my neighbor, he unlocked my door and asked whether I wanted to go out yet. I quickly crawled under my blanket, since I had my clothing and shoes on. I prayed that the guard would not detect my work. He disappeared without noticing anything.

I planned to flee at one o'clock in the morning. But some of the people returned late because of a fist fight in the village, and it was one o'clock before everyone had settled down in bed.

Now I had to wait until the manager and his secretary came back to the camp on their motorcycles. That was at two o'clock. There was one more hindrance. I prayed that the Lord would influence the guard to leave my window, if it was His will, so that I could get away. But if the guard remained at my window, I would consider this a sign that I should not flee.

Shortly afterward, the guard disappeared, and the way

was cleared. I waited until he came back from the barrack with the leader, walking past my window to see the girl.

I recognized that the way to the longed-for freedom was not easy, but it could not be any worse for me. If they caught me, they could only kill me. This was more to my liking than suffering agony in the concentration camp. I feared that in the long run I could not endure such tortures and would give in, thus losing my salvation. I also thought about my mother, who would suffer many sleepless nights and much heartache if I should end up in the concentration camp. So I decided to enter upon the uncertain path of flight.

I bent the grating downward again and proceeded to alternately stretch my hand, my head, then my leg out the window. To the left and right were roads, and the lamp above my window threw a light upon one of the ways, which became larger as I stretched more of myself to the outside. After a quarter hour of such exercise, I prayed earnestly to the Lord to give success to my flight and to go with me. Then I placed my shoes on the window sill and slowly let myself down from the window. At this moment there was a crash. With my knee I had hit a small club next to a fire extinguisher which in turn broke the glass. I was sure that the guard must have heard it. I hung at the window and waited to see what direction he would come for me, so I could run in the other direction. But nothing happened. Consequently, I slid all the way down, bent low and slipped away into the dark night.

After my heart had settled down again and I became used to the darkness, I made my way through the bushes. It was pitch dark. I went down the road which the leaders used when they came home too late. It led around the camp to the street, past a clearing from where I could see my window. Just then the guard came back. He went to my window, shined his flashlight over the whole area, and finally placed himself with his back to the window. Obviously he had heard the noise I had made but came too late. He did not notice that the grating from one of the two windows was gone and the window was open. So I could flee.

As I walked further, I suddenly saw a moving form in the darkness. What was I to do—go into the woods where I would lose my way in the darkness? Slowly I moved closer and saw that it was only a small bush shaped like a person.

It was high time that I left the camp when I did, for fifteen minutes later it was already becoming light. I washed my hands in the dew of the morning, put on my shoes and began to run. The distance to the train depot of two hours I made in one hour. Within a short distance of the train depot a car with high ranking officials (most of whom knew me) came toward me and stopped just in front of me, but on the other side of the street. Quickly I ran into neighboring streets and escaped. Fortunately, I wore civilian clothing, and just at that time also maneuvers were being held in this small town, so I was not obvious.

The first train after midnight left ten minutes after my arrival. Had I made my escape at one o'clock, I would have had to wait for two hours at the depot. So I purchased the ticket to Krefeld and shortly afterward boarded the train. In order to cover my tracks, I got off in every large

city and purchased a new ticket, four of them altogether.

In order to proceed safely, I must do nothing in a hurry. I wanted to counsel unitedly with my family and some believers whom I had known for a long time concerning what I should do. So I traveled first to D.W., where my girlfriend and her mother lived. Her brother worked at that time in Solingen and stayed with my parents, so she could easily notify my loved ones. She took a few things along for her brother P. as she went on her way.

It was now morning, and fearing that they might already be looking for me on the trains, I traveled by streetcar. I had to change a few times, going back halfway to the camp in order to see a brother who was a tailor by profession. We knew each other very well, and there I was safe for the moment, even though the camp leader was from the same town. I arrived at noon and was received with deep friendship and kindly cared for. I then wanted to get some sleep before my father and my brother H., according to agreement, arrived.

In the bedroom lay *The Great Controversy*. I opened this book with great joy and read a paragraph before I lay down to rest. Soon after, I was startled when the door opened and my brother stepped in. I got ready immediately, putting on the clothes that my father and brother had brought along. Then they both traveled to the camp. When I had been given freedom in the camp, I had informed my family at home that they could visit me. The camp manager knew this, so in order to lift all suspicion that they might know something about my flight, my father and brother went to the camp as if to visit me.

In the camp they learned that no one had noticed until noon that I was no longer in prison. The guard was relieved every six hours, and each one believed that the other one had cared for me. Thus I could travel on unhindered. It was only after my quietness seemed unnatural to them that they tried to open my door, which was blocked off by the grate hanging down. They immediately sounded an alarm and began a radio search.

Arriving at the camp, my father asked to visit me. They explained that I had fled because I was to have an interrogation. My father scolded them, stating that he knew his son was not afraid of an interrogation, which he had to experience oftentimes; there must be something else. As my father and brother left, they said that they would look for me.

Toward evening, they returned to my place. When it became dark, we prayed together and said good-by. It was a hard farewell for my beloved father. He cried bitterly, as if we would never see each other again. Then I rode with my brother H. to Brother and Sister K.'s home, where our two best friends, A. and K., lived with their parents. There I found a hiding place for some time, until my continued journey had been worked out.

We placed our petition before the Lord, writing those in Holland and Switzerland, asking the Lord to show us His way. Wherever the first answer would come from, that is where we would let the Lord lead us. The answer came first from Switzerland, and we started on our way. Brother A. took me on his motorcycle to Ulm. On the way we were stopped for a control, but they left me in peace.

While Brother A. continued to Memmingen, I remained in Ulm with Brother L., who was a farmer. There I would work until Brother A. picked me up. Brother A. remained away longer than expected, and Brother L. became uneasy. All the young people had been called to help with the Siegfried Line (fortification), and yet there were three young men and a farm hand with him. This would sooner or later attract attention. So with another young brother, who was also a deserter, we decided to go by train to Memmingen. When we arrived there, Brother A. was waiting near the train depot. Perplexed, he asked why we had not come before, because he had written for us to come by train. Here, also, we could see the Lord's leading.


The next morning we traveled on to Brother and Sister L.'s home in Dornbirn. My passport had run out, but at the Austrian border they only waved at us, since Austria had already been annexed by Germany. Brother A. soon returned, and I remained overnight in Dornbirn. There we were able to get my passport extended for two more years, but I lacked the military furlough permission. Brother L. told me that without this document I could not cross the border to Switzerland if a German customs officer was present. My only hope was that it would be an Austrian who did not know this ruling.

Brother L. could travel to Switzerland at his pleasure, since he had to go there professionally. The next morning we traveled by tram to the border. Brother L. was to drive ahead. He would stop at the customs office if all was in order. Otherwise he would wait at a prior station for his wife and me.

When I got out at the border station, he called to me, "Through!" The customs officer checked my passport and let me go past. Our prayers were answered. When I had reached the middle of the bridge at the customs passage called St. Margreten, I knew that at that moment there was no happier person on earth than I. I could have cried out loudly for joy but had to strictly control myself since the Swiss Customs was still in front of me. There the official had very little time. He just asked me where I was going and didn't even stamp my passport.

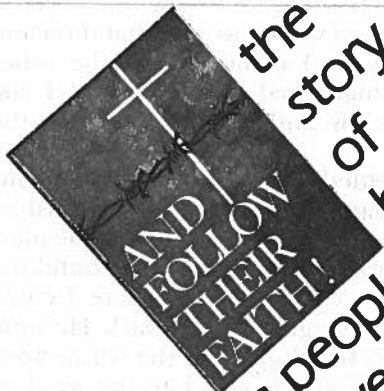
Psalm 126:1-3 flashed before me: "When the Lord turned again the captivity of Zion, we were like them that dream. Then was our mouth filled with laughter, and our tongue with singing; then said they among the heathen, The Lord hath done great things for them. The Lord hath done great things for us; whereof we are glad."

When I thought over all that had transpired, it became clear to me that the Lord prepared my flight step by step. I had civilian clothes; the people were sent away on Sabbath morning; my incarceration was in a cell from which I could escape; the guards were reduced to one person, who could even sleep, and then at the given moment walked away from my window. These and all the other events fitted together like the teeth of two gears.

In closing I thank the Lord with the words of Psalm 107:13-16: "Then they cried unto the Lord in their trouble, and He saved them out of their distresses. He brought them out of darkness and the shadow of death, and brake their bands in sunder. Oh that men would praise the Lord for His goodness, and for His wonderful works to the children of men! For He hath broken the gates of brass, and cut the bars of iron in sunder." AMEN! 

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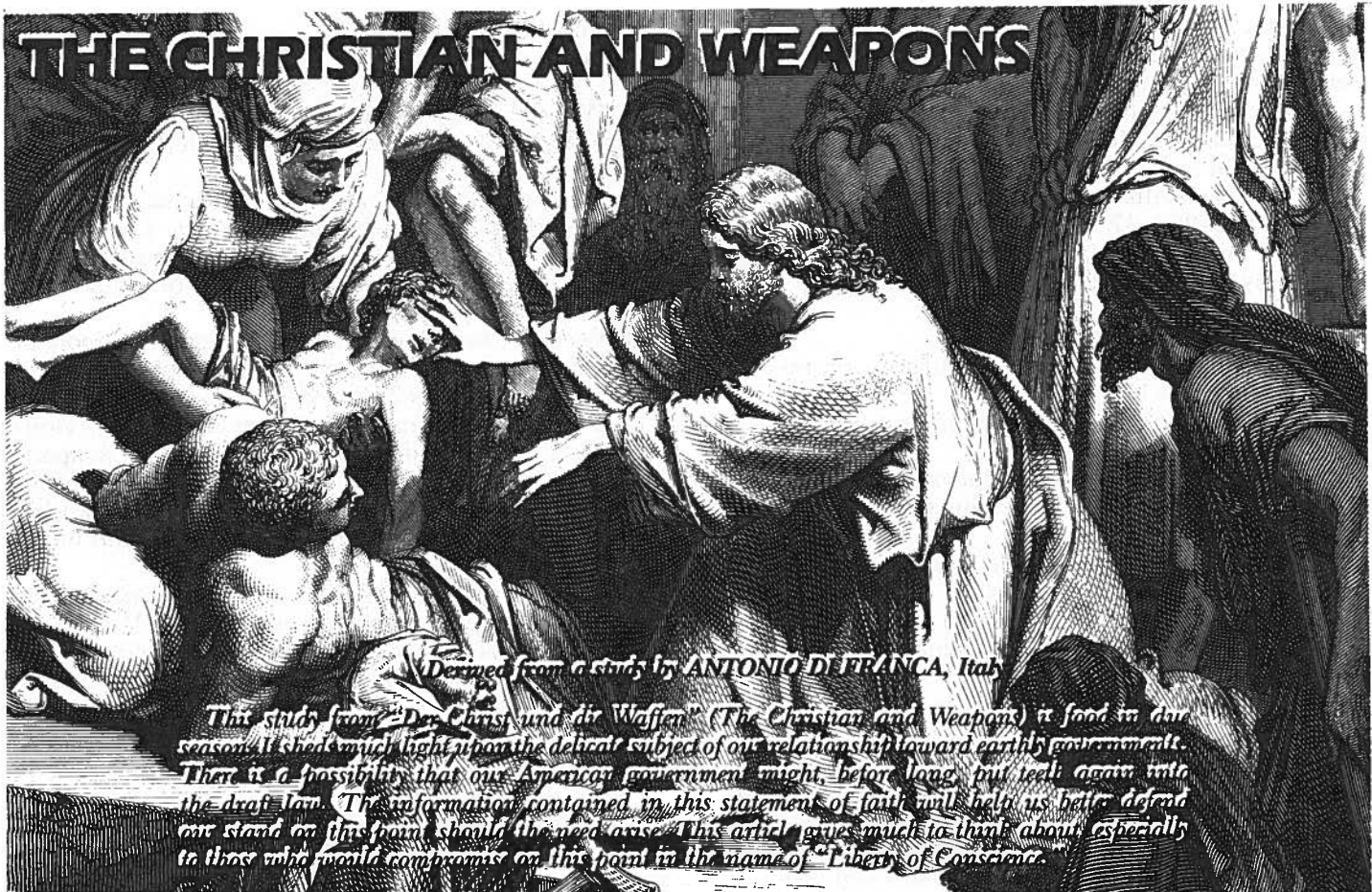
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THE CHRISTIAN AND WEAPONS



Derived from a study by ANTONIO DI FRANCA, Italy

This study from "Der Christ und die Waffen" (The Christian and Weapons) is food in due season. It sheds much light upon the delicate subject of our relationship toward earthly governments. There is a possibility that our American government might, before long, but feel again into the draft law. The information contained in this statement of faith will help us better defend our stand on this point should the need arise. This article gives much to think about, especially to those who would compromise on this point in the name of "Liberty of Conscience."

Christians form a kingdom of peace

1. Christ brought peace to the hearts of those who followed Him (John 16:33; Ephesians 2:14).
2. He is the Prince of the kingdom of peace (Isaiah 9:6).
3. Christians are to be the ambassadors of this peace (2 Corinthians 5:20).
4. Without exception, they are to carry this message to all (Matthew 24:14).
5. They are the blessed and happy children of God because they work for peace (Matthew 5:9).

War in the Old Testament

1. The Old Testament testifies of the wars of Israel; but they were not a part of God's plan from the beginning. War is the result of sin (James 4:1), as is slave trading, bigamy, sickness, and death.
2. In case of invasion or attack by enemies of Israel, God's faithful people had His promise of protection. Their enemies would meet the terror of God through an invasion of hornets, an epidemic or some other calamity (Exodus 23:22, 27, 28).
3. In freeing His people from bondage, God brought terrible punishments upon Egypt, even slaying their firstborn, but Israel did not once need to resort to the use of weapons (Exodus, Chaps. 7-12; 14:14, 24, 25). In like manner, the slow, careful destruction of the Canaanites would have taken place (Deuteronomy 7:20-24).
4. Israel very quickly became disobedient, unthankful and rebellious, disregarding the wonderful possibilities of God's interventions in their behalf. In their unfaithful

condition they felt compelled to reach for weapons in order to defend themselves (Exodus 17:7, 8; Deuteronomy 25:17-19).

5. The wars for the liberation of Palestine must be regarded as judgments upon the abominations of the heathen; yet when their cities were very far off, Israel was to offer peace before they reached for weapons (Deuteronomy 20:10-18).

The Theocracy of Israel

1. "Theocracy" (derived from "Theo" and "Krazi"= God's Rule) is that form of rulership whose power of enacting laws, of executive action and jurisdiction, lie squarely in the hands of God or His authorized representatives. The earliest use we have of this word was by Flavius Josephus (A.D. 37-95?) to depict that form of government which God instituted at Mount Sinai.

2. During more than three centuries following the exodus, Israel was led by God through His appointed elders, judges and prophets. Not until the time of the prophet Samuel (c.a. 1050 B.C.) did they reject this divine leadership and demand a king to reign over them and lead them in war, like the heathen (1 Samuel 8:4-8, 20). In reality they rejected the supreme rulership of God. He allowed this compromise, although it was not in His plan (verse 22).

3. At God's command few wars were fought with weapons during the time of the theocracy (Deuteronomy 20:16, 17), but others were without His command or deliberately against His will (Deuteronomy 1:40-44; Numbers 14:40-45).

4. Time spans of apostasy were followed by others of spiritual restoration. When they were faithful, God Himself defended them in marvelous ways:

—once by means of hail (Joshua 10:11).

—another time by blindness (2 Kings 6:18).

—then again with the help of an angel (2 Kings 19:35).

—by bringing confusion and strife into the enemy's camp (2 Chronicles 20:5, 17, 21-24).

5. The Bible declares in general that these wars were God's way of chastising the different nations (Jeremiah 25:30, 31).

6. These occurred when:

—there was a very aggravated situation, or no other remedy (Leviticus 18:24, 25).

—the Lord commanded them to fight and helped them to victory (Joshua 6:10, 16, 20).

—it was for the benefit of His righteous cause, His honor or the vindication of His holy name (Deuteronomy 7:17-20).

—a visible and important lesson could be learned, especially for the Israelites, showing the tragic results of sin.

—Apostasy had reached such fearful dimensions that not even Israel could be saved (Deuteronomy 28:25, 26; Judges 2:11-23).

Such wars could not be commanded by human beings, not even by a ruler, since he too was often faulty. When commands were given against God's will, the one responsible did not remain unpunished. In such cases the people were not obliged to obey. Quite the contrary, it was their solemn duty to resist (2 Samuel 24; 1 Samuel 22:6-17). Sister White writes, "David's power had been given him by God, but to be exercised only in harmony with the divine law. When he commanded that which was contrary to God's law, it became sin to obey." —Ellen G. White *Patriarchs and Prophets*, p.719.

The end of the theocracy

1. Israel's desire for a human king, instead of bringing them to righteous expectations, became the cause of apostasy, violence, and shedding of blood.

2. The division in the kingdom that soon developed between Judah in the south and the ten tribes in the north (1 Kings 12) often led to military engagements between them.

3. This tragic situation precipitated the first stroke in the final demise of the kingdom when Assyria carried Israel captive in 722 B.C., and the second stroke when Babylon took Judah into captivity in 586 B.C., destroying Jerusalem (2 Kings 17, 24; Ezekiel 21:25-27).

4. The sovereignty of the Babylonians over the land of Palestine was followed by that of the Medo-Persians, the Greeks and then the Romans. When the Jewish nation preferred the emperor as ruler in the presence of Jesus, the rejection and end of the theocracy was complete (John 19:14, 15; Ellen G. White, *The Desire of Ages*, pp. 537, 538). The results of this were their dispersion among the nations and the loss of being heirs to divine prophecy (Luke 21:20-24; Matthew 21:33-46).

5. The cross of Calvary, therefore, marks the end of Israel's theocracy. From that time on, the true believers have had no kingdom in this world and, like Abraham, live as pilgrims in search of the heavenly home (Hebrews 11:13-15; 1 Peter 2:11).

The Old Testament experience calls for the end of all wars

1. War did not lead Israel to a higher spiritual experience. God only reluctantly made use of it (Lamentations 3:32-36).

2. The Levites, who were called for the sacred service, were not to touch any weapons (Numbers 1:45-50). Are Christians, who are to be a people consecrated to God (1 Peter 2:9), to do otherwise and use or support the use of life-destroying weapons?

3. Because David had soiled his hands with blood, he was not judged worthy to erect the temple for divine worship (1 Chronicles 22:8; 28:3).

4. The Old Testament experiences clearly show God's objections to war and bloodshed, destructive weapons, and military science. Isaiah 2:4 sees the last days of the Christian dispensation as a time when even worldly nations will advocate beating their weapons into implements of peace.

5. Yet this work can be accomplished only by the Saviour, for He is the bringer of peace. At His second coming He will thoroughly take away all violence, all armies of war, all armaments, and permanently establish a perfect and new kingdom based on the gospel of peace. The proclamation of this is now being given to all nations (Zechariah 9:9, 10; Isaiah 65:25; Matthew 24:14).

"Never take vengeance into your own hands, my dear friends: stand back and let God punish if He will. For it is written: Vengeance belongeth unto Me, I will recompense." Romans 12:19, Phillip's Translation.

Jesus uncovers again the value of love

1. Physical and moral violence are decidedly forbidden (Matthew 5:22, 23).

2. All forms of revenge, oppression or retaliation, which seek to return evil for evil, must cease (Matthew 5:38, 39).

3. In accordance with the golden rule, our conduct toward others must show the same friendliness and compassion that we ourselves would like to receive (Matthew 7:12).

4. The Christian must fight violence in all its varied forms, according to the rules of the gospel—love in action (Matthew 5:39-41). We must learn once and for all that there is only one method, one secret in overcoming evil of any kind; namely, by doing good. Revenge must be left fully with the Lord (Romans 12:19-21). This may be burdensome for the flesh; but according to Christ, there is no more effective system.

5. In times of war or persecution, we have but two resources—prayer and flight. We should flee as soon as possible from the location of danger (Matthew 10:23; 24:15-18).

6. When John and James thought to bring fire down from heaven upon the rejectors of their Master, He soundly rebuked them (Luke 9:51-55). This shows that such conduct, which was once allowed because of the hardness of men's heart in Old Testament times, would no longer be tolerated and that such laws which served Israel as a nation cannot serve us today as Christians.

7. Our mission is to be the messengers of Christ—to save by being channels of physical and spiritual help to humanity (Luke 9:56).

8. True Christian love embraces friends, enemies and even our persecutors (Matthew 5:43-47; Luke 6:27-36).

9. Jesus was insulted but remained silent. He was struck but never struck back. He was tortured, but He sought no revenge. He lovingly forgave everyone (1 Peter 2:22, 23; Luke 23:33, 34).

10. As love was the stimulus for Jesus' every action, so this divine love must motivate the life of every Christian (John 13:34).

11. The greatest commandment of the law is love—love to God and to mankind (Matthew 22:37-40).

Responsibility to the government

1. It is our duty to strictly obey the law, and it is right to pay taxes and all duties to earthly governments (Romans 13:1-7).

On this point there seemed to be no harmony among the Jews. Jesus was asked if it were lawful to give tribute to Caesar. If Jesus had said, "It is right," then some would have condemned Him as an apostate, as a friend of the Roman garrison, and not of the people, since paying taxes was considered by some of the Jewish leaders as paying homage to men who were created in the image of God. If He had said it was wrong, they could accuse Him before the authorities as one who denied the authority of Rome even though paying taxes was to them a giving in to heathen authority and a denial of the supreme rulership of God.

2. Jesus answered this question by calling for a coin showing that we are under divine obligation to give to our rulers those things that belong to them and to God that which belongs to Him (Matthew 22:18-21; Mark 12:17; Luke 22:20-26). But how are we to distinguish between what belongs to God and what belongs to the state?

"Whose image and superscription hath it?" asked Jesus (Luke 20:24). The coin carries the picture and the name of the ruler, and therefore it is his; it belongs to him because it comes from him, and so it is right to return it to him. Does man belong to him also? No! We are created in God's image. Therefore, we belong to God and must always be at His service.

In this illustration of the coin Jesus refers only to that part which we must render as a duty to the state. The Scriptures say that we must be in subjection to every government and duly respect its officials (Titus 3:1). Never do they say we must be in subjection to them for service with weapons! We give the taxes levied for the services rendered to us but give ourselves without reservation to the Lord, our Creator and Redeemer, for the purposes of His kingdom—to save and uplift humanity.

3. However, we are to respect government officials and show them rightful subjection according to their rightful authority. Their functions include the punishing of evil-doers and furthering the good (1 Peter 2:13-16).

It is not unconditional obedience which the apostles recommend here, but the Christian message that we are not to underestimate or ignore the government, much less to challenge or be belligerent toward it. The apostles instructed the newly converted to pay their taxes and to show proper respect and courtesy that they might give

a good testimony to others. They were to give no occasion for unbelievers to speak evil of the truth or of God's people.

4. We are to pray for those in authority in order that we may lead a quiet and peaceable life in all godliness (1 Timothy 2:1, 2).

If we do not recognize these institutions as ordained of God, we give the testimony that we disbelieve God's providence.

5. We are to be ready at all times to do whatever good work is requested of us as good citizens, showing proper subjection to authority (Titus 3:1-3).

Furthermore, by the word "subjection" is never meant an unconditional submission which demands the setting aside of the individual conscience or God's will, but a simple submission and respect which is in accordance with proper Christian duty (1 Peter 2:13; Titus 3:1; Romans 13:1-7). Paul makes it clear that when we become Christians we will "cast off the works of darkness, and . . . put on the armour of light." (Romans 13:12). In Ephesians 5:21, 22, Paul also used this word to describe the relationship between believers as well as that between husbands and wives. "Submitting yourselves one to another in the fear of God. Wives, submit yourselves unto your own husbands." No one is to be conscience for anyone else, but we are to be servants of all.

6. When rulers make demands contrary to our faith and conscience, it is our solemn duty to obey God rather than man. His law is supreme (Acts 4:19; 5:29). We have many examples of those who, like Daniel and his three friends, refused to follow the unrighteous demands of earthly potentates to live in harmony with the commandments of God (Daniel 3:14-18; 6:7-23).

"We are to receive this word as supreme authority. We are to recognize human government as an ordinance of divine appointment, and teach obedience to it as a sacred duty, within its legitimate sphere. But when its claims conflict with the claims of God, we must obey God rather than man. God's word must be recognized as above all human legislation. A 'Thus saith the Lord' is not to be set aside for a 'Thus saith the church' or a 'Thus saith the state.' The crown of Christ is to be lifted above the diadems of earthly potentates." —Ellen G. White, *The Acts of the Apostles*, p. 69.

We should therefore render obedience with reservation to human authorities. This is acknowledged in an Adventist publication as a comment on the apostolic statement, "We ought to obey God rather than men." The following is a statement from "*Anonimo, Verso la luce*" ("The Bible made Plain"), Pacific Press Association, Brookfield, IL, p. 97, re-translated from Italian.

"Here it is eminently plain that one human being does not have the right to control matters of faith and conscience for others. When human laws are found to be in opposition to the divine laws, we must obey the latter irrespective of the consequences which our subjection to God's will might bring. Thousands of martyrs suffered dungeon, torture and death rather than transgress God's commandments in order to obey man's enactments."

"Do not allow yourself to be overpowered by evil. Take the offensive—overpower evil by good!" Romans 12:21, Phillips.

"No man can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other." Matthew 6:24.

"Don't you realize that you can choose your own master? You can choose sin (with death) or else obedience (with acquittal). The one to whom you offer yourself—he will take you and be your master and you will be his slave." Romans 6:16, L.N.T.

John the Baptist and the soldiers

"And the soldiers likewise demanded of him saying, And what shall we do? And he said unto them, Do violence to no man, neither accuse any falsely; and be content with your wages." Luke 3:14.

1. Why did John forbid oppression and abuse, but not military life?

His mission was *before* Christ. He delivered his sermon before Christ established Christianity by His evangelical teachings.

2. What law was still in effect at the time of John?

His answer was given under the Old Covenant when the *civil law* concerning an "An eye for an eye, and a tooth for a tooth," was still in effect. In His sermon on the mount and in other instructions, Jesus imparted the knowledge of a better way (Matthew 5-7).

3. Did John the Baptist clearly understand the peaceable nature of the divine kingdom, or did he believe that Jesus would take over the reins by force?

"... The kingdom which John had confidently expected was not established. ...

"There was no display of arms, ... " —Ellen G. White, *Education*, p. 157.

"Like the Saviour's disciples, John the Baptist did not understand the nature of Christ's kingdom. He expected Jesus to take the throne of David; ... " —*The Desire of Ages*, p. 215.

"He who comes from above is above all; he who is of the earth belongs to the earth, and of the earth he speaks; he who comes from heaven is above all. ... For he whom God has sent utters the words of God, for it is not by measure that he gives the Spirit." John 3:31, 34, R.V.

The Centurion of Capernaum

1. What did the miracle of Jesus for the Centurion of Capernaum reveal? (Matthew 8:5-13).

This miracle of Jesus in healing the Centurion's servant did not show consent to military service but demonstrated that God answers positive faith and does not measure His gifts by position, culture or education. In like manner, He healed the Samaritan, the publican, the ten lepers and others who were regarded by many as unclean. Not all He healed became His followers.

2. Did this Centurion receive a special message for Jesus in regard to his military profession?

The gospel says nothing concerning this or his later life. One thing is sure, however, that if this miracle produced a deeper faith in Jesus as the Messiah, the Centurion would be looking into the teachings and life of Christ for greater insights into spiritual things. There

he would learn that the military career is not conducive to the divine ideal nor is it representative of being a disciple of Christ.

That the Scriptures might be fulfilled

1. What unusual request did Jesus make of His disciples at one of the most difficult moments of His ministry?

"Let him buy a sword," was the desire of Jesus the night that He was betrayed (Luke 22:35; 36). This was exactly the opposite of what He had said concerning the provision for a missionary journey. Then Jesus told them to "Provide neither gold, nor silver, nor brass in your purses, nor scrip for *your* journey, neither two coats, neither shoes, nor yet staves: for the workman is worthy of his meat." (Matthew 10:9, 10). But now they were to provide themselves with a sword. Why? What was His intent?

2. How do some interpret this request of Jesus?

Many Bible expositors think that this refers to a spiritual sword (see "Biblia di Gerusalemme" as an example of Catholic thought on this position), but by the statement, "It is enough," Jesus contradicted this interpretation. If Jesus had meant a *spiritual sword*, and not a literal one, He would have told them that they had misunderstood His request when they said that they had two swords. But instead He said, "It is enough."

They had in their possession two swords or daggers (as Tertullian calls them) while they were in the upper room, and Jesus did not prevent them from having such. Was His silence about this not a great mistake? Why did He allow them to bring along these swords or daggers?

3. How can it be explained that Jesus gave them permission to carry swords at such a time?

Can it be said that the disciples were authorized to carry these weapons, as some have mistakenly believed? If they had been authorized, what need was there of such a demand at the last moment? They had need of them well before this as a means of self defense. They crossed the paths of earth amidst all kinds of dangers, as sheep among wolves for the previous three years in their mission for Jesus. Yet, He had told them not to take such staves.

Therefore, there must be another reason! Jesus declared it to us clearly in Luke 22:37, that all things concerning Him must be accomplished, for "He was numbered with the transgressors." (Isaiah 53:12).

The word "For," which begins verse 37, refers to His previous statement, "Buy a sword," so that the Scriptures would be fulfilled.

4. What did the carrying of weapons indicate?

It becomes apparent that one needed only to carry a sword, dagger or just a knife to be regarded as an evildoer. (The original word "Machaira," which means sword or knife, has the figurative meaning of war or judicial punishment.) If we should absolutely abstain from carrying a "Machaira" or weapon, how much more important it is that we do not use it.

5. What strong reprimand did the apostle Peter receive for not comprehending the true prophetic reason for having a sword when he used His weapon?

"... For all that take the sword shall perish with the sword." Matthew 26:52. That which Jesus said to Peter, He says to all. It is a fundamental principle of Christian

faith concerning the carrying and use of weapons.

6. What is the logical conclusion regarding this episode?

The Scriptures show that this singular demand in the life of Jesus was a symbolic gesture *for the purpose of prophetic fulfillment*, that the Scriptures might be fulfilled.

That Jesus had never sanctioned the carrying of weapons for personal defense is witnessed by these facts:—With *two swords* they could hardly have defended themselves against so many soldiers.

—The sharp rebuke to Peter is an admonition for all not to touch weapons.

—Jesus gave Peter the answer a few hours later: “My kingdom is not of this world: if My kingdom were of this world, then would My servants fight, . . .” John 18:36.

“Do not retaliate evil for evil, or scolding for scolding, but instead give blessing, since you are called to do so, that you may inherit the blessing.” 1 Peter 3:9, Lutheran Translation.

The Centurion Cornelius

1. What can one say concerning the conversion of this Roman officer to Christianity? (Acts 10:1-48).

He was a religious man with many good works. Through the Jews he had become acquainted with God, and like them he had only a limited knowledge. When he, through Peter, received the message of Christ as the Saviour of all mankind, he and his whole family believed and also received the Holy Spirit.

2. What other truth was also imparted to him through the apostle of the Lord?

Could Peter, who had been so severely censured by Christ for using a sword (John 18:10; Matthew 26:51, 52), leave Cornelius in darkness concerning this point as a faithful apostle of his Lord? Was it not his duty to call on the Centurion to leave the military service, for Jesus had told Peter, “all that take the sword shall perish with the sword”? Without a doubt, Peter must have talked to Cornelius about this and much more as he was led to him in such a supernatural way. In the following days he spent with the centurion, he must have enlightened him on different points of truth, as is the duty of every good shepherd.

3. Is it possible that the Holy Spirit uses two different measures?

It is written that the Holy Spirit is given to those who are willing to obey, that they may grow in truth and faithfulness (Acts 5:32; John 16:13). Then, when the Lord sent the Holy Spirit, even before the baptism of Cornelius, He must have recognized the willingness of obedience and subjection of this man.

The Lord does not use a double measure and weights. He treats all in an equal manner (Acts 10:34). After Cornelius had received the Holy Spirit, he was no doubt instructed in the will of God to relinquish the old life of service in the Roman army and to begin a new Christian life as a soldier of Christ.

4. Peter himself instructed us that we should be diligent that we may be found in peace when Christ comes again (2 Peter 3:12, 14), and we know that the whole world will be gathered to engage in earth's last battle at that time (Revelation 16:14-16).

5. Peter also gave clear evidence in his first epistle as to what the attitude should be of those who will be living at the end of time; namely, that we must love one another, be good stewards of the manifold grace of God, willing to suffer as Christ did; being certain, if we must suffer, that it not be as evildoers, thieves, or murderers. He counsels us to commit the keeping of our souls and all judgment into the hands of our faithful Creator (1 Peter 4:7-19).

“But I say, Love your enemies! Pray for those who persecute you! In that way you will be acting as true sons of your Father in heaven.” Matthew 5:44, L.N.T.

In what army?

1. The kingdom of Christ is not of this world, and neither are Christians (John 18:36; 17:16).

2. The prince of this world is Satan (Luke 4:5-7).

3. The governments of this world are against God and against Christ (Acts 4:26).

4. They are pressed into war through evil spirits (Revelation 16:13, 14).

5. War has its origin in sin and arises from human lusts (James 4:1).

6. It is in the interest of Satan to cause wars and then engulf the majority of people in them:

“The powers from beneath are stirred with deep intensity. War and bloodshed are the result. The moral atmosphere is poisoned with cruel, horrible doings. The spirit of strife is spreading; it abounds in every place.” —Ellen G. White, *Testimony Treasures*, vol. 1, pp. 252, 253.

“Satan delights in war; for it excites the worst passions of the soul and then sweeps into eternity its victims steeped in vice and blood. It is his object to incite the nations to war against one another; for he can thus divert the minds of the people from the work of preparation to stand in the day of God.” —Ellen G. White, *The Great Controversy*, p. 589.

7. We have nothing to do with war, for whoever uses weapons shall perish by weapons (2 Corinthians 10:3, 4; Matthew 26:52).

8. As Christians we can in no way fight in the armies of this world (John 18:36).

9. Military weapons are not for use by God's children. Our weapons are of a spiritual nature (Ephesians 6:11-17; 2 Corinthians 6:7; 10:4; Romans 13:12).

10. Our training consists of the divine art of love, not the devilish art of warfare.

11. Between the two hostile armies there is no relationship. The armies of this world are led by the prince of darkness. The army of God's kingdom is led by the Prince of Peace.

12. Even the most noble cause of defending one's homeland from invasion is not consistent with the mission of the Christian of bringing peace and abolishing all violence.

13. Every activity of war, even the seemingly humanitarian work of the army medical service, is nevertheless a cooperative work. It would not be so inconsistent if the sick and wounded soldiers once restored would be relieved from army service. But the medical service can hardly be compared with the help rendered by the good

Samaritan, who was not serving in the army. As a common citizen, he brought relief to another citizen without expecting anything in return. Neither he nor the one robbed and beaten were serving an unjust cause. The good Samaritan willingly sacrificed his time, money and effort to bring medical care to the one in need. The military medic, on the other hand, is a direct support of the military power, and his service is an integral part of any military action. His service is intended to help make wounded soldiers return to battle action as soon as possible. Therefore, he is taught to attend those who are least wounded first and to send them back into action if possible. What if a medic were to treat all on the battlefield alike—both enemy and friend—and tell every soldier of the wonderful love of Jesus and His words about loving your enemies, not using weapons, etc.? Would he be a welcome part of the military?

14. In Revelation 18:4 we are explicitly told to separate from all organizations which practice iniquity, that we might not be partakers of their sins. This would definitely include an army at war!

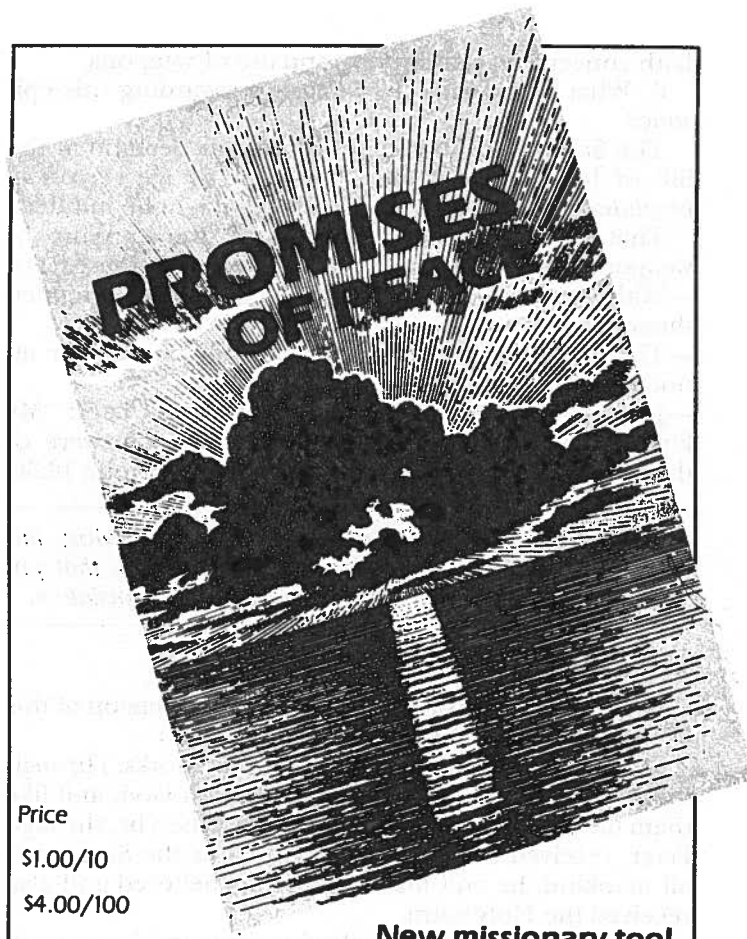
15. During the time one serves in an earthly army, he cannot give an appropriate testimony that he is preparing for a heavenly kingdom (Philippians 3:20).

War is opposed to every principle of the Christian's faith. "In the army they cannot obey the truth and at the same time obey the requirements of their officers. There would be a continual violation of conscience. Worldly men are governed by worldly principles. They can appreciate no other. Worldly policy and public opinion comprise the principle of action that governs them and leads them to practice a form of right doing. But God's people cannot be governed by these motives. The words and commands of God, written in the soul, are spirit and life, and there is power in them to bring into subjection and enforce obedience. The ten precepts of Jehovah are the foundation of all righteous and good laws. Those who love God's commandments will conform to every good law of the land. But if the requirements of the rulers are such as conflict with the laws of God, the only question to be settled is: Shall we obey God, or man?" —*Testimonies for the Church*, vol. 1, pp. 361, 362.

16. Let us therefore remain true soldiers in the army of Christ, for we cannot at the same time serve in the army of the enemy.

"Do not be mismatched with unbelievers. For what partnership have righteousness and iniquity? Or what fellowship has light with darkness?" 2 Corinthians 6:14. "We are citizens of heaven; our outlook goes beyond this world to the hopeful expectation of the Savior who will come from Heaven, the Lord Jesus Christ. He will change these wretched bodies of ours so that they resemble His own glorious body, by that power of His which makes Him the master of every thing that is." Philippians 3:20, 21, Phillips.

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THE MIND—THE FINAL BATTLEGROUND

By JERRY EATON, New York, New York

AS we recognize the signs of the times which declare the soon advent of our Lord, we can see the enmity of Satan against God's people becoming stronger and stronger. It is his purpose to thwart the plan of salvation and ensnare as many people as he can. He takes advantage of the fast-moving events and continual dramatic changes, obviously using them for his purpose. The various circumstances of life, with their pressures, unending deadlines, frustrations and hangups, have a detrimental effect on man. Society is saturated with a host of evils that seem to rob man of his happiness and well-being. One significant and effective skill he uses in his last work is the art of discouraging people. He is skillful at causing people to doubt God's existence. He lessens their faith and implicit trust in Him by channeling their thinking and feelings in the wrong direction.

Yes, our minds truly are battlegrounds! For on this very fertile ground evil is conceived; and if the mind is allowed to dwell upon such thoughts, the sinful fruit will soon follow. "Let no man say when he is tempted, I am tempted of God: for God cannot be tempted with evil, neither tempteth He any man." James 1:13-15. Our minds are what Satan influences and tempts in the attempt to entice us to do his bidding rather than God's. We are dragged away and enticed when we first think the wrong kind of thoughts.

It is a proven fact that feelings come from thoughts—we think the thought, and the emotion soon follows. And if our minds are allowed to dwell on the wrong thoughts, we will soon have wrong emotions to deal with as well. How important it is for our minds to be trained to think in the right channels, and of first priority in this training is reading the Scriptures for strength and encouragement. In the book, *The Ministry of Healing*, we read that our happiness both for this life and the life to come depends upon fixing our minds upon cheerful things. It is by thinking in the right channel that our life takes on new meaning and changes begin to take place.

Through all of the various methods and means that Satan has at his disposal, none is more effective than the way he is able, if permitted, to influence and control our minds. He insinuates doubt, whispers evil surmising, or shouts hate and rejection.

We know the four basic methods that Satan works through: deception, accusation, affliction and persecution. And within these basic categories are sub-categories. I would like to dwell on some basic ways he effects control over our minds, personalities and characters—the ways

he works through our weaknesses to discourage us and stunt our spiritual growth.

It is sad that one of the first lessons this world lays upon a young mind is that if someone hurts you, don't think, just strike back! Beautiful young children, who should be growing up with the divine imprint of Christ, instead learn quickly that if one of their playmates comes along, hits them over the head or steals one of their toys, they should wait for the best opportunity to sneak up behind him, hit him over the head and steal two of his toys. This is one of the basic lessons we have to unlearn as Christians. In fact, it is completely incomprehensible to us naturally that, when we're struck upon the right cheek, we should with no malice or anger turn the other cheek. And yet, this is one of the greatest witnesses that Christ truly is dwelling in the heart. Situations where Christians have gone to the stake to be burned singing hymns and praying for their persecutors have probably done more to win people to the truth than all the sermons that have ever been delivered.

Truly, the only way to short-circuit this vicious circle of hate and hate back, hurt and hurt back is through the miraculous power of the love of Christ.

Now let's apply this same lesson to a basic element of man's make-up, the need for security. This is an insecure world we live in. I'm insecure, and you're insecure. And yet, I don't think it is God's will for us to be insecure. A definition of insecurity is "lack of confidence because of the unsureness of the love and support of others." Many Christians are insecure because they forget that they have the love and support of God.

Let's read Psalm 37:1-14. "Fret not thyself because of evildoers, neither be thou envious against the workers of iniquity. For they shall soon be cut down like the grass, and wither as the green herb. Trust in the Lord, and do good; so shalt thou dwell in the land, and verily thou shalt be fed. Delight thyself also in the Lord; and He shall give thee the desires of thine heart. Commit thy way unto the Lord; trust also in Him; and He shall bring it to pass. And He shall bring forth thy righteousness as the light, and thy judgment as the noonday. Rest in the Lord, and wait patiently for Him: fret not thyself because of him who prospereth in his way, because of the man who bringeth wicked devices to pass. Cease from anger, and forsake wrath: fret not thyself in any wise to do evil. For evildoers shall be cut off: but those that wait upon the Lord, they shall inherit the earth. For yet a little while, and the wicked shall not be: yea, thou shalt

diligently consider his place, and it shall not be. But the meek shall inherit the earth; and shall delight themselves in the abundance of peace. The wicked plotteth against the just, and gnasheth upon him with his teeth. The Lord shall laugh at him: for He seeth that his day is coming. The wicked have drawn out the sword, and have bent their bow, to cast down the poor and needy, and to slay such as be of upright conversation."

You see, God wants us to trust in Him and do good. Don't fret or worry or give an extra thought to those who speak or do evil to you. An example of insecurity cured through Christ is in the life of a child called Mary. Ever since Mary could remember, she had been insecure. She tried to take her problems to her parents, but they were rarely home. If they were, they brushed her off and told her to "go out and play." Gradually it dawned on Mary that she was unwanted. Psychologically alone, Mary lost her self-confidence. Her personality began to wither. But then Mary found Christ. She now knew that God really loved her, even if her parents did not seem to be able to. She was confident of God's support. With new-found security, Mary's personality broadened and matured.

This is a short synopsis of what God's love can do for us personally in making us more vital, positive and loving individuals. Insecurity or a lack of love internally can do much to stunt a child's personality or hinder our growth as Christians. It can cause us to be cold or withdrawn because we are afraid what people might think of us if they really knew what we were thinking of ourselves. And yet going back to Psalm 37, we should not fret or, in other words, feel worried or threatened. We should know that our heavenly Father loves and cares for us, regardless of what people are doing around us.

Going to the other extreme of what insecurity can do, it can make us brag about how good we are, make us over-confident or big-headed. And we take importance to ourselves which is due only to Christ, because people must be made to notice us because we need their approval.

It is only a natural component in human nature to want people's approval but it becomes wrong when we need it for various reasons. This is especially true in a Christian context. If someone personally, or a group of people collectively, ridicule or hate us because we're Christians or Adventists or whatever, we should be able to say within ourselves, "This is their opinion, their disapproval. I refuse to let this upset my peace." And then we can go on, while praying for them.

We can't expect to get everyone's approval and since God's people have always been characterized by the word remnant, meaning small or few, doesn't it stand to reason that most of the world will be against us at one time or another?

We sing in hymns, though all men would forsake Christ, by His grace we would follow Him. Shouldn't this be our ideal, what we are striving for? Though everyone around us would forsake Christ, we by His grace would still follow Him, would still go on to salvation though the whole world might be against us? You know what? It can make all the difference if we know we have God's approval.

The next step in combating Satan's effect on our minds is insight or self-understanding—in other words, the

ability to see and understand the inner nature of things; the extent to which a person understands his real motives, conflicts and defense mechanisms. For example, Jim had been extremely cold and withdrawn for some time. Finally he agreed to see a psychologist. He was encouraged to talk out his problems. Jim didn't see the value of it, but he did as he was asked. As he unburdened his heart, his defensiveness melted away. He began to see himself realistically. The fog began to lift and solutions to his problems appeared. As he achieved understanding, his coldness began to disappear.

Now let's view this same example from a Christian viewpoint. Without minimizing the value of Christian psychologists and psychiatrists, God is the greatest psychiatrist; He is known through His word, and if we unburden our hearts to Him and leave our anxieties and fears at the foot of the cross, we too see our defensiveness melt away. We see ourselves realistically and realize there is no need to feel threatened, that God will not let anything happen to us that is not for our good, that doesn't have some lesson for us to learn. The underlying reason why Jim was cold to others was that he felt threatened. Therefore, he withdrew and kept himself aloof from situations where he could be hurt. But as he was led by a friend to come to Christ, he prayed and unburdened his heart to God. He then learned of Christ's deep love for him and how Christ gave His life that Jim too could abide in God's love. Jim achieved insight and knew peace in his heart. He stopped being so cold when he learned that God loved him so. He began to learn how to show people God's love even if they were unfriendly to him.

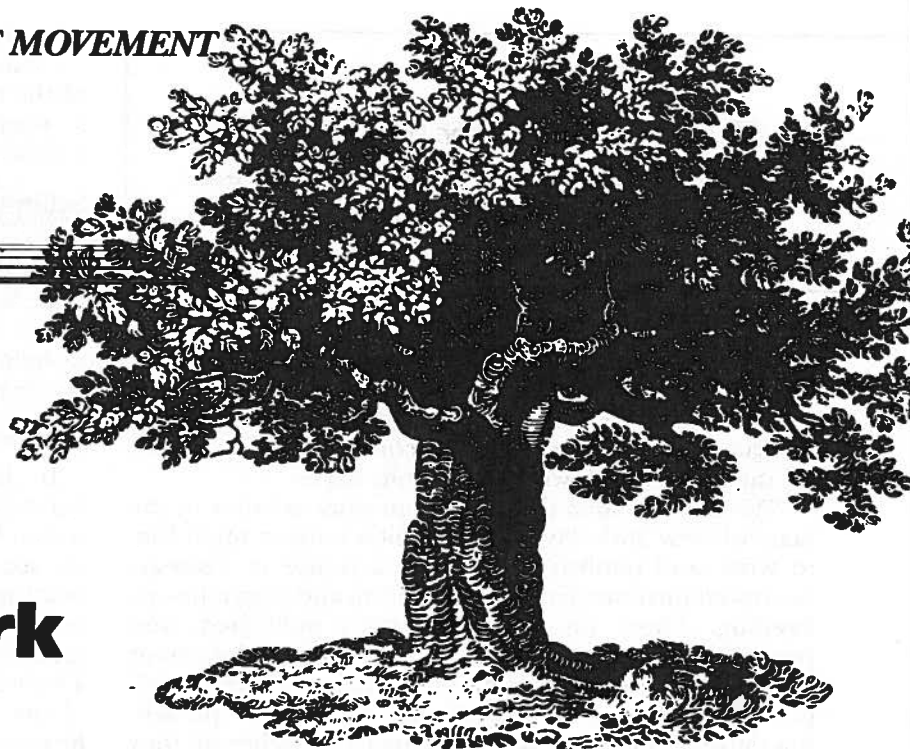
The final step, the thing that Satan least wants us to achieve, is *independence*, which is really complete dependence on God. In other words, independence is oneness, the organization of various traits or tendencies into one harmonious personality, the absence of conflict. Three levels may be defined:

1. Personal integration: harmony within the personality.
2. Social integration: a generally harmonious relationship with other people.
3. Spiritual integration: peace with God.

Often, though, one kind of harmony is sacrificed to obtain another. Lack of harmony results in spiritual problems. Jesus, though, as the perfect Man, was in harmony with Himself, with others and with God on all levels. "And Jesus increased in wisdom and stature, and in favour with God and man." Luke 2:52.

Jesus never sacrificed principle or wavered one bit from the truth, and yet He increased in favor with God and man. How many times we seek for approval from others and sacrifice our relationship with God! It's ironic that those who have the most approval and the most vitality are the ones who don't sell principle for the price of popularity. Christ was the most kind, positive and loving individual who ever walked the face of this earth, and yet too was one of the most maligned, mocked and hated people as well. Satan made sure to throw all the malice and hatred, everything he had, at Jesus to try and break up His relationship with the Father, to upset Christ's peace and self-assurance, His self-possession, but without success. Yes, Jesus will lift us above the accusing and strife of tongues. He will be our peace, our assurance, our confidence.





Providence of God in the Publishing Work

“WHEN shall we know, if we follow on to know the Lord; His going forth is prepared as the morning.”¹

Up to the month of June, 1849, the labors of Elder White and his wife and Elder Bates were confined to the New England States. At this time Miss Clarissa Bonfoey, of Middletown, Connecticut, joined Elder White's family. A short time previous to this, her mother died, leaving her everything necessary for housekeeping on a small scale. By this means Elder White was enabled again to set up housekeeping; and this he did in a part of Mr. Belden's house at Rocky Hill, Connecticut.

Beginning of Modern Spiritualism

On March 24, 1849, a general meeting was held at Topsham, Maine. On that Sabbath a vision was given to Mrs. White, the subject of which was of the greatest importance. Perhaps a better understanding of the view will be obtained by getting before the mind a general idea of the situation at that time.

In the latter part of March, 1848, in Hydesville, Wayne Co., N.Y., began the “mysterious noises,” or what afterward developed into the “spirit rappings.” This first occurred in the house of the Fox family. In the latter part of the summer, the family moved to Rochester, New York, where, in Corinthian Hall, public demonstrations were made, and the girls were subjected to the closest examination by committees composed of ladies and gentlemen selected from the best citizens for that purpose. While the great majority of the people looked upon the rappings as a humbug, or some sleight-of-hand trickery, the most credulous had but little idea that it would grow to any great proportions.

Predictions Concerning Spiritualism

In the vision above mentioned, Mrs. White saw that the mysterious knocking in Rochester and other places, was the power of Satan, and that such things would be more and more common; and that they would be clothed

in a religious garb, to lull the deceived to greater security, and to draw the minds of God's people, if possible, to those things, and cause them to doubt the teachings of the Holy Spirit.

But few, if any, at that time had the faintest idea that Spiritualism would spread over the earth as then predicted, or that it would ever assume to be a religion, with its regularly organized churches and pastors.

Prediction Fulfilled

The fulfilment of the prophecy, however, is apparent when we consider their membership, which is reported to be 10,000,000 in the United States alone. As to their present religious garb, we give the following from the *Review and Herald*, Washington, D.C., Nov. 12, 1903:

“At the recent convention of the National Association of Spiritualists, held in this city, a new ritual was adopted. Provision was made for the ‘ordination’ of pastors or ministers, and a company of believers in Spiritualism was recognized as a ‘church.’ This will be seen by reading the following section from the new ritual:

“No pastor or minister shall be settled over a church or society without first having been formally inducted into office by what has been known from the earliest ages of religious history as the service of ordination. No person can become a candidate for ordination until he has received a call to the pastorate of some church or society, or been appointed missionary by some State Spiritualist Association, incorporated as a religious body in the State in which it is located, or by the National Spiritualist Association of the United States of America. All persons who are candidates for pastorates or for missionary work must have been for at least three years in full fellowship with some Spiritualist church or society, and for at least two years a licentiate, commissioned by a State or the National Association as a trial speaker. Pastors settled for less than one full calendar year shall be ineligible for ordination.”

The first volume of the Second Advent Review and Sabbath Herald was published in the autumn of 1850.

Elder White in Oswego, N.Y.

As the publishing work was located in Oswego, New York, Elder White changed his residence from Connecticut to this place in the fall of 1849, and here was held, the same year, on November 3, a conference of believers. Of their labors following, Mrs. White says:

"We then decided that it was our duty to labor in the State of New York. My husband felt a burden upon him to write and publish. We rented a house in Oswego, borrowed furniture from our brethren, and began housekeeping. There my husband wrote, published, and preached. It was necessary for him to keep the armor on at every moment, for he often had to contend with professed Adventists who were advocating error, preaching definite time, and were seeking to prejudice all they could against our faith."

Second Advent Review Published

In the autumn of 1850 it was deemed advisable to make another change; accordingly Elder White moved to Paris, Maine, where the first volume of the *Second Advent Review and Sabbath Herald* was published as a semi-monthly, consisting of thirteen numbers, each containing eight two-column pages, the size of the printed page being seven and one-eighth by ten and one-fourth inches. The first number was dated the following November, and the last number, June 9, 1851.

The enlarged size of the paper over *Present Truth* was a very good index to the proportionate spread of the truth, the increase of laborers in the cause, and of supporters of the work. As the terms of the paper were gratis, it was expected that the friends of the cause would aid in its publication, and this they did. Although the believers were composed mostly of people in moderate circumstances, they aided as the Lord had prospered them, and did according to their ability to push on the car of truth.

J.N. Andrews Begins Preaching

About this time J.N. Andrews, who resided in Paris, Maine, began his public labors as a minister of the gospel and a writer on religious topics. In the *Review* for May, 1851, he had an article occupying over five pages on the subject of the three messages. In this he applied the prophecy of the two-horned beast of Revelation 13 to the United States, taking the position, on the strength of the prophecy alone, that the enforcement of Sunday as the Sabbath would be the point on which a union of church and state would finally be founded in this nation. His argument rested wholly upon the prophecy, as no movement at that time pointed very strongly in that direction, the strongest expression that could be found favoring it being a statement from Dr. Durbin,

taken from the *Christian Advocate and Journal*, which said: "When Christianity becomes the moral and spiritual life of the state, the state is bound, through her magistrates, to prevent the open violation of the holy Sabbath, as a measure of self-preservation."

Selling Farms to Aid the Work

It was about this time that such men as Hiram Edson, of New York, and Cyrenius Smith, of Jackson, Michigan, were led to sell their farms, each worth \$3,500, and rent farms for their own use, that they might have means to help in different enterprises that should arise in the prosecution of the work of the message.

Removal of the Publishing Work to Saratoga

In 1851, Elder White moved from Paris, Maine, to Saratoga Springs, New York, and here again, with borrowed furniture, he set up housekeeping, and published the second volume of the *Advent Review*, the first number bearing date of August 5 of the same year. This volume consisted of fourteen numbers, and was issued semi-monthly. The last number was published March 23, 1852. The name of the paper was slightly changed from that of the *Second Advent Review*, as in Vol. I, to the *Advent Review and Sabbath Herald*, the name which in its eighty-second volume it still retains. The size of the journal was increased to three columns, eight pages, the printed page measuring eight and one-fourth by eleven and three-fourths inches.

It will be seen from the increased size of what was and is still the denominational journal that every change was for the better, showing a reasonable degree of prosperity, and giving marked evidence that the work of the third angel "had come to stay."

Publishing in Rochester—Owning a Hand-Press

On May 6, 1852, the first number of Volume III of the *Advent Review and Sabbath Herald* was published in Rochester, New York, and was printed on a press and with type owned by Seventh-day Adventists. Hiram Edson had advanced means to purchase a Washington hand-press, with type and material for fitting up the office. He was to receive his pay as donations should come in from the friends of the truth. That hand-press stood in the office of the *Review and Herald* at Battle Creek, Michigan, until consumed in the fire, Dec. 30, 1902. It was at that time regarded as the best proof-press in the office. In Number 12, Vol. III, Oct. 14, 1852, an announcement was made that the cost of fitting up the office with this press and material was \$652.93, and the receipts for that purpose up to that date were \$655.84. Of these twelve numbers of the paper, 2,000 copies of each number had been issued and circulated gratuitously.

The Youth's Instructor Started

In August there was begun in the Review office the publication of the *Youth's Instructor*, a monthly. Now it is a weekly, with four times the reading matter in each number that it contained at that time.

Uriah Smith Connects with the Office

In 1853, Elder Uriah Smith began his labors in the office of the *Review and Herald*, where he held a respon-

sible position for half a century. That year (1853) it was for the first time stated in the *Review and Herald* that those who desired to do so could buy our publications by paying the cost price. To all others the printed matter was free, as the deficit was met by the donations of the liberal and willing hearted. In 1854 it was announced that the price of the *Review* semi-monthly was \$1.00 a year. In that same year, at a tent-meeting held in McComb County, Michigan, in the month of July, an effort was made to sell our publications. During this meeting \$50 worth of books were sold. Elder White, in speaking of this effort, said, through the *Review*, "This shows that our books can be sold."

Call for \$500 Tract Fund

In the *Review* of October 12 and December 24, 1854, calls were made for a \$500 tract fund to enable the office to furnish ministers with tracts for free distribution in connection with their labors, and also for a relief fund of \$500 for the office, that the *Review* might be published regularly each week, instead of missing, occasionally, a week for lack of funds.

J.P. Kellogg and Henry Lyon Sell Their Farms

It was during this period that J.P. Kellogg, of Tyrone, and Henry Lyon, who lived near Plymouth, Michigan, sold their farms, each worth about \$3,500, for the sole purpose of having means to use in advancing the work; and thus did two more Michigan brethren step forward at an opportune time, with ready means and willing hearts to lift where help was most needed. The former engaged in the manufacture of brooms in Jackson, Michigan, while the latter moved to Battle Creek, and labored at the carpenter's trade to sustain his family.

All Our Papers and Books for \$3.00

At the end of Volume VI, June, 1855, one could get the *Review* and the *Instructor* for one year, besides a complete set of all the pamphlets, tracts, and a hymn book, such as was then used—twenty-six pamphlets and tracts, all told—for the sum of \$3.00. The established price of the *Instructor* was twenty-five cents for twelve numbers.

Review Office Invited to Michigan

In the month of April, 1855, Elder White and his wife again visited Michigan, and held meetings at several places. On the 28th and 29th of the same month a conference convened at Battle Creek, during which it was voted by the brethren in Battle Creek to invite Elder White to move the Review office from Rochester to Battle Creek. Dan Palmer, Cyrenius Smith, J.P. Kellogg, and Henry Lyon agreed to furnish \$300 each, without interest, making a sum of \$1200, to purchase a lot and erect a publishing office. Accordingly they secured a lot on the southeast corner of West Main and Washington Streets, and erected thereon a two-story wooden building 20 x 30 feet in size, with twenty-foot posts.

First Meeting-House in Battle Creek

During the same season the first Seventh-day Adventist meeting-house in Battle Creek was erected, 18 x 24 feet in size. This plain building, boarded up and down, and

In December 1855, the price was \$1.00 per volume, but donations were solicited to send the paper to the worthy poor.

battened, stood near the northwest corner of Van Buren and Cass Streets.

In Our First Printing Office

The first number of the *Review* published in Battle Creek in an office owned by Seventh-day Adventists was dated December 4, 1855. The price of the paper was then established at \$1.00 per volume of twenty-six numbers; but donations were solicited to send the paper free to the worthy poor. From this time forward Elders Waggoner and Cottrell were almost constant contributors to the columns of the *Advent Review*.

In the *Review* of December 18, 1855, the publishing committee made a statement which to the present workers in the office may sound strange. It read thus: "We do not see why those who labor in the office should not receive a reasonable compensation for their services. The editor only receives one half what he could get elsewhere." It may be well to mention that common wages then were not one half what they are at the present time, and that half pay then was not more than one third or one fourth what the office pays for similar labor now. The workers in the office at that time made the gift of half the worth of their services that the gospel of present truth might be published.

Call for Power-Press and Engine

In the *Review* of March 19, 1857, the suggestion was first made that a power-press and engine was needed and should be obtained for the printing of the papers, tracts, and books. As reported April 2, the decision was made to buy an Adams power-press, and seven men pledged \$100 each toward its purchase. In the following issue a statement was made that the press and engine would cost some \$2,500, and pledges had already been raised to \$1,700.

In an editorial from Elder White in the *Review* of August 13, 1857, is this encouraging statement: "Our office is free. There is a general book fund of \$1,426, now invested in books. The new power-press is in operation and works beautifully, and the prospect is fair that it will soon be running by steam power, and all paid for. Our tent operations are far better sustained than formerly."

First Report of Book Sales

October 29, 1857, it was reported in the *Review* that the book sales for the two previous years was \$1,287.91, which was the first report of the kind made up to this date. It was a token of advancement in the cause, hence a source of encouragement, as it showed that the truth was gaining in strength, and "like streams of light making its way around the world."

Review Office a Safe Deposit

In the *Review* of August 13, 1858, the idea was first advanced to our people of making the office a place of deposit for surplus means. Persons who had money for which they had no immediate use could make the office a depository, drawing it at any time upon order as they might need it, and thus give the office the benefit of its use. This suggestion being acted upon, it afforded still greater financial strength to the work.

From that time to this (1905), no person has ever yet lost a dollar thus loaned to our publishing houses, or failed to get his money when called for. The candid, thoughtful ones have come to regard our offices of publication, a safer place even to deposit their surplus means than banks, which so often fail. Banks have worldly credit, while our publishing houses have the strength of the whole denomination for their "backing."

Seventh-day Adventist Publishing Association Organized

The Seventh-day Adventist Publishing Association was organized May 3, 1861, and circulars were sent out soliciting subscriptions to the capital stock at \$10 per share. In two weeks it was announced that \$4,080 in stock had already been subscribed.

Beginning with June 11 of that year, the *Review* was published by the Seventh-day Adventist Publishing Association. The first office building erected by the association was located on the southeast corner of Main and Washington Streets, on the site from which the old frame building was removed to Kalamazoo Street. This structure was two stories high, of solid brick walls. It was in the form of a Greek cross, and fronted north on Main Street. The extreme measure east and west was 44 feet, by north and south, 72 feet.

First Publications in Other Tongues

Step by step the message advanced, and each aggressive movement tended to strengthen and consolidate the work. At this time our publishing house issued five pamphlets in foreign languages, three in the Danish-Norwegian and two in French; thus a beginning was made in printing for foreign countries.

With the continual increase of membership there was a steady and continued growth in finances. This is indicated by the report in the *Review* of May 16, 1863, where the secretary of the association gave a statement of the total receipts as follows:

Received in shares and donations to the Association to date	\$10,374.13
Received from Rochester office	700.00
Received for additional material	300.00
Received on book fund	1,355.00
Received for power-press and engines	2,500.00
Total	\$15,229.13

The secretary further states: "By a safe estimate of the property of the association, its value is decided to be not less than \$20,000 which is nearly \$5,000 more than it has cost the friends of the cause. This speaks well for the integrity and faithfulness of Brother White and those who have been associated with him in the *Review* office.

"E.S. Walker, Secretary."

Transfer of the "Review" to the Association

The publishing work having been brought to these results by the trying labors and sacrifices of Elder White, the profits arising therefrom virtually belonged to him; for the gain was really his self-denial, his business tact, and careful management. But instead of claiming it, or any part of it, he cheerfully passed it all over to the church; and more than this, when the association, after its organization, voted that he should have \$6 per week for his services rendered, he only accepted \$4 per week.

A Paper on the Pacific Coast

In the *Review* of April 21, 1874, was an article from Elder White, in which, speaking of the work on the Pacific Coast, he stated that there would soon be demanded the establishment of a weekly paper devoted to the interests of the cause upon that coast. A short time after this the way opened for purchasing a small quantity of type and material in Oakland, with which, in the month of June, a semi-monthly publication was begun, called the *Signs of the Times*.

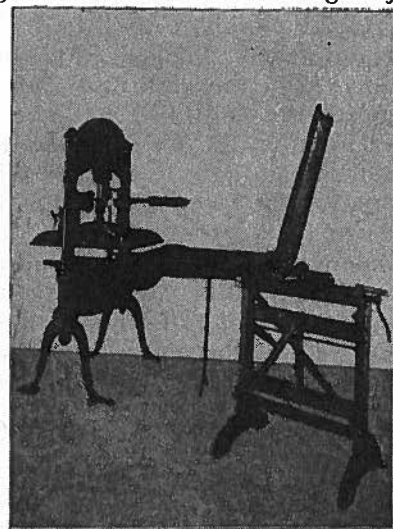
Raising Means

After printing six numbers of the *Signs*, Elder White returned East, requesting the California Conference to make provision for the publication of the paper. At the General Conference, August 15, 1874, a proposition was made to the Eastern brethren to raise \$6,000 with which to purchase press, engine, and type for the *Signs* office, if the brethren on the Pacific Coast would raise \$4,000 to secure a site and erect a suitable building for an office.

Elder Geo. I. Butler, at that time a member of the General Conference Committee, attended the camp-meeting at Yountville, Cal., and presented the proposition to the brethren. On October 11, 1874, they responded to the call by pledging the sum of \$19,414 in coin.

The Pacific Press Established

On February 2, 1875, Elder James White and his wife, accompanied by Elder J.H. Waggoner and other efficient workers, arrived in Oakland. On the 12th of the same month a special session of the California Conference was called, to take into consideration a location upon which to erect buildings for the office of the *Signs of the Times*. After due deliberation, the decision was made to secure lots on the west side of Castro St., between 11th and 12th Sts. The same day Elder White and John Morrison purchased these lots, taking deeds in their own names, with the understanding that when the Association should be formed, they would deed over to it as much of the land as should be deemed necessary for the use of the



THE FIRST PRESS

corporation.

April 1, 1875, the Pacific Seventh-day Adventist Publishing Association was formed in Oakland, its capital stock being fixed at \$28,000. The central portion of the lots on Castro St. was, according to agreement, deeded over to the association, and a building was at once constructed by O.B. Jones, of Battle Creek, Michigan, the form and size of which was the same as that of the office erected in Battle Creek, except that the one in Oakland was constructed of wood instead of brick. This building being ready for occupancy, the *Signs of the Times* was moved into its new quarters on Friday, August 27, 1875.

Removal to Mountain View

In this building the publication of periodicals and books was successfully carried forward until 1904, when arrangements were made to move the printing plant into the country. The reason for making this change is given by the manager of the Pacific Press in these words: "For years the management of the Pacific Press Publishing Company have felt that the land now occupied by their publishing house is too valuable, and the land surface too cramped, in the heart of a large city in a residence district, for factory purposes, and that it is wisdom in many ways to seek some rural place where land is less valuable, where homes in healthy surroundings could be secured by employees, with space sufficient for gardens, fruit trees, and breathing room; and where shipping advantages would be good. Such a place has been found and secured in the village of Mountain View, Santa Clara County, thirty-nine miles south of San Francisco, a place which combines many of the advantages of the city with the benefits of a healthy country life."

Printing Begun in Foreign Lands

Indicating the spread of the truth, we note that from 1875 to 1878 the printing work was begun in Basel, Switzerland, and in Christiana, Norway.

In the autumn of 1875 a report was given in the *Review* of book sales at the Review and Herald office alone, for seven years, from 1868 to 1875, amounting to \$85,644.54, nearly six-fold increase over the seven preceding years, and the sales for all four of the offices (Michigan, California, Switzerland, and Norway), for three years, from 1875 to 1878, was \$98,163.73.

A statement was made in the *Review* of October 17, 1878, that all the books, pamphlets, and tracts printed by the Review office previous to 1864 amounted to 50,058,000 pages. From 1864 to 1878 the number of pages was 158,130,951, or a total of 208,188,951 pages.

The Youth's Instructor Made a Weekly

Up to January 1, 1879, the *Youth's Instructor* had been published monthly, but at this date, as it entered upon its thirty-first year, it was issued weekly; and thus its usefulness was increased fourfold.

What Elder White Turned over to the Association

In the *Review* of January 23, 1879, are some statements made by Elder White respecting his connection with the cause, which it is proper to introduce here, as they shed more light on the sacrifices made in the publishing work.

In 1861, the publishing assn. was worth only \$1,000. By 1881, the value was \$105,000, of which \$34,432.17 were gifts.

The quotation reads:

"When, in 1861, the Publishing Association was instituted at Battle Creek, Michigan, we gave our list of subscribers and the right to republish all our works (since decided to have been worth \$10,000) to the association, leaving us worth only \$1,000; and we continued our labor as editor, manager, and preacher at \$6 per week.

"In 1866, when we returned to the *Review* office, after severe sickness, we found the managers paying ten per cent on thousands, and the capital stock reduced to \$32,000;³ but in four years, with the blessing of God, the debts were paid, the stock raised to \$75,000, and we [the association] had \$5,000 in the banks."

Standing of the Publishing House in 1880

In the *Review* of Jan. 15, 1880, Elder Butler says:

"Our publishing house (Battle Creek) has recently been enlarged by the erection of a central portion between the two eastern buildings, thus materially increasing the capacity and convenience of the whole. Facilities exist for electrotyping and stereotyping, and doing the best binding. In fact, it is stated by those who ought to know, that it is the most perfect and complete publishing house in the State of Michigan."

Notwithstanding this enlargement, it became necessary, before the close of the summer, to construct a new building south of the main building, for a press-room. To this room the five power-presses of the association were removed. One of these presses was of larger size than any heretofore used in the office. One of the same size and style had also just been placed in the office of the *Signs of the Times*, Oakland, Cal.

In the *Review* of May 17, 1881, referring to the success of the publishing work at the central publishing house in Battle Creek, Elder White said:

"Take the amount of debts of the Seventh-day Adventist Publishing Association from a careful invoice of the property, and there is left in real and personal property not less than \$105,000. Of this, all our people have given in shares, donations, and legacies, the sum of \$34,432.17, and a few faithful men and women who have devoted their lives to the work, have added [not in donations, but by sacrifice and careful management] \$70,567.83."

The Canvassing Work Inaugurated

Beginning with the year 1881 our people made a new venture, and entered into the canvassing work for the sale of our publications. As no accurate reports were made by the canvassers, of their sales, until the year 1884, our report for that period is made up from the reported sales of the four publishing houses. According to their figures the sales for five years were \$221,248.69. As the influence of the work extended from our missions in Central Europe

"For who hath despised the day of small things? for they shall rejoice, and . . . run to and fro through the whole earth." Zechariah 4:10.

and the Scandinavian countries, the demand for publications in foreign languages increased.

Book Sales for Ten Years

From 1884 to 1894, a period of ten years, the sale of our large bound books was quite largely accomplished by the canvassers. Their sales for this period were \$4,031,391.26. During this time our work was further extended by the establishing of publishing houses in Australia; Tahiti, Pacific Islands; Helsingfors, Finland; Hamburg, Germany; and at other places. The canvassers' sales for the year 1895, hard as the times were that year, were, as reported, a total of \$357,467.23, making a grand total, including the sales we have already mentioned, of \$4,816, 773.73.

Sales for Fifty Years \$11,000,000

To ascertain the whole amount of sales from 1854 to January 1, 1896, we must still add the figures of the sale of trade books, pamphlets, tracts, and charts, as reported by all the publishing houses for the above ten years, which amount is \$3,458,278.23; giving a grand total for the book sales of the denomination for twenty-two years of \$8,275,051.96. To state it in another form: The sales for thirty years (1854 to 1884) were \$424,915.24 and for the next twelve years following to January 1, 1896, \$7,850,136.72. Notwithstanding the force in the canvassing field has for the last eight years decreased, it is a safe estimate to say that from 1854 to the present time (1905) more than \$11,000,000 worth of Seventh-day Adventist publications have been sold.

Printing in about Forty Languages

The progress of the message in printed form is apparent when we consider that a beginning has been made in about forty of the leading languages, as the Arabic, Armenian, Basuto, Bohemian, Bulgarian, Bengali-India, Chinese, Danish, English, Esthonian, Finish, French, Fijian, Greek, German, Dutch, Hungarian, Hawaiian, Italian, Icelandic, Japanese, Kaffir, Lettish, Lavonian, Maori, Polish, Portuguese, Roumanian, Russian, Servian, Spanish, Swedish, Tahitian, Tongan, Welsh, etc. In these various countries and nationalities are active workers who are advancing the truths of the third message.

The number of books, pamphlets, and tracts printed in the different languages is over eleven hundred and eighty-seven. To secure a copy of each, and the eighty-seven periodicals of the denomination⁴ in different tongues for one year, would require about \$340.

Location of the Twenty Publishing Houses

Twenty publishing houses of the Seventh-day Adventists are located as follows: Avondale, Australia; Battle

Creek, Michigan (2); Basel, Switzerland; Christiana, Norway; Copenhagen, Denmark; Cape Town, South Africa; Calcutta, India; College View, Nebraska; Hamburg, Germany; Helsingfors, Finland; London, England; Melbourne, Australia; Montreal, Canada; Nashville, Tennessee; Oakland, California; South Lancaster, Massachusetts; Stockholm, Sweden; Tocubaya, Mexico; Washington, D.C. Besides these publishing houses, our people are printing papers and tracts in Hong Kong, China; Tokyo, Japan; Cairo, Egypt; South America; and in the Fiji Island.

Issuing the First Pamphlet

For a moment we will take a retrospective glance at the facilities with which the pioneers had to work. In the fall of 1853, in the making up of the first book printed on the Washington press—"The Sanctuary"—after a "bee" of sisters had folded and gathered the signatures preparatory to stitching them, the writer stabbed them with a pegging awl; and after the covers had been put on, Uriah Smith pared them with a straight-edge and a sharp penknife. This was done because of a lack of proper machinery to do that part of the work.

No farther back than 1861 all the literature of the denomination was printed on one Adams power-press, driven by a two-horsepower engine. Now, in the different offices of publication, there are more than forty steam-power presses running constantly, printing present truth. These offices employ a total of over five hundred persons to carry on the work, while hundreds of canvassers are in the field selling the books among the people.

In the year 1862 a full set of all the publications issued by Seventh-day Adventists could be purchased for the sum of \$7.50; in 1904, as has been shown, it would require \$340 to procure a complete set. Surely something more than human devising has wrought in producing these results.

The rise of the publishing work among the Seventh-day Adventists, as predicted in 1848, has indeed been like the progress of the sun, "Grows warmer—sends its rays"—"Keeps on its course like the sun, but it never sets."

Move by Faith—Elder Stone's Testimony

The zeal and earnestness of those who have pressed forward in the work of the third angel's message is well expressed in the *Review* of Feb. 5, 1884, by Elder Albert Stone, one of the pioneers in the cause, who lived to the ripe age of ninety years:

"The early history of the cause was a day of small things, and the means employed seemed insufficient for the work. But the men and women of faith have known from the beginning that the strong arm of the Lord was enlisted in this work. They have known that the time set to favor Zion had come, and that the Lord had set His hand to gather His people. They saw that the Lord was at the helm, and that the Gospel Ship, freighted with the remnant church and her cargo of restored truth, tried faith, and perfect love, would come safely into harbor."

¹Hosea 6:3.

²*Life Sketches*, page 265.

³\$3.00 below stock paid in, and donations.

⁴1904.

THE TRANSGRESSION AND ABOMINATION OF DESOLATION

By ALONZO T. JONES

THE statement in the book of Hebrews of the truth, the merit, and the efficacy of the sacrifice, the priesthood, the sanctuary, and the ministry of Christ is not found only in the book of Hebrews. For though it is not so directly stated, nor so fully discussed in any other place as it is in the book of Hebrews, it is recognized throughout the whole of the New Testament as truly as the sanctuary and ministry of the Levitical priesthood is recognized throughout the Old Testament. There it is most directly stated and fully discussed in Exodus and Leviticus.

In the last book of the New Testament, from the very first chapter on, there is seen "one like unto the Son of Man," clothed in the raiment of the high priest. Also in the midst of the throne and of the cherubim and of the elders there was seen "a Lamb as it had been slain." There also was seen a golden altar, and one with a golden censer offering incense, which, with the prayers of the saints, ascended up before God. There was seen the seven lamps of fire burning before the throne. There was seen the temple of God in heaven; "the temple of the tabernacle of the testimony." There it is promised and declared that they who have part in the first resurrection and upon whom the second death hath no power "shall be priests of God and of Christ, and shall reign with Him a thousand years" in that priesthood. And when the first heaven and the first earth shall have passed away, and there shall be found no place for them; and the new heaven and the new earth shall have been brought in, with the holy city descending out of heaven from God, the tabernacle of God being with men, He dwelling with them, they His people, and God Himself with them, and their God; when He shall have wiped away all tears from their eyes, and there shall be no more death, neither sorrow nor crying, neither any more pain, and the former things shall have passed away; then, and not until then, is it declared of the city of God: "I saw no temple therein."

Thus it is just as certain that there is a priesthood, a priestly ministry, and a sanctuary, in this dispensation, as that there was in the old: yes, even more truly; for though there was a sanctuary, a priesthood, and a ministry in the old dispensation, it was all only a figure for the time then present—a figure of this which now is the true, and which is in heaven.

This true priesthood, ministry, and sanctuary of Christ in heaven is too plain in the New Testament to be by any possibility denied. Yet, in the face of all this, it is a thing that is hardly ever thought of; it is a thing almost unknown, and even hardly believed, in the Christian world today.

Why is this, and how could it ever be? There is a cause. The Scripture tells it, and facts demonstrate it.

In the book of Daniel, seventh chapter, there was seen by the prophet, in vision, the four winds of heaven striving upon the great sea; "and four great beasts came up from the sea, diverse one from another. The first was like a lion, and had eagle's wings;" which symbolized the world-kingdom of Babylon. The second was like a bear, which raised itself up on one side, and had three ribs in the mouth of it; which symbolized the united world-kingdom of Media and Persia. The third was like a leopard, which had four heads and four wings of a fowl; which symbolized the world-dominion of Alexander the Great and Grecia. The fourth beast was "dreadful and terrible, and strong exceedingly; and it had great iron teeth: it devoured and brake in pieces, and stamped the residue with the feet of it: and it was diverse from all the beasts that were before it; and it had ten horns." This great beast symbolized the world-empire of Rome, diverse from all that were before it; because it was not originally a kingdom or monarchy, but a republic. The ten horns symbolized the ten kingdoms that were planted in the territory of Western Rome when that empire was annihilated.

Then says the prophet: "I considered the horns [the ten horns], and, behold, there came up among them another little horn, before whom there were three of the first horns plucked up by the roots: and, behold, in this horn were eyes like the eyes of man, and a mouth speaking great things." The prophet beheld and considered this little horn, clear through until "the judgment was set, and the books were opened." And when this judgment was set and the books were opened, he says: "I beheld *then* [at that time] because of the voice of the great words which the horn spake: I beheld even till the beast was slain, and his body destroyed, and given to the burning flame."

Note the remarkable change in expression in this latter statement. The prophet beheld the little horn from the time of its rise clear through to the time when "the judgment was set, and the books were opened." *At that time* he beheld the little horn; and just now, *particularly* "because of the voice of the great words which the horn spake." And he continued to behold that same thing—that same little horn—until the end and till its destruction. But when its destruction comes, the word that describes it is not that the *little horn* was broken or destroyed, but that the "beast was slain, and *his* body destroyed, and given to the burning flame."

This shows that the little horn is but another phase of the original fourth, or dreadful and terrible, beast that

the little horn is but the continuation of the dreadful and terrible beast, in its very disposition, spirit, and aims, only under a variant form. And as the fourth world power, the dreadful and terrible beast in its original form was Rome; so the little horn in its workings is but the continuation of Rome—of the spirit and working of Rome, under this form.

The explanation of this, given in the same chapter, confirms that which has been stated. For, of this little horn it is said that it is to be “diverse from the first;” that he “shall speak great words against the Most High, and shall wear out the saints of the Most High, and think to change times and laws” of the Most High. It is also said that the “same horn made war with the saints, and prevailed against them; until the Ancient of days came, and judgment was given to the saints of the Most High; and the time came that the saints possessed the kingdom.” All these things are true, and this is the description, of latter Rome throughout.

And all this is confirmed by latter Rome herself. For Leo the Great was pope A.D. 440 to A.D. 461, in the very time when the former Rome was in its very last days, when it was falling rapidly to ruin. And Leo the Great declared in a sermon that the former Rome was but the promise of the latter Rome; that the glories of the former were to be reproduced in Catholic Rome; that Romulus and Remus were but the forerunners of Peter and Paul; that the successors of Romulus therefore were the precursors of the successors of Peter; and that, as the former Rome had ruled the world, so the latter Rome, by the see of the holy blessed Peter as head of the world, would dominate the earth. This conception of Leo’s was never lost from the Papacy. And when, only fifteen years afterward, the Roman Empire had, as such, perished, and only the Papacy survived the ruin, and firmly held place and power in Rome, this conception of Leo’s was only the more strongly, and with the more certitude, held and asserted.

That conception was also intentionally and systematically developed. The Scriptures were industriously studied and ingeniously perverted to maintain it. By a perverse application of the Levitical system of the Old Testament, the authority and eternity of the Roman priesthood had already been established.

“The *bishops* now [the latter part of the second century] wished to be thought to correspond with the *high priest* of the Jews; the *presbyters* were said to come in place of the *priests*; and the *deacons* were made parallel with the Levites.

“In like manner the comparison of the Christian *oblations* with the Jewish victims and sacrifices produced many unnecessary rites, and by decrees corrupted the very doctrine of the holy Supper; which was converted, sooner, in fact, than one would think, into a *sacrifice*.”—Mosheim’s “*Ecclesiastical History*,” Cent. II, part II, chap. II, par. 4; and chap IV, par. 4.

And now, by perverse deductions “from the New Testament, the authority and eternity of Rome herself was established.”

Taking the ground that she is the only true continuation of original Rome, upon that the Papacy took the ground that wherever the New Testament cites, or refers to, the authority of original Rome, *she* is now meant, because

she is the only true continuation of original Rome. Accordingly, where the New Testament enjoins submission to “the powers that be,” or obedience to “governors,” it means the Papacy; because the only power and the only governors that then were, were Roman, and the papal power was the true continuation of the Roman.

“Every passage was seized on where submission to the powers that be is enjoined; every instance cited where obedience had actually been rendered to the imperial officials; special emphasis being laid on the sanction which Christ Himself had given to Roman dominion by pacifying the world through Augustus, by being born at the time of the taxing, by paying tribute to Caesar, by saying to Pilate, ‘Thou couldst have no power at all against Me except it were given thee from above.’”—*Bryce*. And since Christ had recognized the authority of Pilate, who was but the representative of Rome; who should dare to disregard the authority of the Papacy, the true continuation of that authority, to which even the Lord from heaven had submitted!

And it was only the logical culmination of this assumption when Pope Boniface VIII presented himself in the sight of the multitude, clothed in a cuirass, with a helmet on his head, and a sword in his hand held aloft, and proclaimed: “There is no other Caesar, nor king, nor emperor than I, the Sovereign Pontiff and Successor of the Apostles;” and, when further he declared, *ex cathedra*: “We therefore assert, define, and pronounce that it is necessary to salvation to believe that every human being is subject to the Pontiff of Rome.”

This is proof enough that the little horn of the seventh chapter of Daniel is Papal Rome, and that it is in spirit and purpose intentionally the continuation of original Rome.

Now, in the eighth chapter of Daniel, this subject is taken up again. First, there is seen by the prophet in vision a ram, with two horns which were high, but one higher than the other, corresponding to the bear lifting itself up on one side higher than the other. This is declared plainly by the angel to mean “the kings of Media and Persia.” Next the prophet saw “an he goat” coming from the west on the face of the whole earth, touching not the ground, and he had a notable horn between his eyes. He overthrew the ram, brake his two horns, cast him down to the ground, and stamped upon him; and there was none that could deliver the ram out of his hand. This is declared by the angel to mean “the king of Grecia: and the great horn that is between his eyes is the first king.” The he-goat waxed very great, and when he was strong, the notable horn was broken, and in place of it there came up four notable ones toward the four winds of heaven. This is declared by the angel to mean that “four kingdoms shall stand up out of the nation, but not in his [Alexander’s] power.”

Out of one of these divisions of the empire of Alexander, the prophet next saw that there “came forth a *little horn*, which waxed exceeding great, toward the south, and toward the east, and toward the pleasant land.” The directions named show that this power rose and waxed exceeding great from *the west*. This is explained by the angel to mean, “in the latter time [the four divisions of Grecia], when the transgressors are come to the full, a king of fierce countenance, and understanding dark

sentences, shall stand up.” “And it waxed great, even to the host of heaven; and it cast down some of the host and of the stars to the ground, and stamped upon them.” “And his power shall be mighty, but not by his own power: and he shall destroy wonderfully, and shall prosper, and practice, and shall destroy the mighty and the holy people. And through his policy also he shall cause craft to prosper in his hand; and he shall magnify himself in his heart, and by peace shall destroy many: he shall also stand up against the Prince of princes [“He magnified himself even to the prince of the host.” Verse 11]; but he shall be broken without hand.”

These specifications show that the little horn of the eighth chapter of Daniel represents Rome from the time of its rise, at the destruction of the Grecian Empire, to the end of the world, when it is “broken *without hand*,” by that stone “cut out of the mountain *without hands*,” which then breaks in pieces and consumes all earthly kingdoms. Daniel 2:34, 35, 44, 45.

We have seen that in the seventh chapter of Daniel the little horn, though *as such* representing only the latter phase of Rome, yet does really represent Rome in both its phases—Rome from beginning to end; because when the time comes that the “*little horn*” is to be broken and destroyed, it is indeed “*the beast*” that is “slain, and *his* body destroyed, and given to the burning flame.” Thus the thought with which the story of the little horn closes in Daniel 7 is continued in Daniel 8, with reference to the same power. In Daniel 8 the expression “little horn” covers the whole of Rome in *both its phases*, just as is shown in the closing expressions concerning the “little horn” in Daniel 7; as is shown also by the expressions “the abomination of desolation” and “the transgression of desolation,” being applied to Rome in both its phases (Daniel 9:26, 27; Matthew 24:15; Daniel 11:31; 12:11, 8:11, 13); and as is confirmed by the teaching and history of latter Rome itself. It is all one, except only that all that is stated of the former Rome is true and *intensified* in the latter Rome.

And now let us consider further the scripture expressions in Daniel 8 concerning this little horn power. In verses 11 and 25, of this little horn power it is said: “He shall magnify himself in his heart.” “He magnified himself even to [or against] the prince of the host;” and “he shall also stand up against [or reign in opposition to] the Prince of princes.” This is explained in 2 Thessalonians, second chapter, where the apostle, in correcting wrong impressions which the Thessalonians had received concerning the immediate coming of the Lord, says: “Let no man deceive you by any means: for that day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition; who *opposeth* and *exalteth himself* above all that is called God, or that is worshiped; so that he as God sitteth in the temple of God, showing himself that he is God. Remember ye not, that, when I was yet with you, I told you these things?” 2 Thessalonians 2:3-5.

Plainly this scripture describes the same power that is represented by the little horn in Daniel 8. But there are other considerations which more fully show it. He says that when he was at Thessalonica with the brethren he had *told* them these very things, which now he *writes*. In Acts 17:1-3, is the record concerning Paul when he

was yet with the Thessalonians, as follows: “Now when they had passed through Amphipolis and Apollonia, they came to Thessalonica, where was a synagogue of the Jews: and Paul, as his manner was, went in unto them, and three Sabbath days reasoned with them out of the Scriptures.” And in this reasoning with them out of the Scriptures, he told them about this falling away which should come, in which would be the revealing of the man of sin, the mystery of iniquity, the son of perdition, who would oppose himself to God, and would exalt himself above all that is called God or that is worshiped, even putting himself in the place of God, and passing himself off for God.

In reasoning with the people out of the Scriptures, where in the Scriptures did Paul find the revelation from which he could tell to the Thessalonians all this? It was in this eighth chapter of Daniel where the apostle found it; and from this it was that he told it to them while he was there. For in the eighth chapter of Daniel are the very expressions which he uses in 2 Thessalonians, of which he says, “Remember ye not, that, when I was yet with you, I told you these things?” This fixes the time to be *after the apostles’ days*, when Rome magnified itself “even to the Prince of the host” and “against the Prince of princes;” and connects it directly with the falling away, or apostasy, which developed the Papacy, or Rome, in its latter and ultimate phase.

Now let us read verses 11 and 12 of Daniel 8, and it will be plainly seen that here is exactly the place where Paul found the scripture from which he taught the Thessalonians concerning the “man of sin” and the “mystery of iniquity.” “Yea, he magnified himself even to the Prince of the host, and by him the daily sacrifice was taken away, and *the place of his sanctuary was cast down*. And an host was given him against the daily sacrifice by reason of transgression, and it cast down the truth to the ground; and it practiced and prospered.”

This plainly points out that which took away the priesthood, the ministry, and the sanctuary of God, and of Christianity.

Let us read it again. “Yea, he [the little horn—the man of sin] magnified himself even to the Prince of the host [“against the Prince of princes”—Christ], and by him [the man of sin] the daily sacrifice [the continual service, the ministry, and the priesthood of Christ] was taken away, and the place of His Sanctuary [the sanctuary of the prince of the host, of the Prince of princes—Christ] was cast down. And an host was given him [the man of sin] against the daily sacrifice [against the continual service, of the ministry of Christ, the Prince of the host] by reason of transgression, and it cast down the truth to the ground; and it practiced, and prospered.”

It was “by reason of transgression,” that is, by reason of sin, that this power gained “the host” that was used to cast down the truth to the ground, to shut away from the church and the world Christ’s priesthood, His ministry, and His sanctuary; and to cast it all down to the ground and tread it underfoot. It was by reason of transgression that this was accomplished. Transgression is sin, and this is the consideration and the revelation upon which the apostle in 2 Thessalonians defines this power as the “man of sin” and the “mystery of iniquity.”

In Daniel 8:11-13; 11:31; and 12:11, it will be noticed that the word “*sacrifice*” is in every case supplied. And

it is wholly supplied; for in its place in the original there is no word at all. In the original the only word that stands in this place, is the word *tamid*, that is here translated "daily;" and in these places the expression "daily" does not refer to the daily *sacrifice* any more than it refers to the whole daily ministry or continual service of the sanctuary, of which the *sacrifice* was only a part. The word *tamid* in itself signifies "continuous or continual," "constant," "stable," "sure," "constantly," "evermore." Only such words as these express the thought of the original word, which, in the text under consideration, is translated "daily." In Numbers 28 and 29 alone, the word is used seventeen times, referring to the *continual service in the sanctuary*.

And it is this continual service of Christ, the true High Priest, "who *continueth ever*," and "who is consecrated *forevermore*" in "an unchangeable priesthood"—it is *this continual service* of our great High Priest, which the man of sin, the Papacy, *has taken away*. It is the sanctuary and the true tabernacle in which this true High Priest exercises His *continual ministry* that has been cast down by "the transgression of desolation." It is this ministry and this sanctuary that the "man of sin" has taken away from the church and shut away from the world, and has cast down to the ground and stamped upon; and in place of which it has set up itself "the abomination that maketh desolate." What the former Rome did physically to the visible or earthly sanctuary, which was "the figure of the true" (Daniel 9:26-27; Matthew 24:15), that the latter Rome has done spiritually to the invisible or heavenly sanctuary that is itself the true." Daniel 11:31; 12:11; 8:11, 13.

In the quotation from Mosheim's "Ecclesiastical History," noted earlier, it is shown that in the apostasy, the bishops, presbyters, deacons, and the eucharist, were made to succeed the high priest, priests, Levites and sacrifices of the Levitical system. Now by every evidence of the Scriptures, it is certain that, *in the order of God*, it was Christ and His ministry and sanctuary in heaven, and this alone, that in truth was the object of the Levitical system, and that is truly the Christian succession to that system. Therefore when in and by the apostasy the system of bishops as high priests, presbyters as priests, deacons as Levites, and the Supper as a sacrifice, was insinuated as the Christian succession to the Levitical system, this of itself was nothing else than to put this false system of the apostasy in the place of the true, completely to shut out the true, and, finally, to cast it down to the ground and stamp upon it.

And this is how it is that this great Christian truth of the true priesthood, ministry, and sanctuary of Christ is not known to the Christian world today. The "man of sin" has taken it away, and cast it down to the ground, and stamped upon it. The "mystery of iniquity" has hid this great truth from the church and the world during all these ages, in which the man of sin has held place in the world, and has passed itself off as God, and its iniquitous host as the church of God.

And yet, even the "man of sin," the "mystery of iniquity," itself bears witness to the necessity of such a service in the church in behalf of sins. For though the "man of sin," the "mystery of iniquity," has taken away the true priesthood, ministry, and sanctuary of Christ, and has cast these down to the ground to be stamped upon, and


has completely hid them from the eyes of the Christian world; yet she did not utterly throw away the *idea*. No, she threw away *the true*, and cast down *the true* to the ground; but, *retaining the idea*, in the place of the true she built up in her own realm an utterly false structure.

In the place of Christ, the true and divine High Priest of God's own appointment in heaven, she has substituted a human, sinful, and sinning priesthood on earth. In the place of the *continual*, heavenly ministry of Christ in His true priesthood upon His true sacrifice, she has substituted only an *interval* ministry of a human, earthly, sinful, and sinning priesthood in the once-a-day "daily sacrifice of the mass." And in the place of the sanctuary and the true tabernacle, which the Lord pitched, and not man, she has substituted her own meeting-places of wood and stone, to which she applies the term "sanctuary." Thus, instead of the one continual High Priest, the one continual ministry, and the one continual sanctuary in heaven, which God has ordained, and which is the only true, she has devised out of her heart and substituted for the only true, many high priests, many ministries, many sacrifices, and many sanctuaries, *on earth*, which in every possible relation are only human and utterly false.

And *it can never take away sin*. No earthly priesthood, no earthly ministry, no earthly sacrifice, or service, in any earthly sanctuary, can ever take away sin. In the book of Hebrews we have seen that even the priesthood, the ministry, the sacrifice, and the service in the earthly sanctuary—the very service which the Lord Himself ordained on earth—never took away sin. The inspired record is that they never *did* take away sin, and that they never *could* take away sin.

It is only the priesthood and the ministry of Christ that can ever take away sin. And this is a priesthood and a ministry *in heaven*, and of a sanctuary that is *in heaven*. For when Christ was on earth He was not a priest, and if He had remained on earth until this hour, He would not yet be a priest; as it stands written, "If He were on earth, He should not be a priest." Hebrews 8:4. Thus, by plain word and abundant illustration, God has demonstrated that no earthly priesthood, sacrifice, or ministry can ever take away sin.

If any such could take away sin, then why could not that which God Himself ordained on earth take away sin? If any such could take away sin, then why change the priesthood and the ministry from earth to heaven? Therefore, by the plain word of the Lord, it is plain that the priesthood, the ministry, the sacrifice, and the sanctuary which the Papacy has set up and operates on earth can never take away sin; but, instead, only perpetuates sin, is a fraud, an imposture, and the very "transgression" and "abomination of desolation" is the most holy place.

And that this conclusion and statement as to what the papal system really is, is not extravagant nor far-fetched, is confirmed by the words of Cardinal Baronius, the standard annalist of the papacy. Writing of the tenth century, he says: "In this century *the abomination of desolation was seen in the temple of the Lord*; and in the See of St. Peter, revered by angels, were placed the most wicked of men; not pontiffs, but monsters." And the council of Rheims, in 991, declared the papacy to be "the man of sin, the mystery of iniquity." 

CURRENT SPHERE



How to have a happy family

In a recent book by Delores Curran, of Denver, Colorado, entitled *Traits of a Healthy Family*, we find some definite things that can lead to success in the family. Some of these things include a willingness to speak and listen thoughtfully to each other; the ability to bring quarrels to a quick and satisfying conclusion without holding grudges; helping other family members maintain a secure and positive image of themselves; establishing clear parental guidelines on right and wrong; developing a system for sharing responsibility; creating a strong sense of unity and respect for family traditions; encouraging all family members to participate in activities and discouraging the creation of factions; sharing a common religious or ethical core; respect for each other's privacy; and development of a spirit of voluntary or community service beyond the family's immediate needs. If practiced, these things would certainly enhance the structure of today's fragmented family.

Vatican high visibility

The high profile of Pope John Paul II is extending to other Roman Catholic leaders. The pope's envoys are assuming mediation responsibilities, including trying to resolve a war-threatening dispute between Chile and Argentina over the Beagle Islands and seeking to end violence on the Pacific Island of East Timor. In the Philippines, Cardinal Jaime Sin is acting as the key private channel between the government of Ferdinand Marcos and adversaries demanding its downfall. In Chile, Santiago's Archbishop Juan Francisco Fresno is trying to work out a national dialogue between disagreeing factions. In Nicaragua and El Salvador, Catholic churchmen are vocal about their views of events. All the while, the Catholic Church is opening itself to both physical and intellectual attacks, and at the same time widening its influence.

Using language correctly—important

Lois DeBakey, an expert on language and its uses, a professor of scientific communication at Baylor College of Medicine, as well as an adjunct professor at Tulane University School of Medicine, deplors the mutilation of the English language permeating all segments of American society. She points out that the youth are especially vulnerable, for when they "hear newscasters misusing language, when they hear country-and-Western singers, professional athletes and other entertainers . . . using sub-standard English, they pick it up. . . .

"The young assume that since these people are 'successful,' learning to speak Standard English is unnecessary. But that's a dangerous misconception. When you enter the adult world, you are at a distinct disadvantage if you do not speak Standard English, which is not only more precise than various dialects but is a major unifying force in our pluralistic society. . . .

"We become articulate through practice—but there is little conversation in homes today. The disintegration of the family has reduced the opportunities for young people to converse with adults. Consequently, their vocabulary is limited. Few parents today read to their young children or surround them with books. In many homes, people sit catatonically in front of a TV set, receiving messages passively. And what they hear and see on television hardly encourages them to use language thoughtfully.

"It is also unfortunate that we do much less writing today, for tying ideas down to written words clarifies our thoughts. Instead of writing letters, however, we now use the telephone. . . .

"Underlying this misuse of language lies a change in mores. As a society, we have become underdisciplined and overtolerant. Moreover, we have dismantled the educational system so that young people do not learn to read, write and—more important—reason. A people unable to reason critically is more vulnerable to domination."

The writings of Sister Ellen G. White, given by the Spirit of God, contain excellent use of the English language, in addition to powerful concepts of truth. Reading and studying them along with the Scriptures will be a means of educating both our children and ourselves in good language skills as well as clear thinking.

By CHRIS TESKE

New light on a mystery

Do you ever worry about being forgetful? This, along with a failing attention span and declining mathematical ability, is an early sign of Alzheimer's disease. As the disease progresses, memory loss increases and so does a change in personality. It is another form of senility in our aging population. Although we all suffer at times from forgetfulness, it is not to be thought that we are destined to become affected by this problem. It is interesting to note what scientists are discovering in people who have this disease.

Researchers have found increased concentrations of aluminum in the brains of Alzheimer's patients, which may be a contributing cause.

In the book *Back To Eden*, Jethro Kloss warned against using aluminum utensils and pots for cooking purposes because of their tendency to cause poisoning of the physical system. Our society has many items currently in use today in which aluminum is a main material or ingredient.

Another source being investigated as a contributor to Alzheimer's disease is nutritional in nature. Some researchers have found decreased levels of zinc in these patients.

It should be interesting to watch the progress of research into this problem and see if there might be a relationship to the things presented here.

The occult takes on a new look

The latest fashion in the occult world is becoming big business. According to *U.S. News & World Report*, "Even in an age of science and reason, a surprising number of Americans still are willing to spend money to learn the secrets of their 'psychic souls.'" The report goes on to say that people today are willing to spend millions of dollars on every available form of communication on the occult. Books, magazines, movies, cassettes, conventions and lectures with topics on telepathy and vampirology have become very popular.

The interest in this is said to stem from the fear of death, peoples' premonitions and the wide coverage of these issues in the media. Businesses specializing in cauldrons, crystal balls and horoscopes have a great attraction. Law enforcement agencies and courts of law are now using hypnosis in aiding them to both apprehend and convict crime suspects.

We read in *The Great Controversy*, pp. 561, 562: "Satan has long been preparing for his final effort to deceive the world. . . . He has not yet reached the full accomplishment of his designs; but it will be reached in the last remnant of time. . . . Except those who are kept by the power of God, through faith in His word, the whole world will be swept into the ranks of this delusion. The people are fast being lulled to a fatal security, to be awakened only by the outpouring of the wrath of God."

In this we can see how essential the study of God's word is these days.

The latest in church appeals

According to *U.S. News & World Report*, there is a new trend in church appeals: "Hit parades, clown acts, sport shows—all are being used to lure a public turned off by traditional religion." With fast paced lifestyles and the rise of modern technology, it has become increasingly difficult to reach people with the written word. Even conventional television preaching seems to be reaching its limit.

Churches of many kinds are finding new ways to reach out. The "new" includes using born-again athletes, ordained clowns, TV news programs presenting subjects with religious parallels, Christian soap operas and advertising.

Actors and entertainers well known to millions of people along with Christian rock music are all having their influence. There is even a papal comic book that has sold ¾ million copies so far.

A Methodist minister, Tom Nankervis, "heads a ministry of clowns, mimes, dancers and puppeteers that held a workshop in Lancaster, PA. . . . More than 700 clergy and lay leaders attended to learn skills designed to bring light-hearted inspiration to prisons, hospitals and city streets."

In *The Great Controversy*, pp. 588, 589, we read: "The line of distinction between professed Christians and the ungodly is now hardly distinguishable. Church members love what the world loves and are ready to join with them, and Satan determines to unite them in one body and thus strengthen his cause by sweeping all into the ranks of spiritualism. . . . Papists, Protestants, and worldlings will alike accept the form of godliness without the power, and they will see in this union a grand movement for the conversion of the world and the ushering in of the long-expected millennium."

We can see in this a sign of the times that tells us that the coming of Jesus is not far away.

FLORIDA CONFERENCE

In the name of Jesus Christ, the first annual Florida Conference of the Seventh-Day Adventist Church, Reform Movement, was held on Friday, November 25, and Sabbath, November 26, 1983, with the motto: "Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee." Isaiah 60:1. Brothers and sisters from Richmond, Virginia; Knoxville, Tennessee; Atlanta, Georgia; and Tampa and Miami, Florida, assembled in the city of Tampa, Florida, to witness the power of the Lord of hosts. Hallelujah! Half of all those who attended were visitors, and for many of them it was their first visit ever to the Lord's last church on earth. Throughout the meetings, the Spirit of Christ gave the testimony "that God hath given to us eternal life, and this life is in His Son." 1 John 5:11. As a result, several Bible study contacts were made and another worker entered the vineyard of Jesus. "O land; be glad and rejoice: for the Lord [did] great things." Joel 2:21.

Let's go back in time and listen to some of the words of encouragement spoken:

On Friday, November 25, 6:10-7:00 p.m., Brother Miguel Molina from Miami, Florida, graciously spoke on Isaiah 60:1: "Arise, Shine." "Brothers and Sisters, is not the world in a spiritual darkness? That is why the Lord tells us in His Holy Word: 'Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee.' Isaiah 60:1. The Lord tells us to 'arise and shine' like a light in the darkness of the night which cannot be hidden. He tells us that our 'light is come.' If the light of the gospel has come to our souls, then our 'light' has come. Dear brothers and sisters, let us think about this light. With this light that the Lord has given us, we can enlighten the world so all might find the way to Jesus Christ and thereby the Father. Can the dark world enlighten itself without a light? No!"

Brother Molina then showed a drawing. "Here we have a drawing of an unlit match on the left side of an opened match box full of matches. On the other side, we have an ignited match. What would happen if we placed the ignited match closer to the unlit matches in the opened match box? Why, of course, they would be set on fire! Within the darkness of the world, a match will be of no help unless it is on fire. Therefore, 'Arise, shine; for thy light is come, and the glory

of the Lord is risen upon thee.' " Arise and Shine!

Then from 7:10 to 8:10 pm, Brother Roberto Ramirez, from Miami, Florida, presented a filmstrip service on "The Signs of Christ's Second Coming."

"We are marching toward a terrible catastrophe. The men of science are doing everything they know of to find a solution, but they do not find it. 'And ye shall hear of wars and rumours of wars . . . but the end is not yet. For nation shall rise against nation and kingdom against kingdom. . . . ' Matthew 24:6, 7. Are we living in this prophetic time? We do not know of one nation without a serious problem. The world wants peace, but why is there no peace? In the last days perilous times will come. This is the actual situation of our society. God has one church which must 'ARISE AND SHINE.'

"There are signs in the economic world, in the scientific field, and in the religious world also. Satan strives to confuse the world at the very time when a people is to 'arise,' by inspiring many religions with part truth and part lies. In this way man cannot discern the clear light, which is found in Jesus Christ. Atheists, false scientists, militarists, students, etc., are all against the Bible. But there is a people who, though small and not well known, yet holds and maintains the word of God. Jesus said, 'Fear not little flock, for it is your Father's good pleasure to give you the kingdom.' Luke 12:32. In the time of the end there will be people without fear and shame.

"There are also signs in the sun and moon. There are signs in the physical world—earthquakes, hurricanes, tornados, etc.

"There is only one more thing left to do, and that is for the little church of God



THE SABBATH WATCHMAN

to 'ARISE AND SHINE.' We are members of the movement which has the power of Jesus. He is only waiting for you and me so He can use us to preach the gospel, and then He can come.

"It is only when you and I are prepared, when He sees His people with His character, that His second coming will be possible. We can hasten His coming. What do you desire? Christ is calling you and me; He is calling at the door of your heart. You may ask, What shall I do to be prepared? The answer is, Give your whole heart to Jesus. Say, 'Lord, I am here to give You my life. With my strength I cannot give it, but You can help me.' 'Arise and Shine!

On Sabbath, November 26, the Secretary of the American Union, Brother Lambert Hazelhoff, gave us words of encouragement during the divine service. He spoke of "The Why of Our Lives." "Once we build our 'why,' the 'how' will come. Everything we do has a why, especially in our spiritual life. The thing that makes men fail the most is that they want to have a security blanket, by holding to things of the past. It could be their prestige, pride, or a job. People are holding on to things, so in case something goes wrong, they can have a security blanket to hold on to. But real security is found only in our Lord Jesus Christ."

He related the story of Elijah and Elisha. "Elisha had been chosen to be the successor of Elijah as a prophet in Israel. When Elisha was called, he wanted to go back to his mother and father; he wanted to hold on to his father's oxen. But now he had to choose whether to follow Elijah or not. He chose to follow him. He followed him everywhere he went, in order to learn from him. But the time came when Elijah had to depart. Before that happened, he asked Elisha, 'What do you want from me?' Elisha answered: 'That I may have a double portion of your spirit.' His petition was granted under one condition: 'If you see me when I am taken away, it will be so.'

"Elisha determined that nothing would distract him from seeing Elijah depart. He was so determined that one might say he blinked his eyes one at a time to make sure of reaching his aim. Finally, the petition was granted to Elisha when he saw Elijah depart.

"Thus it happens in our lives. We set goals that we have to reach, and we are to have our eyes fixed on that goal. We need to be constantly close to our God, because one little whisper from Him may

change our lives completely. And if we are distracted, we will not be able to hear Him.

"The biggest problem with all of us, including myself, is that we think we are better than everybody else. This can be seen even in little children. A friend of mine, who is a teacher in Virginia, wanted to prove this point to his students. He took eight of his students and brought them to the front of the classroom. They all had signs telling what their occupation was. Each was to say what he was:

1. I am an astronaut
2. I am a famous rock star
3. I am a famous baseball player
4. I am a doctor
5. I am a lawyer
6. I am a mother
7. I am a baby
8. I am a janitor

They all had to decide who was the greatest. The astronaut said, 'I am the biggest, because I can go to the moon.'

"'No,' said the rock star, 'I am the greatest, because I am already up, and you can be my pilot.'

"And the baseball player said, 'I am, because I get a lot of money.'

"The doctor said, 'I am the greatest, because when you get sick I have to cure you.'

"Then the lawyer said, 'If you malpractice, I am the one to help you.'

"Then the mother said, 'I brought you all to this world.'

"The baby said, 'I am the baby of the family. I am the most important.'

"The janitor was always behind, because he knew he was not the best. So the discussion went on for twenty minutes. Finally the teacher said, 'Let us all hold hands together. We are all equal before God, because He loves us all the same.'

"Do we want to take our hands and reach out to the hands of our neighbors? What would happen if we put Christ in the middle? Do you imagine the strength we would have?

"May God help that our 'Why' will be big enough, that we may crystalize it in our lives. We cannot realize the responsibility we have unless we think about it. May God help us understand our position; this is my desire and prayer this morning."

Later on, from 4:30 p.m. to 5:20 p.m., Brother Idel Suarez, Jr., from Tampa, Florida, spoke on the need to "Arise and Shine in the Medical Missionary Work." We need to Arise and Shine in the Medical Missionary Work, since this "will

break down prejudice as nothing else can." —*Testimonies for the Church*, vol. 9, p. 211. This is the divine method established by Jesus to reach souls. The Scriptures tell us of Phillip, who went to Samaria. And "there was great joy in that city" (Acts 8:8), because he preached Christ and healed their sick. Likewise, today the earth is ripe for medical missionary work! Therefore, "health talks will be given, publications will be multiplied. The principles of health reform will be received with favor; and many will be enlightened." —*Testimonies for the Church*, vol. 6, p. 377. "As we near the close of time, we must rise higher and still higher on the question of health reform and Christian temperance, presenting it in a more positive and decided manner." —Manuscript 87, 1908.

He urged those who were "taking a neutral position in regard to health reform be converted." —*Testimonies for the Church*, vol. 6, p. 377. Moreover the prophecy of June 28, 1910, will find its fulfillment in the Reform Movement of the Seventh-Day Adventists of this generation: "A time will come when medical missionaries of other denominations will become jealous and envious of the influence exerted by the Seventh-Day Adventists who are working in these lines." —Manuscript B-60, June 28, 1910. A call was then made to the congregation to see who "would be willing to dedicate at least two hours a week to the study of health." Many made their pledge before God to learn more of this genuine gospel ministry—the medical missionary work. Finally, the service was ended with the statement of the Spirit of Prophecy: "How shall we reveal Christ? I know of no better way . . . than to take hold of the medical missionary work in connection with the ministry." —*Medical Ministry*, p. 319.

Finally, from 6:00 p.m. to 6:20 p.m., Brother Mike Swenson from Atlanta, Georgia, explained chapter 60 of Isaiah:

"In Isaiah 60:1, we find the prophet calling us to 'Arise and shine.' Ancient Israel failed in its commission from the Lord. They failed to reform on an individual basis and on a national basis. In Isaiah 60:22, it shows that a little one shall be a thousand. Let us in these final days fulfill this mission!" Arise and Shine!

"For of Him, and through Him, and to Him, are all things: to whom be glory forever." Romans 11:36.

—Daysi Perez
Idel Suarez, Jr.

THE Israelites called it "God's Bread." Mohammed's army used it for survival and called it Kharub. The Romans called it Carobi. Today we know it as Carob.

Carob comes from a pod that grows on a tree. It has trace amounts of 15 minerals and makes a definite contribution to our nutritional total. It's low in calories and fat and high in natural sugars and contains vitamins A and B complex as well.

It is excellent for diabetics, because the natural sugar it contains doesn't require insulin to metabolize it.

When used in place of chocolate, it has much the same

appearance and texture and is close to the taste of chocolate if prepared correctly, without the bitter after-taste and harmful effects that chocolate has. Research on the subject has found carob to have a low allergenic potential.

As an ingredient in foods, it can be used in breads, cakes, brownies, pudding, ice cream, cold and hot drinks and frostings.

Below you will find some recipes to try with carob. See if you can discover some new uses for this delicious, nutritious treat.

CAROB

CHOCOLATE SUBSTITUTES

Carob Syrup Base

1 cup carob powder
1 cup water

Mix in blender. In small saucepan, bring to a boil over very low heat, stirring constantly. Cook for 5-8 min. or until syrup is completely smooth. Cool and store, covered in the refrigerator.

Melted Bitter Chocolate

Use $\frac{1}{4}$ cup of syrup for every 2 squares of melted bitter chocolate. (You cannot use the carob syrup from the health food stores.)

Semi-sweet Chocolate

Add $\frac{1}{4}$ cup honey and (if you wish) 2 tablespoons butter to above carob syrup.

Substitute for Cocoa

Use an equal amount of carob powder.

Melted Semi-sweet Chocolate or Chocolate Bits

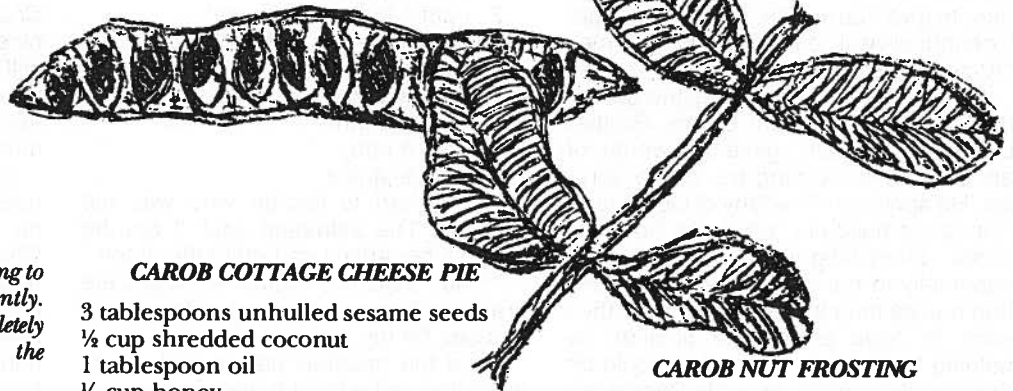
$\frac{1}{4}$ cup carob syrup
2 tablespoons honey
1 tablespoon butter

This takes the place of $\frac{1}{3}$ cup melted semi-sweet chocolate.

CAROB BEVERAGE BASE

1 cup carob powder
1 tablespoon flour
 $\frac{1}{4}$ teaspoon salt
2 cups water
 $\frac{1}{4}$ cup honey
2 teaspoons vanilla
1 cup plain malted milk (optional)

Mix first 4 ingredients. Add water gradually for a smooth mixture. Bring to a boil, stirring frequently, and boil gently 5 minutes. Take from fire, cook slightly, and add the honey, vanilla, and malted milk, if used. Cool, pour into a jar, cover, and store in the refrigerator.



CAROB COTTAGE CHEESE PIE

3 tablespoons unhulled sesame seeds
 $\frac{1}{2}$ cup shredded coconut
1 tablespoon oil
 $\frac{1}{4}$ cup honey
2 teaspoons vanilla
 $1\frac{1}{2}$ cups cottage cheese
3 eggs
1 cup yogurt
2 tablespoons honey
 $\frac{1}{4}$ teaspoon almond extract
 $\frac{1}{4}$ cup carob, sifted
 $\frac{1}{2}$ teaspoon cinnamon
3 tablespoons non-fat dry milk

Combine sesame seeds and coconut and place in a shallow baking pan in a preheated oven. Bake until lightly browned (8 to 10 minutes) stirring or shaking occasionally.

Meanwhile, oil a 9-inch pie pan. When sesame seeds and coconut are brown, sprinkle the mixture on the bottom and sides of the pan, reserving 2 tablespoons for decoration later. Raise oven temperature to 375°F.

Combine honey, vanilla and cottage cheese and puree in electric blender until very smooth. Beat eggs until thick. Add to cheese mixture and mix well. Pour into prepared pie pan and bake in a preheated 375°F. oven for approximately 35 minutes or until firm. Remove from oven and allow to cool for 30 minutes.

Meanwhile, combine yogurt, honey, almond extract, carob, cinnamon and non-fat dry milk. Mix until very smooth. Spread the topping carefully over the cooled pie and make a 1-inch border of the remaining coconut-sesame mix. Bake in 375°F. oven for 5 minutes. Refrigerate for 2 or 3 hours before serving. Yield: 8 servings.

CAROB NUT FROSTING

3 tablespoons honey
3 tablespoons softened butter
 $\frac{2}{3}$ cup non-fat dry milk
 $\frac{1}{3}$ cup carob, sifted
4 tablespoons cottage cheese (pureed in electric blender until smooth)
 $\frac{1}{2}$ cup chopped nuts

In electric mixer, beat honey and butter together, then stir in non-fat dry milk and carob. Add pureed cottage cheese, mixing until smooth. Spread over cake and top with chopped nuts. Yield: frosting to cover 1 9-inch loaf cake or 2 8-inch layers.

CAROB BROWNIES OR CAKE

$\frac{3}{4}$ cup honey
 $\frac{1}{2}$ cup oil
2 tablespoons lemon juice
2 teaspoons vanilla
 $\frac{1}{4}$ teaspoon salt
 $1\frac{1}{4}$ cups whole wheat flour
 $\frac{2}{3}$ cup carob powder
1 cup chopped nuts

Combine first five ingredients and cream well. Combine rest of ingredients and add to first mixture. Mix well. Put in greased pan and bake at 350°F. for 25 to 30 minutes. Watch carefully to avoid burning. Cool in pan on rack. Best eaten in one or 2 days.

VARIATIONS: Mix in a few sunflower seeds, raisins, coconut or carob chips.

Add one beaten egg and water to make a cake-like batter.

NEWSNOTES

CAROB PEANUT BUTTER PUDDING

- ¼ cup honey
- 1 tablespoon butter or oil
- ¼ cup peanut butter
- ¼ cup carob, sifted
- 1½ cups milk
- 3 eggs, beaten
- ¼ teaspoon almond extract

Combine honey, butter or oil, peanut butter and carob in the top of a double boiler. Heat and stir constantly until mixture is smooth. Add milk and stir constantly until mixture is hot.

Gradually add ¼ cup hot mixture to beaten eggs, then stir this back into the hot mixture. Cook, stirring constantly, until pudding is thick. This will take approximately 5 to 8 minutes. Add almond extract and pour into serving dish. Chill for several hours. Yield: 6 servings

CAROB POTATO BONBONS

- 4 medium-size potatoes
- 3 tablespoons carob, sifted
- ¼ teaspoon salt
- 2 tablespoons honey
- 1 teaspoon vanilla
- 2 tablespoons non-fat dry milk
- 3 cups coconut (approximately)

Cook potatoes in water to cover, drain and reserve liquid for soup. Mash potatoes and chill. Use 2 cups for this recipe.

Combine mashed potatoes, carob and salt. Mix thoroughly, then add honey, vanilla and non-fat dry milk. Mix in 1 cup coconut, shape into balls about the size of a walnut and roll balls in remaining coconut. Refrigerate approximately 8 hours or overnight before using. Yield: 40 bonbons.

CAROB RAISIN CLUSTERS

- ½ cup warm water
- ½ cup non-fat dry milk
- ½ cup carob, sifted
- 2 tablespoons butter
- 2 rounded tablespoons lecithin granules
- 1 cup peanuts
- 1 cup raisins

Combine water, non-fat dry milk, carob, butter and lecithin granules in electric blender and process until smooth. Pour carob mixture over peanuts and raisins, mixing until they are evenly coated. Drop mixture by teaspoon onto lightly buttered baking sheet, forming it into clumps.

Starting in a cold oven, bake clusters on a rack in the middle of the oven at 300°F. for 10 minutes, or until the tops begin to look dry. Remove from oven and cool before taking clusters from the sheet. Harden in refrigerator before serving. Yield: 30 large clusters.

CAROB CARROT CANDY

- ½ cup sunflower seeds (finely ground in electric blender)
- ½ cup walnuts (finely ground in electric blender)
- ½ cup chopped walnuts
- 1¼ cups finely grated carrots
- ½ cup non-fat dry milk
- ¼ cup carob, sifted

Combine all ingredients in order given. Mix well, then shape into a roll approximately 9 inches by 2 inches. Roll in wax paper or plastic wrap and put into freezer for several hours. When hardened, slice into ¼-inch pieces. Yield: 35-40 slices

SUPER FUDGE

- 1 cup honey
- 1 cup peanut butter
- 1 cup carob
- 1 cup unhulled sesame seeds
- 1 cup sunflower seeds
- ½ cup shredded coconut
- ½ cup dates or other fruit

Heat honey and peanut butter. Quickly add carob and then all the seeds, coconut and fruit. Pour into greased 8 x 8-inch pan and refrigerate to harden. Cut into squares and keep refrigerated if possible. Yield: approximately 25 squares.

CORRECTION:

In the January-February 1984 issue of *The Sabbath Watchman*, p. 24, column 1, paragraph 2, the following sentences, which read as follows: "Malachi shows us that Christ is the branch of all who are saved. Malachi 4:1, 2. On the other side, we see that Satan is the root of all who will be burned up both root and branch," should have read: "Christ is the branch of all who are saved. On the other side (Malachi 4:12), we see that Satan is the root and branch of all who will be burned up."

THE DORCAS WORK . . .

From a sister in Kenya/Luo, East Africa—

My dear sisters,

We cannot forget to express our thanks to the General Conference which successfully has helped us materially and spiritually. May the Lord bless you in a rich manner.

In Kenya/Luo, we have a sisters' organization (Doricus) [which] has done a great deal in presenting this glorious message of mercy to other souls who are in darkness. Their work is to go around the houses visiting other poor sisters in their homes, teaching them about health reform, dressing, cooking, sewing and humbly encouraging others to our wonderful Saviour. They also help children, widows, orphans and [the] crippled, and as such new souls are being added to the church of God. They request you to help them. . . .

Send good clothing to one of the following addresses. The clothes should be representative of Christianity, lightweight and complete. Brother Hietkamp in South Africa suggests that we send "the parcels with clothing to the different countries direct, because it is not easy . . . to take it by car to the countries. The borders are different than in earlier days [and] it is also not possible to carry all this clothing."

Addresses in Africa we have received recently are:

Sigiria S.D.A. Reform Church
Box 280, Awendo Sare
Kenya/Luo
East Africa

International Missionary Society
S.D.A. Reform Movement
P.O. Box 634
Kisii, Kenya
East Africa

International Missionary Society
C/o F.S.K. Mwakhwawa
Girls Sec. School
P.O. Box 43
Likuni, Malawi
Africa

Requests for clothing have received from South America and can be sent to the following addresses:

Iglesia Adventista del Septimo Dia
Movimiento de Reforma
Apart. 251
Lima, Peru

Iglesia Adventista del Septimo Dia
Movimiento de Reforma
Apart. 7505 Exp. La Paz y Casilla 2917
Cochabamba, Bolivia

Jamaica also solicits help in providing clothing, shoes, used religious books, hymnals and Bibles to less fortunate believers and friends of the church. The address is:

International Missionary Society
Seventh-day Adventist Church "Reform Movement"
Jamaica Mission Conference
2 Rousseau Road
Kingston, Jamaica

SEMINAR APPLICATION INFORMATION

Missionary Training Seminar

To be Held July 11 to August 21, 1984, in Canada

The requirements for enrollment are as follows:

A candidate must (1) be 16 years of age; (2) be a member of the S.D.A. Church, Reform Movement; (3) speak proficient English; (4) pay \$360.00 U.S. for 42 days' food and lodging; (5) be responsible for her/his own transportation to and from the seminar; (6) be willing to comply with the rules of the seminar; (7) dress according to Bible and Spirit of Prophecy guidelines for modesty; (8) attend all classes unless excused for sufficient reason; (9) be willing to canvass at least 2 hours a week.

If you desire to be considered for attendance at this seminar, send your name, address, age, marital status and a recommendation from your local church leader or committee to:

Canadian Field Conference
Seventh-day Adventist Church, Reform Movement
P.O. Box 401
Hamilton, Ontario, Canada L8N 3H8
(416) 527-6370 (416) 239-0856

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"... AND FORGET NOT ..." page 2

This first person story set in Europe at the beginning of World War II is introductory to the main theme of this issue and gives a personal touch to the fundamental principles discussed in the article which follows.

THE CHRISTIAN AND WEAPONS page 9

This is a study from the Bible with corroboration from the Spirit of Prophecy on the subject of the Christian's relationship to military service. If we are going to be true soldiers in the army of Christ, we must realize that we cannot serve in any other army.

THE MIND—THE FINAL BATTLEGROUND page 15

With the coming of Jesus just before us, we must become more and more aware of the final battleground in the war between light and darkness. That battleground is the hearts and minds of men. It is only the love of Jesus that can bring peace to the troubled soul!

PROVIDENCE OF GOD IN THE PUBLISHING WORK page 17

From the day of small beginnings, the publishing work was an important part of what has made the Adventist work what it is today. Through the self-sacrificing efforts and contributions of early pioneers, the work grew to bring the message to every continent on earth. This article from the rare book *The Great Second Advent Movement*, by J.N. Loughborough, is the 14th in this series.

THE TRANSGRESSION AND ABOMINATION OF DISOLATION page 23

The power which Jesus told us to read about in the book of Daniel is identified here. In the context of Jesus as our High Priest, Elder A.T. Jones compared the false priesthood with the real. This article is part of the series from the book *The Consecrated Way to Christian Perfection*, published in 1905, which is perhaps the most concise document we have of Elder Jones's lectures on Christ Our Righteousness in 1888.

CURRENT SPHERE page 29

How to have a happy family. Vatican high visibility. Using language correctly—important. New light on a mystery. The occult takes on a new look. The latest in church appeals.

NEWSNOTES page 28

Florida conference. Carob. The Dorcas Work. . . Seminar Application Information.

COMING NEXT ISSUE . . .

By Their Fruits Ye Shall Know Them

Finishing the Mystery of God

A Stone In the Way

A Journey with Christ

God's Solution

Report of the Jamaican Conference And More . . .

DATES TO REMEMBER . . .

July 5-7 — Western Regional Conference, Sacramento, California

July 11-August 21 — American Union Seminar, Hamilton, Ontario, Canada

August 23-25 — Canadian and Eastern Field Conferences, Hamilton, Ontario