

CENTENNIAL YEAR

# The Sabbath Watchman

May-June 2014

A detailed photograph of a butterfly with vibrant orange wings and black markings, perched on a green leaf. The background is a soft, out-of-focus green.

## True Reformation, Not Revolution

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# A Voice from Heaven

In Revelation 18:1-3, the prophet John speaks of another angel who comes down from heaven, joining and repeating the second angel's message; but this time the angel comes with "great power." What does this angel point to? has been the question of many people, especially Adventists. Sister Ellen G. White understood it to represent a "movement," just as the first, second, and third angels' messages were given by movements. —*The Great Controversy*, p. 604.

When asked what the passage points to, Adventist leaders have derived various explanations to blunt the implications of this passage and send it off into the indefinite future. Yet the pen of inspiration clearly states that it comes to declare the additional "corruptions which have been entering the churches since 1844." —*Early Writings*, p. 277. The message was given with great power seventy years later, because it was watered with the blood of martyrs. (More on this in the next issue.)

After Revelation 18:1-3 is Revelation 18:4: "And I heard another voice from heaven, saying, Come out of her,..." Again the question arises: What does this "another voice from heaven" mean? If you search for the phrase "another voice from heaven," you will find it several times in Scripture (three of those incidents relating to events concerning Christ during His earthly walk). It is always a voice of confirmation—never associated with something new or contrary to what has preceded it, such as another movement. Rather, it is another witness, similar to that in Revelation 22:17—"The Spirit and the bride say come." The voice from heaven is just like the Holy Spirit supporting the clarion call of the bride and "him that heareth," saying: "Come. And ... take of the water of life freely."

There are those today who use the above passage to draw away from the body of Christ; they are fulfilling the words of Acts 20:30: "Yes, and even among you men will arise speaking perversions of the truth, trying to draw away the disciples and make them followers of themselves." *Phillips Translation*.



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## The Sabbath Watchman

Vol. 89, No. 3

**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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# True Reformation, Not Revolution

HERITAGE

By Arthur W. Doerschler

From *The Sabbath Watchman*  
Vol. 11, No. 4 (1936)

## Revival Fire

The fire fell;  
Elijah's prayer prevailed:  
And the flame burned its way to Israel's soul!  
The backsliding nation turned.  
A mightier fire than the one visible  
In their hearts burned.  
The cult of Baal had failed!  
"The Lord, He is the God!" Hark to the shout!  
As once again faith in God takes control—  
Ended the night of doubt.

Again the fire came  
In form of tongues upon disciples' heads;  
And they spake words  
Which fell like fiery flames upon the crowd.  
Again the heavenly flame  
Of that salvation spreads,  
Which only is the Lord's.  
Men cried aloud,  
And, as before, doubt beat a swift retreat—  
Souls flocked to Jesus' feet.

Lord, send that fire once more!

Let the world know  
Still on the throne art Thou!  
And, as on Carmel and at Pentecost,  
Let the flame glow  
Till convinced souls implore  
Pardon, and at the cross of Jesus bow.  
Let the blest fire of true revival burn—  
Thy Spirit lead from sin a ransomed host,  
Who shall to Jesus turn.

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*"And Elijah said unto all the people, Come near unto me. And all the people came near unto him. And he repaired the altar of the Lord that was broken down." 1 Kings 18:30.*

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Upon Mount Carmel Elijah's exemplary character was brought to view in a most glorious manner. Mount Carmel represented the highest point in his prophetic life. Upon the heights of Carmel he revealed his greatest fidelity, courage, and energy. There the lone, humble, trusting servant of God proved far more worthy than scores of false prophets. Despite his isolation and dangerous surroundings, he was without fear, since it was the grace of God that sustained him and worked through him.

Elijah was not an eyeserver. Neither was he a prophet of high-sounding words; nor yet, one who enjoyed the favor of the king. He was, however, notwithstanding man's unbelief and disfavor, a Heaven-sent messenger—a restorer, a rebuilder, a true reformer.

Elijah appeared on the scene with the pointed question. "Is Baal God, or God the Lord?" Early in his mission in behalf of reform among a disobedient and backslidden people, he had raised this timely question. But it was upon Mount Carmel that it finally came to a decision. All Israel had flocked together. Four hundred and fifty priests of Baal were lined up on the one side, while Elijah, alone, occupied the other. Here were the many from the cult of the sun, and there a solitary, unassuming man in the service of Jehovah.

On this eventful day, the true God was to be revealed—the one God whom Israel was enjoined to honor and serve. Jehovah, through His loyal servant, and Baal, through the four hundred fifty priests, were in a very unusual and spectacular demonstration to prove to the people which should be revered and obeyed. First, the prophets of Baal were to employ their supposed efficacious arts in an endeavor to produce convincing evidence of the reality and power of their manmade god; and, in case of failure on their part, Elijah was then to pray for fire to fall from heaven and devour the sacrifice, thus proving the superior might and incontrovertible existence of the great God of the universe.

The four hundred and fifty heathen priests entreated, called, and shouted at the altar of Baal. They executed divers kinds of weird and fanatical contortions, even cutting themselves "after their manner, with knives." But in spite of their

frenzied efforts, no attention or reply was given them by their false god, while Elijah, with majestic calmness and strong faith, patiently awaited the opportunity to act his part for the true God.

### "The Lord, He is the God!"

Silence rules on Mount Carmel. In throngs, the people gather around the prophet, giving careful heed to his every move. First of all, he rebuilds the broken altar of the Lord. Upon Mount Carmel were the scattered remains of the once sacredly erected and solemnly dedicated place of holy sacrifice which had been broken down. The altar of Jehovah had fallen into decay through neglect and omission; or, worse yet, it had been both desecrated and demolished at the hands of the wicked priests of Baal. Those broken monuments of Israel's former fidelity and greatness were mute yet positive signs of the sore displeasure and forced withdrawal of Jehovah.

But now, Elijah appears—Elijah, the reformer, the Martin Luther of his day. His first act is to rebuild the altar of the Lord. He heals. He steps forward as a true reformer—a rebuilder. He seeks out carefully and brings together the misused, scattered, neglected stones; and as soon as the altar is restored and his fervent prayer has been offered, the mighty God of heaven, in immediate recognition of His servant's faithfulness and trust, consumes the sacrifice in flames. Thus Elijah rebuilt and Jehovah honored the sacred altar that had been corrupted and demolished.

### Reformation vs. revolution

All true reformers, in every age, have followed the methods of Elijah. Reformation invariably follows deformation. The true reformer rebuilds and honors the old; he builds up the true. Revolution breaks with rough hands everything that exists; it causes the old to be broken, to fall apart. Revolution makes of no effect the connecting link between the past and the present. Reformation revives; revolution destroys. All this was comprehended by Elijah, even though he was accused as being the troublemaker of Israel. By many he was looked upon as a revolutionary,

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His first act is to rebuild the altar of the Lord. He heals. He steps forward as a true reformer—a rebuilder.

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but it was he who rebuilt the altar of the Lord. On his part there was no disrespect, dishonor, or casting away of the old. Elijah's powerful action, under God, brought a sure result.

There are those in our day, both within Laodicea and without, who, through revolutionary rather than reformatory methods, profess to be promoting a work of reformation. But it is clearly evident that the efforts of such must surely result unsuccessfully, since the spirit of Elijah is not manifested among them. The falling asunder of the old truth is plainly to be seen, but the vitally necessary work of genuine rebuilding is left undone. Such reformers—so-styled—may dispute this and protest much; but the great and certain marks of genuineness—the simplicity, humility, faith, thoroughness, zeal, and God-sent fire, characteristics of the reformation of Elijah—are missing. The reviving power and reforming energy of the Spirit of God do not exist. Let all guard themselves against the revolutionary—the false reformer—and his methods. “By their fruits ye shall know them.” Matthew 7:20.

### Call for a thorough reformation

The rebuilding of the fallen altar is a glorious work. As the broken, defiled altar of the Lord was a token of the apostasy in olden days, thus it is also an unmistakable indication of the apostasy of our time. And restoration and purification—the need of thorough reformation—are as apparent, as urgent, today as they were thousands of years ago. The Spirit of the Lord says: “The time has come for a thorough reformation to take place....

“The Lord calls for a renewal of the straight testimony borne in years past. He calls for a renewal of spiritual life.” —*Testimonies for the Church*, vol. 8, pp. 251, 297.

“In the work of reform to be carried forward today, there is need of men who will not palliate or excuse sin, nor shrink from vindicating the honor of God. Those upon whom rests the burden of this work, will not hold their peace when wrong is done, neither will they cover evil with a cloak of false charity. They will remember that God is no respecter of persons, and that severity to a few may prove mercy to many. They will remember also that in the one who

rebukes evil, the spirit of Christ should ever be revealed.” —*Prophets and Kings*, p. 675.

Thus, God calls for a thorough reformation, and He also clearly calls for true reformers—men and women who will follow the inspiring example of Elijah. Let us, brothers and sisters, unhesitatingly heed the call, feeling joyful in our souls that we may have a part in such a glorious task. And in this God-given work, that of humbly yet faithfully rebuilding, let us often remind ourselves of the wonderful accomplishments of the great exemplars of the past.

Let us remember that the work of the true reformer will ever be that of healing. Thus it was with Elijah; and if we will in like manner wholeheartedly relate ourselves to the work of thorough reform, then we too, shall bring forth much fruit to the glory of God. The sacred altar of eternal truth will once more be restored, and the blessed tokens of God's presence, approbation, and power will be revealed. True reformation is not revolution. Reformation rebuilds; revolution destroys. **SW**

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Let all guard themselves against the revolutionary—the false reformer—and his methods.

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“‘Walk in the light, as He is in the light.’ It is earthliness and selfishness that separate from God. The messages from heaven are of a character to arouse opposition. The faithful witnesses for Christ and the truth will reprove sin. Their words will be like a hammer to break the flinty heart, like a fire to consume the dross. There is constant need of earnest, decided messages of warning. God will have men who are true to duty. At the right time He sends His faithful messengers to do a work similar to that of Elijah.” —*Testimonies for the Church*, vol. 5, p. 254.

# Not Just Two or Three— the Great War in Numbers

## *The world has gone mad*

By Idel Suarez, Jr.

Looking down through prophecy, John saw that the last generation on earth living under the seventh-trumpet of Apocalypse would become a generation of violence. It would mimic the antediluvian world with its passion for destruction of animal and human life. He saw that “the nations were angry” and they had devised new technologies to “destroy the earth.” Should the saints of the last days, who profess to keep the commandments of God and follow the faith of Jesus (Revelation 14:12), engage in the nations’ wrath to destroy the world and its creatures?

William Temple compared the wrath of the Great War to a Christian world gone pagan, in which professed followers of Christ were piercing the body of Jesus.

“In a world gone pagan, what is a Christian to do?... Members of the body of Christ are tearing one another, and His body is bleeding as it once bled on Calvary, but this time the wounds are dealt by His friends. It is as though Peter were driving home the nails, and John piercing the side.”<sup>1</sup>

## *A Christian continent at war*

According to the World Christian Database, at the start of the Great War in 1914, there were 560 million Christians worldwide with 68 percent of them living in Europe and 14 percent living in North America.<sup>2</sup> The three major Christian branches were Catholicism, Orthodox, and Protestantism.

*“And the nations were angry, and Thy wrath is come, and the time of the dead, that they should be judged, and that Thou shouldest give reward unto Thy servants the prophets, and to the saints, and them that fear Thy name, small and great; and shouldest destroy them which destroy the earth.” Revelation 11:18.*

Phillip Jenkins estimates that about 60 million soldiers were mobilized in World War I. Approximately 10 million died in uniform. Of those, 2 million were German, 1.8 million were Russian, 1.4 million were French, 1.1 million were Austro-Hungarian, 1.1 million were from the British Empire (United Kingdom, India, Canada, South Africa, and Australia), 700,000 were Italian, and 114,000 were from the United States.<sup>3</sup> In addition, the “war claimed perhaps 7 million civilians dead” from the years 1914 to 1918. The post-war effects were also life threatening. An influenza epidemic from 1918 to 1922 claimed “3 million [dead] in Russia, Poland, and Romania,”<sup>4</sup> undoubtedly as a result of the food scarcity and the individuals’ reduced immunity caused by the Great War.

Jonathan Ebel cites similar statistics for the Great War. He suggests that “nearly 8 million soldiers” died from the warring nations by the time the “guns finally fell silent.”<sup>5</sup> The United States had a list of “more than 9 million registered men subject to war duty.”<sup>6</sup> It mobilized 4 million and sent “half of them to Europe” into combat service. “More than 115,000” Americans died in military combat.<sup>7</sup>

The Great War encompassed 1,563 days of conflict.<sup>8</sup> The United States participated in the last 200 days of the war.<sup>9</sup> Overall, the war was estimated to have had a global economic cost ranging from \$21 trillion to \$337 trillion dollars.<sup>10</sup>

Yet those figures do not take into account the following casualties, according to Jenkins: “[There were] many millions more left maimed, blinded, or otherwise gravely wounded in body or mind. For each fatality, each man wounded or crippled,

“In a world gone pagan, what is a Christian to do?”

there was a corresponding blow to a family: The ranks of the widows and fatherless swelled.”<sup>11</sup>

The figures do not include the 700,000 Belgians who were deported in cattle trucks to work in German work camps as civilian factory and farm prisoners.<sup>12</sup> This foreshadowed the Nazi concentration work camps of World War II.

### Adventist membership, draftees, and fatalities

A.G. Daniells and W.A. Spicer, President and Secretary, respectively, of the Seventh-day Adventist Church in 1914, reported in their minutes that “the total number of church members throughout the world at the close of 1914 was 125,844.”<sup>13</sup> During 1915, Adventism reached and surpassed the 144,000 members mark. There were over 50,000 members in North America.<sup>14</sup> Adventism’s second largest stronghold was Europe. There were about 35,146 members in Europe,<sup>15</sup> and of those 15,829 were in Germany.<sup>16</sup> Germany had three unions—East German Union, West German Union, and Central European Union. In 1914, the East German Union, consisting of six field conferences and one mission field, had 4,238 members. The West German Union, consisting of eight field conferences and two mission fields, had 5,516 members. The Central European Union had 3,376 members.<sup>17</sup>

R.W. Schwarz, in his denominational history textbook titled *Light Bearers to the Remnant*, claims that over 2,000 German Adventists were called into military service. Of those, at least 257 lost their lives fighting for the Central Powers.<sup>18</sup>

L.R. Conradi, First Vice President of the General Conference and European Division President, in a letter addressed from London to A.G. Daniells, President of the General Conference, on August 2, 1914, summarized his predictions concerning the Adventist involvement in the Great War: “We shall have an experience that we have never really had since our denominational existence, directly involving about 25,000 of our people; and within a few days probably 2,000 of our brethren will be under arms.”<sup>19</sup>

“Not less than seventy employees were summoned” or drafted from the Hamburg publishing institute in Germany. Conradi told the delegates

in session at the 1922 World Assembly held in San Francisco, California, that by the war’s end “probably five hundred of our brethren fell” on the battlefield.<sup>20</sup>

So many faculty members and students from Friedensau Missionary Seminar in Germany were engaged in the war effort that the school closed temporarily in 1917.<sup>21</sup>

When America entered the war in 1917, Roger Guion Davis estimates that “between 10,000 and 15,000 [Adventists] may have been subject to the draft.”<sup>22</sup> Although it is difficult to determine what percentage served as combatant soldiers and what percentage, as medics in the medical corps, Daniells made reference to American Adventists who crossed the ocean and fought in the “trenches.” He said, “We had some brethren who had the spirit of love for their country and they went to the front and fought.”<sup>23</sup> Nevertheless, Sabbath observance was difficult for all who were drafted into the armed forces. A minority took a conscientious objector or pacifist stand.

### Adventist conscientious objectors

In Germany, the decision to participate in war brought division among the Adventist membership. Oscar Kramer, an eyewitness of the events in Germany, wrote that “2 to 3 thousand” Adventist believers were expelled from their churches worldwide during the Great War.<sup>24</sup> Otto Welp, the first General Conference President of the Reform Movement, wrote that by 1918 there “were over 1,000 brothers and sisters in the Reform in Germany.”<sup>25</sup>

Antonino Di Franca, a past General Conference President of the Reform Movement, states that in Germany “fifty members [who were] conscripted” refused “to bear arms and violate the Sabbath.” These believers were brought before a military court, and many were sentenced and imprisoned.<sup>26</sup>

The German *Sabbat-Wächter*, the official organ of the Reform Movement, in the issues from 1920 through 1924, reported 23 Adventist reformers who were arrested, imprisoned, and tortured for their faith. The names of 9 different brethren were identified in their published testimonies or obituaries recounting their prison experiences: Wilhelm Richter, E. Gesselle (martyr), Hollman,<sup>27</sup>

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In Germany, the decision to participate in war brought division among the Adventist membership.

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Vagels,<sup>28</sup> J. Wolz, Hossfeld, Heinen,<sup>29</sup> Kowalik,<sup>30</sup> and Beckmann.<sup>31</sup>

Jacob Michael Patt states that Adventists in Germany were “sentenced to five years’ imprisonment” for refusing “military duty.” “The health of all suffered because of a lack of heat and proper nourishment in prison, and five died shortly after their release.”<sup>32</sup>

Kramer declared that “our former brethren, whom we had loved so much, were turning our fleeing brethren” over to the “German secret police, and that some were imprisoned.” He estimated that “at least 20 had died as martyrs for their faith.”<sup>33</sup>

Peter Brock reported that there were 837 conscientious objectors from all denominations and philosophies in Russia during the Great War. Of these, 70 were Seventh-day Adventists. He stated that the Seventh-day Adventists, like the Baptists and other Evangelical Christians, were “nonpacifist denominations.”<sup>34</sup> It was during World War I that Adventist leaders abandoned their historic pacifist and nonresistant position.

When America entered World War I and began to draft soldiers, “64,693 men” claimed a “noncombatant classification” in their Selective Service registration questionnaire.<sup>35</sup> “Local boards recognized 56,830 as sincere” noncombatants. Of that number, “20,873 were inducted in the army,” but surprisingly only “3,989” conscientious objectors made use of their “Certificate of Exemption from Combatant Service.” Even of these, 1,300 men were persuaded by the military to accept some type of noncombatant service. Thus, in reality, only 2,600 remained as conscientious objectors. Of these 1,200 were given civilian “agricultural work” or “employment in industry.” “Some 450 objectors were sent to military prison.” By the end of the Great War and Armistice, “940 objectors” still remained in military camps awaiting military board assignment.<sup>36</sup>

In America, “nearly 200 Adventist soldiers were court-martialed for failing to obey orders.” Some of these were true pacifists who refused to take up arms and fight. Others consented to military service but refused to do any work on the Sabbath. The sentences for refusing military orders during wartime were very severe. One sentence was for “thirty five years of hard labor.”

All were eventually freed in May 1919 with a dishonorable discharge in their military records.<sup>37</sup> No doubt heaven’s records are considerably more sympathetic and honorable.

Since the Adventist leaders in America did not disfellowship those who upheld a pacifist position, as did their counterparts in Europe, the Reform Movement began in America only after some American Adventists like Dr. Jacob Miller, an ordained minister who worked for the East Michigan Conference, made contact with Reform Movement pioneers in Germany. Letters were exchanged around January 1920 between Adventists in the Old and New Worlds regarding reformation.<sup>38</sup>

### *Prophetic statements in the testimonies*

Sister Ellen G. White wrote repeatedly that “not one in twenty” Adventists were ready to close their earthly history. She foresaw the Great War as a coming crisis which would find the church unprepared to meet the temptation.

“It is a solemn statement that I make to the church, that not one in twenty whose names are registered upon the church books are prepared to close their earthly history, and would be as verily without God and without hope in the world as the common sinner. They are professedly serving God, but they are more earnestly serving mammon.”<sup>39</sup>

“The time is not far off when the people of God will be called upon to give their testimony before the rulers of the earth. Not one in twenty has a realization of what rapid strides we are making toward the great crisis in our history. The angels of God are holding the four winds....”<sup>40</sup>

The great crisis in history to come upon the Adventist Church was the Great War of 1914-1918. The angels of God were still holding back the winds of war in 1893 and again in 1900. According to the above statements, “not one in twenty” were ready for the onslaught of war. The crisis found the Adventist Church unprepared. The concept of not being “prepared,” as written by Sister White was used by an official of the Adventist Church speaking before the U.S. Congress.

Davis states that “Adventist literature since 1919 has generally painted a picture of the church

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“It is a solemn statement that I make to the church, that not one in twenty whose names are registered upon the church books are prepared to close their earthly history, and would be as verily without God and without hope in the world as the common sinner.”

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being caught unprepared for the First World War." "In 1940 Charles S. Longacre, secretary of the Religious Liberty Department, in testifying before a [U.S.] Congressional committee," stated regarding the First World War: "In the last World War we [Seventh-day Adventists] got caught unprepared."<sup>41</sup>

What is "not one in twenty"? It is less than five percent—a very small number. Several pioneers of the Reform Movement estimated the number of reformers there were at the end of the Great War. Those numbers approach the less than 5 percent of Adventists in Germany and Europe. As earlier stated, Welp estimated that there were 1,000 reformers in Germany at the end of the Great War. That figure is approximately 4.4% of the 22,540 Adventists in the three German Unions in 1918.<sup>42</sup> Similarly, Kramer said that 2,000 were disfellowshipped from the Adventist Church in the European Division during World War I. This figure is still 4% of the 50,000 Adventist members reported in 1920.<sup>43</sup> Thus, the Adventist Church actually had a net increase in membership in Germany, Europe, and worldwide, even with the loss of the reformers during the Great War. Although some Adventists remained faithful conscientious objectors within the mainstream church and not all reformers died faithful in the present truth, is it simply a coincidence that the percentage of reformers during the Great War was within the figure of "not one in twenty"?

In a similar vein, a German secular newspaper, *Dresdner Neuesten Nachrichten*, quoting an Adventist German leader, published an article stating that 2 percent of the Adventist membership were expelled during the Great War. This also fits the "not one in twenty" statement made by Sister White.

"At the beginning of the War our organization divided into two parts. While 98 percent of our members stepped out, after searching the Bible, on the ground that it was our conscientious duty to defend the 'Fatherland' with weapons, and that also on the Sabbath, and this decided position from the united leaders was at once forwarded to the [German] War Department, 2 percent however did not submit themselves to this decision of the leaders, and therefore had to be disfellowshipped because of their unchristian conduct."<sup>44</sup>

## Thousands, not millions

In His divine foreknowledge, Jesus said that "few" would "find" the "strait" gate and the "narrow" way which leads to eternal life. "Because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it." Matthew 7:14. He also spoke of the few who would be upholding the faith when He returns to earth. "Nevertheless when the Son of man cometh, shall He find faith on the earth?" Luke 18:8. Jesus also referred to a "little flock" which would inherit the kingdom. "Fear not, little flock; for it is your Father's good pleasure to give you the kingdom." Luke 12:32.

Sister White wrote that the elect should not be discouraged because they are few. "We shall not become discouraged because we are few."<sup>45</sup> She saw that in the last days God's remnant people would number thousands, not millions.

"In visions of the night, representations passed before me of a great reformatory movement among God's people.... Hundreds and thousands were seen visiting families and opening before them the word of God.... Great blessings were received by the true and humble people of God."<sup>46</sup>

The Adventist Church claims today to have 18 million members worldwide. The International Missionary Society has approximately 35,000 members.

All branches of the United States military have relied on volunteers since 1973. Regardless, there are currently 6,000 to 8,000 combatant soldiers who claim to be Seventh-day Adventist.<sup>47</sup> There are no Reformers in the U.S. armed forces.

## Jeremiah's call to backsliding Israel

In the days of Jeremiah, God told the crying prophet to call backsliding Israel to confess its transgression of His holy law. If they would not, then God would call out a remnant. He would raise up new pastors to preach the present truth.

"And the Lord said unto me, The backsliding Israel hath justified herself more than treacherous Judah. Go and proclaim these words toward the north, and say, Return, thou backsliding Israel, saith the Lord; and I will not cause Mine anger to

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He would raise up new pastors to preach the present truth.

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“Turn, O backsliding children, saith the Lord; for I am married unto you: and I will take you one of a city, and two of a family, and I will bring you to Zion.”

fall upon you: for I am merciful, saith the Lord, and I will not keep anger for ever. Only acknowledge thine iniquity, that thou hast transgressed against the Lord thy God, and hast scattered thy ways to the strangers under every green tree, and ye have not obeyed My voice, saith the Lord. Turn, O backsliding children, saith the Lord; for I am married unto you: and I will take you one of a city, and two of a family, and I will bring you to Zion: And I will give you pastors according to Mine heart, which shall feed you with knowledge and understanding.” Jeremiah 3:11-15.

God is still calling modern Israel from its backsliding ways, from transgressing the fourth and sixth commandments by engaging in war. He has called new pastors to raise their voices and uphold His law of love. He wishes all Adventists to have knowledge and understanding of the way of peace. Will you be one of those fleeing out of the city gone mad, or two of those fleeing the family feud who hear the voice and travel to heavenly Zion? **SW**

<sup>1</sup> Phillip Jenkins, *The Great and Holy War—How World War I Became a Religious Crusade* (New York: HarperCollins Publishers, 2014), p. 63.

<sup>2</sup> Ibid, p. 21.

<sup>3</sup> Ibid, p. 31.

<sup>4</sup> Ibid, p. 32.

<sup>5</sup> Jonathan Ebel, “The Great War, Religious Authority, and the American Fighting Man,” *Church History*, 78, no. 1 (2009), p. 99.

<sup>6</sup> Francis McLellan Wilcox, *Seventh-day Adventists in Time of War* (Takoma Park, Washington, D.C.: Review and Herald Publishing Association, 1936), p. 102.

<sup>7</sup> Ebel, “The Great War,” p. 99.

<sup>8</sup> Frank Frost Abbot, et al, *The Lincoln Library of Essential Information* (Buffalo, NY: The Frontier Press Company, 1929), p. 546.

<sup>9</sup> Mark C. Carnes, John A. Garraty, Patrick Williams, *Mapping America's Past—A Historical Atlas* (NY: Henry Holt and Company, 1996), pp. 164-165.

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<sup>13</sup> A.G. Daniells, and W.A. Spicer, *One hundred forty-seventh meeting. General Conference Committee [Minutes]*. Loma Linda, California, November 8, 1915, p. 331. Jacob Michael Patt, “The History of the Advent Movement in Germany” (Ph.D. dissertation, Stanford University, April 1958), p. 145.

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<sup>18</sup> Ibid, pp. 270-271.

<sup>19</sup> Johannes Hartlapp, “Military Service—A Comparative Study between the New Testament Teaching and the Attitude of German Adventists” (master’s thesis, Newbold College, Postgraduate School of Theology, May 1993), p. 68.

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<sup>23</sup> R. Ruehling, *Protokoll [Minutes] of the Negotiations with the Opposition Movement from July 21 to 23, 1920, in Friedensau*. (Blackwood, NJ: Seventh-day Adventist Reform Movement, n.d.), p. 31.

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<sup>28</sup> Ibid, vol. 2, no. 2 (1920), pp. 19-21.

<sup>29</sup> Ibid, vol. 3, no. 10 (1921), pp. 159-160.

<sup>30</sup> Ibid, vol. 4, no. 3 (1922), p. 34.

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<sup>32</sup> Patt, “History of the Advent Movement in Germany,” p. 270.

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<sup>35</sup> Peter Brock, *Twentieth Century Pacifism* (New York: Van Nostrand Reinhold Company, 1970), p. 53. Timothy M. La Goy, “Soldiers of Conscience” (Ph.D. dissertation, University at Albany, State University of New York, 2010), pp. 100, 108. Proquest no. 3397893.

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<sup>43</sup> Patt, “The History of the Advent Movement in Germany,” p. 291.

<sup>44</sup> *Dresdner Neuesten Nachrichten*, April 12, 1918, p. 3.

<sup>45</sup> Ellen G. White, *Historical Sketches of the Foreign Missions of the Seventh-day Adventists*, p. 232.

<sup>46</sup> Ellen G. White, *Testimonies for the Church*, vol. 9 (Mountain View, CA: Pacific Press Publishing Association, 1948), p. 126.

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# Dry Bones!!

## *Two things*

**G**od had assured His people, the Jewish exiles from Judah and Jerusalem, that He would gather the house of Israel—all of it—take it out of Babylonian captivity, and return the people to their own land. But there were two things that made this very unlikely.

1. They were widely dispersed among their enemies, destitute of all help and advantages which might favor their return, and completely dispirited in their own minds. On all three accounts, the people here are compared in vision to a valley full of the dry bones of dead men that should be brought together and raised to life.
2. They were greatly divided among themselves; too much of the old enmity remained between Judah and Ephraim, even in their captivity.

## *Dead men's bones*

The prophet Ezekiel (meaning “God will strengthen”), a man of stern integrity and strong purpose, was made to take a very close look at this deplorable condition—a whole valley full of dead people’s bones. Ezekiel was to be the voice of the Lord to “the whole house of Israel.” By divine power, he was taken in vision to a valley, where God then talked with him. This valley was full of dead men’s bones, not piled up in a heap, as in a “charnel-house” (a vault for keeping the bones of the dead, which is still present in Greece due to lack of gravesites), but scattered

on the ground, as if some bloody battle had been fought here and the slain were left unburied until all the flesh had been devoured or wasted away, and nothing was left but the bones, disjointed from one another and wildly dispersed in scattered heaps.

Ezekiel walked around them and observed not only that there were very many (for multitudes have gone to the realm of the dead) but that they were very dry, having been long exposed to the hot sun and dry wind. The bones that were originally “moistened with marrow” (Job 21:24), when people have been dead for any length of time, lose all their moisture and are as dry as dust. The body is fenced with bones and sinews (Job 10:11), but dead bones are defenseless. The Jews in Babylon were like those dry, dead bones, unlikely to come together or even be so much as a mounted, upright skeleton, much less formed into a body, and least of all to be a living body. However, they lay unburied in the open valley—under the eye of heaven—for there is still hope, even for dead men’s bones!

## *Can these bones live?*

A dry bone is proof of extinct life, for bones form only in a living organism!

“Bones are rigid organs that constitute part of the endoskeleton of vertebrates. They support and protect the various organs of the body, produce red and white blood cells and store minerals. Bone tissue is a type of dense connective tissue. Bones come in a variety of shapes and

*By John Theodorou*

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There is still hope,  
even for dead men’s  
bones!

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Man, created in the image of God, was a living organism filled with the life of God; but man sinned, and then came decay with disintegration, which has made the whole world a valley of dry bones—void of life, function, or usefulness.

have a complex internal and external structure, are lightweight yet strong and hard, and serve multiple functions. One of the types of tissue that makes up bone is the mineralized osseous tissue, also called bone tissue, that gives it rigidity and a coral-like three-dimensional internal structure. [This inorganic bone mineral is formed from carbonated hydroxyapatite ( $\text{Ca}_{10}(\text{PO}_4)_6(\text{OH})_2$ ).] Other types of tissue found in bones include marrow, endosteum, periosteum, nerves, blood vessels and cartilage. At birth, there are over 270 bones in an infant human's body, but many of these fuse together as the child grows, leaving a total of 206 separate bones in a typical adult." —Wikipedia.org, "Bone."

"The chemical and physical properties depend on species, age, and type of bone. The nonliving intercellular material of bone consists of an organic component called collagen, a fibrous protein. Organic material comprises 50 percent of the volume and 30 percent of the dry weight of the intercellular composite, with mineral making up the remainder. The major minerals of the intercellular composite are calcium and phosphate. Carbonate is also present in two phases—calcium carbonate and carbonate apatite. The tensile strength of bone depends on the intimate association of mineral with collagen, which exhibits many of the same properties as fiberglass and bamboo.

"Compact (cortical) bones have a tensile strength in the range of 10,000-20,000 pounds per square inch and compressive strengths of 20,000-30,000 pounds per square inch, values of which are on the same order as those of aluminum or mild steel, but bone has the advantage of being considerably lighter." (<http://www.britannica.com/EBchecked/topic/72869/bone/41882/Chemical-composition-and-physical-properties>).

Israel as a nation was once a living, vibrant organism full of the life of God. But Israel sinned, and then came decay with disintegration and intolerable dryness, until now the nation has become like a valley of dry bones scattered over the earth. Similarly, man, created in the image of God, was a living organism filled with the life of God; but man sinned, and then came decay with disintegration, which has made the whole world a valley of dry bones—

void of life, function, or usefulness.

"God has no use for lazy men in His cause; He wants thoughtful, kind, affectionate, earnest workers. Active exertion will do our preachers good. Indolence is proof of depravity. Every faculty of the mind, every bone in the body, every muscle of the limbs, shows that God designed these faculties to be used, not to remain inactive." —*Testimonies for the Church*, vol. 4, p. 411.

Now, there is no process known to science by which a dry bone can be suddenly changed into a vital, living organism. When, therefore, God asked the prophet, "Can these bones live?" the prophet was compelled to refer the question back to te Lord for the answer. "O Lord God, Thou and Thou alone knowest. If these bones are ever made to live, Thou wilt have to tell us how." V. 3. Can philosophy or politics restore a captive nation; can that reach down and put life into dry bones? "No!" says the prophet Ezekiel. "I know not how it shall be done, but Thou and Thou alone knowest." *God will answer the question as to how dry bones of all ages may be made to come alive.*

### Preparation of a prophet

In the first place, those commissioned to raise dry bones must have a special preparation. This preparation is twofold. First, one must see a vision of God and receive His touch. In the first chapter of Ezekiel's prophecy, we are told that he was shown visions of God. He saw wings with human hands under them, a vision of the divine combined with the human. A wing always symbolizes divinity; and a hand, humanity. The divine controls the human, for the wings moved the hands. He saw winged creatures with the face of a man, symbolizing intelligence; the face of a lion, symbolizing courage; the face of an ox, symbolizing patience; and the face of an eagle, symbolizing aspiration, all under the control of the divine wings.

Every prophet of God has the great need for his intelligence, courage, patience, and aspiration to be linked with God and to be completely controlled by Him. Ezekiel 1:1-28; 10:1-22. These visions of Ezekiel on the banks of the Chebar show how closely heaven is connected with events on earth. These are wonderful representations and symbols given to Ezekiel. —*Testimonies for the*

*Church*, vol. 5, pp. 751, 752; *Prophets and Kings*, p. 464. "The book of Ezekiel is deeply instructive." –*Fundamentals of Christian Education*, p. 395.

In these visions, Ezekiel felt the touch of God. "The hand of the Lord was upon me." V. 1. The hand of the Lord symbolizes His power, and to be under His hand is to be endued with His power. The Spirit of God is in every Christian for life, but every Christian is not under God's hand for power. The prophet responds to the touch of God and goes where He leads. "The hand of the Lord was upon me, and carried me out in the spirit of the Lord, and set me down in the midst of the valley which was full of bones." V. 1. He was willing to be led by the Lord's hand into the valley of dry bones. The temptation is for us to seek a garden with flowers rather than a valley with dead bones.

The prophet also responds when God's hand sets him down in the midst of the bones. Actually living in the place where the bones are is much more trying than just going to the place on a temporary mission, as most do. To have bones for neighbors and companions may not be pleasant. We are used to the company of living people. But unless we are ready to follow God's hand, which would take us to the valley of dry bones and have us live there, we are not prepared for the work of raising them to life.

The work cannot be done from a distance. The millions who throng the streets, crowd the theaters and discos, drink and revel, shunning the church as they would the "pest house" (a shelter or hospital for people who are infected with pestilential or contagious diseases), cannot be reached by the pastor in his study who writes eloquent sermons for his cultured congregation, nor by the Christians who meet only in halls, homes, conferences, and churches for fellowship and Bible study. Thank God for the men and women who gladly respond to the hand of God, who leads them to those who are the most sinful and hopeless! Ezekiel was told to prophesy to the bones the promise of life. Ezekiel 37:4, 5.

### The test of faith

Three things severely tested the prophet's faith:

1) There were very, very many bones. The valley was white with them! To reach them all by personal effort was impossible. And yet the

multitude of the bones did not cause the faith of the prophet to fail, for his eyes were upon God and he believed that God was equal to such a task. As we look at millions of people unreached by the gospel, we may be overwhelmed; but the eye of faith sees that God is equal to the great task of reaching and saving His people. No difficulty is greater than His resources.

2) The bones were very dry. There was no sign of life. Their dryness was positive proof of death. We tend to classify people as either hopeful or hopeless. We are hopeful for the child raised in the Christian family and taught in Bible school classes. We are hopeful for the kind, cultured, refined woman who takes an interest in church affairs. But the poor, addicted, shiftless person, the hardened criminal, the outcast prostitute, and the blatant anarchist we more likely regard as hopeless dry bones if we take our eyes away from the God of infinite power and love. If Ezekiel had kept looking at the enormous number of dry bones, he might have said, "There is no use trying to raise them to life." However, he was willing to face the facts and would not deny the difficulties, so he did not look to the bones for the assurance of faith. Rather, he trusted God, who made the men whose bones were before him and who could, by the fiat or decree of God's holy will, remake them. To the man whose faith is in God alone the hopeless become full of hope; the dry come alive!

3) The prophet was told to do a very foolish thing. It is foolish to speak to someone who is deaf and even more foolish to speak to someone who is dead; in fact, it is the climax of folly to speak to a bone, which is so lifeless and formless as not to be classified as human at all. But Ezekiel was willing to appear a fool to the worldly wise. And it is by the foolishness of preaching that men will be saved! Ezekiel was ordered to preach—he must preach, but also pray, which he did by grace. Vv. 4, 7, 9, 10.

### The means

The man of God spoke the holy word in the power of the Spirit of God. Ezekiel was a man of God in that he was right with God and completely under His control. It is well to be a man of learning, a man of position, a man of means,

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And it is by the foolishness of preaching that men will be saved!

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What every dry bone  
of the valley needs,  
first of all, is a touch  
of the sweet breath  
of God.

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The best books  
of evidence for  
Christianity are  
the living epistles  
“known and read  
of all men” (2  
Corinthians 3:2), who  
were once moral and  
spiritual dry bones—  
misfits—who are now  
alive and fighting in  
the army of Christ.

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or a man of eloquence; but it is a thousand times better to be a man of God!

But the word of God must be spoken by the man of God. The prophet told the bones exactly what God told him. In 2 Timothy 3:16, 17, we have the purpose of the Scriptures: “All scripture is given by inspiration of God [God-breathed], and is profitable for doctrine, for reproof, for correction, for instruction in righteousness [King James Version]: That the man of God may be complete, furnished completely unto every good work.” (*American Standard Version*). The man of God has the whole Bible from which to draw the necessary tools for every good work.

But he must be a man of prayer, depending upon the Spirit of God to use the word properly. The prophet was commanded to call for the breath of God to breathe upon the valley of bones; and while he spoke God’s word, God’s invisible power moved upon the bones.

Every worker in the valley of bones needs these qualifications! He must be a man of God, a man of the Bible, and a man of prayer. He must keep right with God and speak the word of God, while he trusts the Spirit of God. Now, no valley of bones can resist a man of this kind!

### The process

The prophet spoke directly to the bones. There was no manipulation—no bleaching, no assembling. There was no preparing the bones to receive God’s word. He did not try by human wisdom to articulate the bones into their respective joints, nor suture the cranial bones, or cover them with artificial flesh, before he spoke to them and called upon God to move upon them. You see, he knew that bones have no power to receive or retain life. And yet while he spoke, there was a rustling, terrifying noise; bone attached to its connecting bone. The shaking was bone noise. It was the frightful rattle of death, not the voice of life! Thus dry bones often move and make a deathly noise under the breath of God. Vv. 4-6. How awesome!

When a husband for whom his wife has been praying begins to be especially mean and cruel, I believe he will soon be converted. You see, this is what happens when the bones are touched by the breath of God, and the noise is made by

the resistance of his evil heart. When a man for whom I have been praying gets angry, swears, and blasphemes when I speak to him about his soul or spiritual things, I confidently and silently expect to see him converted soon—or at least have hope for him. The bones, those pitiful bones, are moving under the breath of God, and the rattling is made by the resistance of the human will.

What every dry bone of the valley needs, first of all, is a touch of the sweet breath of God. Knowledge of Greek, Latin, French, German, Mandarin, music, mathematics, and science leaves spiritually dry bones just as they were. It is the lack of the knowledge of God that makes them dry, dry, dry—and only the knowledge of God can restore them to life!

### Purpose of the vision

“Ye shall know that I am the Lord.” This purpose is stated twice. Vv. 6, 13. “Israel herself shall know that I am the Lord, when they shall see that I have raised the valley of scattered bones in an army of living men.” There “stood up upon their feet, an exceedingly great army.” V. 10. This was not a great rampaging mob, like the bones in terrified confusion, but an organized army! Incredible!

An army carries with it the idea of organization, discipline, loyalty, obedience to orders, and leadership under a commanding general. The scattered dry bones of Israel will again become a living organism (vv. 21, 23), and the effect of this transformation will be their conversion (v. 13), their being filled with the Spirit (v. 4), and other nations acknowledging the Lord.

The best books of evidence for Christianity are the living epistles “known and read of all men” (2 Corinthians 3:2), who were once moral and spiritual dry bones—misfits—who are now alive and fighting in the army of Christ.

One live Lazarus is worth forty sermons about the resurrection. Let not the number nor the dryness of the bones terrify us. With the vision of God before us and the touch of God upon us, let us speak His word to the dry bones while trusting the God of omnipotent power to give them life. We will be encouraged and strengthened! **SW**

Jesus Himself never purchased peace by compromise. His heart overflowed with love for the whole human race, but He was never indulgent to their sins. He was too much their friend to remain silent while they were pursuing a course that would ruin their souls—the souls He had purchased with His own blood. He labored that man should be true to himself, true to his higher and eternal interest. The servants of Christ are called to the same work, and they should beware lest, in seeking to prevent discord, they surrender the truth. They are to “follow after the things which make for peace” (Romans 14:19); but real peace can never be secured by compromising principle. And no man can be true to principle without exciting opposition. A Christianity that is spiritual will be opposed by the children of disobedience. But Jesus bade His disciples, “Fear not them which kill the body, but are not able to kill the soul.” Matthew 10:38. Those who are true to God need not fear the power of men nor the enmity of Satan. In Christ their eternal life is secure. Their only fear should be lest they surrender the truth, and thus betray the trust with which God has honored them....

The Bible shows us God in His high and holy place, not in a state of inactivity, not in silence and solitude, but surrounded by ten thousand times ten thousand and thousands of thousands of holy intelligences, all waiting to do His will. Through channels which we cannot discern He is in active communication with every part of His dominion. But it is in this speck of a world, in the souls that He gave His only-begotten Son to save, that His interest and the interest of all heaven is centered. God is bending from His throne to hear the cry of the oppressed. To every sincere prayer He answers, “Here am I.” He uplifts the distressed and downtrodden....

Jesus continues: As you confess Me before men, so I will confess you before God and the holy angels. You are to be My witnesses upon earth, channels through which My grace can flow for the healing of the world. So I will be your representative in heaven. The Father beholds not your faulty character, but He sees you as clothed in My perfection. I am the medium through which Heaven’s blessings shall come to you. And everyone who confesses Me by sharing My

sacrifice for the lost shall be confessed as a sharer in the glory and joy of the redeemed.

He who would confess Christ must have Christ abiding in him. He cannot communicate that which he has not received. The disciples might speak fluently on doctrines, they might repeat the words of Christ Himself; but unless they possessed Christlike meekness and love, they were not confessing Him. A spirit contrary to the spirit of Christ would deny Him, whatever the profession. Men may deny Christ by evil-speaking, by foolish talking, by words that are untruthful or unkind. They may deny Him by shunning life’s burdens, by the pursuit of sinful pleasure. They may deny Him by conforming to the world, by uncourteous behavior, by the love of their own opinions, by justifying self, by cherishing doubt, borrowing trouble, and dwelling in darkness. In all these ways they declare that Christ is not in them. And “whosoever shall deny Me before men,” He says, “him will I also deny before My Father which is in heaven.”

The Saviour bade His disciples not to hope that the world’s enmity to the gospel would be overcome, and that after a time its opposition would cease. He said, “I came not to send peace, but a sword.” This creating of strife is not the effect of the gospel, but the result of opposition to it. Of all persecution the hardest to bear is variance in the home, the estrangement of dearest earthly friends. But Jesus declares, “He that loveth father or mother more than Me is not worthy of Me: and he that loveth son or daughter more than Me is not worthy of Me. And he that taketh not his cross, and followeth after Me, is not worthy of Me.”

The mission of Christ’s servants is a high honor, and a sacred trust. “He that receiveth you,” He says, “receiveth Me, and he that receiveth Me receiveth Him that sent Me.” No act of kindness shown to them in His name will fail to be recognized and rewarded. And in the same tender recognition He includes the feeblest and lowliest of the family of God: “Whosoever shall give to drink unto one of these little ones”—those who are as children in their faith and their knowledge of Christ—“a cup of cold water only in the name of a disciple, verily I say unto you, he shall in nowise lose his reward.” Matthew 10:33, 34, 37, 38, 40, 42. —*The Desire of Ages*, pp. 355-358. **SW**

# How Does One Confess Christ?

By Ellen G. White

# What the Sabbath Means to Me

**A physician's answer to his patients' questions as to his closed doors**

By Dr. B.E. Fullmer

From *The Sabbath Watchman*,  
Vol. 1, No. 3 (1925)

**T**his is not an argument on the Sabbath question, but a testimony. It is not a contention for a theory, but an expression of a profound conviction. Its purpose is not to exalt a day as a saving feature, but to exalt the Saviour in showing His relationship to it. If this purpose is successful, the true relationship of the Sabbath to Christ will also appear.

Many honest, earnest people believe that the Sabbath originated in Moses' day, was associated with Jewish customs and sacrifices, and died with the temple services in the days of Christ. In as many minds, the story of Christ, as touching this earth, is believed to begin with that of Bethlehem's star. To these it may be a matter of surprise to learn that the stories, both of Sabbath and Christ's work in and for the world, began long before the days of Bethlehem or Moses, even at creation's dawning; but such is the truth. The stories run together and are really one.

## Hear the story told anew

First, in exaltation of the Saviour let it be told that He bears the image of the infinite Father (Hebrews 1:3); that He was exalted above the angels, "hath obtained a more excellent name than they" (verse 4); that this name, given by the

Father, is none other than the Father's own, as shown in Hebrews 1:8, 10, where the Father calls Him both "God" and "Lord." Yes, the Saviour is divine, and His years shall not fail. Vs. 12. Praise ye the Lord!

In further exaltation, let it be told that He, associated with the Father, created this world, for "In the beginning was the Word, and the Word was with God and the Word was God." "All things were made by Him; and without Him was not anything made that was made." John 1:1-3. To Him were the words spoken, "Let Us make man in Our image, after Our likeness." Genesis 1:26. For "In Him was life, and the life was the light of men." John 1:4.

Yes, "He was in the world, and *the world was made by Him*, and the world knew Him not" (John 1:10), for He came not in glory, but as "the Word made flesh." Vs. 14.

The Father has never been seen or heard (John 1:18; 5:37); *but Christ, the Son*, has ever been present, tangible, at times the visible and audible presentation of the Deity. In a Word, the God so familiarly spoken of in the Old Testament as walking and talking with the people, was not the invisible, unheard God, the Father, but the blessed ever-present God, the Son.

In detail, it was His voice that Adam heard as he walked in the garden, and from whose pres-

ence he sought to hide. Genesis 3:8. To Cain, as truly as to us today came from His lips the question, "Where ... is thy brother?" Genesis 4:9. He was the Lord whose day Abraham rejoiced to see (John 8:56) when He appeared to the patriarch in "the plains of Mamre." Genesis 18:1.

He heard the bondage groaning of Israel in Egypt (Exodus 2:24), called to Moses from the burning bush (Exodus 3:4), and sent him to deliver them from it. In all their journey through the Red Sea, and the wilderness, their Guide and the Source of their spiritual food and drink was Christ, *the "rock that followed them."* 1 Corinthians 10:1-4.

When they murmured in the wilderness, the "God" *whom they tempted and "spoke against" was Christ.* Exodus 17:7; Numbers 21:5; 1 Corinthians 10:9.

But neither His creative power, His deliverance from earthly bondage, His guidance to an earthly home, nor all of these is enough to tell His story. He must come closer still; and this He did and does in the inner heart and life as the Saviour, Sanctifier, and Redeemer of sinful men. Oh what a Saviour! How wonderful the answer, and how matchless His love and glory!

Parallel with this history of His association with the earth and its people is that of the Sabbath as the memorial and sign of all that He has been and is to this world.

### Hear now its story told

When creation was complete, Christ the Creator rested upon, blessed, and sanctified the seventh day; and at that time and in that manner, the Sabbath—"made for man" by "the Son of man," the "Lord also of the Sabbath"—became the sign and memorial of all that He was at that time to a *sinless pair* in an Eden home. Mark 2:27, 28; Genesis 2:2, 3.

"There is one lawgiver, able to save and to destroy," James 4:12; Acts 4:12. As the Lawgiver upon Sinai (Exodus 20:1-17), Christ pointed back to His creative work as a reason for His authority to say, "I am the Lord thy God." "The seventh day is the Sabbath of the Lord thy God." "Remember the Sabbath day to keep it holy," His command for all time.

To the fugitives from Egyptian bondage, who owed their deliverance to Him, He makes special appeal to this manifestation of His power as a reason why they should recognize the memorial of it. Deuteronomy 5:15. Not merely from physical bondage, but also from sin and idolatry did He desire to free them (Ezekiel 20:7, 11); and of this deliverance the Sabbath was given as a "sign between Me and them, that they might know that I am the Lord that sanctify them." Vs. 12.

But higher than these—creation, deliverance, guidance, or salvation—is the very existence of the Author of all of them; and to remind them of His very being, He said, "Hallow My sabbaths; and they shall be a sign between Me and you, that ye may know that I am the Lord your God." Vs. 20.

### Conclusions

As all these references are to the seventh-day Sabbath, it follows that Christ is its Creator and therefore Commander, and the seventh day is truly the Christian Sabbath. As such it is to be the memorial of His mighty creative power; and in the spiritual rest that it brings to a saved soul, it is to me a sign of His sanctifying, saving power. Meditation upon all that it signifies, from creation to Eden, through all of His hallowed work upon the lives of men, till the final Sabbath rest in the earth made new (Isaiah 66:22, 23), brings anew to my heart the blessed consciousness that of a truth this wonderful Saviour is indeed mine.

### "My Lord and my God"

When I find that, as admitted by many of its observers, the Sunday rest originated with the apostate church several centuries after the Saviour had left the earth, and that that power today claims it as its sign of power and authority, there is left to me but one course.

In answer to the question, "How long halt ye between two opinions?" I can only reply, "I choose TODAY to follow as truly as I can the Lord who loves me, and with His help to keep holy the day He gave to us as the memorial and sign of all that He is to sinners saved, as I bide His coming and the final rest with Him." SW

# Christian Experience

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

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When we become the righteousness of God in Him that will meet every demand here and hereafter, that is Christian experience; but it is all in Him, always in Him.

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**W**e continue the study of Christian experience and how it is obtained. "Him who knew no sin He made to be sin on our behalf, that we might become the righteousness of God in Him." 2 Corinthians 5:21. R.V. "But of Him are ye in Christ Jesus, who was made unto us wisdom from God, and righteousness, and sanctification, and redemption; that we might become the righteousness of God in Him." 1 Corinthians 1:30, R.V. "Therefore by the deeds of the law there shall no flesh be justified in His sight, for by the law is the knowledge of sin. But now the righteousness of God without the law is manifest, being witnessed by the law and the prophets. Even the righteousness of God [and that is what we are made in Him, that we might become the righteousness of God in Him], which is by faith in Jesus Christ unto

all and upon all them that believe, for there is no difference." Romans 3:20-22. Now, the righteousness of God is witnessed by the law and the prophets, and it is acceptable because Jesus Christ is made that to us, that we might become that in Him, and the righteousness of God will meet the requirements of Christian experience.

When we become the righteousness of God in Him that will meet every demand here and hereafter, that is Christian experience; but it is all in Him, always in Him. Again let us read: "There is therefore no condemnation to them who are in Christ Jesus, who walk not after the flesh, but after the Spirit." Romans 8:1. "There is therefore now no condemnation to them which are in Christ Jesus,..." That is all, but that is enough. But was He not condemned? And were we not condemned in Him?



### *The Just unjustly condemned*

What was the record of Christ's experience when He was before the High Priest? "Ye have heard the blasphemy: what think ye? And they all condemned Him to be guilty of death." Mark 14:64. "And one of the malefactors which were hanged railed on Him, saying, If Thou be the Christ, save Thyself and us. But the other answering rebuked him, saying, Dost thou not fear God, seeing thou art in the same condemnation? And we indeed justly; for we receive the due reward of our deeds: but this Man hath done nothing amiss." Luke 23:39-41. "Pilate said unto Him, What is truth? And when he had said this, he went out again unto the Jews and said unto them, I find in Him no fault at all." John 18:38. "Behold I bring Him forth to you, so that ye may know that I

find no fault in Him." "Pilate said unto them, Take ye Him and crucify Him, I find no fault in Him." John 19:4, 6. "Ye men of Israel, hear these words, Jesus of Nazareth, a man [observe, a man] approved of God among you by miracles and wonders and signs." Acts 2:22. The record is plain. Jesus Christ was condemned by the religious leaders of His day to be guilty of death, but one of the malefactors who was hanged with Him knew that it was an unjust condemnation, and said so. Pilate, who represented the civil power, said three times, "I find no fault in Him," and yet under the pressure brought to bear upon him by the religious leaders, he told them, "Take ye Him, and crucify Him," but the testimony is that He was a man approved of God.

This lesson applies very closely to our own situation, "There is therefore now no condemnation to those who are in Christ Jesus," and yet the very ones who are in Christ Jesus are the ones who will be condemned by the religious leaders of this day, and under the pressure of the religious leaders, the civil power will yield and persecute, but—"a man approved of God." And "there is now no condemnation" to them that are in Christ Jesus. That is, God does not condemn, and what does it matter if man condemns? That counts nothing. And when the Scripture says that Jesus of Nazareth was a Man approved of God, it says that every man who is in Him is also approved of God.

### *Condemnation is not conviction*

One thought further: Notice what the Scripture says, "There is therefore now no condemnation." It does not say, "There is therefore now no conviction." In earthly courts, the first thing is to secure a conviction; the next thing is to pass sentence. The first office of the Holy Spirit is to convict of sin, but not for the purpose of condemning, but for the purpose of issuing a free pardon. So there may be conviction, but do not mistake conviction for condemnation. The very next office of the Spirit is to convict or convince of righteousness, and God's purpose in bringing conviction is always that He may issue a free pardon, not to condemn.

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The first office of the Holy Spirit is to convict of sin, but not for the purpose of condemning, but for the purpose of issuing a free pardon.

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## *Our City of Refuge*

In Numbers 35 there is one further thought suggested by this text: "No condemnation to them who are in Christ Jesus." There we find the record of the appointment of the cities of refuge, and you remember that when one had slain another, he fled for the city of refuge. And if it was shown upon due investigation that it was not a murder with malice, or was not intentionally done, then so long as the manslayer remained in this city of refuge, he was safe; they could not condemn him. But if he came outside of this city, then he was liable to suffer the penalty. These cities of refuge were so scattered through the country that it was impossible for one to be within the borders of the country and be more than one half day's journey from some city of refuge, and the roads leading to these cities were always kept in good repair, and there were signs put up all along the highway, "REFUGE," so the one who was fleeing might lose no time and make no mistakes on his way. Do you see how perfectly the lesson applies? Jesus Christ is not far from any one of us; the way to Him is made just as easy as God can make it, and the way is always open and kept in repair, and He has pointers up in every place pointing to Jesus Christ, the Refuge; and just as soon as one is in Him, he is safe from the pursuer just as long as he stays in Him. If he gets outside of Him, it is at his own risk. He is likely then to pay the penalty; but if he abides in Him, he is safe. "There is no condemnation."

## *The righteousness of the law*

In the epistle to the Philippians 3:4-9: "What things are gain to me, those I counted loss for Christ, yea, doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord; for whom I have suffered the loss of all things, and do count them but dung that I may win Christ and be found in Him, not having mine own righteousness which is of the law, but that which is through the faith of Christ, the righteousness of God which we become in Him."

Paul's experience was that of a perfect Pharisee. He gives the list of good things, his birth, his

descent, his works, "touching the righteousness which is in the law, blameless;" but when he saw himself as compared with Jesus Christ, and when he saw all the works that he had done as compared with the perfection of the righteousness of Jesus Christ, it was not enough that he should count all that he had done simply as nothing, but he saw that all that he had done was actually loss. It was on the wrong side, it was a negative quantity. It must be repented of, and he must "be found in Him;" and when he was found in Him, that was sufficient. And see the comparison between what he found in himself and what he found in Christ, and see the desirability of being found in Christ rather than being found in himself.

## *"In Him ye are complete"*

"As ye have therefore received Jesus Christ the Lord, so walk ye in Him: rooted and builded up in Him, and stablished in the faith, as ye have been taught, abounding therein with thanksgiving. Beware lest any man spoil you..." rob you, make a spoil of you, make you naked, strip you. Colossians 2:6-8a. If we are to be in Christ Jesus; we are to be clothed with the Lord Jesus Christ. Now you beware lest any man strip off that wedding garment of the righteousness of God which we have in Him. "Beware lest any man spoil you through philosophy and vain deceit, after the traditions of men, after the rudiments of the world and not after Christ. For in Him dwelleth all the fullness of the Godhead bodily," not in a lump, but "in Him dwelleth all the fullness of the Godhead," in a body, corporeally; because a body was prepared for Him. "Thou hast clothed Me with a body." Colossians 2:8b, 9. Now in that body, that is, in the flesh, "dwelleth all the fullness of the Godhead," and all the fullness of the Godhead was in the body, dwelt there bodily. You see the force of that—bodily, in the body, not in a lump, but because He was clothed with a body. "And ye are complete in Him." Or as the *Revised Version* reads, "Ye are made full in Him." What are we without Him? Nothing! If we try to be anything, we can simply be the form of something. That is formalism. The law came by Moses, but grace and truth—or, as

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The way to Him is made just as easy as God can make it, and the way is always open and kept in repair, and He has pointers up in every place pointing to Jesus Christ.

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the Syriac Version reads, “Grace and the reality came by Jesus Christ.” it is true that in the law we have the form of truth, but the reality is in Jesus Christ. Any man who attempts to make himself better, who attempts to meet the requirements of God’s law without Christ, is simply a formalist. He has the form merely. It is nothing but a dead form. It is all right to have the form, but the form must be filled. And “in Him ye are made full.” The same form is there, the law is there just the same, but instead of being simply as a dead form, a kind of skeleton of the law, it is something alive, and “we are made full in Him.”

These thoughts run all through the Scriptures. It is everything in Him and throws very much light upon the subject of justification and sanctification. They have cleared up in my mind much that was dim, that was indistinct, about this matter of justification and sanctification.

Available for every man

With this thought in mind, let us read again Romans 5:17-19: “For if by one man’s offense, 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 offense 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 [the] many were made sinners” [were constituted sinners], “so by the obedience of One shall many be made righteous,” or be constituted righteous. Now is it not perfectly clear from the 18th verse that as condemnation came upon all men, so justification of life came upon all men? Perfectly clear! In Jesus Christ all men were justified. The 8th verse also reads: “But God commendeth His love toward us in that while we were yet sinners Christ died for us.” Did He die for all? “That He by the grace of God should taste death for every man.” Now, if all human beings should decide at once to repent and tum to God this very hour, would it be necessary for God to make any change in His plan? Do you not see He has done it all, for all men?

The parallel between the first and the second Adam

By the offense of one, by the disobedience of one, many were constituted sinners—that is, Adam by disobedience permitted sin to come into the flesh, and every descendant of Adam, as a consequence of that one act, had a tendency to sin, and if he would not struggle against it, he would commit sin himself; but no moral guilt would attach to any descendant of Adam unless he himself yielded to that tendency. But if he does not struggle against it, he will yield and sin will appear in him.

Now, by the obedience of One many shall be made righteous; or by one Man’s obedience the free gift came upon all men to justification of life. That is, by this union of the divine with the human in Christ, and by this meeting of our humanity in Jesus Christ, and from the fact that the punishment met upon Him for all men, “He has caused the punishment of all to meet upon Him.” Because of that, every human being receives a tendency or feels a drawing toward righteousness; and if he does not resist, he will be drawn to righteousness, but he will receive for himself no consideration because of that righteousness or of that drawing to righteousness unless he, himself, yields to that tendency. He will be drawn to Christ, he will be in Christ, and then he will personally receive the benefits of justification of life which came upon all men, just as in the other case when he yields to the tendency to sin he receives the condemnation personally which came upon all men in Adam.

Justified by grace, blood, faith, and law

Now to make clear to the eye this subject, I have put it in this diagram:

|           |                          |          |
|-----------|--------------------------|----------|
| Justified | By grace, Titus 3:7      | His part |
|           | By His blood, Romans 5:9 |          |
|           | By faith, Romans 5:1     | Our part |
|           | By works, James 2:24     |          |

- **Justification by grace** (Titus 3:7): “Being justified freely by His grace”;
- **Justified by His blood** (Romans 5:9): “Being justified by His blood”;

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As condemnation came upon all men, so justification of life came upon all men.

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- **By faith**, “Therefore being justified by faith, we have peace with God” (Romans 5:1);
- **By works**, “Ye see how that a man is justified by works and not by faith only” (James 2:24).

Now, much confusion has been caused from our failure to apprehend clearly these methods of justification.

**Justification by grace**, divine grace, is the source of all justification.

**Justification by His blood:** The blood of Christ—and the blood is the life—was the divine channel through which justification should come to humanity, in uniting Himself, His life, with humanity.

**By faith:** That is the method through which the individual apprehends and applies to his own case the justification which comes from grace through the blood of Christ.

**By works:** The outward evidences that the individual has applied by faith the justification which comes from grace through His blood.

Now, justification by grace; that is on God’s part.

Justification by His blood, that is on God’s part; and He has done that for every single human being on His part. He has done all for justification to every human being; His grace is free to every human being, and His blood is the channel through which it flows to every human being, and “we thus judge that if one died for all, then all died,” so that is of God’s grace.

But while He has done all this for every human being, yet it avails only for those who personally apprehend it by their own faith, who lay hold of the justification provided. It is freely provided for every one; but by faith in Him, the individual lays hold of that justification for himself. Then the provision which has been made freely for all avails for him as an individual; and when, by faith, he has made a personal application to his own case of the justification which comes from God through the blood of Christ, then, as a consequence, as the inevitable result, Christ’s works appear in him.

Therefore, for the person in Jesus Christ, it does not make any difference which method of justification is mentioned. If he is justified by grace, as of course he must be, all these other consequences follow. If he is justified by grace,

then he is justified through the blood, by his own individual faith, and the works will appear; and you may touch this at any point. If he is really justified by works of faith, when you say he is justified by works, you imply all the rest before it. This ought to do away with our discussion as to whether we are justified by faith or by works, or whether it is by grace, or how it is. One who is truly justified personally, must be justified by every one of them. And when one who is truly justified manifests one of the four, the other three are all implied.

Now another thought: This justification, this righteousness, is altogether imputed righteousness. Remember that it was given to humanity; that is, this righteousness was provided when Jesus Christ was given to humanity, and it is not something entirely outside of ourselves which He brings, as though some stranger might bring a book to us and say, “Here, take this. This will be a ticket into heaven.” No, we do not go in by ticket. He became humanity, and He is “the Lord, our righteousness”; and when He did that, He became one with us and we are one with Him. And God looks upon us as one with Him in righteousness, in all that He is, and that is the way our justification comes. So our justification comes by receiving Him who is “the Lord, our righteousness,” as that gift to humanity, by a redemptive union, by a life union. Then it is into, and upon; it’s all through and through; it is not something put on like a garment, but it is into, and upon, and it is the life through and through. But it is all imputed; it is all given, and yet there is one idea in connection with that idea of giving that righteousness.

This righteousness which we receive was all actually wrought in Him, and we were in Him when that righteousness was wrought, and so that righteousness is our righteousness in Him, nonetheless a gift, nonetheless imputed; and yet there is a difference between that idea and the idea of His giving to us something that never had been thought of or heard of before. We were in Him when He wrought this righteousness, but the righteousness which we wrought in Him was wrought without any choice or will on our part, just exactly as the sin that was committed

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It is freely provided for every one; but by faith in Him, the individual lays hold of that justification for himself.

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in Adam was committed without any choice or will on our part.

Now, Christian experience is that we shall by faith lay hold of the righteousness, by being born into the family; and then what we did in Him without any choice or will on our part, He will do in us by our constant will and choice. Yet it is all a gift, wholly in Him, and it all started on His side, without waiting for us to ask; "While we were yet sinners, Christ died for the ungodly." He did it all in this way, but it was a most wonderful way—in Him. He did it by uniting Himself with humanity, and having humanity do it in Him.

When we are born into the family and are united to Him, then all that was done belongs to us. But will this inspire the idea of self-righteousness? Why, not at all; because it is all a gift; the grace is a gift, the blood is a gift, the faith which we exercise is a gift, and the works are wrought by that faith which is itself a gift. It is all of Him, and yet God's wonderful plan is that it shall be done in Him, and in us by this life union; and when Jesus Christ joined Himself to humanity, He joined Himself to the humanity that is here today just as much as He joined Himself to any humanity. That is, He joined Himself to the whole line, the whole stock of humanity.

Perhaps this idea will serve to illustrate it: He says, "I am the vine, ye are the branches." Now, when He joined Himself to this stock of humanity, He joined Himself to the whole stock reaching down through the ages; and it does not make any difference where you touch humanity, Jesus Christ joined Himself to this line of humanity just as much here as away back there. Generations come and go, but the tide of humanity flows on, the branches appear and are broken off, but the stock grows on, year after year. Now when the branches are joined to the vine this year, it is the same vine that has been bearing fruit all the years, but a different branch, that is all, simply a different branch this year. Now, here are the branches; they have appeared on the vine in this generation; the fruit of the vine is now to appear on these branches. Is this the same vine that has been bearing fruit? It is not that Jesus Christ was simply a man and that He was right there and stood alone. He was human; He was we; all in Him. Wondrous plan! Wondrous plan!

## *Sanctification in connection with justification*

At first, the sanctification is nothing when the man is simply born into the family; but he is accounted righteous at once when he is born into the family; then he is in Him. All his righteousness is an imputed righteousness. He is accounted righteous, and he is completely so. But none of that righteousness is wrought in him. Now, by submission, by yielding himself, still being justified all the time by faith, that life, that righteousness which is life begins to work in him, and it is a life union. It begins to become a part of him. So to speak, the life blood begins to circulate through his system and begins to take the place of the old dead matter and the change begins to go on in the system, and he is now connected with the source of divine life; and that divine life is poured into him and circulates through him, and the result of receiving divine life in that way begins to appear, and when that is all wrought in one and through one—sanctification.

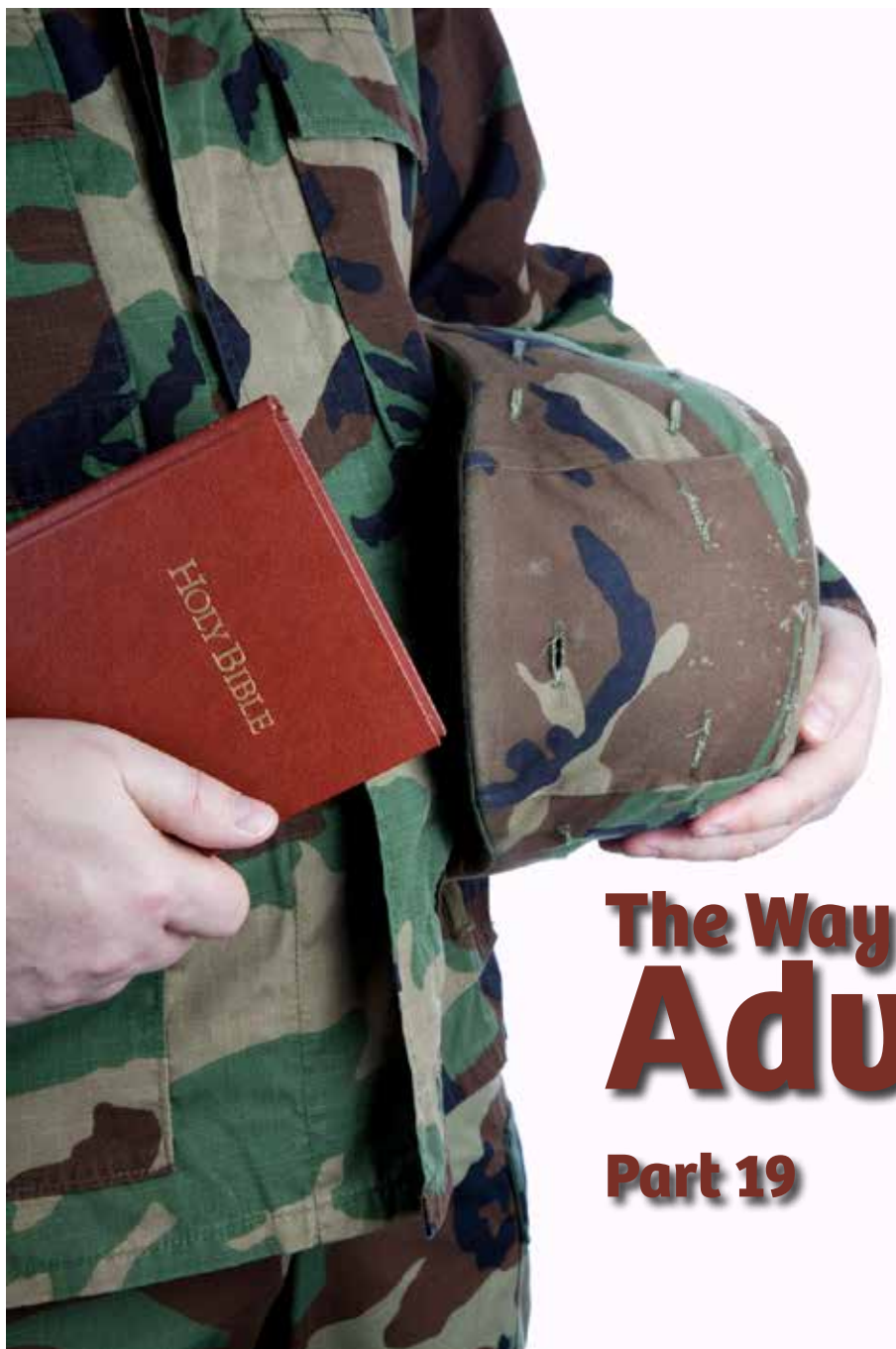
He who keeps yielding is justified all the time that he keeps yielding to the flow of divine life rather than to the motions of sin that were in his members. The more he yields to the working of the divine life, the more his sanctification grows. His justification, so to speak, is not decreasing any, and yet the sum of his justification and sanctification all the time is simply completeness.

It is God's purpose that all the righteousness which is given to one, the moment he is born into the family of God and believes in Jesus Christ, shall be wrought in him by his actual will and consent all the time [God working in him both to will and to do. Philippians 2:13]. In Him was life is the secret of it all. Apart from Him there is no life. When we are joined to Him by birth into the family, then we receive the life. Then the lifeblood flows; then righteousness which is life comes to us. But the life of Jesus Christ is not a dormant, inactive thing. It is life, and life always manifests itself. We are simply the instruments of righteousness. The righteous life simply uses us as a willing, yielding instrument. **SW**

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In Him was life is the secret of it all. Apart from Him there is no life.

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# The Way of the Adventists

## Part 19

By Wilhelm Egerter

1942

*Letter to President Roosevelt, January 7*

“D ear Mr. President:  
 “At this serious moment in the affairs of the United States, we believe it fitting for all citizens to declare their allegiance to lawfully instituted government, and to express their willingness to help sustain those noble institutions of freedom which have made this country great, and have inspired men and women everywhere to live and die for liberty....

“We take this opportunity to assure you as President of the United States that you may depend upon the obedience and loyalty of our church membership throughout the country during this time of national emergency. Our men of military age will serve cheerfully and faithfully in all branches of non-combatant service. Eight thousand of them are trained as medical cadets. Four thousand more are now in training, and new classes are being constantly formed. This is evidence of their readiness to face the same dangers as confront their comrades who actually bear arms....

“By official action we have counseled our people to volunteer their services to the Office of Civilian Defense....

“Most respectfully, (signed) J.L. McElhany

“President of the General Conference of the S.D.A.”

1947

## Adventist soldiers

Adventist publication, *La Revista Adventista* of January 27, 1947:

The death march to Bataan: "Suddenly World War II broke upon the Philippines, and the young people of the Philippines were called upon to defend their fatherland. Of course, there were many Adventists who were called.... Thousands of young people marched to Bataan and to death. I saw them salute courageously when they left without understanding that the majority of them would never return. Soon they found themselves amidst that fierce battle for life and death between the forest and the mountains of Bataan. Over three months' time one could see the battle from the school (Adventist Seminar).... The battle even increased for a whole day and late into the night.... Suddenly, toward the morning, silence set in, and our hearts were asking, Has all been ended? How have our brave boys stood the test? 'Bataan has fallen,' writes Dr. L.M. Stump, Director of the Educational Department of the South American Division, who at that time was in the Philippines, in the Adventist publication mentioned. What might have happened to our boys (referring to the Adventist soldiers)? But no, they gave them no rest. They were herded together, and without rest, without food or water they were forced to start on the horrible march to Bataan.... Many of these who became sick and were wounded, not being able to march on, fell on the side of the road and died there. During this time 43,000 died of hunger, sickness, and ill treatment. There young Adventists were found, students of the school of the Philippine Union, that partook in the death march and were in this field. Yes, it was indescribably horrible! Men who marched and fell down on the side had to die without mercy." In the face of these horrors of war, where nothing but disregard, cruelty, and harshness reigns, is it not irresponsible for the leadership of the Adventist Church to grant their members freedom to participate in the shedding of blood, instead of warning them as the Lord does, "Thou shalt not kill!" Who will be responsible for this? "*O Israel, thou hast destroyed thyself; but in Me is thine help.*" Hosea 13:9.

1952

*Adventist Soldiers: Missionaries in Uniform.* "In the different departments of the American military forces, wherever they may be, whether in Germany, Japan, Korea, whether in the camps or trenches, or on the ships of the navy, everywhere we find Adventists in uniform. They are more than soldiers or marines. Many still see another duty in their service, namely to acquaint their comrades by word and deed with the three angels' messages, the last message of the gospel. They are our missionaries in uniform...." *—Advent Messenger*, August 15, 1952.

1953

From an article, "Our Adventists in Korea," by E.N. Dick: "It has been my happy privilege to visit our Seventh-day Adventist servicemen in Korea. Gen. Maxwell D. Taylor, Commander of the Eighth Army, was very courteous and hospitable. He gave me every opportunity to visit our boys and to hold a meeting with them. The chaplain of the Eighth Army, Col. Luther Evans, conducted me on a three-day tour of the front lines, where I was able to see our boys in action.

"A considerable number of our men serve in the front lines. There they live with the infantry in sandbag dugouts, commonly called bunkers....

"The larger part of the Adventist men in the Eighth Army are in the medical battalion.

"The crowning event of my visit was a gathering of the men from the Eighth Army for Sabbath services. An order from General Taylor directed that all Adventist men should, where the military situation would permit, be sent to Seoul to worship on Sabbath, March 7. To many of the Adventist men the first notice of such a meeting was a call from the headquarters of their military unit ordering them to leave their posts and prepare to attend this meeting. One man happily remarked, 'That was the first time I was ever ordered to go to church!'

"They came bringing their helmets and towels, for we were to celebrate the Lord's Supper. Some were in dress uniform, with shined shoes, but many had come directly from the front, and



fatigues and rubber footwear were the common uniform of the occasion....

"It was the first time that many of the men had the opportunity to participate in this service in months. As brother knelt before brother and washed his feet in a steel helmet, a spirit of brotherly love pervaded the service such as one rarely sees." —*Review and Herald*, April 30, 1953.

## 1955

One could read in the *Advent Messenger* of November 1, 1955: "What would Christ do if He were here today? When He walked on earth, He healed the sick and raised the dead. He extended a healing hand to the enemy (Luke 22:50, 51) and prayed for those who crucified Him. Luke 23:33, 34. I believe that if He were here today, and if He would not heal, as long ago, by a word or a touch, He would take the training of the Red Cross, as it is demanded by the Central European Division. I believe that He, thus trained, would go into the battlefield to serve friends and foes alike. It is this very thing which the Seventh-day Adventist Church recommends to their young men of military age...."

## 1956

"To our young people who may come in question for a possible draft to the Federal defense, two possibilities are open, according to the present situation: Medical service or civilian labor supply. In view of the experiences made, we have occasion to recommend to our young people, in case they are drafted, to decide for medical service and be trained for that. Youth who believe they cannot do this service, or consider themselves to do it, may choose civilian labor supply service, which stands open to them as a second possibility. Looking back to the past, we believe nevertheless that the medical work should be given the priority." —Resolution of the Central European Division of December 13, 1956, taken from "Handreichung für Wehrpflichtige" (Guide for Draftees), p. 16.

This recommendation of the Adventist leadership to their young people is wrong and has, and will, cost the lives of many young brethren. Says

the Lord, "Satan delights in war; for it excites the worst passions of the soul, and then sweeps into eternity its victims steeped in vice and blood." —*The Great Controversy*, p.589.

## 1958

### Position on hair style

In the *Advent Messenger* of September 15, 1958, the following appeared under the title "Do Our Sisters Wear Cut Hair?": "If she will not cover herself, let her hair be cut off. But now it is wrong that a woman have cut hair and is shorn, so let her head be covered.' 1 Corinthians 11:6; German translation; Luke 7:37, 38.... Here, now, the question is raised, Is it therefore wrong if our women (sisters) wear their hair *according to fashion*, as it was in style at that time?... This heartfelt connection with the Saviour, as Mary made it known, may not, and should not be bound to a rigid form, as it has happened occasionally in hinting at the hairstyles of our sisters. In the report of the Evangelist it is not concerning long or short hair but humility. In no case should brethren, because of their views concerning existing hairstyles, be misled to make hurtful expressions toward our sisters. But let us give the letter to the Corinthians another look. The regulations made there are clear that they were given to the churches in the Mediterranean territory at that time, and were never to be binding for all of Christianity in all the world and for all time.... That matters are different today only shows that all is dependent on continual change, which is especially a result of the influence of western civilization...."

In the area of fashion, as well, the Adventist Church has failed and made room for the world. If such twisting of the Bible and false explanations are given into the hands of Adventist readers, then one need not marvel when the door and gate are opened for fashion and worldly styles and influences to enter. What about living up to the Bible word, "For the priest's lips should keep knowledge, and they should seek the law at his mouth: for he is the messenger of the Lord of hosts"? Malachi 2:7. "I counsel thee ... anoint thine eyes with eyesalve, that thou mayest see." Revelation 3:18. **SW**



## Greetings from Nigeria

Greetings to all the brethren around the world in the loving name of our Lord.

This report is a call for missionary work in Nigeria. Nigeria is a country well known for its rich human and natural resources. With a population of 140 million, which makes it the most populous country in Africa, of which about 70 percent are farmers, and as a major exporter of petroleum, one can see how the Almighty God has blessed this country.

But a visit to most of the villages in Nigeria tells an entirely different story, for most of the people of God are poorly cared for. The devil has planted corruption so deep in this blessed country that the few who are rich become richer while the majority who are poor become poorer, so the gap widens between them. Most of the inhabitants are either Christian or Muslim, with a few traditional worshippers. A survey of a typical village called Lankan in the Pankshin Local Government Area of Plateau State reveals the amazing truth that a lot is still to be done to carry the present truth message to the corners of the world, including remote villages. The roads leading to this real African village are unpaved, and most houses are made of mud with thatch roofing. The village has two seasonal streams that are the only source of water, yet the people are very friendly and hospitable. The beautiful mountains surrounding the area inspire unfathomable thoughts of the wonders of the creation work of God.

Although the majority of the Mupun-speaking people of Lankan are either Catholic or Protestant Christians, along with some traditional worshippers, a survey of the village shows that

truths such as the true Sabbath day, the origin of sin, the benefits of a vegetarian diet, and the light of Bible prophecies sound very strange to them.

As Sister E.G. White wrote in *Medical Missionary Work*, December 1, 1892, "Evil habits and practices are bringing upon men disease of every kind." It is common in this part of the country, where Christianity is mixed with local traditional worship, for alcoholism and the wanton eating of meat of all kinds, along with other traditional practices, to cause a lot of sickness and disease. A chat with some of the natives shows that all this is a result of what they have been taught and what has been passed down from generation to generation, for they have not had the opportunity to know the present truth.

Sister White continued by writing: "Let the understanding be convinced by education as to the sinfulness of abusing and degrading the power that God has given." God has called upon all who claim to believe in the present truth to share it with communities like this, for this will go a long way toward letting them know the truth and preparing these people for the kingdom of God. In the same publication, she wrote, "If we would elevate the moral standard in any country where we may be called to go, we must begin by correcting their physical habits." And that is the reason for this cry for the rescue of souls from the snare of the devil and sin.

We all know that this can never be accomplished through mere human strength. Solely through the grace of Jesus Christ and the power of the Holy Spirit, as we avail ourselves of all the help and light that God has given, a great work can be done. We definitely need to begin to pray; with God

on our side, nothing is impossible.

## Potentials abounding in this mission service

The Mupun people are friendly and possess God-fearing characteristics.

A conversation with a few of the natives shows that they really appreciate the idea that what they eat and the plants found around them can be used for the treatment of ailments, for they see that conventional medicine and drugs are too expensive and far beyond their economic reach. Therefore, we see this as a great potential for the medical missionary work to be effective.

We, the believers of like faith here in Nigeria, see this as a wonderful opportunity for us to learn from the church and from all who take on this mission. We believe this will encourage and teach us a lot about missionary work, for a lot of work needs to be done here in Nigeria.

The village chief is duly informed about the request we are making to you and has given his approval and promise to support this missionary work.

By the special grace of God, a brother is working on how to obtain a free piece of land for this work and for a church building.

## Contributions/suggestions

A brother who is a native of this area confirms that the medical missionary outreach will be the best approach to presenting the new light and Bible prophecies to the people of God. Natural herbal medical remedies are available for some common illnesses, such as:

Scabies  
Bilharzias  
Tumors/growths  
River blindness  
Hepatitis malnutrition

Peptic ulcer  
Malaria  
Diarrhea  
Pelvic inflammation  
Pneumonia  
Intestinal parasites  
Hypertension  
Diabetes mellitus

Some of the common herbs available are:

Moringa  
Kidney bean  
Lemon tree  
Aloe vera  
Eucalyptus  
Ginger  
Garlic  
Pepper  
Pumpkin  
Fig tree  
Castor bean  
Tamarind  
Bramble  
Neem tree  
Baobab tree

## Conclusion

We sincerely thank the General Conference of the International Missionary Society, Seventh-day Adventist Church, Reform Movement, for sending Pastor Parmenas N. Shirima to share the truth with us. We and many others were great blessed by his visit. After his visit, we were looking at the General Conference website. We hope to be listed there also.

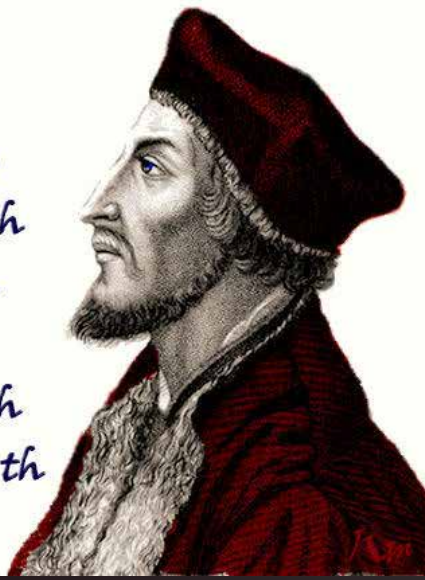
We want everyone to see this as an opportunity for us to be co-partners with Jesus. Sister White wrote in *Medical Missionary Work*: "Is it not an honor to be connected with the grand work of saving souls, acting the part assigned us by our Saviour? And none can impart a blessing to others without receiving benefit himself. 'He that watereth shall be watered also himself.' Proverbs 11:25." God bless us as we answer this call!

—Christian Danboyi,  
Nigerian Field President

## John Hus

1369 - July 6, 1415

*"Seek the truth  
Listen to the truth  
Teach the truth  
Love the truth  
Abide by the truth  
And defend the truth  
unto death."*



# A Precious Legacy

"The biography of the righteous is among the best treasures that the church can possess. We have the benefit of the accounts of the workings of the power of evil in contrast to the deeds of those who through many centuries were living by every word that proceedeth out of the mouth of God.

"This rich experience is bequeathed to us as a legacy of great value. When history shall be repeated, when the great men and women of earth will not come to the Bible for light and evidence and truth, when human commandments shall be exalted above the commandments of God, and when it shall be regarded a crime to obey God rather than civil laws, then we shall not have to tread a path in which we have had but few examples of others who have gone before us.

"The Lord supported His faithful ones to the end. This should be an encouragement. It should give confidence to the righteous in all ages that the Lord is unchangeable. He will manifest for His people in this age His grace and His power as He has done in past ages. The declarations of God's Word and the accuracy with which He has made them good in history combine to give us assurance and instruction of greatest value." —*Christ Triumphant*, p. 325.