

CENTENNIAL YEAR

The Sabbath Watchman

January-February 2014

100 Years to Remember

page 3

Experimental Religion

page 11

The Divine-Human Family Part 1

page 21

"And Israel served the Lord all the days of Joshua, and all the days of the elders that overlived Joshua, and which had known all the works of the Lord, that He had done for Israel." Joshua 24:31.

A century passes, and with it the memory of many men vanishes. "Those who cannot remember the past are condemned to repeat it." —George Santayana (1863-1952). In regard to World War I, I venture to predict that few, if any, reading these lines would personally welcome living through that. "We have nothing to fear for the future, except as we shall forget the way the Lord has led us, and His teaching in our past history." —*Life Sketches*, p. 196 (1902).

If we glance back quickly through the mists of time, we see little except the brightest of lights past and perceive even less, or nothing at all, of the pain and losses they passed through during their long night of severe trials. Therefore, we take this year to make an in-depth review of events that have shaped us as a people.

In this, the hundredth year since our spiritual forefathers were cast out of the Seventh-day Adventist Church for their "unchristian conduct," we have no intent to blame or justify any but to grow in faith by remembering. "Lest We Forget" will be the central theme of *The Sabbath Watchman* all during this year, 2014, as we seek, through its pages, to increase the number of those who know about the leading of the Lord in days past.

"Therefore we said, Let us now prepare to build us an altar, not for burnt offering, nor for sacrifice: But that it may be a witness between us, and you, and our generations after us." "God forbid that we should rebel against the Lord, and turn this day from following the Lord,..." "And the children of Reuben and the children of Gad called the altar *Ed*" (Hebrew for "witness"). Joshua 22:26, 27, 29, 34.

In this and coming issues, some thoughts from those who have fallen asleep will be presented. "They walked by faith, not by sight. They studied the revealed will of God, and submitted to be guided by Divine power. They were strengthened by grace as they pressed forward in the narrow path of holiness cast up for the ransomed of the Lord to walk in." —*Review and Herald*, November 20, 1883. Through their encouragement, may others be uplifted.

Please note that in 1989, the series "The Way of the Adventists" stopped at No. 16. This year, 25 years later, we will publish the last six parts of the book by that title, written by Brother Wilhelm Egerter. If you wish to have the entire book, it is available. Ask for it from IMS Publishing Assn.



In this issue

100 Years to Remember	3
Prophecy—for the End Time	8
Experimental Religion	11
Seeking Worldly Favor	15
The Way of the Adventists, Part 17	19
The Divine-Human Family, No. 1—The Head of the Family	21
News to Inspire	25

The Sabbath Watchman

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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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100 Years to Remember

**Shem was 100 years old,
and so is this Reform**

Like Shem after the flood— retelling the story

The flood of Noah's time was a traumatic experience for those who survived the cataclysmic event. It was indelibly engraved in their memory and in their subsequent stories. Noah and Shem would consequently retell the story not only of the flood but also of the lost Eden after the creation of the world. Arphaxad was born after the flood. He did not see the antediluvian world nor experience the flood. Yet he could see the effects of the flood left in the fossil record and listen to the stories from his father and grandfather. Noah lived to see ten generations, so his descendants received firsthand information concerning the events of the flood and what the antediluvian world was like. The Jewish Commentary, *Me'Am Lo'ez*, describes it as follows:

"From these genealogies, we learn that Abraham knew Noah. He repeated the story of the Flood to his children as he himself had heard it from Noah. Noah also told Abraham the story of Adam, as he had heard it from his grandparents. Isaac and Jacob also knew Shem; from him they heard the whole story of the Flood and what had occurred in the ark. Jacob told all this to his children. In this manner, there was a direct tradition, going all the way back to creation."¹

In writing to the Hebrews, the apostle Paul reminded them that the written word was the offspring of the oral Bible, which was transmitted from father to son. The sons and grandchildren heard eyewitness accounts of the relevant events which transpired in ancient world history. "God ... spake in time past unto the fathers by the prophets." Hebrews 1:1. He spoke through the patriarchs to the line of major prophets,

*"These are the generations of Shem: Shem was an hundred years old, and begat Arphaxad two years after the flood."
Genesis 11:10.*

By Idel Suarez, Jr.

“God has ever
preserved a remnant
to serve Him.”

starting with Moses, who recorded the events for later generations.

Sister Ellen G. White, states that “Jehovah was the God of Shem” and his descendants. “Adam, Seth, Enoch, Methuselah, Noah, Shem, Abraham, Isaac, and Jacob—through these and other worthies the Lord has preserved the precious revealings of His will.”²

“The line of Shem was to be that of the chosen people, of God’s covenant, of the promised Redeemer. Jehovah was the God of Shem. From him would descend Abraham and the people of Israel, through whom Christ was to come. ‘Happy is that people, whose God is the Lord.’ Psalm 144:15.”³

“But the true faith was not to become extinct. God has ever preserved a remnant to serve Him. Adam, Seth, Enoch, Methuselah, Noah, Shem, in unbroken line, had preserved from age to age the precious revealings of His will.”⁴

Like the catastrophic event of the flood, which brought death to millions, so was the Great War, or World War I, which also brought death to millions and left Europe and parts of Asia in total disaster. Those who survived that event retold their experiences to the generations which came after them. I personally had the privilege of talking with Pastor Oscar Kramer, who survived World War I in Germany and shared his experiences as an Adventist. He was an eyewitness when the pacifist Adventists were disfellowshipped. He recounted his experiences many times orally as well as in writing—in booklets, magazine articles, an autobiography, and the *Reformation Study Course*.⁵ His testimony was very consistent.

While in Europe, I also had the opportunity to speak with Brother Birth, who was also from Germany but lived in Switzerland then. He recounted how his parents were disfellowshipped from the Seventh-day Adventist Church during the Great War of 1914-1918.

Like Shem, who was 100 years old when he begat Arphaxad, this Reform Movement will turn 100 years old this coming summer. By God’s grace, He has preserved a remnant of believers who seek to be faithful to His commandments as declared in the Old Testament, to the faith of Jesus as contained in the New Testament, and to

the wisdom and counsel treasured and stored in the writings of the Spirit of prophecy.

From July 30 to August 3, 2014, a Centennial Commemoration will be held at the world headquarters of the International Missionary Society, Seventh-day Adventist Church, Reform Movement, to honor the faithfulness of the pioneers of this movement during the Great War. The documents, books, and stories of many men and women of faith will be shared so that we will not forget.

In the mouth of two or three witnesses

The apostle Paul stated that two or three witnesses are needed to decide on any matter. He was quoting from Deuteronomy 19:15, in the Torah. “In the mouth of two or three witnesses shall every word be established.” 2 Corinthians 13:2. “He that despised Moses’ law died without mercy under two or three witnesses.” Hebrews 10:28.

In the book of Revelation, the apostle John draws a parallel between two witnesses and the two testaments of the Bible. “And I will give power unto My two witnesses, and they shall prophesy a thousand two hundred and threescore days, clothed in sackcloth. These are the two olive trees, and the two candlesticks standing before the God of the earth.” Revelation 11:3, 4.

Let us take this principle one step further. Who would the third witness be?

The third witness is the Spirit of prophecy. Although from the mouths of two there is enough to establish all doctrine, yet a third witness comes in to corroborate the valid testimony of the two prior witnesses. John refers to this third testimony: “... The testimony of Jesus is the spirit of prophecy.” Revelation 19:10. The early pioneers considered the writings of Ellen G. White as part of the Spirit of prophecy. As a matter of fact, early on, her writings on the Bible were compiled in four volumes titled *The Spirit of Prophecy*.⁶

Like Noah and Terah, who each had three sons with ten generations between them, so this Reform Movement relies on the witness of three series of books: the Old Testament, the New Testament, and the Spirit of prophecy. Each came

to provide further light and to affirm the earlier writings. Each helped to develop the message of Jesus to the world. They are three key written witnesses of God's remnant people, according to the book of Revelation.

The flood and the war

"And the serpent cast out of his mouth water as a flood after the woman, that he might cause her to be carried away of the flood. And the earth helped the woman, and the earth opened her mouth, and swallowed up the flood which the dragon cast out of his mouth. And the dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ." Revelation 12:15-17.

Here John sees the same devil who initiated war in the third heaven make war against the people of God all through earth's history—from Eden down to our day. The Scriptures state that the devil makes war with the woman and then with the remnant of her seed. The flood represents people inspired by the old serpent or dragon to destroy the church, which is symbolized by the pure woman, like the serpent who tempted the woman Eve. Through many different times of persecution, the Inquisition, and the Crusades, the devil moved against the Albigenses, the Waldenses, and the Huguenots, whom the Scriptures symbolized in the woman who fled to the wilderness so she could live according to the holy teachings of Jesus.

Thereafter, the great adversary made war against the remnant during the two World Wars. He had them outlawed, persecuted, imprisoned, and killed by influencing not just government officials but also religious leaders, including Adventists, who informed the state about a peculiar people who espoused pacifism.

Helmut Welker did research and found records of his grandfather, Johannes Rauser, who was persecuted as a Reformer by the state and was tried in court—with a German Adventist pastor testifying against him.⁷ Rauser was sentenced to prison and had to suffer for his faithfulness to Jesus and His law. He refused to work on the Sabbath and faced death by being chained to

the wall of a dark cell. By God's grace alone, he survived the Great War without compromising his loyalty to God and His holy law.

Wilhelm Egerter, in his book *The Way of the Adventists*, cites the names of many Adventist pastors and lay members who informed the state on the whereabouts of the fleeing Reformers during the Great War.⁸ These Reformers took to heart the words of Jesus that they should flee when they were persecuted. Jesus said, "But when they persecute you in this city, flee ye into another: for verily I say unto you, Ye shall not have gone over the cities of Israel, till the Son of man be come." "Then let them which be in Judaea flee into the mountains." Matthew 10:23; 24:16.

In biology, there is a physiological response to danger—the "fight or flight response."⁹ The body gears up for the emergency. Steroid hormones and neurotransmitters are produced in the body to face the imminent danger. The mind decides either to fight the opponent like a lion or flee like a hart or a deer. In the Jewish dispensation, God tolerated and even led Israel to fight against their enemies with carnal weapons.

However, in the Christian dispensation, Jesus, the Teacher sent from God, came to teach a better way. His way was pacifism, nonviolence, and conscientious objection. He explained to the Roman governor Pilate the heavenly principle of abstaining from violence and bearing arms in war. "Jesus answered, My kingdom is not of this world: if My kingdom were of this world, then would My servants fight, that I should not be delivered to the Jews: but now is My kingdom not from hence." John 18:36.

The coming flood—the Sunday law

Jesus foretold that the time before His coming would be like the days of Noah.

"But as the days of Noe were, so shall also the coming of the Son of man be. For as in the days that were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noe entered into the ark, And knew not until the flood came, and took them all away; so shall also the coming of the Son of man be." Matthew 24:37-39.

In the Christian dispensation, Jesus, the Teacher sent from God, came to teach a better way.



Those who will overcome the beast and its image during the Sunday law will do so by relying on the “word of God” and the “testimony of Jesus.”

Another flood, similar to that of the dragon against the woman in Revelation 12:15, is prophesied to threaten the last generation of the remnant church. According to John, it will also entail not just the Sabbath but also the testimony of Jesus.

“And I saw thrones, and they sat upon them, and judgment was given unto them: and I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands; and they lived and reigned with Christ a thousand years.” Revelation 20:4.

The original Greek word translated into English in the above text as “witness” is *marturia*. In *Strong’s Exhaustive Concordance* and numbering system, it is word number 3141 in the New Testament.¹¹ It appears ten times¹² in the book of Revelation and is always translated as “testimony,” except here, where it is translated as “witness.” In other words, those who will overcome the beast and its image during the Sunday law will do so by relying on the “word of God” and the “testimony of Jesus,” which is the “Spirit of prophecy.” They will be persecuted not just for confessing that the word of God is the Holy Scriptures, but also for quoting the Spirit of prophecy. Perhaps, as happened during the Inquisition and during the Communist era, when the Bible was suppressed, the books of the Spirit of prophecy may be censored and outlawed. Regardless, they will be discredited by nominal Adventists.

Yet there is another key meaning to this word *marturia*. It has come to mean “martyr.” Thus, the remnant church will not only obey the law of God in times of peace and war, but it will also give proof by having martyrs. The Reform Movement has a book about the martyrs of World War II, called *And Follow their Faith*.¹⁰ There will no doubt be martyrs among the Reformers again during Satan’s last great flood of war against God’s people. I pray that those who face this last test will be faithful to Jesus and His law, holding high the torch of truth as His witnesses, testifying, even through martyrdom if necessary, that allegiance to God is above allegiance to the state.

The mother of wisdom: repetition

There is a proverb which states that “repetition is the mother of wisdom.” As Reformers, we are to follow the example of Noah and Shem and share our testimony with our children. We need to lift up our voices and tell others about the holocaust suffered by our pioneers in the Great War and in World War II. The memory must be kept alive. The heroes of the past must be held up as examples in our services, Bible studies, and conferences.

Moses admonished the generation that was about to enter the promised land with words of wisdom in the Shema. “Hear, O Israel: The Lord our God is one Lord: And thou shalt love the Lord thy God with all thine heart, and with all thy soul, and with all thy might. And these words, which I command thee this day, shall be in thine heart: And thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up. And thou shalt bind them for a sign upon thine hand, and they shall be as frontlets between thine eyes. And thou shalt write them upon the posts of thy house, and on thy gates.” Deuteronomy 6:4-9.

I have taken these words to heart and have placed the law of God in my home as a picture. But more than a picture to be admired, this law is the rule of order, harmony, and peace in our family. Every evening, after family worship, I personally go to the rooms of each of my daughters to read her a story which inspires her to live a life for Jesus and for service. Are you, too, diligently sharing and teaching your children these things?

Like Shem, who lived in the antediluvian world as well as the postdiluvian world, the children of Israel passed from the Wilderness of Sin to the promised land of Canaan. Both had to pass through flood waters. In the great flood, the antediluvian race of Cain was washed away. In the Red Sea crossing, Israel’s former Egyptian taskmasters were swept away. So likewise, the remnant of the line of Shem and of the spiritual Israel of God see ahead of them their moment of truth when they will cross into the promised land

of the third heaven. May we repeat our spiritual heritage to God's people, to our families, and to our children, for this will help them to follow those who were found faithful in earlier floods for the glory of God. **SW**

¹ Rabbi Yaakov Culi, *The Torah Anthology MeAm Lo'ez*, vol. 1 (New York: Moznaim Publishing Corporation, 1988), p. 423.

² Ellen G. White, *Prophets and Kings* (Mountain View, CA: Pacific Press Publishing Association, 1943), p. 682.

³ Ellen G. White, *Patriarchs and Prophets* (Mountain View, CA: Pacific Press Publishing Association, 1958), p. 117.

⁴ *Ibid.*, p. 125.

⁵ Oscar Kramer, *The Story of My Life—An Autobiography* (Huntington Park, CA: Religious Liberty Publishing Association, 1996), pp. 31-50; *Rise and Progress of the*

Reform Movement (Huntington Park, CA: Seventh-day Adventist Church, Reform Movement, American Union, International Missionary Society, 1994), pp. 3-12.

⁶ Ellen G. White, *The Spirit of Prophecy*, vols. 1-4 (vol. 1, 1870; vol. 2, 1877; vol. 3, 1878; vol. 4, 1884) (Oakland, CA: Pacific Press, 1969).

⁷ Helmut Welker, "Three Years in the Underground," unpublished manuscript, 2014.

⁸ Wilhelm Egerter, *El Camino de los Adventistas* (Lima, Peru: Asociación Peruana de la Misión Adventista del Séptimo Día, Movimiento de Reforma, 1975), pp. 79-91.

⁹ Sylvia S. Mader, *Biology*, 3rd ed. (Dubuque, IA: Wm. C. Brown Publishers, 1990), pp. 601, 602.

¹⁰ Hans Fleschutz, *And Follow Their Faith* (Huntington Park, CA: Religious Liberty Publishing Association, 1998).

¹¹ James Strong, *The Exhaustive Concordance of the Bible* (Peabody, MA: Hendrickson Publishers), p. 1005.

¹² George V. Wigram, *The Englishman's Greek Concordance* (Nashville, TN: Broadman Press, 1979), p. 472.

Witnesses for Christ

"The two restored demoniacs were the first missionaries whom Christ sent to preach the gospel in the region of Decapolis. For a few moments only these men had been privileged to hear the teachings of Christ. Not one sermon from His lips had ever fallen upon their ears. They could not instruct the people as the disciples who had been daily with Christ were able to do. But they bore in their own persons the evidence that Jesus was the Messiah. They could tell what they knew; what they themselves had seen, and heard, and felt of the power of Christ. This is what everyone can do whose heart has been touched by the grace of God. John, the beloved disciple, wrote: 'That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled, of the Word of life; . . . that which we have seen and heard declare we unto you.' 1 John 1:1-3. As witnesses for Christ, we are to tell what we know, what we ourselves have seen and heard and felt. If we have been following Jesus step by step, we shall have something right to the point to tell concerning the way in which He has led us. We can tell how we have tested His promise, and found the promise true. We can bear witness to what we have known of the grace of Christ. This is the witness for which our Lord calls, and for want of which the world is perishing." —*The Desire of Ages*, p. 340.



Prophecy— for the End Time

By Dorothy Demarest
(1917-2004)

“And He said, Go thy way, Daniel: for the words are closed up and sealed till the time of the end.” Daniel 12:9.

Up until about thirty years ago [written in 1981], the Seventh-day Adventist people held the preeminence in the study and interpretation of the prophetic books of Daniel and Revelation. Very few Protestant

ministers would even touch these prophecies, and various Catholic leaders declared the book of Revelation to be written by a “crazy man.”

However, in the last ten years this has all changed. Teaching after teaching, book after book, and movie after movie have flashed terminologies of symbolic prophecies before people’s minds. Laymen have demanded that their ministers and priests teach the books of Daniel and Revelation to them. One minister of a Protestant church answered such a demand with the words, “You know as much about these books as I do, but I’ll try.” What a tragedy!

And now men have arisen among Adventists declaring that the prophecies were not meant for the end time but were intended to be fulfilled in the first century after Christ—in direct opposition to Scripture. Let us look at some basic prophecies in the light of this contention.

First of all, Jesus spoke regarding the importance of understanding the book of Daniel in

Matthew 24:15: “When ye therefore shall see the abomination of desolation, spoken of by Daniel the prophet, stand in the holy place, (whoso readeth, let him understand).” And in Revelation 1:3, He said: “Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein: for the time is at hand.”

The underlying theme of the prophecies is the victorious return of Jesus Christ to complete the plan of redemption. It is impossible, therefore, for them to have all been fulfilled by A.D. 100 if this major event, as well as other preceding and supporting events, can be shown to be yet unfulfilled.

If ever there was a time when God’s remnant people need to stand very close to God, it is now. The Spirit of prophecy warns: “If there was ever a time when we should watch and pray in real earnest, it is now. There may be supposable things that appear as good things, and yet they need to be carefully considered with much prayer, for they are specious devices of the enemy to lead souls in a path which lies so close to the path of truth that it will be scarcely distinguishable from the path which leads to holiness and heaven. But the eye of faith may discern that it is diverging from the right path, though almost impercepti-

The underlying theme of the prophecies is the victorious return of Jesus Christ to complete the plan of redemption.

bly. At first it may be thought positively right, but after a while it is seen to be widely divergent from the path of safety, from the path which leads to holiness and heaven." —*Testimonies to Ministers and Gospel Workers*, p. 229.

This means that especially within the body of Seventh-day Adventists, as it was in the time of Paul when light was shining in its fullest, there will be scholarly men who will handle the word of God deceitfully. They will try to overthrow the very pillars of our faith. Let us not think that Reformers are free from this danger. But we need not be deceived. Though many false spirits have gone out into the world (1 John 4:1), we have the privilege of being led by the Spirit of God. All will be made plain to the earnest seeker, for God's promise is, "If any man will do His will, he shall know of the doctrine, whether it be of God, or whether I speak of Myself." John 7:17.

Daniel 2 is a basic prophecy which enables us with complete accuracy to trace important history and events affecting God's people from the time of Jerusalem's destruction by the Babylonian Empire in B.C. 606 to our present time and the soon coming of our Lord and Saviour, Jesus Christ. It covers a long-range period of time—over 2,500 years to our present hour. Other prophecies, with their perfect connection in the books of Daniel and Revelation, also cover long spans of time and can be shown to be nearing complete fulfillment only now—as Christ's second advent nears.

In the light of the 2,500 years of prophecy covered in Daniel 2, let us focus our thoughts on Daniel 7, which also deals with the same time range of 2,500 years, beginning with the same date of B.C. 606. We must be able to determine who the "little horn" of this prophecy is and its time period of power, for it is described as a persecuting power, the same as the "first beast" of Revelation 13, whose mark of worship we are so urgently warned against.

Daniel 7 should be the greatest comfort to us, for it shows that God works according to a plan. He has not cut Himself off from humanity. Wisdom is given to God-fearing men and women to know the reason for the political, religious, economic, social, and ecological chaos of today. Let us now look at a very simple chart based on Daniel 2 and Daniel 7.

Daniel 7:4-7, 19-25 begins with Babylon's ascent to power in B.C. 606 and carries us into the first, second, third, fourth, fifth and sixth centuries A.D., at which point the "little horn" established its power in A.D. 538. Daniel 7:25 stated that the "little horn" would rule for a time and times and the dividing of time, which equals $3\frac{1}{2}$ prophetic years or 1,260 prophetic days. Revelation 12:6, 14. Using the prophetic key of a day in prophecy equals a literal year in fulfillment (Numbers 14:34 and Ezekiel 4:6), we stand aghast at the 1,260 years of such oppressive power.

This "little horn" is the antichrist of the Scriptures. After pagan Rome fell, this power arose right among the ten western European nations. It is papal Rome, the Roman Catholic Church. Late in the first century, Paul wrote about this mystery of iniquity, the man of sin which would arise. He wrote that the "mystery of iniquity" had already begun to work. 2 Thessalonians 2:1-4. By A.D. 538, this religio-political power, a mixture of Christianity and paganism, was established. At the end of its powerful persecuting rule during the Dark Ages, it received a deadly wound in the year 1798, when General Berthier, under Napoleon, took the ruling pope captive. The Vatican was stripped of its temporal power, and Pope Pius VI died in the French fortress of Valence 18 months later.

The frightening, despotic rule of the Roman Catholic Church, during which over 50 million Christians laid down their lives for the gospel of their Lord and Saviour, Jesus Christ, is unmatched in history. There is nothing that occurred in the first 100 years after Christ which can even come close to the devastating persecution during the Dark Ages. Furthermore, the time period given in the Bible—1,260 years—matches the period of papal rule, as do the other characteristics given for this power. Through the long ages of the 1,260 years, men and women of God knew what it meant to weep and speak with conviction, "The just shall live by faith." They treasured the righteousness of Christ.

But it is time for the "little horn" to wear out the saints again. Revelation 13. Protestant America will see to this. The homage this nation and the whole world is now paying to the popular Pope John Paul II testifies to Revelation 13:3:





“... And his deadly wound was healed: and all the world wondered after the beast.” Will our faith in the sure word of prophecy endure, or will we be shaken by the assaults of Satan in the guise of learned men? We will be protected from deception if our trust is in Christ.

But why can intelligent, scholarly men not see the clear line of prophecy? How can they be wrong; and those with strong but simple faith in the scriptural prophecies, right? This same paradox existed in Jesus’ days, for He spoke these words: “I thank Thee, O Father, Lord of heaven and earth, because Thou hast hid these things from the wise and prudent, and hast revealed them unto babes.” Matthew

11:25. And Paul, describing the man of sin, said he would work “with all deceivableness of unrighteousness in them that perish; because they received not the love of the truth that they might be saved. And for this cause God shall send them strong delusion, that they should believe a lie.” 2 Thessalonians 2:12.

The gates of heaven are in full view. Let us not be blinded by deception. Only a few more days are left—and they will be difficult, trying ones. But Jesus’ voice still sounds, “Behold, I come quickly: hold that fast which thou hast, that no man take thy crown. Him that overcometh will I make a pillar in the temple of My God,...” Revelation 3:11, 12. **SW**

The gates of heaven are in full view. Let us not be blinded by deception.

DANIEL 2		DANIEL 7	
... Four kings ... shall arise out of the earth. Daniel 7:17			
BABYLON (B.C. 606-538)			
Daniel 2:37, 38	Thou art this head of gold.	The first was like a lion.	Daniel 7:4
MEDO-PERSIA (B.C. 538-331)			
Daniel 2:39	And after thee shall arise another kingdom inferior to thee.	And behold another beast, a second, like to a bear.	Daniel 7:5
GREECE (B.C. 331-168)			
Daniel 2:39	... And another third kingdom of brass, which shall bear rule over all the earth.	After this I beheld, and lo another, like a leopard.	Daniel 7:6
ROME (B.C. 168-A.D. 476)			
Daniel 2:40	And the fourth kingdom shall be strong as iron: forasmuch as iron breaketh in pieces and subdueth all things: and as iron that braketh all these, shall it break in pieces and bruise.	After this I saw in the night visions, and behold a fourth beast, 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.	Daniel 7:7
ROME DIVIDED (WESTERN EUROPE) (A.D. 476-TODAY)			
(Austria, Belgium, England, France, Germany, Holland, Italy, Portugal, Spain, Switzerland)			
Daniel 2:41-43	And whereas thou sawest the feet and toes, part of potters' clay, and part of iron, the kingdom shall be divided; but there shall be in it of the strength of the iron, forasmuch as thou sawest the iron mixed with miry clay.... So the kingdom shall be partly strong, and partly broken.... They shall mingle themselves with the seed of men: but they shall not cleave one to another, even as iron is not mixed with clay.	... And it had ten horns.	Daniel 7:7, last part
		And the ten horns out of this kingdom are ten kings which shall arise.	Daniel 7:24, first part

Experimental Religion



God separated light from darkness

The Bible was written not to entertain us but to guide us in forming our characters. It does not tell us what we want to hear but what we need to hear. If we search it conscientiously and diligently, we will find firm admonitions directing us away from evil or to waken us from our spiritual lethargy. At times we discover wonderful flowers of divine promises, which are always fresh with fragrances that transport us far away.

The sacred Scriptures are a journey through the world of humankind that has been contaminated by sin and also to God's world and the plan to free man from eternal destruction.

From Genesis to Revelation, we are introduced to the Creator, who can do everything, who made the macrocosm and the microcosm, one as huge as the other. He is a God who knows everything, for He is the fountain of infinite knowledge. He is a loving, merciful God, who delights in forgiving and raising the fallen. He

gave His Son Jesus Christ so that all who believe in Him will not perish but have everlasting life.

The Bible is not parchment or dead paper; it is the source of life. Its pages challenge, inspire, encourage, comfort, exhort, rebuke, and especially guide us to the truth of God and not to fragile, deceptive human opinion. Solely by accepting its message sincerely in one's heart, we can be freed from the chains of evil. This was Christ's teaching. "Then said Jesus to those Jews which believed on Him, If ye continue in My word, then are ye My disciples indeed; And ye shall know the truth, and the truth shall make you free." John 8:31, 32.

As God separated the light from the darkness at the moment of creation (for there exists a time of light in the everyday life of the human being) (Genesis 1:4, 5), so today the Saviour wants to illuminate our minds that have been invaded by the darkness of sin.

We want to delve into one of the most beautiful and encouraging themes of the Holy Scriptures. We want to consider how important it is

By Jose V. Giner

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to develop trust in God. If we are His workmanship, if He has redeemed us through His blood, why do we not know Him better? Why do we not dedicate our lives to having a relationship with Him and making experiences in the life of faith? The Psalmist invites us to make such experiences, resulting in the development of trust in God. "O taste and see that the Lord is good: blessed is the man that trusteth in Him." Psalm 34:8.

"How shall we know for ourselves God's goodness and His love? The psalmist tells us—not, hear and know, read and know, or believe and know; but—'Taste and see that the Lord is good.' Instead of relying upon the word of another, taste for yourself.

"Experience is knowledge derived from experiment. Experimental religion is what is needed now.... Some—yes, a large number—have a theoretical knowledge of religious truth, but have never felt the renewing power of divine grace upon their own hearts.... They have never tasted and learned by experience that the Lord is good....

"Communion with Christ—how unspeakably precious! Such communion it is our privilege to enjoy if we will seek it, if we will make any sacrifice to secure it....

"He can testify: 'I needed help, and I found it in Jesus. Every want was supplied, the hunger of my soul was satisfied.... I believe in Jesus because He is to me a divine Saviour.'" —*Maranatha*, p. 74.

Between theory and practice

Solomon was the wisest man of his time, but he also became the most vulnerable to the decisions he made in his life, and he fell into terrible disloyalty. "So gradual was Solomon's apostasy that, before he was aware of it, he had wandered far from God. Almost imperceptibly he began to trust less and less in divine guidance and blessing, and to put confidence in his own strength."

The king, who was once a man of great faith, fell into the deep abyss of degradation. Incredible! "From being one of the greatest kings that ever wielded a scepter, Solomon became a profligate, the tool and slave of others. His character, once noble and manly, became enervated

and effeminate. His faith in the living God was supplanted by atheistic doubts." —*Prophets and Kings*, pp. 55, 59.

These descriptions show how terrible was his degeneration, such that his case appeared hopeless. But, through God's infinite mercy, he was not abandoned to his fate. The wise Solomon, who became the most foolish of the earth, acknowledged his sin and repented. He dedicated the last years of his life to warning his people of the dangers of trusting in oneself and forgetting that the power, glory, knowledge, and solution to every human problem come from God and that without Him there is only darkness and death.

In his bitter adventure, he learned a lesson he would never forget and that he wrote for his time and his posterity: "Trust in the Lord with all thine heart; and lean not unto thine own understanding." Proverbs 3:5. Here is the solution to unhappiness! This advice is priceless. Solomon put his confidence in God's power to love, pardon, and restore. Everything that makes us bitter, confused, depressed, or desperate is remedied by complete trust in God.

Solomon's father, King David, made the experience of learning to trust God in every place and circumstance. Let's look at the story. It was a time of war between the Philistines and Israel. King Saul was commanding the Israelite army. The Philistines had one soldier of extraordinary size and strength. Both armies were positioned for battle, and Israel's enemies presented a challenge: If one of God's people was able to defeat the giant Goliath, the Philistines would submit to Israel; but if the giant was victorious, Israel would serve the Philistines. They had confidence in their giant, while the Israelites trembled in fear. "And all the men of Israel, when they saw the man, fled from him, and were sore afraid." 1 Samuel 17:24.

For forty days—once every morning and again in the afternoon—Goliath had challenged Israel, but no one dared to accept the challenge. It is interesting to note that King Saul's troops were arranged in order for battle (1 Samuel 17:2); but in the hour of truth, the soldiers fled in terror. This makes me think that we can be in the church, be members, know the teachings, profess

to believe the truth, and in the critical hour “take off running.” What do I mean?

Knowledge of the gospel is one thing, and something very different is experience in the gospel. The two must go together, but unfortunately many believers separate them. It is easy to believe, but to live what one believes is much more complex, just as the world is full of incoherence (saying one thing and doing another).

The Israelite soldiers understood that God existed, that He was omnipotent, and that Israel was His peculiar people, but they failed to put this into action. They dared not meet Goliath, because they measured their strength with his. However, God wanted to give Israel a lesson in trust.

A personal experience

One day the young David comes into the camp and grasps the situation. His spiritual zeal is manifested, and he is brought before the king, to whom he says: “Let no man’s heart fail because of him; thy servant will go and fight with this Philistine.” When the weak king hears the young man, he wants to figure out the reason for David’s courage. “Forget it. You are young; you have no experience. That giant has been a soldier since his youth; you have everything to lose. Impossible!”

Here is an *a priori* defeat. Can one lose before going to battle? Yes. Do we often get discouraged before squarely confronting the problems? Yes. How can we succeed if we enter the battle against the enemy, against the challenges of life, with a faint heart? Most likely we will lose.

We can find the reason for this in our lack of experience in the life of faith. We need to cultivate a close relationship with God. To know God is to love Him, believe Him, and completely to trust in His word. David had made that experience. He was a simple shepherd, and sometimes he became involved in special situations that required him to trust completely in God and not in his own strength. When a lion or a bear snatched a lamb from the flock, David went after it and smote it, recovering his animal. And if the lion or the bear turned on David, he took it by the jaw and killed it. It seems easy, but it is not.

To do this requires great bravery, strength, and courage, but especially faith in God’s strength, because with Him everything is possible. Matthew 19:26.

Our challenge is to believe that this is so, because, to the one who believes, everything is possible. Mark 9:23. We can see ourselves in many complex situations during our lives—moments when we are in danger of death, severe sickness, accident, poverty, misunderstanding, contempt, persecution, ridicule, abuse of power, loss of liberty, etc. Certainly you who are reading this have already gone through this, or you are passing through some similar stages that are as bitter as gall. What can I tell you? The same thing I tell myself every day: “Trust in God;” “make religion a life experience.” Yes, we need to move from what we know to what we can experience by faith in God.

David referred King Saul to his experience with lions and bears. He did not know the art of war, the soldier’s world with spear or lance. His strength was not of the same kind as that of the giant Goliath; he had experience with the God of heaven, and that was greater. “The Lord that delivered me out of the paw of the lion, and out of the paw of the bear, he will deliver me out of the hand of this Philistine.” 1 Samuel 17:37. He presented no argument concerning his strength or his strategy. No! He trusted solely in God’s power! What a wonderful example for us!

That was how he confronted the Philistine soldier and defeated him with a stone. Is it logical? It is not logical, but it is real. God is not confined to logic or to what is possible from a human point of view. God is above the laws of physics and chemistry; He can divide seas, stop the course of rivers, halt the rotation of the world, calm the tempest on the sea, rain food from heaven, heal incurable diseases, raise the dead ... and much more. That is the God we serve. Praise His name!

Look unto Me, and be saved

After his deep repentance, Solomon regained his trust in God, and it was shown in the words he wrote, as quoted above: “Trust in the Lord with all thine heart; and lean not unto thine own understanding.” Proverbs 3:5. What does

God is above the laws of physics and chemistry; He can divide seas, stop the course of rivers, halt the rotation of the world, calm the tempest on the sea, rain food from heaven, heal incurable diseases, raise the dead ... and much more. That is the God we serve.



it mean to “trust in the Lord”? It is the gospel equivalent of trusting or having confidence in Christ, because He is the Lord. The Bible teaches that the Father, the Son, and the Holy Spirit are considered Jehovah.

David says: “My help cometh from the Lord, which made heaven and earth.” Psalm 121:2. According to this text, Jehovah was the Creator of heaven and earth. The gospel of John affirms that Jesus was the Creator: “All things were made by Him;...” John 1:3. Paul says of Christ: “For by Him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by Him, and for Him: And He is before all things, and by Him all things consist.” Colossians 1:16, 17. The Holy Spirit also appears as Creator: “The Spirit of God hath made me, and the breath of the Almighty hath given me life.” Job 33:4.

This leads us to the conclusion, as we said, that Jehovah refers to the Father, the Son, and the Holy Spirit. Then, trust in God means to have all faith in the Father, who sits on the throne of the universe and is also the Judge of humanity; in the Son, who was sent by the Father to die for man; and in the Holy Spirit, whose work it is to bring man into communion with Christ, to convict him of sin, righteousness, and judgment,

and to lead him to genuine repentance. “There are three living persons of the heavenly trio; in the name of these three great powers—the Father, the Son, and the Holy Spirit—those who receive Christ by living faith are baptized, and these powers will cooperate with the obedient subjects of heaven in their efforts to live the new life in Christ.” —(*Special Testimonies*, Series B, No. 7, pp. 62, 63) *Evangelism*, p. 615.


We can go to Jesus with our burdens, no matter how heavy they are, and find rest, pardon, comfort, hope (Matthew 11:28), and the trust necessary to conquer in the fight against sin and the world (John 16:33), for in His humanity He gained the victory over sin and now gives us His wonderful grace and power.

Yes, our help comes to us from the precious Jesus, our dear Saviour, our Guarantor before the Father; Christ carried our sins to Calvary, where He made atonement with His death. He loves us, because He redeemed us with His blood. After His resurrection, He ascended to heaven and from there will return with power and glory to take us home with Him. Shall we not dedicate our lives to believing this wonderful message, but in the special way that trusts in the Author of the message and makes of our faith an experimental religion (based on experience)? It is my desire and prayer that this be so. **SW**

A Warning ...

“Jesus is the ladder to heaven,... and God calls upon us to mount this ladder. But we cannot do this while we load ourselves down with earthly treasures. We wrong ourselves when we place our convenience and personal advantages before the things of God. There is no salvation in earthly possessions or surroundings. A man is not exalted in God’s sight, or accredited by Him as possessing goodness, because he has earthly riches. If we gain a genuine experience in climbing,... we must leave every hindrance behind. Those who mount must place their feet firmly on every round of the ladder.” —*The Faith I Live By*, p. 120.

Seeking Worldly Favor



When Jesus said in His prayer, "Thy will be done," He simultaneously encouraged a study into the knowledge of God's will. Unless we know what He wants us to do and apply it in our daily lives, our Christian profession is a deception. He makes this clear when He uses these words, "Not every one that saith unto Me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of My Father which is in heaven." Matthew 7:21. And this "will of God," we must agree, is clearly expressed in the Holy Scriptures. Christ Himself, when questioned, said, "It is written!" And Timothy was reminded by Paul, "And that from a child thou hast known the holy Scriptures, which are able to make thee wise...." So in this study we shall make the Bible our criterion and guide, with the addition of the writings of the Spirit of prophecy, the divine gift to the remnant church. "To the law and to the testimony: if they speak not according to this word, it is because there is no light in them." Isaiah 8:20.

The Christian and the world

When we speak of receiving favors, we mean someone's friendly attitude toward us. So, our first concern is, What is our position as God's people in relation to those who are not of our faith? It all comes down to this question: Are Christ and the world on friendly speaking terms?

Let Christ, our Example, answer this. "My kingdom is not of this world: if My kingdom were of this world, then would My servants

fight,... but now is My kingdom not from hence." John 18:36. And concerning the position of His followers He says, "If ye were of the world, the world would love his own: but because ye are not of the world,... therefore the world hateth you." John 15:19.

There is therefore quite a contrast—like day and night—between these two groups. John says also, "If any man love the world, the love of the Father is not in him." 1 John 2:15. And James says, "Know ye not that the friendship of the world is enmity with God: whosoever therefore will be a friend of the world is the enemy of God." James 4:11.

IN, but not OF, the world

You may interject here that we cannot become hermits or seek to avoid all contact with the outside world. True! We cannot preach the gospel of salvation without reaching out to the world. Jesus touched this point when He said, "I pray not that Thou shouldest take them out of the world, but that Thou shouldest keep them from the evil." John 17:15. This was the position the patriarchs and prophets of old took. They "... confessed that they were strangers and pilgrims on the earth.... They declare plainly that they seek a country." Hebrews 11:13, 14. Jesus said, "They are not of the world, even as I am

*By Oscar Kramer
(1903-1996)
(Article updated)*

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Luke 6:22.

not of the world." John 17:16. For this reason, Paul the apostle admonishes God's children concerning contact with the world, "And be not conformed to this world..." (Romans 12:2), which means not to try to get on an even footing with them. There is good reason for this. There is an old saying, "He who touches pitch will be defiled." It rubs off on a person. And more than this. Will there be cordial understanding between them? Far from it! "Marvel not, my brethren, if the world hate you." 1 John 3:13. "Blessed are ye, when men shall hate you, and when they shall separate you from their company ... for the Son of man's sake." Luke 6:22. We could extend this thought with many more quotations. Does this concept sound strange to you? Perhaps! In our modern days it seems that churchgoers are not persecuted at all. In fact, to carry the title of "Christian" makes one a person of good standing in society. Has the attitude of the present world changed?

"The apostle Paul declares that 'all that will live godly in Christ Jesus shall suffer persecution.' 2 Timothy 3:12. Why is it, then, that persecution seems in a great degree to slumber? The only reason is that the church has conformed to the world's standard and therefore awakens no opposition.... It is only because of the spirit of compromise with sin, because the great truths of the word of God are so indifferently regarded ... that Christianity is apparently so popular with the world." *—The Great Controversy*, p. 48.

"And have no fellowship with the unfruitful works of darkness, but rather reprove them." Ephesians 5:11. "The religion of Jesus is made to appear popular and honorable in the eyes of the world.... Such teachings differ very widely from the teachings of Christ. His doctrine and the world could not be at peace. Those who followed Him had to renounce the world." *—Early Writings*, p. 228. "Be ye not unequally yoked together with unbelievers; for what fellowship hath righteousness with unrighteousness?..." 2 Corinthians 6:14.

This, then, is the front side of the coin. Surely, "Let your light so shine before men, that they may see your good works, and glorify your Father, which is in heaven." Matthew 5:16. To do this, we must be in contact with people, rich

and poor, men, women, and children, in all walks of life. "Pure religion and undefiled before God and the Father is this, To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world." James 1:27. To keep away from the corruptions of the world, we must carefully watch every worldly influence that bears down on us today. The world is filled to overflowing with these influences in books, magazines, radio, television, electronic media, social events, sports, fashion, etc.

Favors from governments

"Many of the Protestant churches are following Rome's example of iniquitous connection with 'the kings of the earth'—the state churches, by their relation to secular governments; and other denominations, by seeking the favor of the world." *—The Great Controversy*, p. 383.

We are to be subject "to the powers that be"—the respective governments under which we live. This is Biblical. Yet this, like anything else, has its limitations. When the government commanded the apostles not to teach the people any longer, Peter said, "We ought to obey God rather than men." Acts 5:29. In Daniel's day, he and his friends were obliged to disobey the king, because to obey him would have infringed upon their love for and obedience to the God of the universe. But there is another class not as steadfast.

"Those who have step by step yielded to worldly demands and conformed to worldly customs will not find it a hard matter to yield to the powers that be, rather than subject themselves to derision, insult, threatened imprisonment, and death....

"There is a prospect before us of a continued struggle, at the risk of imprisonment, loss of property, and even of life itself, to defend the law of God, which is made void by the laws of men. In this situation worldly policy will urge an outward compliance with the laws of the land, for the sake of peace and harmony. And there are some who will even urge such a course from the scripture: 'Let every soul be subject unto the higher powers.... The powers that be are ordained of God.'" *—Testimonies for the Church*, vol. 5, pp. 81, 712.



Fulfilled!

This was written in 1882. In 1914, a dramatic event took place in Europe that matched this description. The Seventh-day Adventist leadership fulfilled in detail the foregoing statement by yielding to the governments which were locked in the deadly conflict of World War I. To retain the favor of the worldly governments toward Seventh-day Adventists, and to escape threatened persecution, the Adventists abandoned God's law. Worldly policy urged an outward compliance. And those not following suit were unjustly crossed off the membership lists, fulfilling another prediction made in 1882, that "The time is not far distant, when the test will come to every soul.... In this time, the gold will be separated from the dross in the church." —*Testimonies for the Church*, vol. 5, p. 81.

The experiences of 1914 were heartbreaking for the honest in heart. But when the waves of unrest finally abated and then two decades later another storm, worse than the one before, broke loose in Central Europe, finally engulfing the greater part of the world in World War II, the same dramatic scene developed on a much larger scale. Relentless persecution threatened Sabbath-keeping Adventists ("the New Jews," as they were called). It had happened again! "Seeking the favor of the world"! Yes, and at what a cost!

In America also

The spirit of compromise extended even to the shores of North America. In the *General Conference Bulletin* of 1893, pp. 132, 133, the evil work of cooperation with worldly organizations was exposed as follows: "There is a satanic policy that is practiced by those who are spiritually blind that they can mingle safely with the worldly element, confederate with them, be in cooperation with them; but it will not require a great length of time to discern that they are no longer with Christ, or place the least value upon being one with their brethren."

With this note of warning in mind, we read in *The Youth's Instructor*, the official young people's publication of the Advent people, of November

18, 1941, concerning military status: "Conscience constrains them to be conscientious cooperators rather than conscientious objectors...."

"They are conscientious objectors to conscientious objection."

"They have found a satisfactory solution to the age-long conflict between loyalty to authority and loyalty to conscience. And this solution has turned conscientious objection into conscientious cooperation."

This strange official attitude is strongly opposed by a statement in *Thoughts from the Mount of Blessing*, p. 94: "When men who claim to be soldiers of Christ engage with the confederacy of Satan, and help along his side, they prove themselves enemies of Christ."

Welcomed by apostate churches

It did not end here. In 1956 the Evangelical Foundation, Inc., in *Eternity* magazine, quoted an article by D.G. Barnhouse, a Presbyterian pastor, writer, and broadcaster, concerning Seventh-day Adventist leaders, which read as follows: "Mr. [Walter] Martin had further conferences with the Adventist leaders in Washington, D.C., and in Glendale, California. He was invited to preach in two of the large Adventist churches in the country and spoke to their theological seminary and to the employees of the Voice of Prophecy broadcast. In May 1956, the same group of Adventist leaders returned to my home in Pennsylvania for another two-day conference."

"Now the time has come to make known to the general public the results of the hundreds of hours of labor that have been expended by Mr. Martin and the similar time that has been put forth by many Adventist leaders...."

"In conclusion, I should like to say that we are delighted to do justice to a much maligned group of sincere believers, and in our minds and hearts take them out of the group of utter heretics like the Jehovah's Witnesses, Mormons, and Christian Scientists, to acknowledge them as redeemed brethren and members of the body of Christ." —*Eternity*, September 1956.

It was ten years earlier that a visionary leader wrote in *The Review and Herald*, October 24, 1946, p. 4: "Our name has been given favorable

"... It will not require a great length of time to discern that they are no longer with Christ, or place the least value upon being one with their brethren."

“We are to enter into no confederacy with the world, supposing that by so doing we could accomplish more.”

publicity in great national journals. Little by little we are being accepted into the family of Christian churches. Even our Sabbath would be overlooked if we did not insist on preaching it everywhere, and we would be received with open arms by the leading Christian denominations. If time should last, could it be that for the sake of general favor we would someday be willing to lay aside our identity and become just another popular denomination?

“That is verily possible. But God will not permit time to last that long.”

As seen above, ten years later, leading Christian denominations accepted the Seventh-day Adventists as “redeemed brethren and members of the body of Christ.” What body? Draw your own conclusions. And as the years have rolled on, one after another, there has been a greater letdown of the barriers which should separate Seventh-day Adventists from the midnight darkness of error found in the fallen churches.

Ever since 1888

It was in 1888 at the General Conference in Minneapolis that the precious Redeemer, Jesus Christ, was extolled as the High Priest in the heavenly sanctuary. The all-embracing truth of His mediatorial work in the investigative judgment for the sins of His people became deeply imbedded in the hearts of a few, while the larger portion took a noncommittal or even outspoken stand against this divine message, “Christ Our Righteousness.” Some even took it in such a way as to abandon all personal effort to obey the divine will, relying only on Christ’s atoning blood and disregarding the power of sanctification by the Holy Spirit to make them perfect in Christ.

All this led up to the present crisis which is rocking the foundation of the Seventh-day Adventist body. The soul-destroying thirst for the favor of the world—a craving for recognition, perhaps getting tired of being considered a “humble little flock”—is the basic reason for capitulating to worldly standards and adopting worldly maxims of education and the erroneous teachings of other churches.

Friendship with the world

“... The longing to conform to worldly practices and customs exists among the professed people of God.... Christians are constantly seeking to imitate the practices of those who worship the god of this world. Many urge that by uniting with worldlings and conforming to their customs they might exert a stronger influence over the ungodly. But all who pursue this course thereby separate from the Source of their strength. Becoming the friends of the world, they are the enemies of God.” —*Patriarchs and Prophets*, p. 607.

“To lower the standard in order to secure popularity and an increase in numbers, and then to make this increase a cause of rejoicing, shows great blindness. If numbers were an evidence of success, Satan might claim the pre-eminence; for in this world his followers are largely in the majority....

“We are to enter into no confederacy with the world, supposing that by so doing we could accomplish more.” —*Testimonies for the Church*, vol. 6, pp. 143, 17.

The danger

“During the lives of the apostles the church remained comparatively pure. But ‘toward the latter end of the second century most of the churches assumed a new form; the first simplicity disappeared, and insensibly, as the old disciples retired to their graves, their children, along with new converts,... came forward and new-modeled the cause.’ —Robert Robinson, *Ecclesiastical Researches*, ch. 6, par. 17, p. 51....

“Has not the same process been repeated in nearly every church calling itself Protestant? As the founders, those who possessed the true spirit of reform, pass away, their descendants come forward and ‘new model the cause.’” —*The Great Controversy*, pp. 384, 385.

The Advent cause has been no noble exception to this general rule, of which the present crisis is sufficient proof. Let us take heed that such phenomena do not blind our eyes. Let us buy of the “eyesalve” which our precious Saviour offers to us in Revelation 3:18, so that we, indeed, may see our true condition and make Christ our righteousness. **SW**

The Way of the Adventists

Part 17

1936: The Reform Movement prohibited

As in World War I, the faithful believers put their lives on the line for the truth and God's law—some perished and others were imprisoned—so it could not fail that the adherence to Biblical standards would finally come to the notice of the German government, and thus it happened; in April 1936, the Reform Movement was prohibited. Note the wording of the dissolution and prohibition order:

"On the basis of S1 of the VO of the imperial president for the protection of people and state of 2/28/1933 (Imperial Law Folder 1, p. 83), the sect of the 'Seventh-day Adventists (Reform Movement)' is dissolved and forbidden in the whole of the imperial territory. All funds will be confiscated. Counteractions to this edict will be punished on the basis of S4 of the VO of 2/28/1933."

Reasons: "The 'Seventh-day Adventists (Reform Movement),' under the garb of religious activity, is striving for aims that counteract the world outlook of National Socialism. The adherents of this sect refuse armed service and refuse to use the German salute. They declare openly that they know of no fatherland but are international, looking upon all men as brothers. Since the attitude of this sect tends to the confusion of the populace, its dissolution was necessary for the protection of both people and state.

As Representative: (signed:) Heydrich

Verified: (signed) Chancery Employees"

By Wilhelm Egerter

At a meeting of the leading brethren of the S.D.A. Reform Movement, it was decided to direct a written appeal to the government offices and seek discussion. At the second discussion in the offices of Heydrich, it was declared to the brethren that it was in their hands how matters would be acted upon. In answer to some questions as to the denomination's attitude toward war service and the German salute, it was declared: "We must decline a form of greeting which contains a political confession." Concerning killing: "We go by the words of Christ in Matthew 5:44, 'Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you.'" At this Heydrich responded: "Then, of course, you decline war service!"

"We are bound to God's word and must decline demands that are contrary to it."

Following another appeal, the final decision was given August 12, 1936: "The explanations in your writing of 7/27/1936, as well, give me no reason to invalidate the prohibition of the sect of the 'Seventh-day Adventists (Reform Movement).'"

(Stamped signature) Heydrich

Verified: Kehn Chancery Employees."

"It is reported that in 1936 the former Seventh-day Adventist General Conference President,

"We must decline a form of greeting which contains a political confession."

It is only by taking a decided stand for the truth, and a firm position in face of the government's demands in matters of faith, that we can stand for God.

C.H. Watson, was asked by a prominent leader about Hitler's government. He replied: 'We can thank God that we have the present government. Hitler received his power from God.'

"In answer to the question, 'Can an Adventist join in the German liberty movement?' he answered, 'Why not?'" (Excerpts and answers to questions from Bible studies of May 20 and 21, 1936.) This reply was totally contrary to God's word.

"What are we to do, then? Let political questions alone. 'Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness?... or What part hath he that believeth with an infidel?' What can there be in common between these parties? There can be no fellowship, no communion." —*Gospel Workers*, p. 392.

1937

In the Adventist publication of the South American Division, *La Revista Adventista*, November 1937, it was announced: "Difficulties in Europe.... In one country, Yugoslavia, a child must present a baptismal certificate to be able to go to school. Therefore, all Adventist children are baptized by a Catholic priest to receive this certificate. All young people must serve from 1½ to 3 years with weapons. Sabbath observance is unthinkable. Military service occupies the young people during those years when they can be most influenced, bringing them into the worst possible circumstances, without any religious assistance...."

According to this report, the trials were great. But it is only by taking a decided stand for the truth, and a firm position in face of the government's demands in matters of faith, that we can stand for God.

1938

In the spring of 1938, when Austria was occupied by Germany, the following interesting exchange of telegrams took place between the Adventist Publishing House in Hamburg and the Publishing House in Vienna: "'We greet you as co-workers at home and in the field as those rejoined in the united great fatherland. Operations Manager

and Staff of the Adventist Publishing House.' We received the following written answer from the Adventist Publishing House in Vienna:

"'We, as co-workers in the Publishing House and in the field, thank you heartily for your sympathy in the historical events which move our hearts deeply. The eternal God has done more than we have dared to hope and believe.... In the last hour a strong arm has pulled back the German land from the edge of the precipice.... Our energetic leader, Adolf Hitler, according to God's selection and assistance, became the liberator of Austria. No one else could or should accomplish this great work.... For the Christian, it is no question that he, aware of his national ties, fulfills his duties as a citizen of the state, and on election day will cast his vote for Germany and its leader. That we belong to this society is a gift of God, and the political organization is according to God's order.''" —*Der Adventbote (The Advent Messenger)*, April 15, 1938.

Is it not strange that, even though there was no need for it, the church conformed to the governments and even went beyond their requirements, as was also the case in Austria? How could they honor Hitler as a liberator of Austria when, against God's will, he invaded a country which, according to Daniel 2:44, was to stand as an independent nation (one of the ten toes), and then even greet them by telegram?

The nationalistic spirit even took over the Adventist schools, as the following excerpt from an article in *Der Adventbote*, November 1, 1938, shows: "The present position of the school question.... We have been placed as citizens of the state in our community, and the school is obligated to foster the national socialist spirit. The greater part of the pupils belong to the Hitler youth, the association of German girls, and the Red Cross. Every day, between the third and fourth hours, teachers and students gather in the schoolroom to receive, in addition to the current school announcements, a daily review of the political and economic conditions and events of the past day, to read national socialist and other thoughts of value, and to sing German songs. This short assembly serves our education as a people." —*The Way of the Adventists* is available from IMS Publishing Assn., Cedartown, GA. **SW**



The Divine-Human Family, No. 1



The Head of the Family

The one object in all our Bible study should be, not to establish theories, but to feed upon the living word. The principle should not be to learn some theory which we can tell to others but to obtain a life which may be lived before others. Our whole purpose will be to break the bread of life so that we may together feed upon it. In Ephesians 3:14, 15 we read: "For this cause I bow my knees unto the Father of our Lord Jesus Christ, of whom the whole family in heaven and earth is named." It will be our purpose here to consider the Head of the divine-human family.

First, the human family has one common Father. "God that made the world and all things therein, seeing that He is Lord of heaven and earth, dwelleth not in temples made with hands;

neither is worshiped with men's hands, as though He needed anything, seeing He giveth to all life, and breath, and all things; and hath made of one blood all nations of men." Acts 17:24-26. This is our *Authorized King James Version*; the *Revised Version* leaves out the word "blood." "And He made of one every nation of men for to dwell on all the face of the earth." That is, when God created Adam, He created the whole human family. He created all nations that are upon the earth when He created Adam. That is, in creating Adam and conferring upon him the power to beget in his own image, He saw, as it were, a fountain of life in him; and when He created Adam, He saw in Adam every human being that has been or will be upon the face of the earth, and He created every human being upon the face of the earth in Adam.

*By W.W. Prescott
Edited by Larry Watts*

In Adam were all the descendants of Adam, as he was the common father of the human family. But Adam the first failed in his work, and so there came Adam the second.

This thought is suggested in Genesis 25:22, 23, when Rebecca inquired of the Lord, He answered her, "Two nations are in thy womb." In Jacob, God saw all the descendants of Jacob; in Esau, God saw all the descendants of Esau; and so, as He viewed it, there were two nations struggling together.

The same thought is further emphasized in Hebrews 7:9, 10: "And as I may say so, Levi also, who received tithes, paid tithes in Abraham. For he was yet in the loins of his father when Melchisedec met him."

These scriptures are sufficient to bring out the principle that in Adam were all the descendants of Adam, as he was the common father of the human family. But Adam the first failed in his work, and so there came Adam the second. "And so it is written, The first man Adam was made a living soul; the last Adam was made a quickening spirit. Howbeit that was not first which is spiritual, but that which is natural; and afterward that which is spiritual. The first man is of the earth, earthy; the second man is the Lord from heaven." 1 Corinthians 15:45-47. And this second man, the Lord from heaven, sustains the same relation to His family that Adam sustained to his family. That is, He became the second father of the family.

"Lie not one to another, seeing that ye have put off the old man with his deeds; and have put on the new man, which is renewed in knowledge after the image of Him that created him." Colossians 3:9, 10. "That ye put off concerning the former conversation the old man, which is corrupt according to the deceitful lusts, and be renewed in the spirit of your mind; and that ye put on the new man which after God is created in righteousness and true holiness." Ephesians 4:22-24. Dr. Young's translation of this same text gives a little different wording, which is important. Instead of reading, "Which after God is created in righteousness," he translates more literally, "Which according to God was created in righteousness."

Now with these scriptures before us, we can see readily the teaching. Adam was the first man; and by yielding to sin, he received sin into human flesh, and his flesh became sinful flesh. Christ was the second man, the second father

of the human family. He did no sin, neither was guile found in His mouth. After humanity in Adam had admitted sin into the flesh, that became the old man, and the old man is humanity with sin working in it. That is to say, the old man is humanity under the control of the devil, and those who are in that condition are spoken of by the Saviour in John 8 as being of their father the devil. "Jesus said unto them, If God were your Father, ye would love Me, for I proceeded forth and came from God; neither came I of Myself, but He sent Me. Why do ye not understand My speech? even because ye cannot hear My word. Ye are of your father the devil, and the lusts of your father ye will do...." John 8:42-44, first part.

The old man is humanity with sin working in it; the old man is humanity under the control and direction of the devil. The new man is humanity with divinity in it, and above all and first of all, the new man is Christ Jesus, "which according to God was created in righteousness and true holiness." So we are instructed to "Put ye on the Lord Jesus Christ," the new man, "and make no provision for the flesh, to fulfill the lusts thereof." Romans 13:14.

Now, how did Jesus Christ become the second father of the human family, and what does it mean to us that He did become the second father of the human family? This is told in Hebrews 2:14: "Forasmuch then as the children [He is the father] are partakers of flesh and blood, He also Himself likewise took part of the same; that through death He might destroy him that had the power of death, that is, the devil; and deliver them who through fear of death were all their lifetime subject to bondage." Notice carefully; it is because the children were partakers of flesh and blood that He also Himself likewise took part of the same flesh and blood. Why? So He might destroy him that had the power of death, that is, the devil.

This thought is suggested in 1 John 3:5. "And ye know that He was manifested to take away our sins." How was He manifested? He was manifested in the flesh; by becoming partaker of flesh and blood He was manifested. "For the life was manifested, and we have seen it, and bear witness, and show unto you that eternal life,

which was with the Father, and was manifested unto us." 1 John 1:2. And He was manifested to take away our sins, for it was necessary, to take away our sins, that divinity should suffer. But how could divinity suffer for the sins of humanity? Divinity was clothed with humanity, was manifested in humanity, that it might be possible for divinity to present a human side for the suffering; that there might be, as it were, a vulnerable side to divinity, because prophecy said that His heel should be bruised, and that must be in humanity. Since divinity must suffer to take away our sins, so divinity was manifested, put into humanity, clothed with a body; clothed with flesh, with our flesh, in order that divinity might present a side capable of receiving the wound; so, "The Word was made flesh and dwelt among us" (John 1:14), and He partook of the same flesh and blood in order "that through death He might destroy him that had the power of death, that is, the devil, and might deliver them who through fear of death [and death comes only through sin] were all their lifetime subject to bondage." Hebrews 2:14, 15.

How did He take upon him that nature, that flesh and blood? He did it by birth, by being born of a woman, and the agency through which He was born of a woman was the Holy Spirit. Luke 1:35: "And the angel answered and said unto her, the Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee; therefore also that holy Thing which shall be born of thee shall be called the Son of God." But He was also the Son of Man, and the second head of the human family was a man, the new man, the divine-human man, the man Christ Jesus.

Now, what does it mean to us that Jesus Christ became the second head of this human family? It means this: Just as, when Adam was created, all the members of the human family were created in him, so also when the second man was created according to God "in righteousness and true holiness" (Ephesians 4:24), all the members of that family were created in Him. It means that just as God saw in Adam all the members of the human family, so He saw in Christ, the second father of the family, all the members of the divine-human family. Before Jacob and Esau were born, God saw two nations there. So, God

created in Christ Jesus, the new man, all the members of the divine-human family that should afterward be born into that family.

Now, the fact that Christ took our flesh, and that the Word was made flesh and dwelt among us, means a great deal more than that there was a good man who lived then and set us a good example. He was the second father, He was the representative of humanity; and it was when Jesus Christ took our human nature and was born of a woman that humanity and divinity were joined. It was then that Jesus Christ gave Himself, not simply for the human family but to the human family. That is to say, Jesus Christ joined Himself to humanity and gave Himself to humanity, and identified Himself with humanity and became humanity; and He became we ["He ... became us." Hebrews 7:23, 24], and we were there in Him.

Jesus Christ in Himself joined humanity and divinity to all eternity and is today our representative in heaven, and so there is a divine-human Man in heaven today, Jesus Christ. "And ... this man after He had offered one sacrifice for sins forever sat down on the right hand of God," who "hath made us to sit together in heavenly places in Christ Jesus." Hebrews 10:11, 12; Ephesians 2:6. That is, God saw in Adam all the human family and a great deal more than that. "And as I may so say, Levi also, who receiveth tithes, paid tithes in Abraham. For he was yet in the loins of his father when Melchisedec met him." Hebrews 7:9, 10. When Abraham paid tithes to Melchisedec, Levi paid tithes in him, for he was in the loins of his father when Melchisedec met him. All that Abraham did, Levi did in him.

You may stop a moment to think; death came by a tree, life came by a tree. Adam ate of the forbidden fruit of the tree, so death came upon the human family. Christ bore all our sins upon a tree, and by that means brought life to the human family. "For since by man came death, by man came also the resurrection of the dead, for as in Adam all die, even so in Christ shall all be made alive." 1 Corinthians 15:21, 22. Adam is the man through whom death came; Christ is the Man through whom comes the resurrection from the dead.

Jesus Christ in Himself joined humanity and divinity to all eternity and is today our representative in heaven, and so there is a divine-human Man in heaven today, Jesus Christ.



Romans 5:12-19 illustrates the parallel between the first Adam and the second Adam, and what we gained through the first Adam and what we gained through the second Adam: From the first Adam, sin, transitory life, death; from the second Adam, righteousness, life, eternal life. "Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned." *Revised Version*: "for that all sinned"—just one act in a point of time wholly past, "for that all sinned;" or "for all did sin."

"(For until the law sin was in the world: but sin is not imputed where there is no law. Nevertheless death reigned from Adam to Moses, even over them that had not sinned after the similitude of Adam's transgression, who is the figure [or type] of Him that was to come. But not as the offense, so also is the free gift; for if through the offense of one many be dead [Greek: "the many died"] much more the grace of God, and the gift by grace, which is by one man, Jesus Christ, hath abounded unto many [Greek: "the many"]. And not as it was by one that sinned, so is the gift: for the judgment was by one to condemnation, but the free gift is of many offences unto justification," or righteousness. So the contrast is between condemnation and justification, or righteousness. Death came by sin. "For if by one man's offence death reigned by one; much more they which receive abundance of grace and of the gift of righteousness shall reign in life by One, Jesus Christ.) Therefore, as by the offence of one, judgment came upon all men to condemnation; even so by the righteousness of One the free gift came upon all men unto justification of life. For as by one man's disobedience many were made [Greek: "the many were constituted"] sinners; so by the obedience of One shall many be made [or constituted] righteous."

Now we see the contrast between the first Adam and the second Adam, the first father of the family and the second father of the family. From one, judgment to condemnation; from the other, justification of life. Through the disobedience of one, the many were constituted sinners; through the obedience of One, many were constituted righteous in Him.

Jesus Christ gave Himself to us. It is not that Jesus Christ, as someone apart from us, simply came forward and said, "I will die for man." No, He became man, and divinity was given to the human family in Jesus Christ. But divinity was joined to humanity by birth, and Jesus Christ became "nigh of kin" to every one of us.

This is all foreshadowed in Leviticus 55:47-49: "And if a sojourner or stranger wax rich by thee, and thy brother that dwelleth by him wax poor, and sell himself upon the stranger or sojourner by thee, or to the stock of the stranger's family, after that he is sold he may be redeemed again; one of his brethren may redeem him, either his uncle or his uncle's son may redeem him, or any that is nigh of kin unto him of his family may redeem him; or if he be able, he may redeem himself." That is where humanity is—sold under sin. Now, is humanity able to redeem itself? No. But someone that is "nigh of kin" may redeem it. And who is nigh of kin and able to redeem it? He who took part of our same flesh and blood. As is expressed in Ephesians 5:30, "We are members of His body and of His flesh, and of His bones." He is become nigh of kin unto us by His birth.

In Hebrews 2:11-13 this relation is recognized. "For both He that sanctifieth and they who are sanctified are all of One: for which cause He is not ashamed to call them brethren, Saying, I will declare Thy name unto my brethren, in the midst of the church will I sing praise unto Thee. And again, I will put my trust in Him. And again, Behold I and the children which God hath given me." Second father of the family. Behold the children.

"And He looked round about on them that sat about Him, and said, Behold My mother and My brethren! For whosoever shall do the will of God, the same is My brother, and My sister, and mother." Mark 3:36. That is, whoever is born into this family of God is as closely related to Jesus Christ, and that by flesh and blood, as is a mother to her own son. That is, by the very closest ties possible in this world is every son of God united to Jesus Christ, his Brother, his Father, his Saviour, his Redeemer. —For the original article, see <http://centrowhite.org.br/files/ebooks/apl/all/Prescott/The%20Divine-Human%20Family.pdf>. **SW**

He became man, and divinity was given to the human family in Jesus Christ. But divinity was joined to humanity by birth, and Jesus Christ became "nigh of kin" to every one of us.





Interested souls in Bangladesh commit to taking baptismal classes

Bible studies in Bangladesh

Our workers are giving Bible studies in different places at different times. All the people are called in different places, and we have taken pictures of those who are interested in studying for baptism, who show this by raising their hand.

—James Somar Chowdhury

Seminar in Benin

At the request of the Benin Field and also the recommendation of the General Conference, by the grace of God, I traveled to Benin on December 24, 2013, and the brethren there welcomed me warmly.

A seminar was conducted from December 25 to 28, 2013, organized by the Benin Field. The location was a brother's school in Porto-Novo, the capital city of Benin.



Believers in Benin; Pastor Lencha Tekle is at the center back

The subjects studied included the following: The Word of God (the Holy Bible), Law and Grace, True and False Prophets, Reformation, Christ Our Righteousness, the 144,000, Health Reform, Baptism, the Seven Last Plagues, Marriage,

with our members. During the seminar, most of them had their questions answered. When a call was made on the Sabbath, twelve people decided to take their stand to join the church of God—nine adults, one young man, and two children. They



Chalk talks during the seminar in Benin

the Sabbath, Jesus' Second Coming, and the Seven Church Periods. The presenters were Pastor Mohammed Inusah, Brother Gbogbanou, Sister Comfort, and myself. We spent from 1 to 2½ hours on the different subjects.

Most of those attending the seminar were from various Sunday-keeping churches, including the Catholic Church. They had already been studying the truth

came to the front, and special prayer was offered for them. Praise the Lord! I have encouraged them to begin their baptismal classes immediately and to be baptized.

After the close of the Sabbath, I also spent time with the Benin Field Committee and expressed my appreciation for the seminar they had organized. I also encouraged them to follow up with the newly converted souls and give them the instruction needed for their baptism.

Because of an unexpected fee charged for a visa at the border of Togo, the funds I had were almost used up for the one-way trip. I am very grateful to the Benin Field for their support in funding my transportation back home.

May the good Lord bless His work in Benin and all over the world.

—Pastor Lencha Tekle
Ghana Field Leader

News to inspire



Sabbath service during the Congo Union meetings

Work in Congo

Christian greetings with Philipians 4:8.

God helped us during our Congo Union meetings on October 4-7, 2013. All three fields were represented, and the discussions were very useful. Your involvement in the work of the Congo Union has a pivotal role in our recommendations. Church discipline in accordance with the Scriptures was stressed, and all were required to work in harmony with Matthew 18:15-17. All misunderstandings and false reports were identified and worked out. We are waiting for the Congo Union delegates' meetings and elections on January 13, 2014, according to the principles given in 1 Timothy 3:1-6. The issue in Katanga (South Congo Field) was discussed, and the consensus was reached to request from the Division the airline ticket for one brother from the Northwestern Field and Brother C. Mukendi to go to Katanga and make a final appeal to our brethren who are being misled by other leaders.

Please find reports enclosed, including the agenda, minutes, and attendance sheets.

—C. Mukendi

Activities in Ecuador

Many blessings from our Father in heaven for the worldwide work from the Ecuadorian Union. We are thankful for the rich blessings that God keeps sending to His people.

In July 2013, a program was organized for lay missionaries to visit the churches. The picture (below) shows the lay missionaries of the South Field at their first meeting in the church of Reyes Vega, Milagro, Guayas.

In September 2013, a campaign was held in El Deseo Cotopaxi, not far from Quito, under the leadership of Pastor Oscar Raymond Rosales Correa and Bible worker Stalin Inca. The participants in the campaign received the Bible Course.



Lay missionary team organized to visit the churches in Ecuador

In October 2013, the believers from Guabito, Manabí, assembled for the baptism of two new members by Pastor Raymond Rosales Correa with assistance from the colporteur, Brother Cristian Villarreal.

—Nelly Solórzano P.

Baptism in Ghana

We are grateful to the Lord Jesus Christ that eight souls were baptized in December by Pastor Lencha Tekle. Two of them are from my home church. God bless you!

—Louis Joe Mensah



Eight believers were baptized in Ghana in December

Report from Guinea

Greetings to you with 2 Corinthians 1:3-5. As we always say, the God of heaven does His

own work, not man. The work in Guinea is progressing. In Sonfonia, there are five people being led by Brother Chea. And in Bocarass, there are thirty people under the leadership of Brother Rene Kamano. According to God's will, by the end of 2013 we will have some people ready for baptism in these two areas.

Your support for these new areas is needed and appreciated. For Sonfonia, the area is quite far from Yimbaya, so it is not possible to go and work there and return the same day. Therefore, the brother is limiting his Bible studies there. To gather the mem-

bers on the Sabbath, in the future we will need to rent a house for him there. For the time being, they are studying under a mango tree during the Sabbath school.

In addition to assistance with the rent and some publications, if time allows, we would appreciate the General Conference coming to visit the Guinea Field to give us training.

—Tamba Koundou Tonguino
Assistant Field Secretary

Baptism in Togo

On November 6, 2013, Pastor Inusah Mohammed baptized Brother Akakpo Yawo, a former Baptist pastor. We praise the



Brother Akakpo Yawo was baptized in Togo

Lord for this new brother and pray that he will be a channel of blessing from the Lord to many.

Aftermath of Philippine typhoon

[Received November 11, 2013]
Warm greetings with 1 Thessalonians 5:11: "Wherefore comfort yourselves together, and edify one another, even as also ye do."

Here is really what transpired with the super typhoon Yolanda (local name) or Haiyan (international name) on November 8, 2013. At 6:49 a.m., its first landfall was in Guian Eastern Samar, and the whole province seaboard was greatly devastated where we have a few members.

The second landfall was Tacloban City and the three provinces of the Leyte seaboard, including inland areas devastated beyond imagination. It is feared that the casualties may reach 10,000. All possible communication is cut off, and a total blackout may last for months before connections can be restored, according to the news. Dead bodies are still strewn everywhere. People are hungry and thirsty, as we have seen from the news, and that is why people are looting malls and stores.

Our great concern is for more or less 50 baptized members plus

their children, since we have no idea what the real situation is for most of them. Roads to these places are still impassable. We have a retired minister in Tacloban City, Elder Emiliano Dahunan, as well as my mother in law and my brother in law's family, who live right in the heart of the city, which is now like a ghost town. We thank God for the good news received by email that they were able to escape from the terrible catastrophe by climbing up to the roof to avoid the storm surge, though they were exposed to the strong wind. We got this information because they transferred to a place far away. Cebu province was also hit, especially the northern part, and so far some of the members are not reachable. The areas most greatly affected are in the Visayan Field. But we have great hope and pray that our merciful God is now protecting them.

A few weeks ago, we were also hit by an earthquake of 7.2 magnitude that left a lot of damage in Bohol and Cebu. Some of our brethren were affected, but there were no casualties. Our Union building suffered many cracks, and we slept outside in the open space of the compound. Now, just a few weeks later, we were hit by the super typhoon, the strongest in the world this year. The

quick succession of calamities is a sign of our Lord's coming.

We will inform you as we receive updates, since we really need a lot of help to relieve the suffering in this kind of situation. Another storm is coming today, although it is not supposed to be a bad one in comparison to Yolanda; but it will still affect the places where bodies are still strewn everywhere and will have an impact on people's health.

[Received November 17, 2013]
"The effectual fervent prayer of a righteous man [God's people] availeth much." James 5:16.

We thank God for His great mercy and protection, since not even one of our brethren in Tacloban City lost his or her life. We confirmed this through our Union Youth Leader, Brother Sofonias Montecalvo, who accompanied the eldest son of our minister who works in Mindanao on a visit to Tacloban City (capital of region VIII, the 3 provinces of Leyte, and 3 provinces of Samar) by plane to see the real situation.

They told us that they disguised themselves by wearing old clothes to avoid looking like visitors, since thieves were rampant at that time. We have no members in Tacloban right now, since they temporarily evacuated to islands not so badly affected. For the rest of the members in that

region (aside from a few individuals), especially the isolated members, there is still no contact; and the roads are impassable. There is no electricity, and it is very difficult to have even a little communication with the area. There are still many bodies in the rubble, and many people are now leaving the city in fear for their lives.

May the Lord continue to provide for our brethren in their trying time through our united petitions to the throne of grace and mercy.

—Jerson Galicia

Public evangelism in Philippines

With joyful hearts, we tell you about our year-end public evangelistic effort that took place from December 3 to 29, 2013, in Mindanao, in Sarangani Province.

We were very happy when some young people joined us to carry out a plan for public evangelism. God blessed us with many interested souls. At the end, we were able to baptize an elder from another church, his wife, their daughter who just finished a missionary course, and their younger daughter, who is active in service.

Thank you very much for your prayers. We know God hears the prayers of His saints.

—Arnolfo P. Cortes



This family was baptized in Mindanao, Philippines

INVITATION

CENTENNIAL 1914-2014 COMMEMORATION



"Then Samuel took a stone, and set it between Mizpeh and Shen, and called the name of it Ebenezer, saying, Hitherto hath the Lord helped us."
1 Samuel 7:12.

One hundred years ago, terror gripped the hearts of men and women as World War I unleashed its hellish fury across Europe. Inside the Seventh-day Adventist Church, a different kind of war began to wage. Under increasing pressure from governments, Adventist leaders weakened and finally betrayed their allegiance to God's law. Only a handful of Adventists stood firmly for right. They would not fight. They refused to kill or break the Sabbath commandment. They would not participate in the horrors of World War I. Their faithfulness to God was met with ridicule and disfellowshipment. This was another telling moment in the history of God's church on earth.

It is with the deepest solemnity that we remember the courage and fidelity of those first Seventh-day Adventist Reformers. And it is with great joy that we extend a cordial invitation to all believers in the present truth to attend the Centennial Commemoration of faithfulness to the three angels' messages, which will take place from Wednesday, July 30, to Sunday, August 3, 2014, at the General Conference headquarters of the International Missionary Society, Seventh-day Adventist Church, Reform Movement, 625 West Ave., Cedartown, GA 30125. A program outlining the topics and speakers will be available soon.

Come to remember. Come to reflect. Come to recommit yourself to God's cause. Leave inspired!