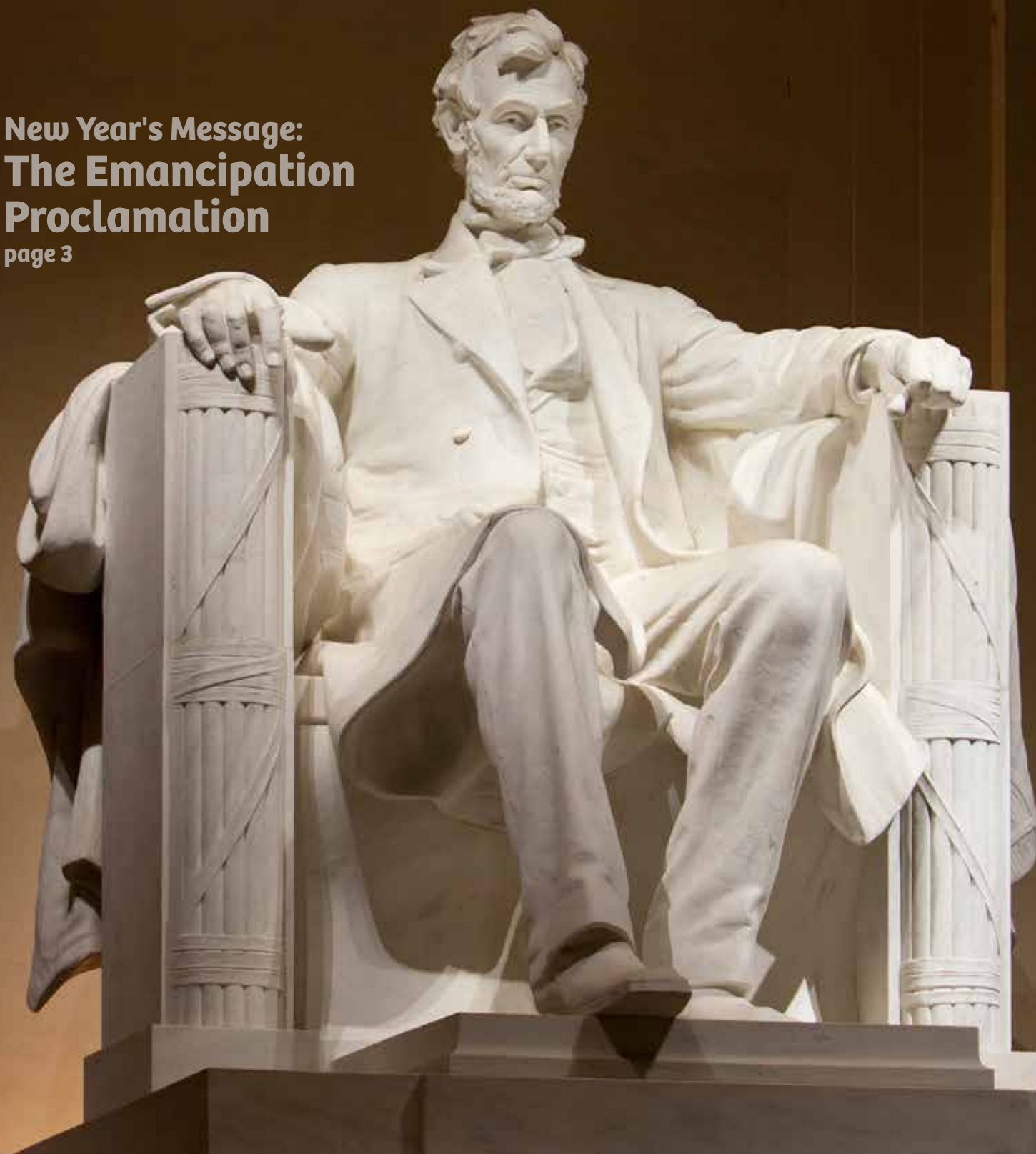


The Sabbath Watchman

JANUARY-FEBRUARY 2013

**New Year's Message:
The Emancipation
Proclamation**
page 3



A Closer Look ...

This issue takes a look at one critical but timeless issue: Freedom—literal freedom, freedom of investigation and thought, freedom from the beast, and free will under the Holy Spirit, which underscores freedom as faith to leave to God what He has reserved for Himself. The first article focuses on freedom in Christ as it relates to the Emancipation Proclamation of Abraham Lincoln 150 years ago.

Ten days before Abraham Lincoln took the oath of office as the nation's sixteenth President on March 4, 1861, the nation was already divided and faced a crisis more ominous than any in its 72-year history. Lincoln considered his swearing-in as an "oath registered in heaven ... to preserve, protect and defend" the Union. While he was constantly pressured to free the slaves, the timing would not be right for an emancipation declaration for another two years. That time came in 1863.

Those were also formative years (1861-1864) for the young Adventist movement. During that time, the foundations of non-combatancy were formulated and registered with the U.S. government. In a letter to Michigan Governor Austin Blair on August 3, 1864, the newly formed General Conference of Seventh-day Adventists issued its clear statement against participation in military conflict. (It is noteworthy that fifty years later, on August 4, 1914, the leaders of Europe acted contrary to that position.)

While the principle of the Sabbath and its observance had been clearly defined a decade earlier, other matters, such as dress reform and health reform (which began to be given prominence in 1863), were still developing. Another point of doctrine—a clearer understanding of the Holy Spirit and His work—would not be addressed until later (1893-1896). Some materials on that subject, which up to now have been shared only with individuals, are made available to all in this issue.

In these pages we desire to do our part to help bring to closer unity the household of faith (1 Corinthians 1:10) and fulfill the prayer of our Lord (John 17). Let us pray for the revelation of Jesus Christ among His children.

In His service,

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The Sabbath Watchman

Vol. 88, No. 1

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

We believe:

- The all-wise, loving God created all things in the universe by His Son, Jesus Christ; He is its Owner and Sustainer.
- He met the challenge to His loving leadership and authority by reconciling the world to Himself through the life, death, and resurrection of His Son, the Word made flesh.
- The Holy Spirit, Jesus' representative on earth, convicts of sin, guides into truth, and, when abiding in man, overcomes all unrighteousness.
- The Bible is the record of God's dealings with mankind and the standard of all doctrine; the Ten Commandments are the transcript of His character and the foundation of all enduring reform.
- His people, in harmony with God's Word and under the direction of the Holy Spirit, call all men everywhere to be reconciled to God through faith in Jesus.
- Bible prophecy reveals that earth's history will soon close with the visible return of Jesus Christ as King to claim all who have accepted Him as the world's only Redeemer and their Lord.

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COVER: The Lincoln Memorial, Washington, DC, U.S.A.

New Year's Message

The Emancipation Proclamation

By Idel Suarez, Jr.
President of the General Conference

Lincoln's Proclamation

This year the United States Postal Service is issuing a stamp commemorating the 150th anniversary of the Emancipation Proclamation of 1863, written by President Abraham Lincoln. This governmental decree freeing all the slaves in the Confederate southern states not under Union control was signed on January 1, 1863. It declared that all slaves would "forever be free." When he signed this historic document of freedom, President Lincoln stated: "I never in my life felt more certain that I was doing right, than I do in signing this paper. If my name goes into history, it will be for this act, and my whole soul is in it." –Louis P. Masur, "Forever Free," *Smithsonian*, January 2013, pp. 42, 43.

It took Lincoln 100 days to edit the Emancipation Proclamation after announcing it to his cabinet. He wondered how the army would react to it, since, with this declaration, the purpose of the Civil War would now be not just to preserve the Union but to end slavery. During those 100 days, he opened the ranks of the Army to blacks to fight for their freedom.

As America commemorates a great event and a great President in its history, Christians need to

meditate on their own great event and Master: Calvary and Christ. It was on Calvary that Jesus signed the gospel emancipation declaration for all believers who have ever lived or will live on this planet called Earth.

Ironically, the word "earth" includes the word "ear." It is the planet where most have not heard with their ears the message of the three angels (Revelation 14:9-12) or the nearness of Jesus' return in glory to end the spiritual civil war on this planet.

Billions need to hear that Jesus offers eternal freedom forever from sin, guilt, and death. Those enslaved in vice, depression, self-love, debt, and gluttony, need to hear the words from Calvary. They are words of justification. They are words of forgiveness. They are words of hope. "Father, forgive them; for they know not what they do." Luke 23:34.

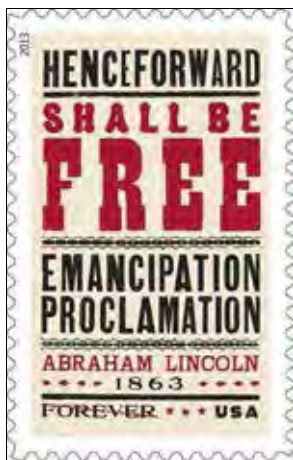
Billions need to hear the promise of salvation in the words of Jesus. They need to hear that the year of redemption and freedom is within their grasp if they only believe and live that belief. It is even at the door. Jesus says from Calvary to all who accept Him as their personal Saviour: "I say to you today you will be with Me in paradise." Luke 23:43, *Spirit of Prophecy Version*.

Like the late Dr. Martin Luther King, Jr., who was assassinated in his fight for civil rights, Jesus died to make men free. He said, "And ye shall know the truth, and the truth shall make you free." John 8:32.

Jeremiah's proclamation

In the Old Testament, many a time a Hebrew would declare bankruptcy and sell himself or his children into bondage. They were required to serve as slaves for up to six years. On the seventh year, they were to go free. They could not be held any longer under a master. Yet in Jeremiah's time, the Jews kept slaves longer than seven years without letting them go free. We read in Jeremiah 34:14: "At the end of seven years let ye go every man his brother an Hebrew, which hath been sold unto thee; and when he hath served thee six years, thou shalt let him go free from thee: but your fathers hearkened not unto Me, neither inclined their ear."

They do not have Bibles or understand its message; they have not heard about the freedom act of Golgotha. They need to hear it by word of mouth before they can act on it.



The above 2013 U.S. postage stamp commemorates the Emancipation Proclamation signed 150 years ago.

In Jeremiah's day, the slave holders rebelled against the Biblical decree. The Jews acted like Pharaoh of old; they did not want to let their subjects go free. Just as God sent Moses to free the slaves in the time of the exodus, He sent Jeremiah to announce that the city of Jerusalem would fall and be burned and that all slave holders who had transgressed His covenant by not proclaiming liberty would perish.

"Therefore thus saith the Lord; Ye have not hearkened unto Me, in proclaiming liberty, every one to his brother, and every man to his neighbour: behold, I proclaim a liberty for you, saith the Lord, to the sword, to the pestilence, and to the famine; and I will make you to be removed into all the kingdoms of the earth. And I will give the men that have transgressed My covenant, which have not performed the words of the covenant..., I will even give them into the hand of their enemies, and into the hand of them that seek their life: and their dead bodies shall be for meat unto the fowls of the heaven, and to the beasts of the earth." Jeremiah 34:17, 18, 20.

As in the day of Jeremiah, many Christians today do not proclaim liberty. They do not share the "gospel emancipation proclamation" with their neighbors, friends, acquaintances, or much less their enemies. Thus they are guilty of transgressing God's covenant, because they have not performed the terms of the covenant in sharing the good news of salvation with all. If God did not forgive the Jews of Jeremiah's day for not proclaiming freedom to the slaves, do you think He will forgive those who know the "everlasting emancipation proclamation" and do not proclaim it by voice, leaflet, or other means?

Similar to the statement of Abraham Lincoln, the most important thing we can do this side of heaven is to give the message of salvation and freedom from sin to all who will believe in Jesus Christ. It carries a double blessing; we help others to be saved and, in so doing, make our salvation sure.

"Meditate upon these things; give thyself wholly to them; that thy profiting may appear to all. Take heed unto thyself, and unto the doctrine; continue in them: for in doing this thou shalt both save thyself, and them that hear thee." 1 Timothy 4:15, 16.

I can only imagine what it must have been like in the southern states when the Emancipation Proclamation was distributed by leaflet. Most slaves did not know how to read. Yet by word of mouth the words of the Emancipation Proclamation reached thousands who received it with joy and left the slave-holding plantations to start a new life of liberty.

As with the southern slaves, many today are enslaved by sin. They do not have Bibles or understand its message; they have not heard about the freedom act of Golgotha. They need to hear it by word of mouth before they can act on it. Someone must be sent to them to share the good news so they can overcome by the blood of the lamb of God, by the power of grace, through the merits of Jesus.

But if we ignore the responsibility we carry to proclaim the message for this time, then the words of Jeremiah and Ezekiel will come back to us when God executes His judgment.

"So thou, O son of man, I have set thee a watchman unto the house of Israel; therefore thou shalt hear the word at My mouth, and warn them from Me. When I say unto the wicked, O wicked man, thou shalt surely die; if thou dost not speak to warn the wicked from his way, that wicked man shall die in his iniquity; but his blood will I require at thine hand." Ezekiel 33:7, 8.

Similar to what happened in Moses and Jeremiah's days, Jesus is coming to end this civilization. But this time it will not be just Egypt or Jerusalem that falls; the entire planet will fall and be consumed by fire. The Lord of lords will come to take vengeance on all who had a copy or knowledge of the "everlasting emancipation proclamation" of Calvary and did not share the good news with all in their sphere. He will come to physically set free all who believe, live, and share the present truth. He will proclaim to the ears of all on earth that His chosen and elect, as stated in Lincoln's Emancipation Proclamation, shall then, thenceforth, now and forever, be free—from sin, guilt, and death. Will you not also share in the joy of proclaiming the emancipation? I hope you will do so with more fervent zeal in this new year, 2013. Hallelujah! **SW**

Evidence for Belief

From Hope of the Ages



Particularly in western, “educated” societies, it is considered desirable, if not necessary, to be able to have “evidence” for what one believes. Public schools and universities are foremost in teaching that science is the ultimate portrayer of that which is true and hence constitutes true evidence. After all, science is objective and is the ultimate arbiter of truth, is it not?

Despite many people’s belief that this is so, and the constant touting of this idea concerning science in the media, science is not objective. Think about it. Every person—scientist or not—has his own education, his own experience, his own paradigm, and even his own agenda—all of which are very limited in scope. Scientists are human, with all that that entails. Consciously or unconsciously, they analyze everything they do and everything that comes to them according to their own worldview. (That’s no different than it is for all the rest of us!) Additionally, entire areas of science have their own paradigms, which are actually belief systems—accepted standards or norms. Some may be more objective than others (take mathematics and physics, for example); but the fact is that, to remain within a professional, scientific circle, a scientist has to conform to set criteria, or he will automatically be set outside the circle for not measuring up to the accepted standards or paradigm in that field. A scientist has to toe the mark or risk losing his or her position in a university, hospital, lab, or other setting. It’s only natural; that’s how the system works.

In a blog called, “Skeptical Say How,” on the subject of “Science—Subjective or Objective,” August 9, 2010, Jarrah Aubourg attempts to provide an explanation for this, concluding that the concept of objectivity is unrealistic: “I believe the answer lies in an appreciation of the fact that as humans we are limited to understanding the nature of objects only as we perceive them and that objectivity itself is still a human construct. [In other words, “objectivity” is “subjective.”] Therefore, it is only of use if we are to define it in such a way that shows it is for seeking the truth of the nature of objects, relative to how we perceive them.

“We must also not limit objective knowledge (knowledge that is gained through an objective analysis [and is called “empirical” knowledge—that which can be proved by our senses]) to being equal to the truth of how objects are. This would require a form of omniscience that is unrealistic to ask. Instead we must see that an objective account is one that reliably defines the nature of an object to the best of our current understanding.” —<http://skepticalsayhow.blogspot.com/2010/08/science-subjective-or-objective.html>. This is another way of saying, “We can’t be sure we can really know anything for sure.”

Another interesting conclusion is made in an article called “Subjective versus Objective,” by Maureen Gamble (www.lighttouch.com/sub-jobj.htm) in 1998: “Reality, that ultimate test of objectivity, may only be an individual subjective experience created by our participation and observation. Our collective reality may be constructed and rearranged by our thoughts,

Despite many people’s belief that this is so, and the constant touting of this idea concerning science in the media, science is not objective.

intentions and expectations. In the light of this 'new science,' the relative value of subjectivity versus objectivity, especially for the purpose of scientific investigation, seems to be as meaningless as the pre-Columbian debates over whether there were monsters at the edge of the known world or just a bottomless pit." People accepted the assumption that the world was flat and then argued between two propositions about what lay beyond; the assumption was incorrect, therefore the propositions were untrue as well.

So, everyone needs to be careful about what he bases his beliefs on. In fact, no one is wise to leave this up to the "experts." Indeed, when it comes to seeking and finding hope, everyone should be glad that, while there is help along the way, no one and nothing has the right to exert force in this matter. In this publication [*Hope of the Ages*, the book from which this article is taken], the Holy Scriptures are put forth as the best source of help but solely on the basis of free choice.

Some assert strongly that science has the tools to analyze the Bible, Jesus, ancient history, and spiritual matters—things which preceded today's society, environment, and thought patterns by thousands of years—but one needs to consider very carefully what he is dealing with here.

An extreme example of this is found in a website called "Rational Wiki," which is designed to look like Wikipedia. In a page at http://rational-wiki.org/wiki/Evidence_for_the_historical_existence_of_Jesus_Christ, everything in the Bible concerning Jesus is asserted to be a lie or at best a myth invented by assumed followers of Christianity. This assertion is based on the claim that there is no evidence of the Biblical records in secular history or archaeology. A long list of credits is provided which seeks to support this contention.

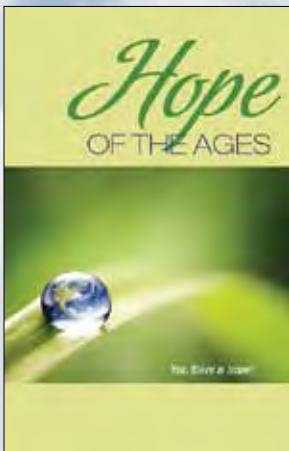
The question has to be asked: What will a person accept as evidence for something or for the existence of someone in the past? "I choose to follow the evidence of science" is a decision that one can certainly make. But let him be aware that especially in relation to things occurring so far in the past, both archaeology and the interpretation of its findings are suspect. They operate in an arena of destruction and decay and hence depend on very little data for drawing large conclusions, and there are other risks.

A cover story in *Time* magazine, December 18, 1995, titled "Is the Bible Fact or Fiction?" was written about this subject. Author Phillip Climer followed up on this with an article titled "Archaeology and the Bible" in the *Trinity Review*, Number 170, April 1999 (<http://www.answersingenesis.org/home/area/magazines/tj/docs/arch.asp>). Following are a few excerpts from Mr. Climer's article. "Archaeologists excavate and sift through the remains of ancient civilizations and then try to piece together their findings into a coherent picture of how the people of that society lived, and how its institutions functioned. Perhaps the most important artifact that any civilization leaves behind is its body of literature. Many societies in the ancient Middle East left their writings in stone (the hieroglyphs of Egypt), or on soft clay tablets that hardened into stone over time (the Babylonians and Assyrians). The ancient Hebrews apparently used paper or possibly animal skins. Since these materials decompose, documents written on them had to be recopied time and again. Archaeologists generally accept hieroglyphs and clay tablets as being more accurate than paper manuscripts, since the former are more likely to be the original writings. There is obviously much less room for error or editing in a document carved on stone than on a manuscript copy several times removed from the original."

After citing examples of the fall of Jericho and the Trojan War and how it is impossible for archaeology to determine accurately what happened in events such as these, the author continued: "... Archaeological research fails to give us historical truth not just occasionally, but consistently. No hypothesis of history based upon archaeological research has ever or can ever be shown to be true. The theories will continue to pour out of the minds of archaeologists, but none of them will ever be proved either. Naturally this conclusion includes written records also...."

"Scientifically, we do not know if the Bible is true, and we never will. That, of course, does not derogate from the truth or authority of Scripture, for two reasons: Scripture is self-authenticating; and science cannot prove anything true. Scripture teaches that from eternity past God predetermined everything, everyone,

*This article is Chapter 2
in the book ...*



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every action, and every moment. By His Spirit and His Word, He executed His eternal plan and brought the universe and time itself into existence. Since He is Creator of all, including time, He stands outside of it and is therefore unchanging. When He inspired the prophets and apostles to write down that portion of His eternal plan which He chose to reveal to us, He directed them to write His unchanging Word describing His unchanging plan. When it comes to the past, how could anyone possibly imagine a more authoritative history than the Word of the One who determined that history and then brought it to pass?...

"The Bible is the only means by which God reveals His plan of redemption to His people. As such, it is primarily concerned with spiritual matters, and when we read it we should also be primarily concerned with the spiritual knowledge it contains. But the great drama of redemption is being played out upon the stage of the visible universe and history. We cannot fully appreciate the scope and grandeur of God's plan of salvation if we neglect the platform upon which it is presented. We must not take lightly the denial of the accuracy of Biblical history by modern archaeology. If we do not proclaim the truth about Joshua and Jericho and King David or any other historical narrative in Scripture, we are guilty of not proclaiming 'the whole counsel of God.' We are in a battle for truth, and we must look to God for patience and courage to see our way through it."

Mr. Climer ends his article with these decisive words: "David had to battle the enemies of Israel militarily. Our war with the enemies of Christ is spiritual and intellectual in nature, but it is just as real, and even more deadly. As Christians our posture should be one of righteous indignation against the giant of skeptical archaeology that slurs the truth of the Word of Almighty God. Who are these archaeologists who think they can disprove Scripture with a piece of broken pottery dug out of the mud? Who are the 'moderate majority' who dare tell us what parts of the Bible are 'reasonable' to believe? Let us be as eager to confront the giant of archaeology as David was to confront the Philistine champion. In the struggle between the eternal Word of God

and secular theories, we know by revelation that God will crush all anti-Christian arguments and imaginations under our feet.

"Is not My word like fire?" says the Lord, 'and like a hammer that breaks the rock in pieces?' Jeremiah 23:29." –Copyright © 1999, The Trinity Foundation, P.O. Box 68, Unicoi, TN 37692, Phone 423-743-0199, Fax 423-743-2005, www.trinityfoundation.org.

The apostle Paul writes: "For what if some did not believe? shall their unbelief make the faith of God without effect? God forbid: yea, let God be true, but every man a liar;..." Romans 3:3, 4. No one wants to be on the wrong side of the cosmic conflict when he or she concludes his or her life. Fortunately, all who want to find truth will do so. Everyone has the privilege and responsibility to decide on what foundation he will build his hopes and to reap the consequences of his decision. Meanwhile, the warning, "Put not your trust in princes, nor in the son of man, in whom there is no help. His breath goeth forth, he returneth to his earth; in that very day his thoughts perish" (Psalm 146:3, 4), can be appropriately applied to historians and archaeologists, as well as to all other human beings.

There are many sides to this, of course, and some simple concepts will serve us well. However, the challenge and responsibility belong to everyone: How do I relate to the world around me in the light of what I know, what I will learn in the future, and what I will search for? What will I do with what I have been given? "For none of us liveth to himself, and no man dieth to himself." Romans 14:7.

This book centers on Jesus Christ. It deals with evidence. And the overwhelming evidence for His existence is discovered when one goes beyond historical, human considerations into the intellectual, social, moral, and spiritual principles that come from Him and that He placed in man at his creation. Those principles are also reflected in the natural world around us. And, although surrounded by sin, the sacred principles can still be recognized today. However, they become effective only when the human heart responds to the depths of divine love. –Chapter 2 of *Hope of the Ages*, available from Religious Liberty Publishing Assn. (www.sda1888.org). **SW**

Everyone has the privilege and responsibility to decide on what foundation he will build his hopes and to reap the consequences of his decision.

Great Britain's Conversion to Catholicism

Transcribed from the YouTube video

On Friday, September 17, 2010, Pope Benedict XVI addressed the representatives of British society in Westminster Hall, UK.

“The Pope’s address in Westminster Hall is one of his most important ever.

"His address to the Queen will be equally historic, but it's the one at the Palace of Westminster which will have a lasting impact." –*The Catholic Herald*, September 15, 2010, www.catholicherald.co.uk.

Andrew Brown (religion editor of *Comment Is Free*): "This was the end of the British Empire."

So what then did the Pope say? Let's have a look at his speech in Westminster Hall.

The Pope about Sir Thomas More: "... I recall the figure of Saint Thomas More, ... The dilemma which faced More in those difficult times, the perennial question of the relationship between what is owed to Caesar and what is owed to God, allows me the opportunity to reflect with you briefly on the proper place of religious belief within the political process."

Who was Thomas More (1478-1535)? He was an English lawyer, social philosopher, author, and statesman. He was an opponent of the Protestant Reformation and an enemy of Martin Luther and William Tyndale. He was beheaded because he held on to the papal supremacy above the kingly throne.

As the conflict over supremacy between the papacy and the king reached its apogee, More continued to remain steadfast in supporting the supremacy of the papal throne over that of his king. He would not acknowledge any higher authority than the pope in religious matters.

Andrew Brown: "In all the four centuries from Elizabeth I to Elizabeth II, England has been defined as a Protestant nation."

"For all of those 400 or so years it would have been unthinkable that a pope should stand in Westminster Hall and praise Sir Thomas More, who died to defend the pope's sovereignty against the king's."

The pope continued: "... The fundamental questions at stake in Thomas More's trial continue to present themselves in ever-changing terms as new social conditions emerge. Each generation, as it seeks to advance the common good, must ask anew: What are the requirements that governments may reasonably impose upon citizens, and how far do they extend? By appeal to what authority can moral dilemmas be resolved? These questions take us directly to the ethical foundations of civil dis-

course. If the moral principles underpinning the democratic process are themselves determined by nothing more solid than social consensus, then the fragility of the processes becomes all too evident—herein lies the real challenge for democracy."

So, Benedict XVI asked the question: "What are the requirements that governments may reasonably impose upon citizens, and how far do they extend?"

In the book *The Great Controversy*, p. 201, we read: "To protect liberty of conscience is the duty of the state, and this is the limit of its authority in matters of religion. Every secular government that attempts to regulate or enforce religious observances by civil authority is sacrificing the very principle for which the evangelical Christian so nobly struggled."

In the same book, on p. 294, we read: "He [Roger Williams] declared it to be the duty of the magistrate to restrain crime, but never to control the conscience. 'The public or the magistrates may decide,' he said, 'what is due from man to man; but when they attempt to prescribe a man's duties to God, they are out of place, ...'"


Even Napoleon Bonaparte said: "My dominion ends where that of conscience begins."

The pope continued to say: "... The inadequacy of pragmatic, short-term solutions to complex social and ethical problems has been illustrated all too clearly by the recent global financial crisis. There is widespread agreement that the lack of a solid ethical foundation for economic activity has contributed to the grave difficulties now being experienced by millions of people throughout the world."

In other words, "... the lack of a solid ethical foundation" is responsible for "the recent global financial crisis." This "has been illustrated all too clearly."

Ethics will become the defining quality of 21st century business. We read in Revelation 13:16, 17: "And he [the lamblike beast, which symbolizes the United States of America] causeth all, both small and great, rich and poor, free and bond, to receive a mark in their right hand, or in their foreheads: And that no man might buy or sell, save he that had the mark, or the name of the beast, or the number of his name."

"To protect liberty of conscience is the duty of the state, and this is the limit of its authority in matters of religion."



What, then, is the mark of the beast? A computer chip, a tattoo? No. This mark is directly connected to specific ethical norms, as we shall see in a few moments. So, the Pope said a failure in providing a solid ethical foundation is responsible for the recent global financial crisis. And this will have consequences, the pope said: "Just as 'every economic decision has a moral consequence' [*Caritas in Veritate*, 37], so too in the political field, the ethical dimension of policy has far-reaching consequences that no government can afford to ignore."

With this being said, we have to ask ourselves two important questions: What ethical foundation is the pope referring to, and where is it to be found? What far-reaching, moral consequences in both the economic and political fields is he talking about? Let's see.

The pope continued: "... The central question at issue, then, is this: Where is the ethical foundation for political choices to be found? The Catholic tradition maintains that the objective norms governing right action are accessible to reason, prescinding from the content of revelation. According to this understanding, the role of religion in political debate is ... to help purify and shed light upon the application of reason to the discovery of objective moral principles.... This is why I would suggest that the world of reason and the world of faith—the world of secular rationality and the world of religious belief—need one another and should not be afraid to enter into a profound and ongoing dialogue for the good of our civilization.

"Religion, in other words, is not a problem for legislators to solve, but a vital contributor to the national conversation."

Ellen G. White, a Christian author, comments: "Any movement in favor of religious legislation is really an act of concession to the papacy, which for so many ages has steadily warred against liberty of conscience." —*Maranatha*, p. 131.

"Persecution always follows religious favoritism on the part of secular governments." —*Spirit of Prophecy*, vol. 4, p. 278.

And now the separation between church and state is broken down.

Remember, according to the pope, (1) lack of a solid ethical foundation is the cause of the

economic crisis, (2) religion helps politics to discover these lacking moral (ethical) principles, (3) ethics will become the defining quality of 21st century business. And then, according to Revelation 13:16, 17, no one will be able to buy or sell unless he receives the mark of the beast.

What are the specific convictions that the pope is talking about? What is the mark of the beast?

By the prophecy identifying this beast to be the papacy, in the context of what the pope says, the mark of the papacy has to do with specific ethical or moral principles. Let's see what the church is telling us about her mark.

"Sunday is our mark of authority.... The church is above the Bible, and this transference of Sabbath observance is proof of that fact." —*The Catholic Record*, London, Ontario, September 1, 1923.

"Sunday is a Catholic institution, and its claim to observance can be defended only on Catholic principles.... From the beginning to end of Scripture there is not a single passage that warrants the transfer of weekly public worship from the last day of the week to the first." —*Catholic Press*, Sydney, Australia, August 1900.

In a Catholic church newsletter it was stated: "Perhaps the boldest thing, the most revolutionary change the Church ever did, happened in the first century. The holy day, the Sabbath, was changed from Saturday to Sunday. 'The Day of the Lord' [*dies domini*] was chosen, not from any direction noted in the Scriptures, but from the Church's sense of its own power.... People who think that the Scriptures should be the sole authority, should logically become [Seventh-day] Adventists, and keep Saturday holy." —*Saint Catherine Catholic Church Sentinel*, Algonac, Michigan, May 21, 1995.

So, the Vatican is asking the "civil authorities" to cooperate with the church in the legislation of Sunday as the national day of rest.

"The civil authorities should be urged to cooperate with the church in maintaining and strengthening this public worship of God, and to support with their own authority the regulations set down by the church's pastors. For it is only in this way that the faithful will understand why it is Sunday and not the Sabbath day that we now keep holy." —*Roman Catechism*, 1985.

The Bible tells us in Ezekiel 20:20: "And hallow My sabbaths; and they shall be a sign between Me and you, that ye may know that I am the Lord your God."

"God has given men the Sabbath as a sign between Him and them, as a test of their loyalty....

"The change of the Sabbath is the sign or mark of the authority of the Romish church." –*Evan-gelism*, pp. 235, 234.

WARNING!

The Bible tells us: "... If any man worship the beast and his image, and receive his mark in his forehead, or in his hand, The same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of His indignation;..." Revelation 14:9, 10.

Let's read the pope's statement one more time: "For such cooperation [between secular rationality and religious belief] to be possible, religious bodies—including institutions linked to the Catholic Church—need to be free to act in accordance with their own principles and specific convictions based upon the faith and the official teaching of the Church." He continued: "In this way, such basic rights as religious freedom, freedom of conscience, and freedom of association are guaranteed."

"Religious freedom"—for those "linked with the Catholic Church" there is plenty of religious freedom to enjoy within the ecumenical movement as well as without. Believe what you want as long as you act in accordance with the specific convictions of the church, as long as you accept her mark of authority. Any dissidents will face serious trouble.

Ellen G. White states: "If popery or its principles shall again be legislated into power, the fires of persecution will be rekindled against those who will not sacrifice conscience and the truth in deference to popular errors. This evil is on the point of realization." –*Testimonies for the Church*, vol. 5, p. 712.

"When secular rulers unite with ministers of religion to dictate in matters of conscience, then it will be seen who really fear and serve God." –*The Acts of the Apostles*, p. 432.

And in Acts 5:29, we read: "We ought to obey God rather than men."

Benedict XVI said: "I would invite all of you, therefore, within your respective spheres of influence, to seek ways of promoting and encouraging dialogue between faith and reason at every level of national life.

"Your readiness to do so is already implied in the unprecedented invitation extended to me today."

Great Britain—a once-Protestant nation—now invites the pope to speak in Westminster Hall, the oldest building of the Parliamentary estate, which played a central role in British history. And the pope conveys a clear message.

He requires a union of "secular rationality and religious belief"—in other words, a union of church and state. Why? In order "to be free to act in accordance with ... specific convictions based upon the faith and the official teaching of the Church"—in order to establish her mark of authority.

The only thing restricting the Catholic Church's freedom to act in accordance with these specific convictions is that she has not the political and executive power she would need to do so. Therefore, the request to be free to act out these specific convictions is actually a request for political support to legislate the Church's mark of authority—which is Sunday sacredness.

Ellen G. White comments: "Roman Catholic principles will be taken under the care and protection of the state. This national apostasy will speedily be followed by national ruin." –*Review and Herald*, June 15, 1897.

The pope said: "Your readiness to do so [to unite with our church and to grant us the freedom to act out our specific convictions] is already implied in the unprecedented invitation extended to me today."

"Thank you and God bless you all!"

And his distinguished audience approved him with a great and ongoing applause [a standing ovation] at the end of his speech.

That's why Andrew Brown stated: "This was the end of the British Empire." Henceforth, Great Britain is a Catholic nation. **SW**

See also http://www.youtube.com/watch?v=F_5iLTjt1Ig; <http://www.youtube.com/watch?v=h4p9nso2Res>; <http://www.france24.com/en/20100918-pope-benedict-faces-protests-meets-british-pm-camero>.

"Roman Catholic principles will be taken under the care and protection of the state. This national apostasy will speedily be followed by national ruin." –*Review and Herald*, June 15, 1897.



The Holy Spirit

Concepts supported by Ellen G. White

By Larry Watts

Throughout most of church history, the doctrine of the Holy Spirit was not emphasized as much as it is today. Early church leaders concerned themselves more with presenting the nature of Christ (Christology), as they had to face early heresies such as Gnosticism and clearly present the plan of salvation (Soteriology). They also had to oppose Jewish Pharisaism and the then contemporary and ever prevalent worship of idols and gods (polytheism) with their emphasis on human works. Gnosticism “was a belief in a dualistic universe—made up of matter and light. Matter was considered evil by nature, the purview of an evil god, gods, or demons. Light was considered good by nature, the realm of the divine, that god being a solitary, aloof being.” —www.earlychristianhistory.info/gnostic.html.

In short, this ancient philosophy, which may have come out of Iran a century before Christ, denies His dual nature by its dualistic view of the world. The Gospel of John along with the letters to the Colossians and 1 John were written in part to meet the false teaching of Gnosticism. The heresy was so strongly confronted by early Christians of the third and fourth centuries that virtually all traces of what was taught and believed in Gnosticism were eradicated. With this controversy at the center of early apologet-

ics, the Holy Spirit was studied very little in early church forums and counsels.

But with the rise of spiritualism in the mid-nineteenth century, along with the ideas of Joseph Smith in 1830 (Mormonism) and Charles Taze Russell in 1872 (Jehovah’s Witnesses) and the rise of Pentecostalism in the early twentieth century and the charismatic movement about fifty years ago, more interest and controversy in this subject have arisen among professed Christians, centering on the nature of the Holy Spirit and almost always linked to the nature of Christ.

Is the Holy Spirit exclusively a force or power (an “it”), or is the Holy Spirit a Person, a “He” with a capitol “H,” and the third person of the Godhead? The Bible does not use the popular term “trinity”; and because that term has many different definitions among popular religions, the Biblical “Godhead” is used here.

It seems that early Christians were so heavily under the influence of the outpouring of the Holy Spirit at Pentecost and the Holy Spirit’s presence in their assemblies that there was no concern about the exact nature of the Spirit of God. After all, they had been so filled with the Spirit, Who was ever present with them, what was there to question? With the manifestations of the Spirit constantly present, what else was needed to know about Him/It? The unspoken





and assumed reality of having the Messenger and Means of revelation (the Holy Spirit) vividly manifested among them was enough.

Besides, Jesus said that the Holy Spirit was not going to speak directly about Himself. He has another work. "Howbeit when He, the Spirit of truth, is come, He will guide you into all truth: for He shall not speak of Himself; but whatsoever He shall hear, that shall He speak: and He will shew you things to come." John 16:13. Therefore, it would be foolish to try to define what Christ had specifically said would not be fully revealed. To be led by the Holy Spirit and to reveal His guidance through the evidences of the fruit of the Spirit in one's life was proof of His activity and the end of the matter.

But as the early church grew and spread, some were not content simply to enjoy the blessings imparted by the Holy Spirit; they attempted to develop a "theology" about Him. As the apostle John records in the second chapter of "The Revelation," the church had lost its first love and needed to get it back. A man named Montanus, founder of the Montanism movement of the second century, correctly declared that the church needed a revival. He went further, saying that the age of the Paraclete had come and with it new revelations from God that the Lord was about to return. The Montanists went

too far. Their failed predictions of the Lord's soon coming caused the church to overreact and declare that there can be no new revelations apart from what had already been revealed by the Holy Spirit in Scripture.

Such an idea, limiting the Holy Spirit's work to what is already written and accepted as Scripture, contradicts the Scriptures themselves. In addition to Christ's promise that He would send another Comforter and that He (Christ) would through Him (the Holy Spirit) be with His followers until the end of the world, the apostle Paul declares twice that the prophetic gift, along with the other gifts, would support the church until all come into the unity of the faith. 1 Corinthians 12:10; Ephesians 4:11-13.

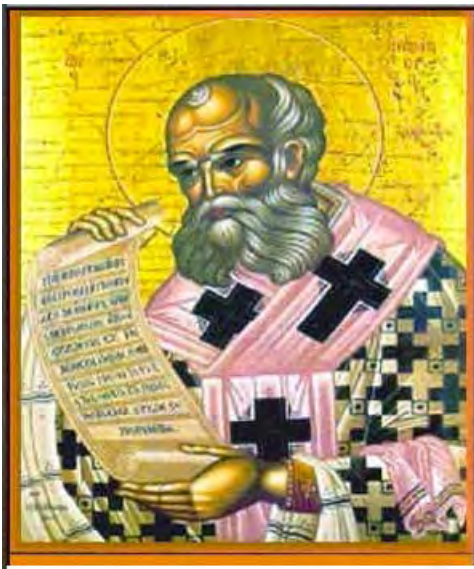
The early church's overreaction to Montanism is still alive today. Divine wisdom is needed to break down the prejudice against the Spirit of prophecy as revealed in the Scriptures and the writings of Ellen G. White. The inspired word can be understood only by those who submit themselves honestly to the Spirit who gave it.

In the latter part of the second century, another heresy came up, called Monarchianism. "It opposed the doctrine of an independent, personal subsistence of the Logos, affirmed the sole deity of God the Father, and thus represented the extreme monotheistic view. Though it regarded

The inspired word can be understood only by those who submit themselves honestly to the Spirit who gave it.

Christ as Redeemer, it clung to the numerical unity of the Deity.” –www.britannica.com/EBchecked/topic/388843/Monarchianism. A man named Sebellius championed a form of Monarchianism, called modalism, which taught that there was only one God who manifests Himself in three different forms, or modes. Sebellius taught that in the Old Testament God was in the mode of the Father; in the New Testament, He was in the mode of Jesus; but today God is playing the role of the Holy Spirit. Modalism survives today in the Oneness Pentecostal movements. In a similar line, Jews, Muslims and Jehovah’s Witnesses have ways of explaining the phrase in Genesis 1:26, 28–“our image”–without accepting God’s Son or the Holy Spirit as being present.

In the fourth century, the anti-Godhead movement came to prominence under Arius, who denied the deity of the Son of God, believing that Jesus came forth from the Father at some point in time and that He, in turn, created the Holy Spirit.



Opposition against Arianism was led, almost singlehandedly, by Athanasius, the bishop of Alexandria (who was born ca. 296-298 and died May 2, 373). He taught the deity of Christ as well as that of the Holy Spirit. Arianism was condemned in the famous Council of Nicaea in 325 A.D., which was called for the purpose of dealing with the movement. Although Arianism was condemned in 325 and defeated militarily in 538 by the armies of Justinian, it continued to exert a strong influence over Christianity for centuries.

Even in our day it is present in the belief systems of Jehovah’s Witnesses, Mormonism, Unitarianism, and some liberal denominations that believe the Holy Spirit is only the active force from God, but not a person.

More than a vector

The Greek word *pneuma* is found nearly 300 times in the New Testament and is often translated “spirit,” meaning “wind.” While this Greek word appears in the Scriptures which refer to the

Holy Spirit of God, He is also identified as the third member of the Godhead. Matthew 28:19.

*The Holy Spirit has the **attributes** of personality:*

Will: Jesus said, “The *pneuma* blows where it will” (John 3:8), implying that it has its own free will. According to Paul, the distribution of the spiritual gifts is according to the will of the Spirit (1 Corinthians 12:11); He forbade Paul from preaching in Asia (Acts 16:6-11). If He can make such decisions, He must be a person.

Intellect: He knows and searches the things of God (1 Corinthians 2:10, 11); He has a mind and is seen as distinct from the Father (Romans 8:27); He teaches men (1 Corinthians 2:13). If He can think and search and teach and speak to us, He must be a person.

Emotions: He is grieved by the sinful actions of believers (Ephesians 4:30); He loves (Romans 15:30). If He can be grieved and love, He must be a person.

*In addition, He has these **actions** of personality:*

He teaches (John 14:26); He witnesses (John 15:26); He convicts (John 16:7, 8); He regenerates (John 3:5-7); He directs and commands (Acts 8:29); He performs miracles (Acts 8:39); He calls and sends forth to service (Acts 13:2, 4); He intercedes (Romans 8:26); He guides (Romans 8:14).

*The Holy Spirit has these **ascriptions** of personality:*

He can be obeyed (Acts 10:19-21); He can be lied to (Acts 5:3, 4); He can be resisted (Acts 7:51); He can be blasphemed (Matthew 12:31); He can be insulted (Hebrews 10:29).

The Holy Spirit is referred to with personal pronouns.

While the Greek word for spirit, *pneuma*, is neuter in gender, nevertheless on several occasions the Spirit is called by the personal pronoun as if a person, not just a force (John 15:26; 16:7, 8; 16:13, 14; Ephesians 1:13, 14).

“Ellen White used the back sides of hat catalog ads printed by the Pacific Press to write her earliest drafts for *The Great Controversy*. [See picture at the top of the next page.] The portion of the manuscript displayed is for chapter 29 (pp. 370-379), entitled ‘Spiritualism’–used in the 1884 edition.” –www.whiteestate.org/vault/gc.asp.



In the fall of 1997, I wrote to the Ellen G. White Estate asking if they had any material in the handwriting of Sister White in which she expressly states that the Holy Spirit is a person. The letter I received is shown at right. It contains an important paragraph, which is enlarged below.

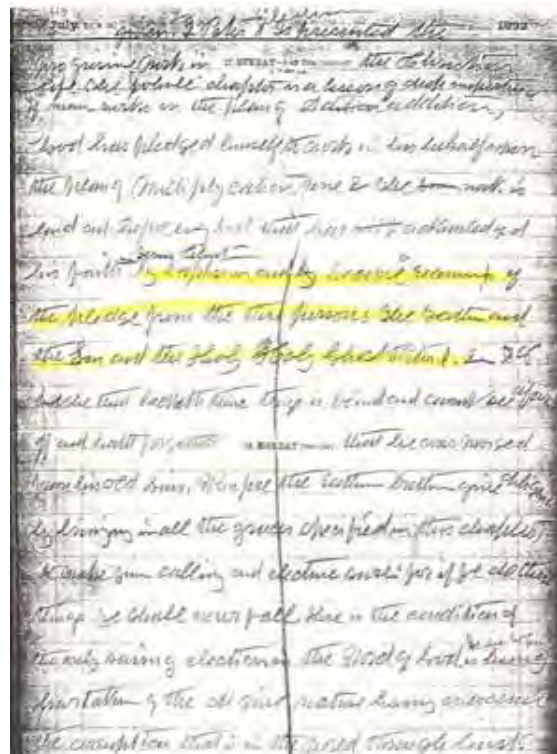
Original handwriting of Ellen G. White

Along with the letter received from the Ellen G. White Estate were several copies of pages of



manuscript in which Sister White pens her understanding of the Holy Spirit. At left is one of those pages. The top half of the page is quoted below:

"In the first chapter of Second Peter is presented the progressive work in the Christian life. The whole chapter is a lesson of deep importance. If man, in acquiring the Christian graces, works on the plan of addition, God has pledged Himself to work in his behalf upon the plan of multiplication. 'Grace and peace be multiplied



No doubt the critics will not easily accept this evidence because they believe that the materials cannot be trusted, no matter what. I hope this will be helpful for those who are in danger of being influenced by them, however. I sometimes wonder if such persons would be impressed if Christ Himself appeared, or Ellen White, for that matter. At any rate, the enclosed materials I can assure you are genuine, and should be evidence for those who are honest inquirers.

At right is a page of manuscript Ellen White wrote on the back of a hat catalog ad printed by the Pacific Press.



unto you through the knowledge of God, and of Jesus our Lord.’ The work is laid out before every soul that has acknowledged his faith in Jesus Christ by baptism, and has become a receiver of the pledge from the three persons—the Father, the Son, and the Holy Spirit.” —(MS 57, 1900) *Seventh-day Adventist Bible Commentary*, vol. 6, p. 1074.

Many of Ellen White’s articles and letters were first written in large blank diary/journals. At right is an image of a page from one such journal, with portions enlarged on the next page. Paying little attention to the pre-printed datelines, she filled as many pages as necessary to complete her message. Once a manuscript was written, Ellen White passed the journal to her literary assistants to be transcribed and edited. The typed copy was then returned to her, providing another opportunity for review, correction, or addition. As one might expect, her penmanship varied considerably, depending upon her age, health, location of writing, and the speed with which she wrote out her thoughts. This page was transcribed (copied) by Ellen White’s secretaries in 1906, as indicated by the notation in red at the top of the page. The author was 78 years old. The second paragraph, dealing with the personality of the Holy Spirit, is printed in the book *Evangelism*, pp. 616, 617. The entire manuscript appears in *Manuscript Releases*, vol. 20, pp. 64-69.

Here is a transcription of the second paragraph as edited by Ellen White’s secretaries and approved by her: “The Holy Spirit always leads to the written word. The Holy Spirit is a person; for He beareth witness with our spirits that we are the children of God. When this witness is borne, it carries with it its own evidence. At such times we believe and are sure that we are the children of God. What strong evidence of the power of truth we can give to believers and unbelievers when we can voice the words of John, ‘We have known and believed the love that God hath to us. God is love; and he that dwelleth in love dwelleth in God, and God in him.’

“The Holy Spirit has a personality, else He could not bear witness to our spirits and with our spirits that we are the children of God. He must also be a divine person, else He could not search out the secrets which lie hidden in the mind of God. ‘For what man knoweth the things of a man save the spirit of man, which is in him; even so the things of God knoweth no man, but the Spirit of God.’”



Her Logic

Her logic for declaring the personhood and personality of the Holy Spirit is most powerfully presented in the book *Evangelism*. “Personality

The Holy Spirit always lead to the written word
 The Holy Spirit is a person for he hears the witness
 with an spirit that we are the children of God

of the Holy Spirit.—We need to realize that the Holy Spirit, who is as much a person as God is a person, is walking through these grounds. —Manuscript 66, 1899 (from a talk to the students at the Avondale School).

“The Power of God in the Third Person.—The prince of the power of evil can only be held in check by the power of God in the third person of the Godhead, the Holy Spirit.” —*Special Testimonies*, Series A, No. 10, p. 37 (1897).

“In Cooperation with the Three Highest Powers.—We are to cooperate with the three highest powers in heaven—the Father, the Son, and the Holy Ghost—and these powers will work through us, making us workers together with God.” —*Special Testimonies*, Series B, No. 7, p. 51 (1905) (*Evangelism*, pp. 616, 617).

Divine mysteries

“In regard to entering into the subject of the divine mystery of the essence of God, Christ ever maintained a wise reserve. He did this that He

long for some new, strange thing to present. In their great zeal to become original some will bring in fanciful ideas which are but chaff. Even now there is a descending from the sublime and living issues for this time to the ridiculous and fanciful, and sensational minds stand ready to catch up suppositions and guesses and human theories and false science as truth to be accepted and taught.” —(Manuscript 45, 1900) *Seventh-day Adventist Bible Commentary*, vol. 4, p. 1157.

“These put the test of salvation on speculation without one plain, ‘Thus saith the Lord.’ They thus bring in a mass of rubbish, wood, hay, and stubble, as precious material to be laid upon the foundation stone. This will not stand the test of fire, but will be consumed, and if the ones who have made themselves believe these theories are so self-deceived and know not the truth yet are converted, their life is saved as by fire through repentance and humiliation before God. They have been dealing in common things in place of the sacred. Many catch up ideas which are of no consequence and place them before the flock

The Holy Spirit is a personality else he could not hear the witness from our spirits and with our spirits that one are the children of God. He must also be a divine person one he could not search out the secret which he has hidden.

might close the door where human conjectures should not be encouraged. The most sacred, holy, and eternal mysteries which God has not revealed are but speculations when considered from a human standpoint, mere theories that confuse the mind. There are those who know the truth but do not practice it. These greatly

of God as food, when they are only chaff which will never benefit or strengthen the flock of God, but will keep them in the lowlands, because they are feeding upon that which contains not the least virtue or nourishment. What is the chaff to the wheat?” —(Manuscript 45, 1900) *Seventh-day Adventist Bible Commentary*, vol. 4, p. 1157.

“Christ has given His Spirit as a divine power to overcome all hereditary and cultivated tendencies to evil, and to impress His own character upon His church.”

“To the curious I bear the message that God has instructed me not to frame answers to the questions of those who inquire in regard to the things that have not been revealed. The things that are revealed belong unto us and to our children. Beyond this, human beings are not to attempt to go. We are not to attempt to explain that which God has not revealed. We are to study the revelation that Christ, the Great Teacher, has given of the character of God, that in spirit and word and act we may represent Him to those who know Him not.” —*Medical Ministry*, p. 92.

“It is a masterpiece of Satan’s deceptions to keep the minds of men searching and conjecturing in regard to that which God has not made known and which He does not intend that we shall understand. It was thus that Lucifer lost his place in heaven. He became dissatisfied because all the secrets of God’s purposes were not confided to him, and he entirely disregarded that which was revealed concerning his own work in the lofty position assigned him. By arousing the same discontent in the angels under his command, he caused their fall. Now he seeks to imbue the minds of men with the same spirit and to lead them also to disregard the direct commands of God.” —*The Great Controversy*, p. 523.

The church’s stand is correct

“4. The Holy Spirit

“We believe the Holy Spirit has been at work from the beginning and is constantly active in redemption. Genesis 1:2; Psalm 51:11; Isaiah 63:10, 11.

“In its very first pages, the Bible informs us of His work in the hearts of men. Genesis 6:3.

“We believe the Holy Spirit is Christ’s representative on earth. He convinces of sin and leads to repentance and conversion. He renews and transforms man. He also guides into truth and the knowledge of the divine will and gives strength for obedience and victory over sin. John 3:5, 6; 14:16, 17; 16:13.

“Interpreting Bible truth according to God’s will is possible only through the Holy Spirit. John 14:26; Acts 1:8. However, ‘the nature of the Holy Spirit remains a mystery.’ —*The Acts of the Apostles*, p. 52.

“In accordance with Jesus’ commission, baptism is to be performed in the name of the Father, the Son, and the Holy Spirit. Matthew 28:18-20.” —*Principles of Faith*, p. 8.

“It is not essential for us to be able to define just what the Holy Spirit is. Christ tells us that the Spirit is the Comforter, ‘the Spirit of truth, which proceedeth from the Father.’ It is plainly declared regarding the Holy Spirit that, in His work of guiding men into all truth, ‘He shall not speak of Himself.’ John 15:26; 16:13.

“The nature of the Holy Spirit is a mystery. Men cannot explain it, because the Lord has not revealed it to them. Men having fanciful views may bring together passages of Scripture and put a human construction on them, but the acceptance of these views will not strengthen the church. Regarding such mysteries, which are too deep for human understanding, silence is golden.” —*The Acts of the Apostles*, pp. 51, 52.

What is essential

“Sin could be resisted and overcome only through the mighty agency of the Third Person of the Godhead, who would come with no modified energy, but in the fullness of divine power. It is the Spirit that makes effectual what has been wrought out by the world’s Redeemer. It is by the Spirit that the heart is made pure. Through the Spirit the believer becomes a partaker of the divine nature. Christ has given His Spirit as a divine power to overcome all hereditary and cultivated tendencies to evil, and to impress His own character upon His church.” —*The Desire of Ages*, p. 671. **SW**



Complementary Proteins

By Linda Suarez, Nutritionist

Forty-two years ago, a sociologist named Frances Moore Lappé wrote a bestselling book, *Diet for a Small Planet*, that would forever change a vegetarian's relationship with protein. Since the human body produces only eleven of the twenty necessary amino acids used to manufacture proteins, the remaining nine amino acids, or essential amino acids, must come from food sources. In her book, the author promoted the idea that since plant proteins have "incomplete" concentrations of essential amino acids, they need to be carefully combined in the vegetarian's diet to form complete proteins.

This theory of complementary proteins received nearly universal acceptance. The National Research Council and the American Dietetic Association heartily endorsed the idea; health professionals preached it, doctors prescribed it, university professors lectured about it, and virtually every nutrition book written in the following decade mentioned Ms. Lappé and her idea.

Yet underneath all the popularity was the nagging question: "If plant foods were really so inferior, then how do cows, pigs, and chickens, who eat nothing but grains and other plants, get their protein? Wasn't it odd that we were eating farm animals for protein, and they were eating nothing but plants?" —Jeff Novick, M.S., 2003 edition of *Healthy Times*.

Apparently, Frances Lappé also had some nagging doubts, for in her tenth anniversary edition of the book she states: "In 1971, I stressed

protein complementarity because I assumed that the only way to get enough protein was to create a protein as usable by the body as animal protein. In combating the myth that meat is the only way to get high-quality protein, I reinforced another myth. I gave the impression that in order to get enough protein without meat, considerable care was needed in choosing foods. Actually, it is much easier than I thought.

"With three important exceptions, there is little danger of protein deficiency in a plant food diet. The exceptions are diets very heavily dependent on fruit or on some tubers, such as sweet potatoes or cassava, or on junk food.... In all other diets, if people are getting enough calories, they are virtually certain of getting enough protein." —*Diet for a Small Planet*, 1981, p. 162.

The American Dietetic Association (ADA) responded with not one, but two position papers on the lack of evidence for protein combining. A position paper from the ADA is one that examines hundreds of peer review studies and then is voted on by delegates as the official position of the organization. In the 1988 position paper, the ADA recognized that since amino acids from food sources unite with amino acids produced by the body, it was unnecessary to combine protein foods at each meal.

Fifteen years later, the ADA reiterated its position in its June 2003 *Journal*. This position paper examined 256 studies and concluded that "research indicates that [since] an assortment of plant foods eaten over the course of a day can provide all essential amino acids..., complementary proteins do not need to be consumed at the same meal." —*Journal of the American Dietetic Association*, vol. 103, no. 6, p. 749.

The weight of evidence thus supports the inspired words of Ellen White: "Grains, fruits, nuts, and vegetables constitute the diet chosen for us by our Creator. These foods, prepared in as simple and natural a manner as possible, are the most healthful and nourishing. They impart a strength, a power of endurance, and a vigor of intellect, that are not afforded by a more complex and stimulating diet." —*Counsels on Diet and Foods*, p. 363. Let us take these words to heart and experience the abundant life that the Lord has promised us. **SW**

"... An assortment of plant foods eaten over the course of a day can provide all essential amino acids."

BAMI graduation

Brother Seveth Moyo wrote the following concerning the November 25, 2012, graduation at Berea Adventist Missionary Institute in Nairobi, Kenya: "We had a colorful graduation ceremony, and we praise God for the 16 graduated students/misionaries. We wish them success in God's work. Speeches from the Director and Guest of Honor encouraged the students. A message of encouragement was also received and read to the graduates from BAMI chairman Pastor Parmenas Shirima, who is currently in England.

"Special thanks go to those who sponsored our students, including the GC; Pastor Idel Suarez, Jr., and his wife; Sisters Leila McTavish and Edda Tedford and the Canadian brothers, sisters, and youth; David Kasiwa, Kenya; the Morudu family, South Africa; the Burundi and Rwanda Fields; the Seychelles Field; and Sister Elizabeth Sona, to mention a few. May God bless you all for your financial, spiritual, and moral support. Kindly continue to support BAMI in the coming 2013-2014 term. We have students who have applied to join BAMI but are unable to finance their schooling. Therefore, on their behalf, we request sponsors to whom we can forward



Seated, left to right, is the BAMI staff: Akum Orondo, Graduation Secretary; Nasho Ouma, Graduation MC; Onesimus Kyalo, Instructor; Daniel Kimeu, Instructor; Pastor Bright Fue; Pastor Sevith Moyo, BAMI Director/Instructor; Pastor James Mbaka, Kenyan Union Secretary; Peter Omwoyo, Kenyan Union Treasurer. Standing, left to right, in the row behind the staff are the following graduates: Stanley Kamanga (Malawi), Joel Nsengimana (Rwanda), Dyness Mwaikuka (Malawi), Daniel Etongwe (Cameroon), Everlyn Kasiwa (Kenya), Isaac Moyo (Malawi), Molatela Morudu (South Africa), Bernard Conduah (Ghana), Damascius (Rwanda). Standing in the back row, left to right, are the following graduates: Tesfaye Eyasu (Ethiopia), Stanley Chilewani (Malawi), Erick Irakoze (Burundi), Issa Diallo (Guinea), Bentu Lonji Nabish (Nigeria), Patrick Anacoura (Seychelles), Isaac Madzalo (Malawi).

their names for an agreement to assist them in paying their school fees.

"Applications are being accepted for the next 2013-2014 term. May God bless you all to see the necessity of training missionaries to finish the work of God quickly."

Baptisms in Nigeria

After an extended time of visits and seminars, Pastor Moses Ikkoh, from the Liberated Church of God, confirmed by baptism his acceptance of the truth. Eleven souls were also baptized. Brother Moses commented that he has been waiting for George and other leaders to join as a church, but he says this will never happen. He says only individuals will come out in numbers to join the church of God. In addition to Brother Moses, Pastor Samuel also has come out with his group, and a seminar is to be held with them, which will finish with their baptism. All these pastors attended the seminar that I conducted in March 2012. [See photo at left.]

—Alfred Ngwenya

GC Evangelism Department Leader

Brother Moses Ikkoh writes:

"Dear brethren, I give thanks to God always for you through Jesus Christ our Lord. Amen. Brothers Alfred Ngwenya and Christian Danboyi have been with us in Delta state preparing us for baptism. The believers are responding very well, making themselves available for Bible studies. Their stay with us is really a blessing. It is time for Nigeria to move ahead without delay. God is our strength."

GC Missionary School

The dates for the next Bethesda Missionary School term are September 25, 2013-March 19, 2014. Fees for tuition, room, and board are US \$500 per month. Students must obtain their own visas and provide for their own travel expenses. Write to info@sda1844.org for more information.





Mexican Union youth conference

A youth conference was held in Chiapas, South Mexico, December 23-29, 2012.

"O Lord, righteousness belongeth unto Thee, but unto us confusion of faces,..." Daniel 9:7.

"He who cooperates with the divine purpose in imparting to the youth a knowledge of God, and molding the character into harmony with His, does a high and noble work." —*Education*, p. 19.

The youth are confused in many ways, and society and the whole world are also confused. The confusion is ours, because we have all sinned, calling that which is bad good, and that which is good bad. Righteousness comes only from the Lord. We all need a change of heart; and for us to discern good from bad, we need to receive Christ's righteousness.

The title of the youth conference held in Mexico was "The Solution to a World in Confusion." The topics that I presented were: (1) "Like Sodom and Gomorrah," (2) "Steps to Becoming Samson," (3) "Strangers in the

Sanctuary," and (4) "Solution to a World in Confusion."

Two days before the conference, we took a bus tour to different tourist sites in Chiapas. Mexico is a very beautiful country; and the people are happy, friendly, and hospitable. I have learned to enjoy their food. We traveled in four big buses, singing, eating together, enjoying Christian fellowship, and getting to know each other. By the time the conference ended, we had become one spiritual family. Now I can imagine just a little bit what it will be like when Jesus and His angels with all the saints travel together for seven days; it will be a wonderful experience to become acquainted with each other.

On Friday, 39 souls were baptized in a very quiet, beautiful river, and they were accepted as members on the same day. I am very grateful for the work of the Holy Spirit and the faithful pastors who prepared these souls for Jesus. There were reports that on Sabbath more than 600 people—friends, visitors, and members—were present for the Sabbath service. All praise be to the Lord for the revival, unity,

and love that were present at this conference.

I would like to thank Pastor Danilo Monterroso for his energetic work in presenting a "Thus saith the Lord" at this conference. Thanks go to the committee of the Mexican Union for the excellent organization and planning, as well as to the Division leader in Central and South America for his support. Gratitude goes to all the pastors who attended and supported the youth activities. Thanks to Brother Jorge Lozano, Mexican

Union youth leader, and his team, who prepared all the programs. It was wonderful to see some of the students from Canada who attended the General Conference Missionary Training Seminar, including my son Mark Anthony, and all the visitors. We enjoyed the singing, the experiences, and the delicious, healthful meals prepared by the workers in the kitchen. All praise to God for giving us the privilege to enjoy this youth conference.

Pastor Joel N. Barnedo
GC Youth Leader



Our Marching Orders! Go Ye! "Give Light to the World!"

"Give light to the world!" is a broad vision, a bold challenge undertaken by the International Missionary Society, Seventh-day Adventist Church, Reform Movement. It is our missionary objective for the years 2012-2017 and onward. The ultimate goal of "Give light to the world!" is to provide every person in the world with the chance to know Jesus and the present truth.

More than a program, more than a motto, "Give light to the world!" is our acceptance of Christ's commission (Matthew 28:19, 20) to spread the gospel to every corner of the world, to every dwelling place on this planet earth.

Dear brother and sister, you are needed in this task. "Give light to the world!" challenges all members of this organization to accept the call to be part of sharing the gospel—to become personally involved in giving light to those who are in darkness. But "Give light to the world!" is more than a slogan spoken to the wind. It is a real, practical effort which you can be part of. There are a number of ways we can begin in order to reach this goal.

1. Spiritual Advancement

Today we want to spend time in daily prayer and Bible study. Daily conversation with Jesus and reading His word are essential for spiritual growth and to be filled with the Holy Spirit. And it is time to visit every member's home to pray together. "Give light to the world!" calls for all church members to be involved in daily, personal devotions in 2012-2017 and onward.

2. Community Involvement

Actively seeking and welcoming non-members into our churches is what "Give light to the world!" is all about. By demonstrating genuine concern for those around us, we prove to the outside world how valuable they are to Jesus and to us. Today very few Reformers are involved in community service. But if all Reformers would stand up and reach their neighbor, how soon the work would finish and our Lord Jesus Christ would come and take us home! We are to encourage each other as members to stand up and do our duty. This is the main goal of "Give light to the world!" As members—as a family, husband and wife, friends, and youth—let us stand up now while the door is open for the heavenly message in this dark planet. Every month win ONE SOUL. Every day leave your plans and programs for just an hour to talk to one soul.

3. Personal Evangelism

You, personally, are asked to stand up and make plans to have a part to play in the vineyard of the Lord (isn't it our Father's vineyard?). You can be a blessing. Use the talents that the Lord gave you; even one talent is good, for it has something to do in the great commission.

4. City Outreach

In the power of Jesus, let us take this message to every village, town, and city in the world. There is a lot of evil in the cities, and we are to give a warning to these dark places. And once we reach a village, town, or city, we will reach many people, because many people will carry the truth with them to their home areas.

5. Church Planting

New churches are full of spiritual life and vigor. The excitement of finding Jesus, which is seen so often in a new church, has a contagious effect on the local community. "Give light to the world!" challenges all International Missionary Society members in the whole world to plant and nurture more new congregations (churches) in unreached areas from 2012 to 2017 and onward, as well as to provide support for existing congregations. In every space of ten kilometers, let us plant a church. Let every church extend its borders by creating more groups near them.

6. Evangelistic Campaigns

"Give light to the world!" asks all IMS Divisions, Unions, Fields, churches, and members to make quarterly evangelistic outreach efforts a reality.

7. Media Ministry

"Give light to the world!" is not just something for pastors, evangelists, and church leaders. All members are called to be witnesses for the truth of Jesus Christ. Your participation is needed and highly expected. This challenge can be met. Together, let's "Give light to the world!"

—Alfred Ngwenya
GC Evangelism Department Leader

Victory in Christ

INTERNATIONAL YOUTH CONFERENCE AND LEADERSHIP SEMINAR

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Make plans to participate in

YOUTH INSPIRATION WEEK

Sunday, May 19, to Sabbath, May 25, 2013

"... In Him we live, and move, and have our being;..."
Acts 17:28



The General Conference Youth Department has prepared seven studies to inspire the young people in their search for God. These studies are prepared in such a way that visiting youth may find their foundation in Jesus Christ, even before they are familiar with many church doctrines.

In addition, church youth leaders may use the studies as a tool to help the young people develop their skills in leading group discussions. For that purpose, the youth leaders are requested as much as possible to select a different young person to lead each study.

The PDF file of the study booklet is available in English (the Spanish edition is being translated) at www.uponhighplaces.org and (<http://www.sda1888.org/file.cfm/6284>). Orders for printed booklets at a price of \$.50 each plus postage may be placed with Religious Liberty Publishing Assn. by calling 916-765-3389, or sending an email to info@sda1888.org.

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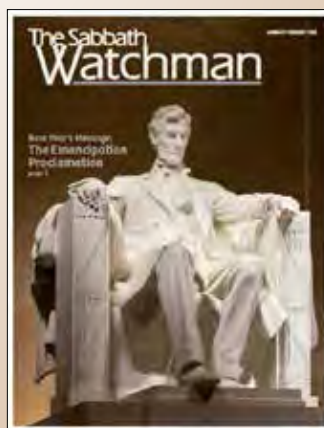
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