



CENTENNIAL YEAR

# The Sabbath Watchman

July-August 2014

## **An Immortal Inheritance**

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# Not-So-Subtle Implications

History was made this past May in Friedensau, Germany, as Seventh-day Adventists and Reform brethren officially met for the first time since 1920; but it was no *déjà vu*, except for the place and number of Reformers present—17 this time and last. See pages 11-14 of this issue for a brief explanation of how that came about.

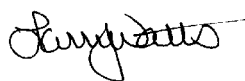
The week after the symposium, *Spectrum* magazine, which had at least one representative at the meetings in Friedensau and asserts that it is “not part of, or affiliated with the General Conference of Seventh-day Adventists® or any of its subsidiaries,” contained the following comment about the origin of the Reform Movement: “The movement’s founders took issue with church leaders, initially in Germany, who, under pressure from their governments, broke with the dominant pioneer position of refusal to bear arms in war. Many of those who joined the Reform Movement were summarily disfellowshipped.”

The statement’s first implication is that that men founded the movement—that this is just another independent movement. However, if someone is going to say that men “founded” the movement, he should point to those who disfellowshipped the ones who held to the Adventist Church’s original position on military service.

Next, the comment implies that people joined the Reform Movement and were “summarily disfellowshipped” for that. But how could they have been disfellowshipped for joining (or even founding) the Reform Movement when that movement did not come together until some five to ten years later? Later, those who showed interest in the Reform were disfellowshipped—that is the view from the *Spectrum* side of the issue. But for someone to become a member of the Reform Movement, he or she must first resign from membership in any other denomination, union, or secret society to which he or she may have belonged. Therefore, the statement implies something that simply was not and indeed could not be true.

As for implying that a Reform Movement was in existence at the beginning of World War I, this was so only in God’s eyes, and the war revealed it. But there was no formal, visible Reform Movement organization when faithful men and women were unrighteously deprived of membership rights in the Seventh-day Adventist Church and left churchless for promoting and defending the principles held sacred by the church from its beginning.

The truth as it is in Jesus, along with its many subtle implications, is altogether true.



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## The Sabbath Watchman

Vol. 89, No. 4

**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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# An Immortal Inheritance

*By Jose V. Giner*

## *Saints or sinners*

When I think of heaven, that extraordinary and indescribable place where Jesus will take His children when He comes the second time, I ask myself, Who will be there? Will it be the countless redeemed from Adam to our time, which means that all were sinners when they lived in this world? They are repentant sinners, humbled before God and justified by the blood of Christ.

Why do I begin this reflection like this? Because I have met a number of times with people who believe they do not deserve to go to heaven. What idea do you have about this? Do you see yourself in heaven one day? Do you perhaps think that is too high and unattainable for you? Let's see what the Bible teaches about this.

## *Divine transaction*

All my life I have wanted to be saved, to go to heaven with Jesus, to receive the immortal inheritance. I believe that every sincere Christian has the same fervent desire. But are we holy enough to go to that wonderful place and be in the presence of God and in the company of the pure angels? Good question. The answer is no. No human being born in this world has either the fitness or the right to go to heaven. This is clear, based on what the apostle Paul teaches: "For all have sinned, and come short of the glory of God." Romans 3:23.

In this text, "come short" means "to have need," "to be poor," that is, not to have the capacity to be near to God, realizing that we are all destitute, with no right to "the glory of God," which is that honor, praise, and approval that the Lord gives but to which we have no right as human beings because we possess a sinful nature. The destitution that the Bible presents is the act referred to as removing man from the post he once occupied.

At the beginning of creation, man was next to God, he lived with God, he talked with God; after sin man was dismissed from God's presence, from direct communication. He lost the Edenic holi-

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It is through the will of God, who loves us and is merciful, that every human being born into this world, despite man's fall and corrupted condition, can have the possibility of recovering everything that was snatched away by Satan.

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ness and innocence. How can we now talk about going to heaven, back into God's presence, when we have a heart that is by nature the enemy of its Creator? How can our corrupt characters inherit the purity and harmony of heaven?

The Bible gives the answer: By divine decree! It is through the will of God, who loves us and is merciful, that every human being born into this world, despite man's fall and corrupted condition, can have the possibility of recovering everything that was snatched away by Satan. "The Lord is not slack concerning His promise, as some men count slackness; but is longsuffering to us-ward, not willing that any should perish,..." 2 Peter 3:9.

### The right to salvation

Is it not wonderful? How is it possible for the divine will to apply to us? We can explain it as a spiritual transaction. God through His Son Jesus Christ gives us the right to go to heaven: "And this is the record that God hath given to us eternal life, and this life is in His Son. He that hath the Son hath life;..." 1 John 5:11, 12. This is the "negotiation" that God offers us. Accepting Jesus as our personal Saviour absolutely gives us the right to go to heaven. John 3:16.

There is much evidence in the sacred pages that teaches this. One of the criminals who was crucified and placed beside Jesus made that transaction with God by accepting Jesus as his personal Saviour. His words were: "Lord, remember me when Thou comest into Thy kingdom." Luke 23:42. In this short phrase, that man acknowledged the following: That Jesus was King, because only a king has a kingdom. Jesus had the power to save him from eternal death, because otherwise he would not have requested, "Take me with You when You return to heaven," which meant that he had to be resurrected. In fact, Jesus gave him the assurance that one day he will be with Him in paradise. Luke 23:43.

Extraordinary! There we will find this man and also Solomon and David, Peter and John, Adam and Eve, and many others—all repentant sinners who accepted Jesus as their personal Saviour. The men and women of the Old Testament trusted in the *type*; they presented the

sacrificial lamb prefiguring Christ as an offering for their sins. And the people of the New Testament embraced the *antitype*, which means a conscious, complete acceptance of Christ as the true Lamb of God who takes away the sin of the world. John 1:29.

Their lives, stained by sin, which prevented them from going to heaven, are now purified, cleansed by the blood of Christ. This is known as "justification." Romans 5:1. By confessing their sins, trusting in the merits of Christ, perfect righteousness—perfect obedience to the law of God—is imputed to them. This applies to us as well.

### Transformation of character

But there is a second part. We have seen that accepting Jesus as our personal Saviour gives us the right to go to heaven; but we need to put away our sins, to have a change of heart, because no one will go to heaven who is sinning willfully, who is doing nothing to put away sin. If the repentant thief suffering punishment beside Jesus could have come down from the cross, he would have lived in harmony with his statement of faith. This is where the majority of Christian churches fail; they assure their members of salvation, but the people continue in sin, which is known as the doctrine of once saved, always saved.

"Sin, however small it may be esteemed, can be indulged in only at the peril of infinite loss. What we do not overcome, will overcome us and work out our destruction." —*Steps to Christ*, pp. 32, 33.

As Christians we must strive for holiness, and this is not a goal but a path we travel every day of our lives.

As we have a relationship with God through prayer, Bible study, sharing the gospel with others, and striving to live in the light we have received, we will undoubtedly grow in holiness; this is the law of beholding: We become what we behold. We are what we love, think, and speak. What fills our hearts shapes our characters.

This is the work that the Holy Spirit does in us, giving us the fitness for heaven. Through imparted righteousness—His influence on our mind—more and more we will hate transgression

until we overcome the known sins that enslave us. This is a process that lasts for one's entire life. The apostle John experienced this. From being impulsive, arrogant, aggressive, and selfish—a son of thunder—he became a disciple of love. Effective change occurred in his life. He was not only justified but also sanctified.

How important it is, then, to understand the work of the Holy Spirit in the human soul! He is the one who convicts us of sin. John 16:8. He leads us to repentance and gives us clarity as to the seriousness of our actions. He shows that, spiritually speaking, we are terminally ill. He instills in us the truth that we need God and impels us to seek purity of soul in Christ. At the same time, it is the Holy Spirit who gives us the power necessary to overcome the enemy's temptations. Philippians 2:13.

What we see in the Biblical message is that God has done everything so every human being can go to heaven and be saved. We can say that God has made it easy so no one will reproach us. If someone does not go to heaven with Jesus when He returns at His second coming, it will be because he decided not to go to heaven. He did not accept the terms of the divine transaction. Why lose that immortal inheritance?

There is nothing in this world that can compare with the delights of heaven: "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love Him." 1 Corinthians 2: 9. What are the years of our life here on earth when compared to those we will live in eternity? Is it worth it to lose the great privilege of salvation for wanting to cling to the things of this world that will end one day? How many years can we live here? Sixty, seventy, eighty ...? And then what? Oh, that God will put into our hearts the intense, deep desire to love and be loyal to Him!

Do we deserve to go to heaven? We know we do not. But God wants to give us this privilege, because He loves us as we cannot imagine, so much that He has prepared a special place. Christ promised to those who love Him and consider Him their personal Saviour: "Let not your heart be troubled: ye believe in God, believe also in Me. In My Father's house are many mansions: if it were not so, I would have told you. I go to

prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto Myself; that where I am, there ye may be also." John 14:1-3.

Let us stop doubting God's love and focusing on ourselves, stop torturing our minds with the thought that maybe we will lose. Let us learn to trust the promise that God has given us to take us to heaven; let us put our lives in His hands for Him to mold in His likeness. Eternal salvation is always a divine transaction, not a human work. Let us do all we can to serve the Lord with all our hearts, and He will do the best for us.

I end with an encouraging statement from the Spirit of prophecy: "When He [Christ] sees men lifting the burdens, trying to carry them in lowliness of mind, with distrust of self and with reliance upon Him, He adds to their work His perfection and sufficiency, and it is accepted of the Father. We are accepted in the Beloved. The sinner's defects are covered by the perfection and fullness of the Lord our Righteousness. Those who with sincere will, with contrite heart, are putting forth humble efforts to live up to the requirements of God, are looked upon by the Father with pitying, tender love; He regards such as obedient children, and the righteousness of Christ is imputed unto them." *—In Heavenly Places*, p. 23. God bless you. **SW**

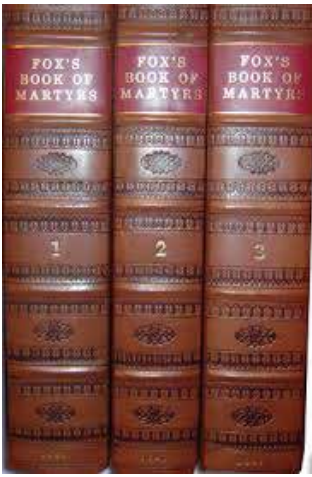
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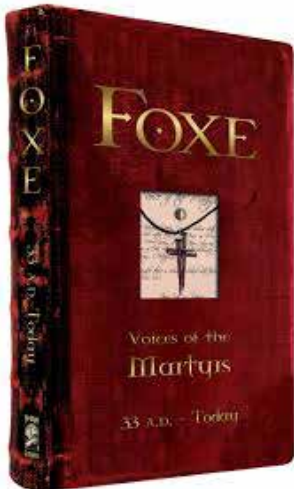


HERITAGE

# The World Was Not Worthy

Hebrews 11:38

*Excerpts from the introduction to  
Foxe's Book of Martyrs*



*The Actes and Monuments*, popularly known as *Foxe's Book of Martyrs*, is a work of Protestant history and martyrology by John Foxe, first published in English in 1563 by John Day. It includes a polemical account of the sufferings of Protestants under the Catholic Church, with particular emphasis on England and Scotland. The book was highly influential in those countries, and helped shape lasting popular notions of Catholicism there. The book went through four editions in Foxe's lifetime and a number of later editions and abridgements, including some that specifically reduced the text to a *Book of Martyrs*. -[http://en.wikipedia.org/wiki/Foxe's\\_Book\\_of\\_Martyrs](http://en.wikipedia.org/wiki/Foxe's_Book_of_Martyrs).

**T**he first martyr to our holy religion was its blessed Founder Himself. His history is sufficiently known, as it has been handed down to us in the New Testament....

**"St. Stephen** ... was elected, with six others, as a deacon of the first Christian church. He was an able and successful preacher. The principal persons belonging to five Jewish synagogues entered into dispute with him; but he, by the soundness of his doctrine, and the strength of his arguments, overcame them all, which so much irritated them that they ... dragged him out of the city [and] stoned him to death....

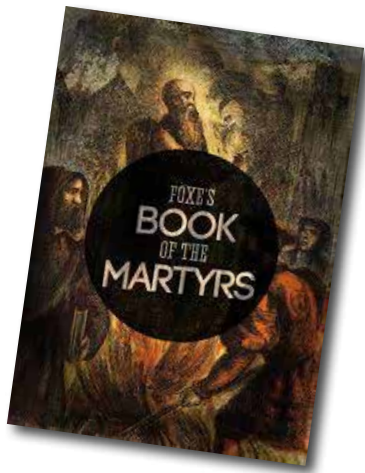
"The death of Stephen was succeeded by a severe persecution in Jerusalem, in which 2,000 Christians, with **Nicanor** the deacon, were martyred, and many others obliged to leave their country....

**"St. James the great** ... was a Galilean and the son of Zebedee, a fisherman, the elder brother of St. John, and related to Christ Himself; for his mother Salome was cousin to the virgin Mary.... Christ called these brothers Boanerges, or sons of thunder, on account of their vigorous minds and zealous spirits.

"When Herod Agrippa was made governor of Judea by the emperor Caligula, he raised a persecution against the Christians, and particularly selected James as an object of his vengeance. This martyr, on being condemned to death, showed

such intrepidity and constancy of mind that even his accuser was struck with admiration and became a convert to Christianity. This transition so enraged the people in power that they condemned him likewise to death; and the apostle and his penitent accuser were both beheaded on the same day ... in the year of Christ 44.... About this same period, **Timon** and **Parmenas**, two of the seven deacons, suffered martyrdom, the former at Corinth, and the later at Philippi, in Macedonia....

**"St. Matthew** ... was born at Nazareth, in Galilee, but resided chiefly in Capernaum, on account of his business, which was that of a tax gatherer.... On being called as a disciple, he immediately complied, and left everything to follow Christ. After the ascension of his Lord, he continued preaching the gospel in Judea about nine years. Intending to leave Judea to go and preach among the Gentiles, he wrote his gospel in Hebrew, for the use of Jewish converts; but it was afterwards translated into Greek by St. James the Less. He then went to Ethiopia, ordained preachers, settled churches, and made many converts. He afterwards proceeded to Parthia, where he had the same success; but returning to Ethiopia, he was slain by a halberd in the city of Nadabar, about the year of Christ 60.... He was inoffensive in his conduct, and remarkably temperate in his mode of living....



**“St. Mark ...** was born of Jewish parents of the tribe of Levi ... and composed his gospel in the Greek language. He then went to Egypt, and constituted a bishopric at Alexandria; afterwards he proceeded to Libya, where he made many converts. On returning to Alexandria, some of the Egyptians, exasperated at his success,... dragged him through the streets, left him bruised in a dungeon all night, and the next day burned his body.... His bones were carefully gathered by the Christians, [and] decently interred....

**“St. James the Less...** was so called to distinguish him from St. James the Great. He was the son of Joseph, the reputed father of Christ, and after the Lord’s ascension was elected bishop of Jerusalem. He wrote his general epistles to all Christians and converts whatever, to suppress a dangerous error then propagating, viz. ‘That faith in Christ was alone sufficient for salvation, without good works.’ The Jews, being at this time greatly enraged that St. Paul had escaped their fury by appealing to Rome, determined to wreak their vengeance on James, who was now ninety-four years of age; they accordingly threw him down, beat, bruised, and stoned him....

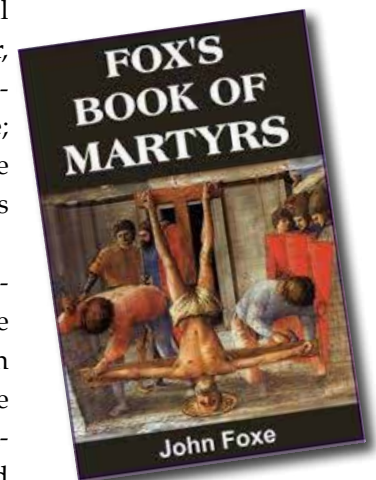
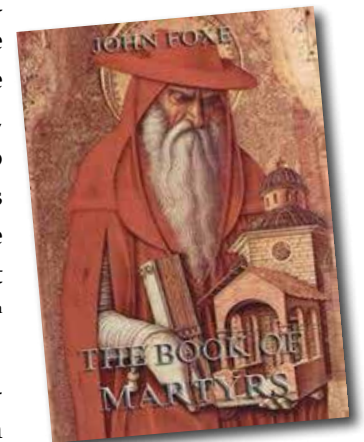
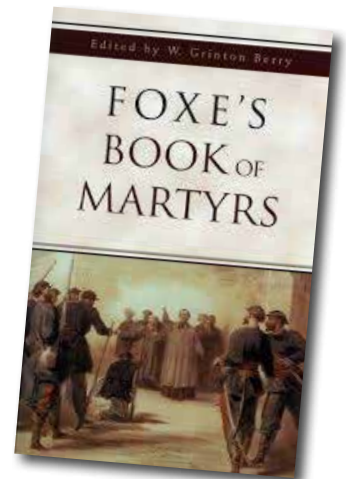
“Egissippus in his commentaries, gives the following interesting account of this martyr: ‘James, the brother of our Lord, took in hand to govern the church after the apostles, being counted of all men, from the time of Christ, to be a just and perfect man. There were many others of the name; but this was born holy: he drank no wine nor any strong drink, neither did he eat any living creature, the razor never came upon his head, he was not anointed with oil, neither did he use [the Roman] bath; to him

only was it lawful to enter into the holy place; neither was he clothed with woollen cloth, but with silk; and he entered into the temple, always upon his knees, asking remission for the people, so that his knees, by constant use, lost the sense of feeling, being benumbed and hardened like the knees of a camel. He was (for worshipping God, and craving forgiveness for the people), called the Just....

**“St. Andrew ...** was the brother of St. Peter and preached the gospel to many Asiatic nations. On arriving at Edessa, the governor of the country, named Egeas, threatened him for preaching against the idols they worshipped. St. Andrew, persisting in the propagation of his doctrines, was ordered to be crucified, two ends of the cross being fixed transversely in the ground. He boldly told his accusers that he would not have preached the glory of the cross, had he feared to die on it. And again, when they came to crucify him, he said that he coveted the cross, and longed to embrace it. He was fastened to the cross, not with nails, but cords; that his death might be more slow. In this situation he continued two days, preaching the greatest part of the time to the people; and expired on the 30<sup>th</sup> of November....

**“St. Peter ...** was born at Bethsaida in Galilee, being the son of Jonas, a fisherman, which employment St. Peter himself followed.... Christ gave him the name of Cephas, implying, in the Syriac language, a rock. He was called, at the same time as his brother, to be an apostle, gave uncommon proofs of his zeal for the service of Christ, and always appeared as the principal speaker among the apostles. He had however, the weakness to deny his Master after His apprehension, though he defended Him at the time; but the sincerity of his repentance proved that he soon became deeply convinced of the greatness of His crime...

“St. Peter, after various miracles [in Jerusalem], retired to Rome, where he defeated the artifices and confounded the magic of Simon Magus, a great favorite of the emperor Nero; he likewise converted to Christianity one of the concubines of that monarch, which so exasperated the tyrant that he ordered both St. Peter and St. Paul to be apprehended. During the time of their





confinement, they converted two of the captains of the guard, and forty-seven other persons to Christianity. Having been nine months in prison, Peter was brought from thence for execution, when after being severely scourged, he was crucified with his head downwards, which position, however, was at his own request....

**"St. Paul ...** was a Jew of the tribe of Benjamin, born at Tarsus in Cilicia. He was at first a great enemy to and persecutor of the Christians; but after his miraculous conversion, he became a strenuous supporter of Christianity. At Iconium, St. Paul and St. Barnabas were near being stoned to death by the enraged Jews, on which they fled to Lycoania. At Lystra, St. Paul was stoned, dragged out of the city, and left for dead. He however, happily revived and escaped to Derbe. At Philippi, Paul and Silas were imprisoned and whipped; and both were again persecuted at Thessalonica. Being afterwards taken at Jerusalem, he was sent to Caesarea, but appealed to Caesar at Rome. Here he continued a prisoner at large for two years; and at length being released, he visited the churches of Greece and Rome, and preached in France and Spain. Returning to Rome, he was again apprehended and, by the order of Nero, martyred, by beheading....

**"St. Jude...** was commonly called Thaddaeus. Being sent to Edessa, he wrought many miracles and made many converts, which excited the resentment of people in power; he was crucified, A.D. 72....

**"St. Bartholomew ...** preached in several countries, performed many miracles, and healed various diseases. He translated St. Matthew's gospel into the Indian language, and propagated it in that country; but at length the idolaters growing impatient with his doctrines, severely beat and crucified him. He was scarcely alive when taken down and beheaded....

**"St. Thomas ...** was called by this name in Syriac, but Didymus in Greek; he was an apostle and martyr, and preached in Parthia and India, where, displeasing the pagan priest, he was martyred by being thrust through with a spear....

**"St. Luke the evangelist ...** was the author of the third most excellent gospel and also of the Acts of the Apostles. He traveled with St. Paul to Rome, and preached to divers barbarous

nations, till the priests of Greece hanged him on an olive tree....

**"St. Simon ...** was distinguished for his zeal by the name of Zelotes. He preached with great success in Mauritania, and other parts of Africa, and even in Britain, where, though he made many converts, he was crucified, A.D. 74....

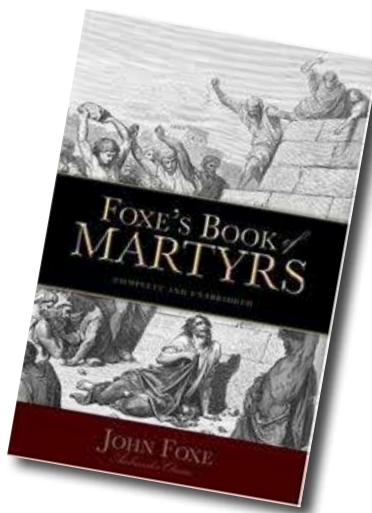
**"St. John** was distinguished as a prophet, an apostle, a divine, an evangelist, and a martyr. He is called the beloved disciple, and was brother to James the Great. He was previously a disciple of John the Baptist, and afterwards not only one of the twelve apostles, but one of the three to whom Christ communicated the most secret passages of His life. He founded the churches at Smyrna, Pergamos, Sardis, Philadelphia, Laodicea, and Thyatira, to which he directs his book of Revelation.... He wrote the epistles, gospel, and revelations, each in a different style; but they are all equally admired. He was the only apostle who escaped a violent death, and lived the longest of any, he being nearly 100 years of age at the time of his death....

**"St. Barnabas ...** was a native of Cyprus, but of Jewish parents: the time of his death is uncertain, but it is supposed to have been about the year of Christ 73....

**"The first persecution in the primitive ages of the church** was under Nero Domitius, the sixth emperor of Rome, A.D. 67.... Eusebius, speaking of these cruelties, says that ... Nero was the first who began persecutions against the Christians, and not only in Rome but also through the provinces, thinking to abolish and to destroy the name of Christians in all places. In consequence of his cruelties towards the Christians, he was the first who received the name of antichrist....

Besides St. Paul and St. Peter there was **"Eras-tus**, the chamberlain of Corinth [and first bishop of Macedonia, who] afterwards suffered martyrdom, being tortured to death by the pagans at Philippi....

**"Aristarchus**, the Macedonian,... accompanied St. Paul from Ephesus [after the great riot there] into Greece, where they were very successful in propagating the gospel [and also in Asia and Judea]. After this Aristarchus went with St. Paul to Rome where ... he was beheaded by command of Nero....





**“Trophimus**, an Ephesian by birth and a Gentile by religion, was converted by St. Paul [and] ... attended him to Spain; and, passing through Gaul, the apostle made him bishop of that province and left him in the city of Arles [for a year, but then traveled] to Rome, where he was witness to the martyrdom of his master, which was but the forerunner of his own: for being soon after seized on account of his faith, he was beheaded by order of emperor Nero....

**“Joseph**, commonly called Barsadas, was a primitive disciple, and is usually deemed one of the seventy. He was ... a candidate, together with Matthias, to fill the vacant place of Judas Iscariot.... He was during his life a zealous preacher of the gospel; and having received many insults from the Jews, at length obtained martyrdom, being murdered by the pagans in Judea....

**“The emperor Domitian** ... raised a second persecution against the Christians.... Among the numerous martyrs that suffered during this persecution was **Simon**, bishop of Jerusalem, who was crucified; and St. **John**, who was boiled in oil, and afterwards banished to Patmos. **Flavia**, the daughter of a Roman senator, was likewise banished to Pontus, and a cruel law was made, ‘that no Christian, once brought before the tribunal, should be exempted from punishment without renouncing his religion.’...

**“Ananias**, bishop of Damascus, is ... the person who cured St. Paul of the blindness with which he was struck by the amazing brightness which shone upon him at his conversion. He was one of the seventy and was martyred in the city of Damascus....

**“The following** were the most remarkable individual martyrs who suffered during this persecution:

**“Dionysius**, the Areopagite, and an Athenian by birth, and educated in all the useful and ornamental literature of Greece. He traveled into Egypt to study astronomy and made particular observations on the great supernatural eclipse, which happened at the time of our Saviour’s crucifixion. On his return to Athens he was highly honored by the people, and at length promoted to the dignity of senator.... Becoming a convert to the gospel, he advanced from the worthy pagan magistrate to ... bishop of Athens. He

discharged this duty with the utmost diligence till the second year of this persecution, A.D. 69, when he was apprehended and received the crown of martyrdom by being beheaded....

**“Nicomedes**, a Christian of distinction at Rome,... was seized as a Christian, and was sentenced and scourged to death....

**“Protasius and Gervasius** were martyred at Milan....

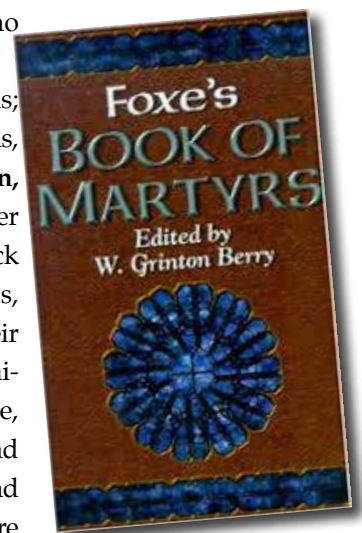
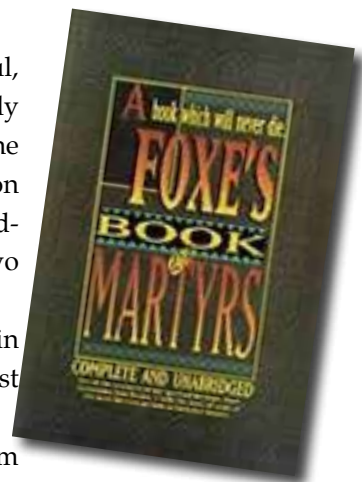
**“Timothy**, the celebrated disciple of St. Paul, and bishop of Ephesus,... where he zealously governed the church till nearly the close of the century [until one day] the people ... fell upon him with their clubs, and beat him in so dreadful a manner that he expired of the bruises two days after....

**“Trajan**, in the tenth year of his reign, and in the year 108, began the third persecution against them....

**“Trajan likewise commanded the martyrdom of Ignatius**, bishop of Antioch. The holy man, when an infant, Christ took in His arms and showed to His disciples as one that would be a pattern of humility and innocence; he received the gospel afterwards from St. John the evangelist and was exceedingly zealous in his mission and ministry. He boldly vindicated the faith of Christ before the emperor, for which he was cast into prison,... and at last he was dispatched by the fury of wild beasts....”

Pastor John Foxe goes on to name more who suffered martyrdom for the Lord.

**“Symphrosa**, a widow and her seven sons; **Alexander**, bishop of Rome, with his two deacons, **Quirinus** and **Hermes**, with their families; **Zenon**, a Roman nobleman and about ten thousand other Christians; and others were grievously struck down till [about A.D. 124, when] Quodratius, bishop of Athens, made a learned apology in their favor before the emperor ... and Aristides, a philosopher of the same city wrote an elegant epistle, which caused Adrian to relax in his severities and relent in their favor. He went so far as to command that no Christian should be punished on the score of religion or opinion only; but this gave occasion against them to the Jews and pagans, for then they began to suborn false witnesses, to accuse them of crimes against the state.” *—Foxe’s Book of Martyrs*, pp. 16, 18-29, 24, 31. **SW**



# The Right Taste in Music



Can you imagine a summer morning without a bird's song, or a rainy day without the robin's cheery call? Every human being is endowed with a voice, which gift is one of the most precious of God to humanity. It is heavenly music, then, that puts joy into life.

In general, there are two classes of music; first the classical or higher type, and another which is the very opposite of the former. It includes "jazz," military music, etc. Had the world not fallen into sin, this popular music would never have been. Crooners, yodelers, and "jazz" bands broadcast their obnoxious hues which are the ruination of many a moral. It is this low type of entertainment which is the cause of a large part of the "crippled morals" of today. When one listens to indiscreet numbers, he allows the same emotions to work upon himself as those which actuated the composer in writing the piece. If he was of an ill character, his music cannot have an influence for the good. As Satan uses this type of music for degrading purposes, so God uses the higher type of music for elevating purposes.

Such music is divine and bears a peculiar trait. It awakens in everyone an instinctive memory, an insatiable longing for something beautiful. It is that inborn memory of the Garden of Eden, that love, peace, and joy of companionship of Adam and Eve when its Maker communicated with man. With this memory comes the longing to regain the bliss of Eden and the salvation through Christ. The carnivorous animals of the forest even become harmless when they hear the sound of music. It seems as though a memory is awakened in them of the time when man was the ruler of the animal kingdom.

If music has such a profound effect on beasts, how much more is the effect upon man! The Bible tells that when King Saul was possessed of an evil spirit, David played upon his harp and the evil spirit left him. In 2 Chronicles 20:22, we read that the children of Israel were given a victory when their songs of praise ascended. At another time, the glory of the Lord filled the tabernacle when the Levites sang and played. 2 Chronicles 5:12-14. Many ministers of today listen to solemn music when they desire heavenly thoughts from which to formulate their sermons. Similarly, Elisha called a minstrel or musician when called upon to communicate with God. 2 Kings 3:15. Elisha had, no doubt, been occupied in everyday affairs; and in order to change his thoughts from the earthly to the heavenly, he used music. The great evangelist, Dwight Moody, had with him the musician Ira D. Sankey, who with his inspirational music softened the hearts of Moody's hearers and prepared the way for the gospel. Mrs. E.G. White said that when she saw the beauty of heaven and heard the angels sing their rapturous songs, she could then realize something of the wondrous love of the Son of God. —*Testimonies for the Church*, vol. 1, p. 123.

We could quote many scripture texts and instances which prove the value of the right kind of music. But in the same measure in which heavenly music is elevating, the earthly or popular music is degrading. It remains, therefore, for us, the people of tomorrow, and as reformers, to develop a clean-cutting taste in music and choose only that which creates in us the longing for the new earth and the hope of final redemption through Christ. **SW**

By Harold B. Kurtz

From  
*The Sabbath Watchman*,  
vol. 12, No. 2 (1937)





From May 12 to 15, 2014, the Institute of Adventist Studies (IAS) of the Seventh-day Adventists sponsored a symposium at Friedensau Adventist University in Friedensau, Germany. The theme was “The Impact of World War I on Seventh-day Adventism.” When the brethren of the International Missionary Society (IMS), General Conference, first heard about this event, they contacted the organizers to find out if there was interest in having papers submitted concerning the Reform Movement as related to the symposium topic. This was accepted. There were 18 Adventist and 2 Reform Movement presenters. All were qualified by having a Ph.D. degree. The papers submitted will be published in a book by Friedensau Adventist University. In addition, each presenter gave a 30-minute verbal synopsis of his paper. Total participants in the symposium numbered about 100, including 17 Reformers.

There were two parts to the program—a normal program and a special program. During the normal program, Adventist scholars presented general topics about World War I, apocalyptic prophecy and interpretation, and Adventism and the challenge of war. For example, the first presentation on Monday evening, May 12, was by George R. Knight on the topic of “Faith, the Great War and the Implications of Being an International Church, and a Lost Part of Adventist Heritage.” This addressed the Adventist Church’s change in its attitude toward military service.

Other presenters spoke about prophecy and interpretation as well as concepts of nonviolence and pacifism. Some mentioned the Adventists who later formed the nucleus of the Reform Movement and also addressed current thinking, including “modern Adventism” and “post-modern Adventism.”

On Wednesday evening, May 14, a special program convened. The program booklet contained the following Note: “The special program on Wednesday evening provides a historic opportunity to bring together two groups of Seventh-day Adventists who started to go separate ways during World War I: representatives of the ‘International Missionary Society, Seventh-day Adventist Church, Reform Movement’ and of the Seventh-day Adventist Church.”

Brother Idel Suarez, Jr., president of the IMS General Conference, gave a presentation titled “The Reform Movement Perspective on 1914.” Before his presentation, Rolf Polher, Director of the IAS, and Johannes Hartlapp, Dean of Theology at Friedensau Adventist University, with the assistance of Holger Teubert, read a “Statement of the Seventh-day Adventist Church in Germany Regarding the Centennial Anniversary of the Outbreak of the First World War” in German and in English. Issued by the German Unions on April 13, 2014, and signed by two officers, the statement was an acknowledgment of wrong doing on the part of the German Union leaders in issuing letters endorsing “military service” with “weapons,” even “on the Sabbath,” from the outset of the Great War in 1914. The writers apologized for accusing their former Adventist “members who contradicted them of having ‘fallen’ from the truth” and “having people pursued by the authorities.” The statement asked the “Reform Movement for forgiveness for our failings.” It acknowledged that “the children of God are called to be people of peace, and to reject every form of violence against the innocent.” It quoted Neal C. Wilson, former President of the Seventh-day Adventist General Conference, who said in 1985 that “Seventh-day

Adventists want to be known as peace-makers.”

The full document of the apology is published on page 12 of this issue, along with “The Reform Movement 7-Point Response” to it, which was promised to those who presented the statement of apology and was forwarded to them.

After Brother Suarez gave his presentation, Brother Woonsan Kang, IMS General Conference second secretary, gave another presentation prepared by him and Brother Antonino Di Franca, titled “Pacifism, Non-violence, and Conscientious Objection—the Reform Movement Position.”

The last part of the special program was a lengthy question-and-answer period in which the symposium participants asked questions of the IMS brethren, who responded according to the counsel of the apostle Peter: “But sanctify the Lord God in your hearts: and be ready always to give an answer to every man that asketh you a reason of the hope that is in you with meekness and fear.” 1 Peter 3:15. The meeting was cordial, Christian, and orderly. Reformers were allowed to speak without any censorship. The participants were free to ask any questions they desired about the Reform Movement.

A more extensive account and additional materials from the symposium in Friedensau, including the questions asked of the Reform Movement brethren and their answers, will be published in *Centennial Highlights*, a book inspired by the Centennial Commemoration at the General Conference headquarters in Cedartown, Georgia, July 30-August 4, 2014, along with other articles and pictures significant to the centennial year. Readers of *The Sabbath Watchman* will be notified when the book may be ordered in English and in Spanish. **SW**

# Apology of the German Unions

## STATEMENT

### **of the Seventh-day Adventist Church in Germany regarding the centennial anniversary of the outbreak of the First World War**

On July 28th, 1914, a war broke out in Europe. Its dimensions eclipsed everything before it. Many Adventists saw the outbreak of the “Great War” as a sign of the end of the world. Before the war, many Adventists had served in the military but refused to carry out duties on Sabbath, risking potentially severe penalties. Now, other Adventists considered it part of the preparation for the imminent return of Jesus to refuse to carry weapons or to participate in the military immunization program.

However, shortly after the general mobilization on August 2<sup>nd</sup>, 1914, the Central European leadership of the Seventh-day Adventist Church in Hamburg issued a circular letter to the Adventist congregations in Germany recommending, “Insofar as we are members of the military or receive orders to enlist in military service, [we should] fulfill our military duties wholeheartedly and with joy[...] In Joshua 6 we read that the children of God bore weapons and also served on Sabbath.” This letter and other publications provoked a complex protest in Adventist congregations, leading to tensions and divisions. In 1915, this state of affairs led to the rising of a separate organization, the self-designated “Reform Movement”, which accused its mother church, the “greater church,” of a Babylonian apostasy from the true Advent faith.

Today we recognize and concede that during these disputes our Fathers often did not act in the spirit of love and reconciliation demonstrated by Jesus. Out of concern for the survival of the denomination in Germany, advice contradicting the Word of God was given which led to division and profound hurt. We also concede that the former Adventist leadership did not adequately fulfill their responsibility to the congregations. They unjustly accused members who contradicted them of having “fallen” from the truth, and in individual cases went as far as having people pursued by the authorities.

During negotiations with the Reform Movement from June 21<sup>st</sup> to 23<sup>rd</sup>, 1920, in Friedensau, Germany, Pastor Arthur G. Daniells, then President of the General Conference of the Seventh-day Adventist Church, objected to the statement of the German Church leadership regarding military service and emphasized, “We would not have made such a declaration.” At the Pastors’ meeting, which took place immediately after the negotiations in Friedensau, those responsible for the documents rescinded their statements as “erroneous”. On January 2<sup>nd</sup>, 1923, they again expressed their regret “that such documents have ever been released.”

Even though none of those directly involved are still alive, we ask their descendants and relatives along with the two still existing groups of the Reform Movement for forgiveness for our failings. From these painful experiences we have learned that the children of God are called to be people of peace, and to reject every form of violence against the innocent. We believe that disciples of Jesus are truest to the statements of the Holy Scriptures when they act as ambassadors for peace and reconciliation.

On June 27<sup>th</sup>, 1985, Pastor Neal C. Wilson, former President of the General Conference of the Seventh-day Adventist Church, expressed the same idea in his “Declaration of Peace” to the General Conference in Session in New Orleans, Louisiana, USA. “In a world full of fighting and hatred, a world of ideological and military conflicts, Seventh-day Adventists want to be known as peacemakers, and want to advocate for global justice and peace under Christ as the head of a new humanity.”

*Hanover/Ostfildern, 13 April 2014*

*In the name of the Seventh-day Adventist Church in Germany,*

*Johannes Naether, President*

*Gunther Machel, Vice President*



# **The International Missionary Society, S.D.A. Church, Reform Movement**

## **7-POINT STATEMENT CONCERNING THE CONFESSION AND APOLOGY OF THE S.D.A. GERMAN UNIONS**

**Acknowledgment and Appreciation.** During the Symposium on “The Impact of World War I on Seventh-day Adventism,” held at Friedensau Adventist University, an official copy of a “Statement of the Seventh-day Adventist Church in Germany regarding the centennial anniversary of the outbreak of the First World War,” which had been issued and published by S.D.A. German Unions, was translated into English, read publicly, and given to the Reform Movement representatives. The S.D.A. German Unions made a courageous and noble step toward a noncombatant position. They acknowledged the Adventist Church’s involvement in the Great War and that it was wrong for Adventist leaders and members to endorse “military service” with “weapons,” even “on the Sabbath,” from the outset of the war in 1914 through its termination in 1918. They conceded that some Adventist leaders had their former “members ... pursued by the authorities.” Their formal and public petition asking the “Reform Movement for forgiveness” is received with sincere thanks and praise to God. We concur that the “children of God are called to be a people of peace, and to reject every form of violence....”<sup>1</sup>

**Origin and Organization.** The faithful Adventists who protested starting in August 1914 were not motivated by personal ambitions, time-setting, dreams, or fanaticism. As a past Adventist General Conference President, Robert Pierson, wrote in 1977: “During World War I,... some ... believers were by church discipline disfellowshipped from the church, even though they themselves would not have separated, nor had they rejected the fundamental principles of the church. New organizations were formed in order to gather the believers that were separated in this manner.”<sup>2</sup> After the war ended, the faithful Adventists initially adopted the name in 1919 of “Internationale Missionsgesellschaft der Siebenten Tags Adventisten Alte seit 1844 stehengebliebene Richtung Deutsche Union” (International Missionary Society of Seventh-day Adventists, Old Movement standing firm since 1844 German Union). During their first international conference in 1921, and again during their attempted appeal to the delegates in session of the General Conference world assembly held in 1922, in the city of San Francisco, the name International Missionary Society, S.D.A. Reform Movement was used.

**Christ is the Center.** The separation in Adventism, the Laodicean message, the needed Reformation,<sup>3</sup> and the predicted war crisis were not unrelated to the message of 1888 which presented Jesus as Christ Our Righteousness.<sup>4</sup> As an eyewitness of that memorable conference in Minneapolis wrote: “The reason for all division, discord, and difference is found in separation from Christ. Christ is the center to which all should be attracted; for the nearer we approach the center, the closer we shall come together in feeling, in sympathy, [and] in love,...”<sup>5</sup>

**Suffering and Sinfulness of War.** While we appreciate and acknowledge the confession of the German Unions’ involvement in the division that occurred 100 years ago, the new Adventist combatant position adopted during the Great War was not an issue limited to Germany, nor to World War I, but has permeated many countries up to this day. Adventist members supported by the church in serving as combatant soldiers have suffered injury and continue to die on the battlefield. On the other hand, conscientious objectors have suffered imprisonment, torture, and loss of life with minor or no recognition. As our mutual pioneers preached, taught, and wrote in the context of the American Civil War, bearing arms, engaging in war, and causing human bloodshed is “sinful.” It is transgression of the law of God (Exodus 20:8-11, 13, 15), lack of faith, and contrary to the spirit of the New Testament.<sup>6</sup> John 18:36. The General Conference resolved in 1868: “Believing that war was never justifiable except under the immediate direction of God ... we cannot believe it to be right for the servants of Christ to take up arms to destroy the lives of their fellow men.”<sup>7</sup>

**Pacifism.** Therefore, it has ever been the position of the International Missionary Society, Seventh-day Adventist Church, Reform Movement worldwide that all members as conscientious objectors abstain from participating in war<sup>8</sup> and promote peace. James 3:17, 18. Its doctrinal teaching is that true Christians must not seek the death of others of like or different faith by fighting in

the armed forces, and that the Sabbath is to be kept holy under all circumstances by God's grace, following the example of Jesus Christ, who advocated pacifism as the Prince of Peace. Matthew 5:43-48.

**Apology.** We concede that nominal Reformers in the past have acted improperly with a wrong attitude, such as emphasizing personal sins of Adventists and Reformers, thus diminishing the influence and the power of the present truth message and its principles. May God forgive us for not doing more to reach out to our Adventist brethren and the world with the pacifism principles and the message of the peace-loving "Lamb of God, which taketh away the sin of the world." John 1:29.<sup>9</sup>

**Praise and Prayer.** Looking back across the nearly 100 years of this Reform Movement's existence, we humbly praise the Lord, who has preserved us to see this day. We encourage all who uphold pacifism and nonviolence within the Adventist Church and throughout the world. During this centennial of the Great War, may everyone bearing the name of Adventist understand the experiences and sacrifices of the faithful survivors and martyrs so as to inspire every child and youth to be prepared for future crises, trusting the Almighty God. Revelation 12:11. It is our desire and prayer that Adventists in other countries, as well as the brethren at the Seventh-day Adventist General Conference in Silver Spring, Maryland, return to the historic position of Adventism in its first love, as it resolved: "That it is the judgment of this [General] Conference, that the bearing of arms, or engaging in war, is a direct violation of the teachings of our Saviour, and the spirit and letter of the law of God."<sup>10</sup>

"Blessed are the peacemakers: for they shall be called the children of God." Matthew 5:9.

*For the International Missionary Society, Seventh-day Adventist Church, Reform Movement, General Conference, Inc.,  
info@sda1844.org and www.sda1844.org,*

*Cedartown, Georgia, U.S.A., July 1, 2014*

*Pastor Idel Suarez, Jr., President*

*Elder Woonsan Kang, 2<sup>nd</sup> Secretary*

*Pastor Tzvetan Petkov, Ministerial Director*

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<sup>1</sup> Johannes Naether and Günther Machel, "Schuld und Versagen," *Adventisten heute*, May 2014, p. 17.

<sup>2</sup> Robert H. Pierson to believers who at this time are not members of the Seventh-day Adventist Church, Washington, DC, February 1977, p. 2.

<sup>3</sup> "Unless there is a decided reformation among the people of God, He will turn His face from them." Ellen G. White, *Testimonies for the Church*, vol. 8 (Mountain View, CA: Pacific Press Publishing Association, 1948), p. 146.

<sup>4</sup> "Since the time of the Minneapolis meeting, I have seen the state of the Laodicean church as never before." Ellen G. White, "The Righteousness of Christ," *Review and Herald*, vol. 67, no. 33 (August 26, 1890), p. 1. "I thought of the future crisis, and feelings that I can never put into words for a little time overcame me." Ellen G. White, *Manuscript Releases*, vol. 12 (Silver Spring, MD: E.G. White Estate, 1993), p. 16.

<sup>5</sup> Ellen G. White, *Selected Messages*, book 1 (Washington, DC: Review and Herald Publishing Association, 1958), p. 259.

<sup>6</sup> Uriah Smith, *Compilation of Extracts from the Publications of Seventh-day Adventists, Setting Forth Their Views of the Sinfulness of War Referred to in the Annexed Affidavits* (Battle Creek, MI: Steam Press of the Seventh-day Adventist Publishing Association, 1865).

<sup>7</sup> J.N. Andrews and U. Smith, "Sixth Annual Session of the General Conference of the Seventh-Day Adventists" (Business proceedings, Battle Creek, MI, May 14, 1868).


<sup>8</sup> "In the army they cannot obey the truth and at the same time obey the requirements of their officers. There would be a continual violation of conscience." Ellen G. White, *Testimonies for the Church*, vol. 1 (Mt. View, CA: Pacific Press Publishing Association, 1948), p. 361.

<sup>9</sup> "God's remnant people, standing before the world as reformers, are to show that the law of God is the foundation of all enduring reform,... Constrained by the love of Christ, they are to cooperate with Him in building up the waste places." Ellen G. White, *Prophets and Kings* (Mountain View, CA: Pacific Press Publishing Association, 1943), p. 678.

<sup>10</sup> J.M. Aldrich, and U. Smith, "Fifth Annual Session of the General Conference of the Seventh-Day Adventists" (Business proceedings, Battle Creek, MI, May 14, 1867).



# Membership in the Family



Our attention has been called in our studies to the divine-human family and some of the benefits of membership in that family. While it might be profitable to carry this phase of the subject much further, yet in view of the shortness of the time that we have to study together, we will turn this time to another branch of the subject, which will be how we gain membership in this family.

In order that we may properly comprehend the subject, it seems necessary to consider for just a moment what would have been our situation had not Jesus Christ come to this world. By that act of sin through which we were constituted sinners, in which sin was admitted into the flesh, we were utterly and entirely cut off from God and heaven, and had it not been for the condescension of Jesus Christ in coming down from heaven to make a connection once more between this earth and heaven, then the human race would indeed have been as though it had not been—utterly and entirely cut off from heaven. There would not have been a single bond of union between humanity and heaven, not a single point of contact between them; but Jesus Christ came, and by taking our nature—our sinful flesh—He made a connection again between earth and heaven, and He came to this earth to bring heaven to this earth, not to mingle it with earth, but to make a connection again between this earth and heaven, and He was divinity here

in the world, yet He was not of the world; He was entirely and wholly of heaven and not of this world at all. And He by coming did not mingle earth and heaven together on this earth, but He came to establish a new kingdom—to establish a kingdom in which those who are members of that kingdom shall be just as thoroughly cut off from the world as the world was cut off from heaven before He came. He came to establish a kingdom in this world wherein those who are members should, of their own choice, connect themselves to this kingdom to their utter separation from the kingdom of this world, so that, while in this world, they should not be of this world any more than when He actually and bodily takes them out of this world. That is, every tie that connects them with the kingdom of this world was to be severed by their own will while they are in this world, so that while they are in this world they will be no more of this world than was Jesus Christ of this world, and then when He comes to call them out of this world there will not be a single tie to be broken that would bind them to this world.

Now, when He came to this world, He did not bind Himself up with the world by a single tie; and when He went back to the heavenly courts He did not break a single earthly tie, for He had not made any. He did not join Himself to this world in any way whatsoever. He had nothing more in common with the things of this world—the kingdom of this world—than before He

*By W.W. Prescott*

*Edited by*

*Elvis Echavarria*

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While they are in this world they will be no more of this world than was Jesus Christ of this world.

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There must be a life  
come down from  
above into this lower  
kingdom, and it  
by its power must  
transform.

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came, yet He did unite Himself to sinful flesh, as He had come to connect earth with heaven; He came to open and to establish His kingdom upon earth, one entirely opposite to the kingdom of this world, just as light is contrasted with darkness, just as righteousness is contrasted with unrighteousness, just as Christ is contrasted with Belial, just as Spirit is contrasted with flesh, just as the world is contrasted with heaven. In all these comparisons it is to show that they are utterly and entirely opposite, and so, "What communion hath light with darkness?" "What fellowship hath righteousness with unrighteousness?" 2 Corinthians 6:14. What is there in common between Christ and his kingdom and Belial and his kingdom?

Now, Jesus Christ came and opened up the way into the heavenly kingdom for humanity by coming down into the very place where humanity was, by bringing Himself under the very circumstances under which humanity was, by taking upon Himself the very load that rested upon humanity, and then by going back. And He established the new and the living way, and He, Himself, is the Way.

And inasmuch as these two kingdoms are so exactly opposite, having nothing whatever in common the one with the other, it is necessary that there should be a complete change when one goes from one kingdom to the other, and as is always the case when one thing goes from one kingdom to another, it must be by the power of God, and the change is from one kingdom into a higher kingdom, and that always by the power of God. The tree reaches down into a lower kingdom and takes up out of that lower kingdom that which it transforms into its own life. So we must be born again, born from above. There was no possibility that we who are in this lower kingdom should in any way transform ourselves, or lift ourselves up into a higher kingdom. So, that which made the connection, which is always a life connection, must be life from above, because it is through the power of life that the tree transforms that which is in the lower kingdom and elevates it unto a higher kingdom. So, there must be a life come down from above into this lower kingdom, and it by its power must transform. "Except ye be born again (or born from above) ye cannot see the kingdom of God." Paraphrase

of John 3:3. So the new birth is the condition of membership in this divine-human family.

Now, let us be definite and inquire what the new birth really means, and how it is accomplished. It seems to me that some light may be thrown upon this by going back to the beginning of this trouble. Man was created in the image of God, and being so created he possessed a well-balanced mind and was in perfect harmony with God; but Satan infiltrated with his temptation and sin entered; that well-balanced mind was thrown out of balance, and every person who commits sin has an unbalanced mind. And I suppose on that basis, we may say that we are all more or less erratic, and it is simply a question as to what degree.

But the specific point is this, that a mind that consents to sin becomes unbalanced, it cannot remain well balanced, else it would remain in harmony with God. It would function just as He intended it to function, perfectly in harmony with Him. When it falls out of harmony, it is out of balance, and the beginning of this malady was born in the mind. The translation which Dr. Young gives of Genesis 3:13, suggests this idea very clearly. When the woman was asked regarding her eating of the fruit, she answered: "The serpent hath caused me to forget and I did eat."

Now, that one act of the mind—when it consented to sin by forgetting the commands of God—not simply admitted that sin but threw that mind, and all minds that have descended from that mind, out of balance. The mind of itself is no more able to put itself back into balance than a wheel that is out of balance is able to put itself back into balance. There must be a power outside of itself to put it back into balance, and it is the same way with the mind. When once thrown out of balance by sin, it is utterly unable to put itself back into balance. But that mind must be balanced; that injury that was done must be remedied. The way back to perfection is by the same road by which we lost perfection, and we lost it through the mind; the way back is through the mind, by the power of God in Christ.

Now, let us read a scripture that expresses this clearly: "This I say therefore, and testify in the Lord, that ye no longer walk as the Gentiles walk, in the vanity of their mind." Now, how

did we learn that Christians are to walk? "As ye have therefore received Christ Jesus the Lord, so walk ye in Him." Colossians 2:6. But the Gentiles walk in the vanity of their mind; Christians are to walk in Him, in Christ Jesus.

"... Walk not as the Gentiles also walk, in the vanity of their mind, Having the understanding darkened, being alienated from the life of God through the ignorance that is in them, because of the blindness of their heart: Who being past feeling have given themselves over unto lasciviousness, to work all uncleanness with greediness. But ye have not so learned Christ; If so be that ye have heard Him, and have been taught by Him, as the truth is in Jesus: That ye put off concerning the former conversation the old man, which is corrupt according to the deceitful lusts; And be renewed in the spirit of your mind; And that ye put on the new man, which after God is created in righteousness and true holiness." Ephesians 4:17-24.

It is stated so plainly that it hardly seems that any particular comment is necessary. It is through the darkening of the mind and through ignorance that they became alienated from the life of God. Now He says, If you have learned this truth as truth is in Jesus, you are to put off the old man which is corrupt, and you are to be renewed in the spirit of the mind, and put on the new man which after God hath been created in righteousness and holiness of truth. And is it not perfectly clear from the Scriptures that it is through a change of the mind that we put on the new man? And we are instructed to "put on the Lord Jesus Christ, and make not provision for the flesh, to fulfil the lusts thereof." Romans 13:14. This new man, we have learned, is humanity with divinity controlling. And all new men now created in Him, when Jesus Christ, the second head of the family, was created, not in the sense that He was a created being, but in the sense that this new arrangement was consummated, that union of divinity with humanity; when that was done, all new men in Christ Jesus were created in Him, just as all were created in Adam.

Now we are to be renewed in the spirit of the mind. Read this in Romans 12:2: "And be not conformed to this world: but be ye transformed by the renewing of your mind." This is the way the change is made from this world to the heav-

enly kingdom. "Be not conformed to this world: but be ye transformed." How? By making your mind anew; by renewing the mind. But what is the agency that renews the mind? And what mind is it that is thus obtained? "For they that are after the flesh do mind the things of the flesh; but they that are after the Spirit the things of the Spirit." Romans 8:5, 6.

Now, there is not the least thing in common between life and death. They are just as opposite, and just as extreme the one from the other as two things can possibly be. They are no more opposite, no more extreme in their separation the one from the other, than the flesh and the Spirit, because the mind of the flesh is death, and the mind of the Spirit is life, "because the mind of the flesh is enmity against God, for it is not subject to the law of God, neither indeed can be." Romans 8:7. You cannot take this mind of flesh and put something into it that will change it and make it what it ought to be, because it is not subject to the law of God and the things of God, and the kingdom of God, and it cannot be.

As it reads in the eighth chapter of Romans, "And they that are in the flesh cannot please God." It does not say they do not, but they cannot please God. "But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwelleth in you, and if any man hath not the Spirit of Christ, he is none of His; and if Christ is in you, the body is dead because of sin; but the Spirit is life because of righteousness. But if the Spirit of Him that raised up Jesus from the dead dwell in you, He that raised up Christ from the dead shall also quicken your mortal bodies by His Spirit that dwelleth in you." The thought continues in 1 John 3:14: "We know that we have passed from death unto life, because we love the brethren." Now, in the place of death and life, put these terms in conjunction with the previous text of Romans. We know that we have passed from a carnal mind, from the mind of the flesh, into the mind of the Spirit, because we love the brethren. The contrast between the two is all the time that sharp and striking as between light and darkness—just as marked a contrast as between Christ and the devil, utterly and entirely opposed the one with the other. This is the difference between the mind of the flesh and the mind of the Spirit.

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You cannot take this mind of flesh and put something into it that will change it and make it what it ought to be, because it is not subject to the law of God and the things of God, and the kingdom of God, and it cannot be.

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Only those who are born again can be members of this divine-human family; and the second birth is just as real, just as literal a thing, and is just as essential in order to be members of this divine-human family as is the first birth.

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Now, every one who is born into this family, who gains membership into this divine-human family, must have a new mind. That is the condition of membership; that is the means of membership, and it means exactly that, to be renewed in the spirit of the mind; to have a new mind entirely. Nicodemus did not understand this. How can this be? Let us read the answer: "Jesus answered, Verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God. That which is born of the flesh is flesh; and that which is born of the Spirit, is Spirit. Marvel not that I said unto thee, Ye must be born again. The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, or whither it goeth: So is every one that is born of the Spirit." John 3:5-8.

Only those who are born again can be members of this divine-human family; and the second birth is just as real, just as literal a thing, and is just as essential in order to be members of this divine-human family as is the first birth. It is just as absolutely necessary that we should be born of the Spirit as that we should be born of the flesh in order that we may be members of this family; and the agency by which we are born the second time into this family, is the same agency by which divinity and humanity were united in the second head of the family; because "the Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: Therefore also that holy Thing [One] which shall be born of thee shall be called the Son of God." Luke 1:35. Now, just as in the birth of Jesus Christ, the Holy Spirit was the agency by which divinity and humanity were united, so it must be with us. Through the agency of the Holy Spirit divinity must be united individually to the human agent, and Jesus Christ must come into our flesh by the Spirit, just as He was manifested in the flesh in times past. This is all to be accomplished by the renewing of the mind, because the mind is that which controls the being, and if we yield our minds to God, and He can work freely and by our consent, He will control the mind and all actions; all will be subject to Him.

In 2 Corinthians 10:5 this thought is still further suggested: "Casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into cap-

tivity every thought to the obedience of Christ." Now, that can only be done and is only possible when the Spirit of God controls the mind, and when the Spirit of God controls the mind in such a way that every thought is brought into captivity to the obedience of Christ, and all outward acts, which are but the expression of the thoughts, will be in harmony with God.

John 1:11-13: "He came unto His own, and His own received Him not. But as many as received Him, to them gave He power to become sons of God, even to them that believe on His name; which are born not of blood, nor of the will of the flesh, nor of the will of man, but of God."

They were born of God. How? By receiving Him. And what is it to receive Him? By believing on His name. Let us examine this same thought in 1 John 5:1: "Whosoever believeth that Jesus is the Christ is born of God...." This is the new birth. Now, the whole tenor of the Scriptures shows that this means more than to consent to the fact that the person who came then was the Messiah, because the devils did that, and they said, "We know Thee, who Thou art, the Holy One of God." Mark 1:24; Luke 4:34. But, "Whosoever believeth that Jesus is the Christ is born of God." 1 John 5:1. To show the force of that, let us read Matthew 16, onwards from the 13th verse: "When Jesus came into the coasts of Caesarea Philippi, He asked His disciples, saying, Whom do men say that I the Son of man am? And they said, Some say that Thou art John the Baptist: some, Elias; and others, Jeremias, or one of the prophets. He saith unto them, But whom say ye that I am? And Simon Peter answered and said, Thou art the Christ, the Son of the living God."

And "Whosoever believeth that Jesus is the Christ is born of God." Peter said, "Thou art the Christ, the Son of the living God. And Jesus answered and said unto him, Blessed art thou, Simon Barjona: for flesh and blood hath not revealed it unto thee, but My Father which is in heaven. And I say also unto thee, that thou art Peter, and upon this rock I will build My church; and the gates of hell shall not prevail against it." Upon this fundamental principle, that I, Jesus of Nazareth, am the Son of the living God, and that in Me is united the principle that divinity dwells in humanity, upon that eternal and ever-

lasting principle, I will establish My church, and the gates of hell, or the gates of death, shall not prevail against it. They did not prevail against it; they did not prevail against it in Him; they will not prevail against it in His followers, because He could not be held by death. The sting of death is sin, and there being no sin in Him, although He was treated like a sinner, yet there being no sin in Him, the grave could not prevail against Him, and He came forth from the grave, and it is worthy of note further in this connection, that He says, "I will give thee the keys of the kingdom of heaven."

By sin, the kingdom of heaven was utterly and entirely shut against man, and mankind was shut away from God entirely, and he was as it were cast out of heaven and the door shut and he locked out, and the devil's plan was that, knowing that death would come as the result of sin, he should be shut up and locked up in death. But Jesus Christ came down from heaven, and coming down to take humanity, He brought with Him the keys of the kingdom of heaven, and He delivered those keys into the hands of humanity once more; He opened the way again into the kingdom of heaven for humanity. He went right into the very prison-house of death, right into the devil's stronghold, and when He came out, He took the keys with Him, and as the scriptures say in the first chapter of Revelation, "I am He that liveth, and was dead; and, behold, I am alive for evermore, and have the keys of hell and of death." Revelation 1:18. And He went back to heaven and took those keys back with Him, but He left the keys of the kingdom of heaven here upon earth, and so He came down to exchange keys, and to put into the hands of humanity once more the power to be sons of God; and when He came, He took out of the hands of the devil the power to shut humanity away from the kingdom of heaven. That is what Jesus Christ has done in coming to this world.

Now, the membership in this divine-human family is by birth just as literally as the membership in a purely human family is by birth. It is spiritual while that was natural; this is spiritual while that was of the flesh; and this is of the mind while that was of the body, but none the less real, none the less literal. And it is accomplished by giving up our minds wholly to God.

It is accomplished by believing in His name, but this believing included more than an assent to something as being true; believing on Jesus as the Messiah and faith in Him and believing in His name means submission to His will, that yielding of the heart to Him, that placing of affection upon Him, without which there can be no real faith. It is not simply an intellectual act; it includes the whole being. It is forsaking all; it is receiving all. But it is impossible to forsake part and receive part. This transformation is complete, and this question of turning to God is not something to be done in a halfhearted way. The distinction is just as clean cut and just as sharply defined as it can be—utterly and entirely distinct—and I say there is no more bond of union, no more connection between the kingdom of this world and the kingdom of heaven than there would have been had the plan of salvation never been devised.

Now sin is just as wholly and entirely separate from God as ever, and he who holds to sin or to the things of the kingdom of this world in any degree, shuts himself off just as irrevocably from the kingdom of heaven as though he never had thought of the kingdom of heaven.

These two things cannot mingle in the least. They are just as distinct as the human and the divine can be. And so this new birth means something. This becoming a member of the divine-human family means something; it means to give up every kind of connection or thought of the other family; it means the willingness to abandon everything that is of the flesh and connected with the flesh, and turn to God for all that He is to us in Jesus Christ.

Now, these things are contrary the one to the other. "For the flesh lusteth against the Spirit, and the Spirit against the flesh: and these are contrary the one to the other: that ye may not do the things that ye would." Galatians 5:17, R.V.

We shall conclude with one more thought in Romans 7:18: "For I know that in me (that is, in my flesh) dwelleth no good thing." "For to will is present with me; but how to perform that which is good I find not." Now, that is just where the religion of Jesus Christ comes in, and with the religion of Jesus Christ, the difference is just this: what we will now we are able to perform in Him. **SW**



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Sin is just as wholly and entirely separate from God as ever, and he who holds to sin or to the things of the kingdom of this world in any degree, shuts himself off just as irrevocably from the kingdom of heaven.

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1959

## *Esteem for the Pope: Participation in church unity*

**H**ow far one can go when he is unable to distinguish between right and wrong can be seen in the following article:

"If we look back at the time in office of Pius XII, we, as Protestant Christians, cannot help but pay due respect to the pious, awe-inspiring personality of the deceased pope.... John XXIII, whose motto is *Obtemperantia et Pax* (obedience and peace), is at the helm of the Catholic Church in troublous times. I am convinced that the prayers of the Protestant world for a good pope are on their mind. May his decisions be able to stand before a Higher One." —*Jugendleitstern* [Youth Guiding Star], vol. 21, no. 1, January 1959.

The *Advent Messenger* of December 15, 1959, brings the following report from China: "*Church Unity in China*. Of late the news of church mergers and unifications are increasing. How a merger appears on a local basis is shown by the guidelines for the unification of the Church of Christ and the Seventh-day Adventists in Chinchow, Liaoning Province, which we here quote literally from the 'China Bulletin' of the Far Eastern Department for the foreign mission of the National Christian Counsel of the USA. 1. Both of the previous church names are dropped, and in the future the church is called simply 'Christian Church of the City of Chinchow.' 2. Organization, buildings, property, and personnel are united. Surplus property will go to the socialistic construction work. 3. The Adventist practice of giving the tithe is dropped; everyone will give what he wishes. 4. After the unification, prior patriotic resolutions will be adapted to the new conditions. Provisions are made for the thought-reform of the individual church members. In answer to the appeal by the government for steel production, the church will establish and run its own factory, owned by the people."

To this must be said, "Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness?" 2 Corinthians 6:14.

"*The Church between Gethsemane and Calvary.*"

This is the title of an article in the "Haagse Courant" of January 27, 1962. The author describes the recent religious developments, especially of the Protestant confession, in Red China. For several years already the Communists have exerted strong pressure on the leaders of different churches and denominations. Some have shown heroic resistance, even unto death, while others have denied their connection with their church and accepted the Communistic doctrine.... *It is also reported about the Adventists:*

"The Seventh-day Adventists were one of the first denominations which corrected itself and joined with the Communistic church. Other churches soon followed, but not all. Two large churches stayed away. They were Chinese Orthodox churches, one led by Pastor Wang, and the other by Pastor Watchman Nee." When we continue reading that Pastor Wang became a symbol for thousands of Chinese believers by his resistance against the pressure of the party, and that this man was incarcerated many times, we feel great sadness. How we would have loved to read that it was the carriers of the three angels' messages who had dared to stand up against the red Chinese danger.

**Military chaplains in the army.** *Jugendleitstern* (Youth Guiding Star), No. 2, of February 1959—The article is titled "Worldwide Work."

"Washington—At present about 2,000 young Adventists are doing their military service in the American army. They are scattered all over the world. *In the American army there are nine Adventist military chaplains.* In addition, at the two places of worship within the army are four civilian pastors officially employed to support young Adventists with counsel and assistance. In the Adventist health groups (Medical Cadet Corps), 600 young men receive basic training every year. There was an organizational change made at the last World Association in Cleveland when the Military Chaplaincy Department was placed under the Youth Department."

Clemens of Alexandria calls his Christian contemporaries "disciples of peace."... Origen says, "War is illegal." Tertullianus, speaking of part of the different Roman armies which comprised more than a third of the war might of Rome,

# The Way of the Adventists

## Part 20

By Wilhelm Egerter





says with emphasis, “Not one single Christian can be found among them.” But in the Adventist Church it is considered a “worldwide work” that Adventists are scattered in the army all over the world. “If thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace! But now they are hid from thine eyes.” Luke 19:42.

“After the soldiers had been fighting for weeks, living in the trenches of Okinawa, there came a day for recreation. Right then the news spread around that a worship service would be conducted on the mountain slope, where a cave afforded protection from a sudden fire attack. The men left their hidden quarters, fully armed, unshaven, disheveled, tired, and covered with yellow, clay-like dirt. In a cave serving as a chapel, with their helmets serving as seats, the ammunitions box for a pulpit, and the rock as an altar, the hungry men, tired and needy, worshiped the mighty God. For many this was the last worship service of their lives.” –Published by the Adventist Pacific Press Publishing Association, Christobal, Canal Zone, under “Embajadores,” pp. 6, 7. Translated from Spanish.

Again and again, when we read these reports, we, as brethren from the Reform Movement, are filled with sadness and pity for these deceived brethren, of whom many really had to give their very lives—for an earthly, unjust cause instead of for Christ. The expectant question comes to every true Adventist: Is there not one leading brother who will venture all to make an end to this sacrifice of their brethren? Who will answer for these young men’s blood?

**1963**

### Participation in political elections

Not only is there participation in armed service or training for war service; again and again, contrary to God’s word, one sees *participation in elections, even at the Missionary Seminary in Friedensau*, as the following newspaper reports:

“I have been called to declare in the name of all the students of the Seminary that on Sunday at 8:30 a.m. we need to take care of our obligation to vote.’ This is what a youth stated in an election meeting at the Ministerial Seminary of

the Seventh-day Adventists at Friedensau (Prov. Burg), in which the whole educational staff of the Seminar, with its representative leader Dr. Gunter Lüpke, participated.” –*Volksstimme* (People’s Voice), organ of the provincial leadership of Magdeburg of the Socialistic Unity Party of Germany, Schönebeck 30564–Saturday, October 19, 1963.

**1965**

### S.D.A. Chaplains in Uniform

“The number of Adventist servicemen grows daily. The number on duty in Vietnam grows daily. The government has opened to the church additional assignments for chaplains to take care of the growing number of Adventist servicemen. We thank God for the ministrations of our chaplains in uniform....” –*Review and Herald*, December 23, 1965.

“He [Christ] stood in our world as the Head of the *great spiritual kingdom* that He came to our world to establish—the *kingdom of righteousness*. His teaching made plain the *ennobling, sanctifying principles that govern His kingdom*.” –*Gospel Workers*, p. 396.

#### **Catholic Bishop preaches in S.D.A. Church.**

A report comes to us from Argentina that a high-ranking individual in the Catholic Church, Bishop Monsignore Devota, spoke in the church of the Seventh-day Adventist denomination to an Adventist congregation on the subject: “The Great Achievements of the Council.” Here the Ecumenical Council is meant.

**Efforts for Unity.** We have two sample brochures from the church in Africa which reveal their alliance in Africa. The Adventists are included in the united committee. The composition is as follows: 1. African Methodist Episcopal Church, 2. African Reformed Church, 3. Anglican Church, Diocese of Zambia, 4. Baptist Mission of Zambia, 5. Baptist Union of Central Africa, 6-13. All the different churches by name. Then under 14. *Seventh-day Adventist Church*. Then follow the names of more churches up to number 22.

The efforts for unity by the Adventist leadership with other churches, sad to say, have been set in motion. It is the beginning of a terrible end. We will hear more of this. **SW**



## Mission Brief

**Dates:** May 9 to June 9, 2014

**Areas visited:** Luzon, Mindanao and Visayas (Islands).

**Purpose of the trip:** Conducting evangelism seminars and crusades.

*"I must work the works of Him that sent Me, while it is day: the night cometh, when no man can work." John 9:4.*

### Background

In the Philippines, the work started in the 1960s. The Philippine Union was led by different pastors, including Pastor Juan Barnedo, the father of Pastor Joel Barnedo. The three big Islands—Luzon, Visayas, and Mindanao—make up the three fields of this Union. However, there are many Islands (7000), which are connected to one of the three big island fields for the organization of the work.

The Philippines is the main union in Asia with the fastest-growing membership. There are more than 1,200 baptized members. The power behind the soul winning is the canvassing work. Many brothers and sisters, both young and old, are engaged in canvassing. This helps keep the employment of our members high. In addition, almost everyone practices the health work (massage and reflexology) as a means of earning income. *The Science of Natural Healing*, by Carlos Kozel, is the main book sold by the canvassers; it has been translated into the Filipino language.

### Unique challenges

The Philippine Union territory is very wide, and transportation is very expensive. To travel from one Island to another, one must go by plane or boat. For this reason, it is impossible to gather all the members or workers in one place to conduct a seminar

or conference, and so I was not able to meet all the workers in one place. Furthermore, the Union risks losing members due to youth unemployment and marriage outside the faith. Some are leaving the country for employment.

### Activities

I met with the leaders, and we made plans to conduct seminars and crusades in the different fields, territories, and churches so we could meet with as many people as possible who were unable to attend the larger seminars. A Union Conference had already been planned, so we took the opportunity to begin seminars and a crusade in Mindanao where the conference was held—in Davao City.

### May 13-17 Conference and crusades in the Mindanao Island Field

The scheduled conference was held in a rented school. When we arrived, about five hundred people were already there, and more and more people came as the days progressed. I gave missionary lessons on different topics. When Brother Joel Barnedo arrived, we shared the time in giving lessons to the congregation while Pastor Pablo Hunger was engaged in the delegates' meetings. Six hours between 8 a.m. and 4 p.m. were used for this schedule.

Every evening we conducted a crusade in a rented sports arena. Three hours were employed every day for this exercise. Brother Roland De La Paz assisted, and I cooperated in giving the message of salvation to the people who gathered to listen. Brother De La Paz focused on health issues and gave instruction for 30 minutes and then spent an hour diagnosing patients free of charge for an hour. He always began the crusade with a health talk, and then

I gave messages in a PowerPoint series called "An Opportunity to Know God." On Friday, before Sabbath, we held the baptism of 19 souls who had prepared for it in their churches. The conference and crusade ended on Sabbath evening.

### May 18-20 Seminar held at the Field headquarters in Davao City, Mindanao

After Brother Hunger left, I was taken to the field headquarters. There is a church there, and so I began the evangelism seminars, which were attended by many brothers and sisters, including ministers, Bible workers, and canvassers. The seminar was conducted every day from 9 a.m. to 6 p.m. I was impressed to see many of the young people involved in missionary work as canvassers, and a good number of them were sisters.

### May 21-22 Visits to various churches and believers

Brother Arnolfo Cortes and others proposed that we visit a church in a place called Wilderness. The place is called that by a group that broke away from the Adventist Church as vegetarians and chose a location where they could be alone in the forest without mingling with other people. One of our pioneer pastors had just died there. It took us 8 hours to reach the place by bus from Davao City. We gave a message to the people who gathered for the funeral. We also visited the man who had led the group of Adventists; he is now close to 80 years of age. Your prayers are requested for them. We visited our brethren in their homes and encouraged them. They had been visited by some people claiming to hold the truth, but these people were dismissed when they failed to bring a convincing message. On

the way back to Davao City, we stopped in Tagumu City, where Elders Tibay and Cortes come from. I visited a church building with them and met a few brothers and sisters.

### May 23-24 Visits to churches and brethren in Gensun, Mindanao

Brother Cortes and I visited the city of Gensun, where several churches and members were going to meet together on Sabbath. Many brothers and sisters came, and Elder Tibay and his family from Tagumu City followed us. We had services as usual. In the afternoon, I spoke about the challenges one meets when doing missionary work. We learned that we should not only win new souls but support them so they fully embrace the truth and church. One challenge is that many of our youth marry outside the faith and finally are lost. Some move away to find employment and lose the truth. I gave a lesson about love and courtship and encouraged the leaders to come close to the young people and speak with them carefully about this subject.

### May 25 to May 26 Trip to Cebu, Visayas Island

### May 27-31 Seminars and Crusade in Cebu

Brother De La Paz and Pastor Douglas Francis, who had left us in Mindanao to travel to Luzon, joined us again in Cebu City, in Tarlsey, where we began our crusade.

From 9 a.m. to 5 p.m. every day we conducted an evangelism seminar. I spoke about combining health instruction with missionary activities; ministers and members should take advantage of this type of activity because many people are attracted to services about health. Also, the

same challenges affecting the youth were raised. The issues of love, courtship, marriage, and employment among the youth should be addressed, otherwise it may hinder missionary advancement. In the presentations, I stressed the importance of listening carefully to the concerns the youth express. Every evening from 6 p.m. to 9 p.m. we conducted crusades. We discovered that many people were more interested in the health activities and being diagnosed than in listening to the sacred word. Therefore, we decided to begin with the spiritual messages and end with the health activities. In this way we gathered many people to listen to the word, because no one wanted to leave before meeting with the doctor and having their health problems diagnosed. We continued the seminar until the Sabbath and had a big gathering. On Friday before Sabbath, we went to the sea for the baptism of nine souls who had been prepared by their churches. In addition, on Sabbath more souls came to be baptized, so the total came to 13.

## **June 1-7 Travel, Seminar, and Crusade in Manila, Angeles City, Luzon**

We conducted crusades in two different places in Angeles City, taking three days for the crusade. This time we combined a number of activities. Our sisters prepared vegetarian meals, and the attendees were given free food and freshly prepared soya milk. This was helpful, because it is not easy to attract the attention of people in the big cities.

As before, we continued with health activities and the message; Brother De La Paz and I shared the major responsibilities. Crusades were conducted from 5 p.m. to 9 p.m. each day. During

the day, I conducted evangelism seminars from 9 a.m. to 3 p.m. at the Timo church building with ministers, canvassers, and many members in attendance. The Sabbath was my final day, and many brothers and sisters came from different places throughout the field since some of them had no opportunity to attend the conference held in Davao City, Mindanao. I presented instruction on evangelism, and the people were very interested and stayed for almost the whole day. At 5 p.m., I met with the young people, who were curious about many things. After the close of the Sabbath, we continued until 9 p.m. Five souls were baptized in the Luzon Field. A total of 37 souls were baptized during the month I spent in the Philippines.

During my stay, I had the privilege to meet and talk to a brother from Malaysia, Brother Sallie.

He wanted to learn much about God's church and gain experience in missionary work.

Using the information and lessons gained in the seminars, all the field leaders want to continue encouraging the members to do personal evangelism. The motto "*Let one win one*" will be promoted every month. If possible, I will return in six months to baptize the souls won as a result of the efforts put forth under "*Let one win one*." The six-month goal is for every field to have won a certain number of souls, as follows: Luzon Field, 60 souls; Visayan Field, 150 souls; and Mindanao Field, 200 souls. I will encourage the Union Secretary, Brother Leonard Jastiva, who in turn will remind every field each month of the goal that has been set. Pastors will be encouraged to focus on the challenges of the youth

(employment, marriage, money, education) to help keep them strong in the faith. Meanwhile, the Philippine Union will support the work in Malaysia.

The Philippine Union has the potential to have more members than any other union in Asia and more than any union in Africa. If the ministers will continue to remind and teach the members the different methods and principles learned during the seminars, the Union can become an excellent center for training more missionaries for other Asian countries. The missionary school is needed here as soon as possible.

May God be praised, and may all glory be to Him who give us power to do His work.

—Alfred Ngwenya,  
General Conference  
Evangelism Leader



"God would have His children realize that in order to glorify Him their affection must be given to those who most need it. . . . No selfishness, in look, word, or deed, is to be manifested when dealing with those of like precious faith, . . . whether they be high or low, rich or poor. The love that gives kind words to only a few, while others are treated with coldness and indifference, is not love, but

selfishness. It will not in any way work for the good of souls or the glory of God. Our love . . . is not to be sealed up for special ones, to the neglect of others. Break the bottle, and the fragrance will fill the house.

"Those who gather the sunshine of Christ's righteousness, and do not let it shine forth into the lives of others, will soon lose the sweet, bright rays of heavenly grace, selfishly reserved to be lavished only upon a few. Those who possess much affection are responsible to God to bestow this affection . . . on all who need help. . . .

"To love as Christ loved means to manifest unselfishness at all times and in all places, by kind words and pleasant looks. These cost those who give them nothing, but they leave behind a fragrance that surrounds the soul. Their effect can never be estimated. Not only are they a blessing to the receiver, but to the giver; for they react upon him. Genuine love is a precious attribute of heavenly origin, which increases in fragrance in proportion as it is dispensed to others." —*Our High Calling*, p. 231.



“After Adam and Eve had eaten of the forbidden fruit, they were filled with a sense of shame and terror. At first their only thought was how to excuse their sin and escape the dreaded sentence of death. When the Lord inquired concerning their sin, Adam replied, laying the guilt partly upon God and partly upon his companion: ‘The woman whom Thou gavest to be with me, she gave me of the tree, and I did eat.’ The woman put the blame upon the serpent, saying, ‘The serpent beguiled me, and I did eat.’ Genesis 3:12, 13. Why did You make the serpent? Why did You suffer him to come into Eden? These were the questions implied in her excuse for her sin, thus charging God with the responsibility of their fall. The spirit of self-justification originated in the father of lies and has been exhibited by all the sons and daughters of Adam. Confessions of this order are not inspired by the divine Spirit and will not be acceptable to God. True repentance will lead a man to bear his guilt himself and acknowledge it without deception or hypocrisy. Like the poor publican, not lifting up so much as his eyes unto heaven, he will cry, ‘God be merciful to me a sinner,’ and those who do acknowledge their guilt will be justified, for Jesus will plead His blood in behalf of the repentant soul....

“The humble and broken heart, subdued by genuine repentance, will appreciate something of the love of God and the cost of Calvary; and as a son confesses to a loving father, so will the truly penitent bring all his sins before God.” —*Steps to Christ*, pp. 41, 42.

