

CENTENNIAL YEAR

The Sabbath Watchman

September-October 2014

Glimpse of the Centennial Commemoration

page 15



Something Missing

"If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." 1 John 1:9.

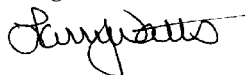
With the exception of the presentations by our brethren, there was only one mention in the entire Institute of Adventist Studies Symposium held at Friedensau Adventist University in May 2014 about the disfellowshipment of faithful SDA members during World War I. That was in Ronald Lawson's presentation, where he stated that "the pacifist opposition" was "disfellowshipped" because the German SDA Church needed "to reduce their tensions with the state" and therefore had "to discard those who insisted on maintaining high tension."

The only historical quotation I know of concerning this is what appears in a German newspaper, the *Dresdner Neueste Nachrichten*, April 12, 1918, in which Adventists stated: "At the beginning of the war ... two percent did not submit themselves to this united resolution and therefore had to be disfellowshipped because of their unchristian conduct."

Volume 10 of the *SDA Bible Commentary* skirts the issue; *Seventh-day Adventists in Time of War*, by Francis McLellan Wilcox, never mentions it. The only mention in the Friedensau Minutes of 1920 was a statement by Heinrich Spanknöbel which was neither accepted nor denied by A.G. Daniells. Nothing is said in the "Apology" of the German Adventists (see the last issue of *The Sabbath Watchman*) or in Denis Kaiser's May 30, 2014, *Review and Herald* report of the Friedensau meetings. Instead, Kaiser says that "the two unions in Germany apologized for their combative stance taken by church leaders during the war and for their treatment of dissidents **who left** to create the Seventh-day Adventist Reform Movement."

Can carnal weapons ever be justified? If not, admitting how one discarded the supporters of that position is only evidence of a larger issue. My heart aches for the day of honest repentance. 1 John 5:16 says, "If any man see his brother sin a sin which is not unto death, he shall ask, and He shall give him life for them that sin not unto death. There is a sin unto death: I do not say that he shall pray for it." We are not to pray for that sin that is known and yet is unconfessed and unforsaken and therefore goes unforgiven.

Let all yearn for the outpouring of the Holy Spirit that will come to those who truly enter into the audience chamber of the Almighty. Only that which is built on the grace of Jesus Christ, true humility, and God's law will find entrance there.



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The Sabbath Watchman

Vol. 89, No. 5

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

We believe:

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

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COVER: Centennial Commemoration attendees after the baptism at Hightower Falls, Cedartown, GA. Photo by Jo-Anne Francis.

L.R. Conradi

Scapegoat for the 1914 Great War Apostasy

On the day of atonement in Israel, two goats were brought before the Lord at the sanctuary by the high priest. Lots were cast between them. The one whose lot fell for the Lord would be presented as a sin offering or type of the Messiah. But the other whose lot fell for the scapegoat would be guilty, cursed, and taken outside the camp into the wilderness as a type of Azazel, the evil one. Leviticus 16:9, 10.

In the aftermath of the Great War, one man would receive more blame in the eyes of his counterparts and historians for the departure of the European Seventh-day Adventist Church from the historic conscientious objection position to the one of full military service, including bearing arms, setting aside Sabbath observance in military service, and engaging in war. This summary is the story of that man and his influence and transition. But did he really act alone in the great drama of World War I and Adventist conscientious cooperation with the government in the war?

A talented missionary and Adventist leader

Louis Richard Conradi was born in 1856 in Karlsruhe, Germany. In his younger years, he wished

to become a priest in the Catholic Church. He immigrated to the United States at the age of 17. He was converted in 1878, at the age of 22, to the Seventh-day Adventist faith and attended Battle Creek College, which belonged to the Adventist movement, and completed a four-year degree. In 1882, he was ordained as a minister and worked wholeheartedly for the German immigrants in Middle-West America. In 1886, he was sent by the General Conference of the Seventh-day Adventists to work in Europe from a base in Switzerland.¹

After the highly important General Conference in Minneapolis in 1888, Conradi was commissioned to work in Hamburg, Germany, which became the headquarters of the German Adventist missionary efforts. Germany became three unions numbering 15,000 in 1914.² This was nearly half the Adventist membership in all of Europe, which was estimated at 35,146 at the start of the Great War.³

Conradi labored with such energy, enthusiasm, and skill that the European continent became the largest Adventist stronghold outside of America. He was a prolific writer, authoring books, translating and editing works of other Adventists into German, and issuing numerous

*"And Aaron shall cast lots upon the two goats; one lot for the Lord, and the other lot for the scapegoat."
Leviticus 16:8.*

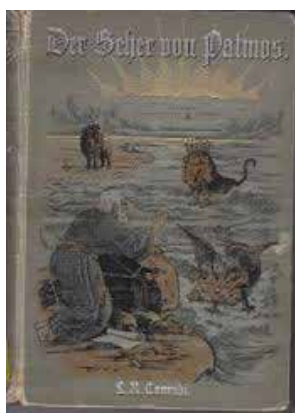
By Idel Suarez, Jr.



L.R. Conradi



Der Seher am Hofe Babels
(*The Seer at the Babylonian Court*), by L.R. Conradi



Der Seher von Patmos (*The Seer of Patmos*), by L.R. Conradi

Conradi denounced the Jews for taking up arms repeatedly on the Sabbath. He declared that such action was apostasy.

pamphlets and articles. Among his most popular works was his own exposition in German on the books of Daniel and the Revelation, which went through many editions.

Ellen G. White, speaking at the General Conference session of 1901, recognized Conradi's outstanding missionary success in Europe. She said that "Brother Conradi has carried a very heavy burden of work in Europe.... [He performed] the work of several men.... He has opened doors for the angels, and they have entered."⁴

Like the apostles, he was imprisoned for his faith, serving 40 days in jail for teaching "Jewish heresy."⁵ Like the apostle Paul, he traveled extensively, visiting Africa, the Middle and Far East, and even South America. He wanted to be a champion for Jesus and the Sabbath.

Conradi held some very high positions at the General Conference. From 1901 to 1907, he was President of the European General Conference. In 1903, he was elected as First Vice President of the General Conference, a position he held until 1922. However, in 1907, the European General Conference was dissolved because of its growing autonomy. Nevertheless, he continued to serve as European Division President from 1907 to 1922.⁶

There were at least four key issues which contributed to Conradi's missionary boom in Europe. First, he tied Adventism to the Reformation roots in Europe, making it more appealing to the inhabitants of the Old World. Second, he relied on native Europeans to spread the truth in the continent and not so much on American or foreign missionaries. Third, he was prolific in editing and writing books in his native German with a German mentality for his European readers. Last, but not least, he promoted the self-sustaining canvassing work and encouraged canvassers to give Bible studies to interested souls.⁷

His official position before the Great War

In his book titled *Christi Gloriche Erscheinung* (*Christ's Glorious Appearing*), Conradi denounced the Jews for taking up arms repeatedly on the Sabbath. He declared that such action was apostasy.

"The apostate people of the Jews manifested their scorn toward the Sabbath by engaging on that day in decisive battles. It was on a Sabbath

that they started their siege on the Antonia fortress [in Jerusalem]; on a Sabbath they set fire to Herod's palace; on a Sabbath they assaulted the Roman army as they were retreating; so the Jews, in their blindness, transgressed the Sabbath, but the true Israel, by their true faith in Jesus, should be an example of true obedience."⁸

Hence, he wrote, the true Israel would be distinguished by their true obedience to God's law. Sabbath observance in time of war would be a sign of loyalty to God and a sign of faithfulness, while Sabbath desecration would be a sign of apostasy. By going to war on the Sabbath, the Jews demonstrated that they were guilty of apostasy toward the law of God.

In a 1913 letter to A.G. Daniells, then President of the Seventh-day Adventist Church, Conradi wrote that he was "not against military service but against serving on the Sabbath." He was adamant in discouraging the Adventist youth drafted into the armed forces from fleeing out of the country or desertion from the military.

"We as S.D.A. people are not against military service, but against serving on the Sabbath in time of peace. If we [make this quite clear to the authorities], I am sure that in a little while, our young men will have no trouble, and we shall be able to develop the hundreds of young men here both for the home work and for foreign fields, which otherwise will necessitate their leaving the country or having great difficulty."⁹

Time would tell that obtaining the Sabbath exception in peace time and then especially in war time would prove futile. No sympathetic eyes or ears would welcome Conradi's request for Sabbath rest in the military during the Great War.

Jacob Michael Patt writes that Conradi wrote to the German War Ministry at the beginning of the Great War regarding the Adventist Church's stand regarding military service and Sabbath observance.

"Since the German government did not recognize the original position of the church, the German Adventist [and Division] leaders, Conradi, Schuberth, and Guy Dail, sent a petition to the War Ministry in Berlin in July 1914, requesting that the Adventist men be free from all military duty on Saturdays. This request was

refused by Emperor William who himself wrote on the margin of the petition, 'no exemption for Adventists.'"¹⁰

Conradi desired to have the Adventist youth free from any military duty on the Sabbath, because that was the official church teaching. European Adventist youth had suffered prison sentences for abstaining from work on the Sabbath while doing military training. However, upon having his request denied by the emperor himself, Conradi lost his courage "to obey God rather than men." Acts 5:29.

Conradi and Dail were not just "German Adventist leaders;" they were European Division President and Secretary, respectively. They spoke in the name of the entire European Division. Conradi had also served as First Vice President of the General Conference.¹¹

Tolerating military service and bearing arms but not on the Sabbath

Conradi admitted during the Friedensau meetings in 1920 between the Adventist General Conference and the Reform Movement representatives that for 28 years young people in some European countries had rendered military service in time of peace, but tried to get the Sabbath off. They were trained with weapons to kill as soldiers. However, the crux of the matter in Conradi's mind was to secure a Sabbath rest for Adventist youth performing military service when drafted. Nevertheless he conceded that some students did attend school on the Sabbath if there was no other option.

"For 28 years we have as a people admonished our young folk that they should stay in the country in the interests of the work, and that they should do their duty to the government, that they should bear arms but if possible try to get the Sabbath free. We have taken the same position toward those who attend school on the Sabbath."¹²

Oscar Kramer alludes to this Adventist peacetime military service participation in his autobiography. He mentions a dialogue he had with his mother when they first learned about the beginning of the Great War in Germany. His mother worried for a Brother Mügge, who was already rendering military service as an Adven-

tist in the city barracks. They were concerned for him now that war had been declared. How would he keep the faith and the Sabbath? How could he avoid going to war?

"At this my mother became rather thoughtful and said to me, 'That means the end is coming. But what shall we do? Our brethren cannot go into war. See, Brother Mügge is now in the city barracks. He is trained to go into the war as a soldier. But he cannot shoot and kill people. What shall he do?'

"I somewhat understood the problem. Brother Mügge had gone into the army in peacetime draft, but every Friday evening he refused to do service, and so they sent him to the guardhouse for disobedience. I remember we always passed the barracks on Friday evening when we had our prayer meeting. We always prayed for him. 'Lord, keep Brother Mügge faithful, that he may not transgress the Sabbath.' But now, what should dear Brother Mügge do?"¹³

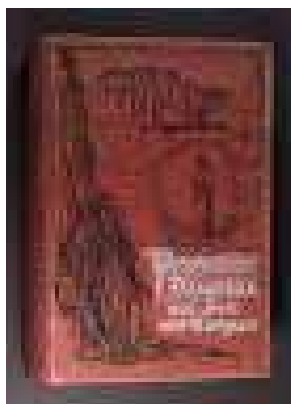
Reflection on the bearing of arms and Sabbath moral ranking

In reviewing the literature on the pre- and post-Great War Adventist military involvement, two issues demand a closer look. First, why did the European and German Adventists not present any significant protest to their youth training with weapons during a peacetime military draft? Why did the General Conference, which had advocated both conscientious objection and noncombatancy (medical military service), not provide moral guidance to their European counterparts on these matters? Second, is Sabbath observance more important than human bloodshed? The Fourth Commandment does hold a higher position in God's law, but does its observance overshadow the need to respect life?

Regarding the first issue, no significant protest appears in the literature until after letters started being issued from Hamburg, Germany, consenting to and compromising with the German government on military service in time of war. Adventist youth would be combatants—bearing arms, shedding human blood, and even doing so on the Sabbath under the excuse of defending the Fatherland. Yet the fact that a protest did

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Prophetischer Ausblick auf Zeit und Ewigkeit (Prophetic View of Time and Eternity),
by L.R. Conradi

Would not the true Israel be recognized by their obedience to God's law even in time of war?

erupt starting in the summer of 1914 suggests that not all Adventists were in agreement with such actions as military engagement and their children attending school on the Sabbath.

With respect to the second issue, Jesus Christ taught that on the Sabbath it was lawful to give relief to those in suffering. His teachings taught that life was sacred and was to be respected even at the cost of supposedly profaning the Sabbath. Thus, it seems troubling from a moral point of view for Conradi and other European leaders not to regard the taking of another human life in time of war as a transgression of God's law. Human life was obscured on their scales of morality when compared to the high regard for Sabbath observance. In the grand scheme of things, both were important, as Jesus told the Pharisees; but mercy, love, and righteousness carried more weight on God's moral balances. Matthew 23:23, 24; Luke 11:42.¹⁴

1915 letter to the War Department

With the outbreak of the Great War, the European Adventist leaders issued letters to the government committing Adventist youth to bear arms, kill, and do so even on the Sabbath. Dail, H.F. Schubert, and finally Conradi issued letters to this effect. Although Conradi had advocated upholding the Sabbath before and did so again after the war, he gave his name to the following statement:

"But at the outbreak of the war the leaders of the Adventist organizations in Germany, of their own accord, advised all their military service members, in all the land, under the pressing circumstances and need of the 'Fatherland,' to do the duties required of them as citizens, according to the Scriptures; and earnestly to do on Saturday (Sabbath) as other warriors do on Sunday.

"This position, already taken years ago, is supported by the attached signatures.

"For the European Division, Headquarters at Hamburg, Grindelberg, 15A.

"Signed, L.R. Conradi, President."¹⁵

The above letter was issued on March 5, 1915, and signed together with the Presidents of the German Union, Saxon Conference, and addressed to a General Commander of the Min-

istry of War. Conradi and the other German Adventist leaders now "called on their soldiers not only to bear arms in defense of the Fatherland but to carry out their military duties even on the Sabbath."¹⁶ He advocated that Adventist warriors should do on the Sabbath what other Christians did on Sunday.

Daniel Heinz summarizes this sad episode in Adventist history under Conradi's leadership as follows:

"Faced with the specter of the possible destruction of his life's work, he [Conradi] yielded to government pressure for compulsory conscription, rejecting the denomination's historic stand on conscientious objection. Conradi's compromise, which allowed Adventist draftees to bear arms and perform duties on the Sabbath, provoked a split within the Adventist Church that exists to this day."¹⁷

Conradi went even further by offering Adventist institutions as military hospitals to the German government.¹⁸ In his articles in the German official Adventist paper, Conradi cited Biblical examples from the Old Testament to justify the Adventist Church's active involvement in the Great War. "Abraham, the father of all believers," defended himself with weapons to liberate his nephew. Esther had even married a heathen king, against the teachings of the Pentateuch. Hence, "everyone must understand that according to the Bible in such times of emergency, the Lord allows actions that would be punishable in times of peace."¹⁹ Conradi now saw the Great War as a time of emergency in which it was not a sin to break the Sabbath and kill the enemy.

Did Conradi not previously consider the Jews as apostates for going to war on the Sabbath? Based on his own declarations prior to the Great War, would not the modern Jews, Adventists engaging in war on the Sabbath, be also guilty of apostasy? Would not the true Israel be recognized by their obedience to God's law even in time of war?

Did Conradi act alone?

Conradi stated that he acted with the consent of the General Conference of the Seventh-day Adventists, with the support of his Division and

Union leaders, and with the legislated agreement from many Unions and Field delegates in session. There was active correspondence between Dail, European Division Secretary, and Adventist leaders in America.²⁰ Conradi himself not only shared his predictions on what would happen if Adventists entered the battlefield,²¹ but also traveled to America in 1915 to attend the Fall Council in Loma Linda, California, and spoke with the members of the General Conference.²² W.A. Spicer, General Conference Secretary, also traveled to Germany in 1917.²³ L.H. Christian, writing about those tumultuous times, recalls:

“W.A. Spicer, then secretary of the General Conference, spent some months in Europe. This last visit was very helpful in explaining to the General Conference the loyalty of our brethren in Central Europe to the advent message.”²⁴

Conradi claimed that the General Conference had given him “full freedom to adhere to and adapt the respective legislation” to his situation in Europe.²⁵ He claimed to have acted with the support of the leading brethren in America.

“According to the counsel given us by one of the most important authorities, we had the full right to work out an answer to these questions in Europe ourselves, and others who do not know the European conditions at all and who are not concerned with the issues at all should modestly refrain themselves from passing any judgment on the matter.”²⁶

Peter Brock, a non-Adventist historian, states that “Conradi was backed in his patriotic stance by other leading members of the German church, including Guy Dail, Paul Drinhaus, and Heinrich Franz Schuberth, the men who then filled the most important posts in the administration. Patriotism had overwhelmed them all, as it did the rest of the country’s population.”²⁷

Entire delegations in Germany and also in Rumania echoed that they acted with the consent of the Adventist General Conference. Johannes Hartlapp states:

“From 1916 on, one point seems to emerge again and again in the [delegates’] resolutions of the gatherings of German Adventists and of the various missionary fields ... regarding a citizen’s duty to serve in the military and go to war ... according to 1 Peter 2:13-14 and Romans 13:4-5.”²⁸

In 1920, Daniells told the Reformers during their meeting in Friedensau, Germany, that “we cannot admit for one minute that we (to say, as a denomination) have turned from the right way” in participating in the Great War. He considered that the German leaders had simply committed “technical mistakes.”²⁹

In 1922, Conradi only conceded that “under such trying circumstances some statements were made which were not as guarded as they might have been.” He claims that “all” those in leadership position “were prompted by the desire to help our brethren in their trouble.” Yet he recognized that no fewer than “five hundred” Adventists died on the battlefield during the Great War. He wished to overshadow those who fell with the new “six hundred” souls won during the same period.³⁰

During the Great War, Daniells stated that not one Adventist soldier who fought as a combatant was disfellowshipped from the denomination.³¹ The Americans didn’t disfellowship any combatants, neither did the Germans.³² Yet how did the Adventist Church in Europe react to those who opposed the church’s war effort?

Faithful Adventists opposed to war were disfellowshipped

In speaking before the delegates in session in 1922, Conradi told the Adventist World Assembly of delegates in session gathered in San Francisco, California, that members who opposed the war effort were disfellowshipped, or were told to “separate” from the denomination, because of the pressure and threats exerted by the military authorities on the Adventist Church. Those who opposed the war were distributing leaflets and even writing letters to non-Adventist soldiers on the battlefield front persuading “them to lay down their arms.” These members also “refused any sort of service” and agitated “against the buying of any war bonds.” With such actions, Conradi declared “we could not tolerate” them. Conradi claims that he was “forced to issue statements showing the difference between” the Adventist Church and “such fanatical elements.”³³

What were those differences? Those Adventists who were opposed to war were considered

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"The resistance of the minority to military service threatened to compromise the whole body of Adventists in the eyes of the German government; to avoid this, Conradi had the minority disfellowshipped from the Church."

"fanatical elements," because they opposed military involvement, engaging in war, killing the enemy on the battlefield, breaking the Sabbath, investing church funds in war bonds, and ignoring the pacifist statements in the gospel and the *Testimonies*. Obedience is not fanatical. Were the Adventist pioneers who held positions at the General Conference level fanatical? In 1864, 1865, 1867, and 1868, they repeatedly declared and resolved that they were opposed to war and considered military involvement and military service on the Sabbath day as transgression of the fourth and sixth commandments.³⁴

Newspapers during the Great War published statements by Adventist leaders that those who opposed the war effort "had to be disfellowshipped," because "Germany would come off victorious in this terrible struggle" and "these elements" "merited their lot."³⁵ However, disfellowshipping the faithful Adventists and investing in war bonds did not help Germany's war effort. Germany eventually surrendered to the Allies; and later, when the Reform Movement was finally organized, it was recognized by the German government as an official organization.

Brock states that "only about 2 percent of the [Adventist] membership opposed Conradi and persisted in their refusal to bear arms and in strict Sabbath observance." These "found themselves isolated" and they eventually formed in "1915" the "Reform Seventh-day Adventist Church."³⁶

Several Adventist General Conference Presidents have conceded that Adventist believers were unjustly removed from their church membership during the Great War. C.H. Watson, in a letter entitled "The European Situation," gave the following summary of the "minority disfellowshipped."

"There was in Germany and those other countries concerned a minority of our believers who refused to follow the leadership of Conradi and others into combatant participation in the war. These were subjected to much suffering at the hands of their governments because of their stand.

"In Germany, those who took their stand against Conradi's wicked action in thus committing them to war were treated with great harshness by Conradi and his associates. The resistance of the minority to military service

threatened to compromise the whole body of Adventists in the eyes of the German government; to avoid this, Conradi had the minority disfellowshipped from the Church.

"Thus the noncombatant minority was forced out of the church in that country, and this separation continued throughout the war years."³⁷

Similarly, Robert H. Pierson wrote a circular letter in 1977 declaring that these "disfellowshipped" brethren "during World War I" would "not have separated on their own" and "nor had they rejected the fundamental principles of the church." They had simply "refused some decisions and proposals" of "Seventh-day Adventist leaders."³⁸ Those decisions and proposals were to allow members to engage in war and human bloodshed.

Michael Pearson writes that "Reform Adventists" found "themselves in conflict with both of their important communities of reference, the state and the Adventist Church." They were "deprived of the moral support of the Church. Not only were they treated as pariahs by the state and had to face the hostility of their neighbors, but they were marginalized by their own faith community. The state only officially recognized one Adventist group, and so they were disfellowshipped." However, Reformers believed they were "acting in concert with their most important reference group, the community of heaven."³⁹

Conradi's demise

Jesus foretold that "with what judgment ye judge, ye shall be judged: and with what measure ye mete, it shall be measured to you again." Matthew 7:2. Hence, Conradi should be judged by what he wrote and what he did.

In review, Conradi declared the Jews to be apostates for going to war on the Sabbath during the first century A.D., yet he himself advocated going to war on the Sabbath as other Christians went to war on Sunday. Conradi gave instructions to disfellowship those who protested against engaging in war, yet in the end he bitterly protested against the Adventist Church to the point of resignation.

In addition, Conradi relied on a statement from Sister White regarding Swiss military train-



Der Dienst der guten Engel
(*The Service of the Good Angels*), by L.R. Conradi

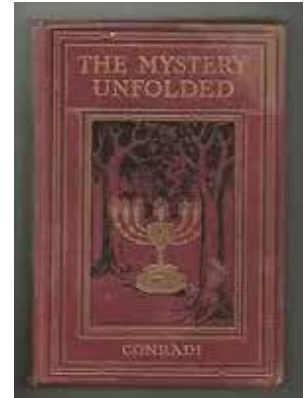
ing as an argument for Adventists to comply with military conscription⁴⁰ and applied it to going to war, yet he went public in declaring his “disbelief in Mrs. White’s visions.”⁴¹ Conradi had boasted in 1922 that the German church gained 600 members from the battlefield during the Great War, yet he later resigned in 1932 and proselytized Adventists to join the Seventh Day Baptist Church. By 1939, “Conradi had succeeded in organizing 27 [Seventh Day Baptist] churches with a total membership of 533” who came from “primarily ... members of the Adventist Church.”⁴² Conradi had criticized Reformers for publishing tracts and distributing them concerning non-participation in war among Adventists, yet he wrote and published a book titled *The Founders of the Seventh-day Adventist Denomination* in which he “asserted that the Adventists blended truth with error.”⁴³

Like many other great luminaries of Adventism, L.R. Conradi died outside of Adventism. D.M. Canright, J.H. Kellogg, A.T. Jones, and E.J. Waggoner all abandoned Adventism, and now L.R. Conradi’s name would be added to the list of dissidents. Although the Reform Movement has had its own dissidents, the Movement still upholds the original, historic Adventist position on conscientious objection to war. It still bears the name Seventh-day Adventist as part of its heritage. And, like the goat sacrificed for the Lord on the day of atonement, Reformers were willing to sacrifice their lives to uphold the faith of Jesus and the Ten Commandments not just during the Great War but again during World War II.

Let us today take to heart the words of Paul and become “a living sacrifice, holy, acceptable unto God,” not being “conformed to this world: but” being “transformed” by God’s grace so we may follow the “good, and acceptable, and perfect, will of God.” Romans 12:1, 2. **SW**

¹ Don F. Neufeld, ed., *Seventh-day Adventist Encyclopedia*, rev. ed. (Washington, DC: Review and Herald Publishing Association, 1976), p. 348.
² Daniel Heinz, *Church, Sect, and Government Control: A History of Seventh-day Adventists in Austria* (Doctoral Dissertation, 1991), p. 44. Proquest no. 9129721.
³ Jacob Michael Patt, *The History of the Advent Movement in Germany* (Doctoral Dissertation, April 1958), p. 291.
⁴ Heinz, *Church, Sect, and Government Control*, p. 38.
⁵ Neufeld, *Seventh-day Adventist Encyclopedia*, p. 348.
⁶ Dennis Fortin, and Jerry Moon, eds., *The Ellen G. White Encyclopedia* (Hagerstown, MD: Review and Herald Publishing Association, 2013), pp. 346, 347; Heinz, *Church, Sect, and Government Control*, p. 44.

⁷ Ibid.
⁸ L.R. Conradi, *Christi Glorieche Erscheinung* (Hamburg: Internationale Traktatgesellschaft, 1920), p. 41. This book was also published earlier in 1914.
⁹ Peter Brock, *Freedom from Violence* (Toronto: University Press, 1991), p. 252.
¹⁰ Patt, *History of the Advent Movement in Germany*, p. 256.
¹¹ Neufeld, *Seventh-day Adventist Encyclopedia*, p. 348.
¹² R. Ruehling, *Protokoll [Report] of the Negotiations with the Opposition Movement from July 21 to 23, 1920 in Friedensau* (Blackwood, NJ: Seventh Day Adventist Reform Movement), p. 17.
¹³ Oscar Kramer, *The Story of My Life* [c. 1996] (Huntington Park, CA: RLPA), pp. 31, 32.
¹⁴ I have compared the Sabbath to the tithe. In Adventist theology, the Sabbath is considered the tithe of the law which is rendered to God. When Jesus compared relieving human suffering and need with scrupulousness in tithe contributions, the former carried more weight in God’s estimation.
¹⁵ L.R. Conradi, H.F. Schubert, P. Drinhaus to the General Commander of the 7th Army Corps in Dresden, Dresden, Germany, March 5, 1915.
¹⁶ Peter Brock, *Freedom from Violence*, p. 253.
¹⁷ Daniel Heinz, “Conradi, Louis (Ludwig) Richard (1856-1939)” in Dennis Fortin and Jerry Moon, eds., *The Ellen G. White Encyclopedia* (Hagerstown, MD: Review and Herald Publishing Association, 2013), p. 348.
¹⁸ Johannes Hartlapp, *Military Service—A Comparative Study between the New Testament Teaching and the Attitude of German Adventists* (Master’s Thesis, Newbold College of Theology, 1993), p. 59.
¹⁹ Ibid., p. 61.
²⁰ Guy Dail to W.A. Spicer (General Conference Secretary) and Knox (General Conference Treasurer), Hamburg, Germany, November 6, 1914. Guy Dail to W.A. Spicer, Hamburg, Germany, October 17, 1915. Author’s private archive.
²¹ “Within a few days probably 2,000 of our brethren will be under arms.” L.R. Conradi to church leaders in America, London, Great Britain, August 2, 1914. Quoted in Hartlapp, “Military Service,” p. 68.
²² L.H. Christian, “The European Division—A Retrospect,” *The Advent Review and Sabbath Herald*, vol. 107, no. 30 (June 8, 1930), pp. 141, 142.
²³ Ibid.
²⁴ Ibid.
²⁵ Hartlapp, *Military Service*, p. 64.
²⁶ Hartlapp, *Military Service*, p. 62.
²⁷ Peter Brock, *Freedom from Violence—Sectarian Nonresistance from the Middle Ages to the Great War* (Toronto: University of Toronto Press, 1991), p. 254.
²⁸ Hartlapp, *Military Service*, p. 64; Fritz Backer, *Zions-Watcher*, Year 22, no. 8, Hamburg, April 17, 1916, p. 125.
²⁹ R. Ruehling, *Protokoll [Minutes] of the Negotiations with the Opposition Movement from July 21 to 23, 1920, in Friedensau* (Blackwood, NJ: Seventh-day Adventist Reform Movement), p. 41.
³⁰ L.R. Conradi, “Report of the European Division by the Vice President” (Lecture, General Conference Session, San Francisco, CA, May 13, 1922) in *General Conference Bulletin*, 1922, p. 71.
³¹ Ibid., p. 31.
³² Hartlapp, *Military Service*, p. 50.
³³ L.R. Conradi, “Report of the European Division by the Vice President,” p. 72.
³⁴ Douglas Morgan, ed., *The Peacemaking Remnant—Essays and Historical Documents* (Silver Spring, MD: Adventist Peace Fellowship, 2005), pp. 96-98.
³⁵ *Dresdner Neueste Nachrichten*, Dresden, Germany, April 12, 1918; *Stuttgarter Neues Tageblatt*, Stuttgart, Germany, September 26, 1918.
³⁶ Brock, *Freedom from Violence*, p. 254.
³⁷ *SDA Reform Movement Origin and Early Experiences* (Roanoke, VA: Reformation Herald Publishing Association), p. 7.
³⁸ Robert H. Pierson to believers who at this time are not members of the Seventh-day Adventist Church, Washington, D.C., February 1977, p. 2.
³⁹ Michael Pearson, “Virtues of War,” *Symposium [on] The Impact of World War I on the Seventh-day Adventism* (Lecture, Friedensau Adventist University, Friedensau, Germany, May 15, 2014).
⁴⁰ Jacob Michael Patt, *History of the Advent Movement in Germany* (Ph.D. dissertation, Stanford University, Stanford, California, April 1958), p. 321.
⁴¹ Ibid., pp. 330, 332.
⁴² Ibid., p. 331.
⁴³ Ibid., p. 332.



The Mystery Unfolded,
by L.R. Conradi

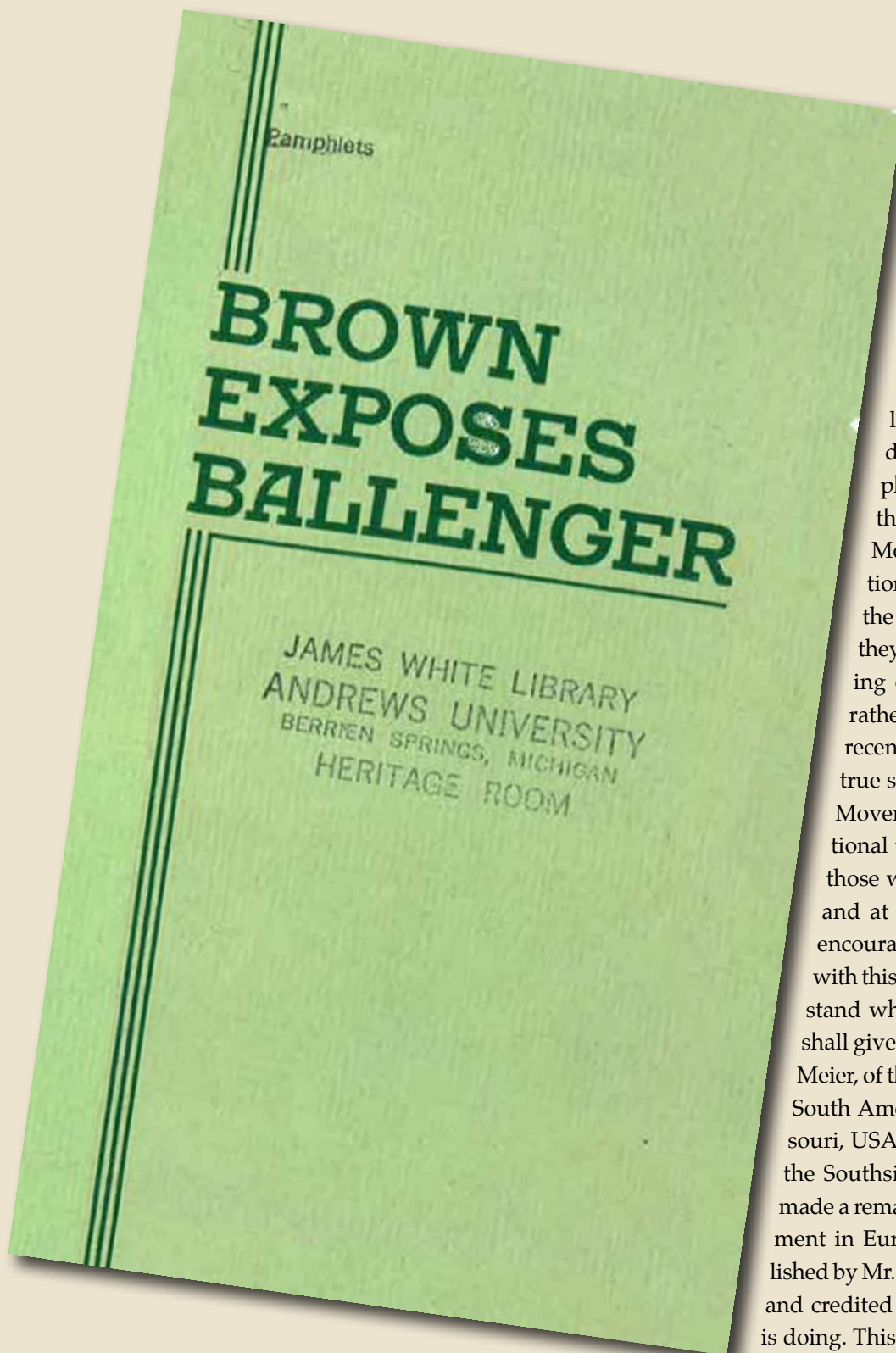
The Movement still upholds the original, historic Adventist position on conscientious objection to war.

Denominational Pamphlet Entitled "Brown Exposes Ballenger" Gives Fair Testimony Concerning Reform Movement

HERITAGE

By Willie O. Welp

The Sabbath Watchman
vol. 12, no. 2 (1937)



The reader of *The Sabbath Watchman* will be interested to learn that at last the Seventh-day Adventist denomination has printed a pamphlet containing a fair estimation of the rise and progress of the Reform Movement. In the past, denominational leaders have fiercely attacked the work of reform, and in doing this they have not refrained from slandering our character. Therefore, it was rather a surprise for us to notice in this recently published pamphlet a fairly true statement concerning the Reform Movement. No doubt this denominational testimony will be a great help to those who are in the valley of decision, and at the same time it will prove an encouragement to all who are connected with this Movement. That you may understand why this testimony was given, we shall give the following explanation: Elder Meier, of the Central Argentine Conference, South America, stopped in St. Louis [Missouri, USA] over the Sabbath and attended the Southside Church. At this occasion he made a remark concerning the Reform Movement in Europe, and this remark was published by Mr. Ballenger in the "Gathering Call" and credited to the work which Mr. Conradi is doing. This was indeed a misapplication on

the part of Mr. Ballenger, and in order to set him straight on this particular remark, the following statement was made:

“Reform Adventist” opponents of Conradi

“But what is this ‘reform’ movement to which Mr. Meier referred at the Southside Church? Are its members followers of Mr. Conradi? Have they left the denomination as the result of Mr. Conradi having been ‘on the job’ as the *Call* suggests? Have they, because of Mr. Conradi’s zeal as a ‘reformer,’ ‘divorced themselves from a lot of gross errors and a dominating hierarchy,’ as the *Call* claims? Have they disclaimed the teaching of the denomination on ‘the Sanctuary,’ ‘the Second Advent,’ or ‘the Investigative Judgment’? Have they renounced faith in ‘the Testimonies’?

“In truth the ‘reform’ movement mentioned by Mr. Meier sprang into being in Germany during the World War, while Mr. Conradi was the leader of the Seventh-day Adventist denomination in the whole of Europe. That movement as it is today and has been since it came into existence is the practical protest of a large number of Seventh-day Adventists, not against the teachings of the denomination, but against the high-handed actions of this very man Conradi and a few others who were associated with him in his leadership of the church in Europe: actions which he took without either the counsel, consent, or even the knowledge of the General Conference. The departure of these people was not from a ‘lot of gross errors and a dominating hierarchy,’ but from Conradi’s leadership which had committed them, without their voice or consent being given to his action, to the cannon and the bayonet of the battlefield. From the hour that he so basely betrayed them, they have absolutely no faith in him either as a man, a minister, or a leader in the church of God. It was to these unfortunate victims of Conradi’s autocratic leadership that Mr. Meier referred in St. Louis. Mr. Conradi has no more influence for good upon those people than he would have were he on the planet of Mars. Followers of Conradi forsooth!” —*Brown Exposes Ballenger*, pp. 29, 30 (published by Southern Publishing Association).

The foregoing testimony is the closest we have ever had concerning the rise of the Reform Movement in Europe. But a few corrections need to be made, so that the reader may have the actual facts in the matter.

Since Elder Conradi is not any more a member of the Seventh-day Adventist Church, it is rather easy to put the entire blame on him, but this would not be fair. It was not Elder Conradi who signed the first document to the German War Department, but Elder H.F. Schuberth. Furthermore Elder G.W. Schubert fully defended the bearing of arms and fighting on the Sabbath day, because he endorsed the pamphlet, “The Christian and the War,” from which we have previously quoted several statements in the tract “The Truth about the Reform Movement in the Seventh-day Adventist Church.” This Elder G.W. Schubert is at present President of Central Europe, and we are sorry to say that the denomination in Germany, under the leadership of Schubert, is today conforming wholeheartedly to the Nazi government, while the Reform Movement is suffering severe persecution for standing firmly upon the platform of truth.

It is also stated that this position concerning the bearing of arms by the leadership of Europe, was taken “without either the counsel, consent, or even the knowledge of the General Conference.”

This statement is not correct, and as proof for our position we submit to you the above-mentioned tract. The General Conference was fully informed concerning the position of the leaders in Europe, and their stand concerning the bearing of arms was not condemned but rather sanctioned by the General Conference. If we were really “unfortunate victims” and so “basely betrayed” by the leadership of Europe, why did the General Conference not come to the rescue of these “unfortunate victims,” and stand with them as the true defenders of the third angel’s message? But being in the minority, these reformers were likewise “basely betrayed” by the brethren of the General Conference.

May the dear Lord open the eyes of those who are honest in heart, yet still linger in the midst of fallen Laodicea, that they may take their stand with the little remnant that is standing faithful for principle. **SW**

Being in the minority, these reformers were likewise “basely betrayed” by the brethren of the General Conference.

The booklet,
*Brown Exposes
Ballenger* (71 pages),
is available from IMS
Publishing Assn.

The Exalted Position of the Law of God

By Ellen G. White

Review and Herald
September 27, 1881

*"Think not that I am come to destroy the law or the prophets; I am not come to destroy, but to fulfill."
Matthew 5:17.*

Jesus teaches the spiritual nature of the law and its far-reaching claims.

What a contrast between the words of the Divine Teacher, and the language of those who claim that Christ came to abrogate the Father's law, and to do away with the Old Testament! Our Saviour, who knew all things, understood the wiles of Satan, the snares by which he would seek to entrap the children of men, and hence made this positive statement to meet the questioning doubts and the blind unbelief of all coming time.

The ceremonial law, given by God through Moses, with its sacrifices and ordinances, was to be binding upon the Hebrews until type met antitype in the death of Christ as the Lamb of God to take away the sin of the world. Then all the sacrificial offerings and services were to be abolished. Paul and the other apostles labored to show this, and resolutely withstood those Judaizing teachers who declared that Christians should observe the ceremonial law.

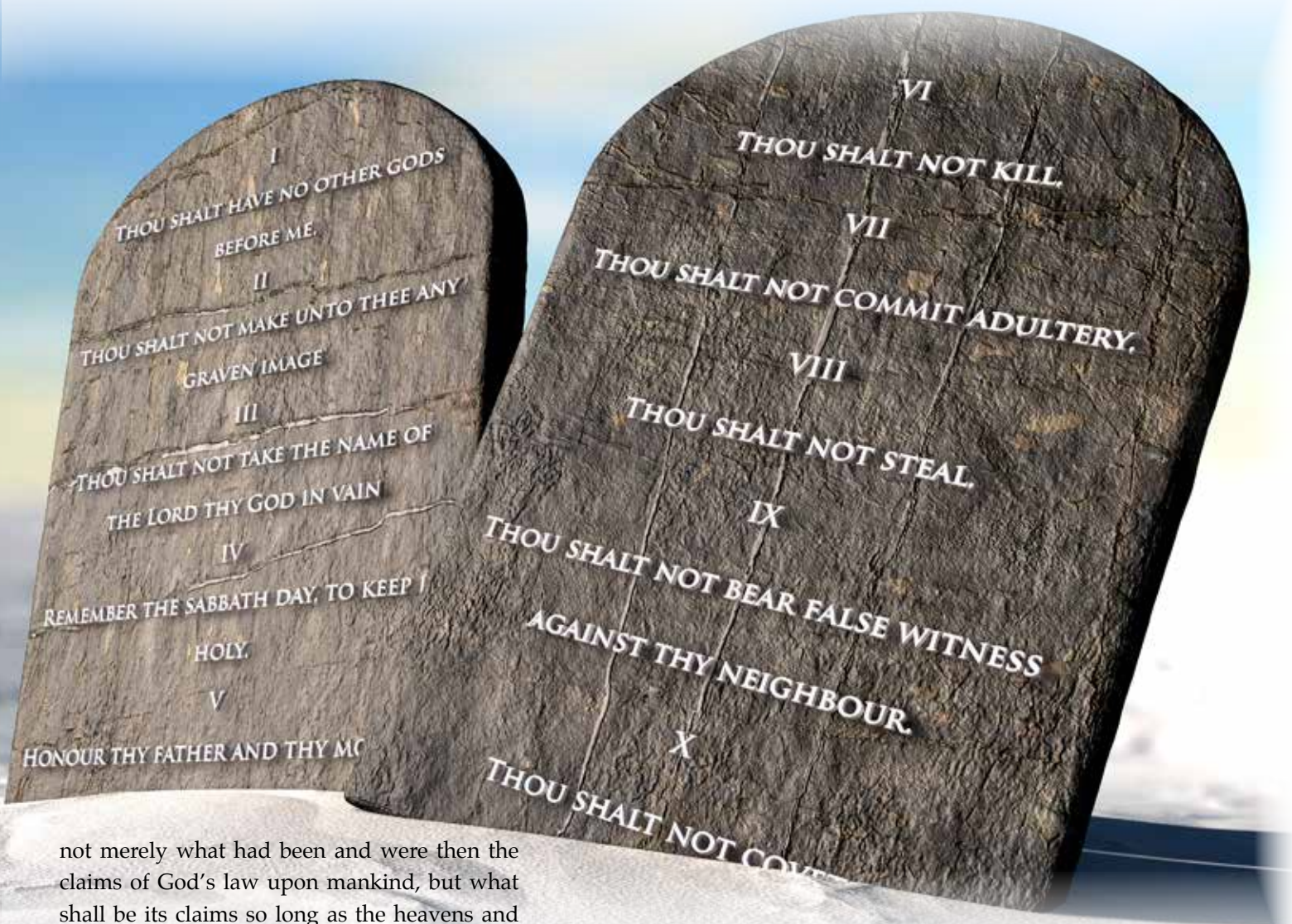
The law of ten precepts, spoken from Mount Sinai, Christ Himself declares that He came not to destroy. This testimony should forever settle the question. The law of God is as immutable as the throne of Jehovah. It will maintain its claims upon all mankind in all ages, unchanged by time or place or circumstances. The ritual system was of an altogether different character, added to guard the ten precepts of the Eternal.

Christ declares, that He came not to destroy the law, but to fulfill—"to magnify the law and make it honorable," as Isaiah, hundreds of years before, had prophesied would be the Messiah's work.

"To fulfill the law." By His own life He gives the children of men an example of perfect obedience to that law. In the sermon on the mount He made clear and distinct its every precept, in order to sweep away the rubbish of erroneous tradition, with which the Jews had encumbered its sacred statutes, to illustrate and enforce its principles, and to show in all its particulars the length and breadth and height and depth of the righteousness required by the law of God.

The Pharisees were dissatisfied with the teachings of Christ. The practical godliness which He enjoined condemned them. They desired Him to dwell upon the external observances of the ceremonial law, and the customs and traditions of the fathers. But Jesus teaches the spiritual nature of the law and its far-reaching claims. Love to God and to men must dwell in the heart and control the life—the spring of every thought and every action.

Christ declares, "Verily I say unto you"—making the assertion as emphatic as possible—"Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law till all be fulfilled." Matthew 5:18. Here Christ teaches,



not merely what had been and were then the claims of God's law upon mankind, but what shall be its claims so long as the heavens and the earth remain.

There is perfect harmony between the law of God and the gospel of Jesus Christ. "I and My Father are one," says the Great Teacher. The gospel of Christ is the good news of grace, or favor, by which man may be released from the condemnation of sin, and enabled to render obedience to the law of God. The gospel points to the moral code as a rule of life. That law, by its demands for undeviating obedience, is continually pointing the sinner to the gospel for pardon and peace.

Says the great apostle, "Do we then make void the law through faith? God forbid. Yea, we establish the law." And again he declares that "the law is holy, and the commandment holy, and just, and good." Romans 3:31; 7:12. Enjoining supreme love to God, and equal love to our fellowmen, it is indispensable alike to the glory of God and to human happiness.

After the fall, it had been impossible for man with his sinful nature to render obedience to the law of God, had not Christ, by the offer of His own life, purchased the right to lift up the race where they could once more work in harmony with its requirements.

There are persons professing to be ministers of Christ, who declare with the utmost assurance that no man ever did or ever can keep the law of God. But, according to the Scriptures, Christ "took upon Himself our nature;" He "was made in fashion as a man." He was man's example, man's representative, and He declares of Himself, "I have kept My Father's commandments." John 15:10. The beloved disciple urges that every follower of Christ "ought himself also so to walk even as He walked." 1 John 2:6. All who are Christ's will follow the example of Christ. All who justify the sinner in his transgression of God's law, belong to that class of whom our Sav-

Christ, by the offer of His own life, purchased the right to lift up the race where they could once more work in harmony with its [the law's] requirements.

The law of God given from Sinai is a copy of the mind and will of the Infinite God. It is sacredly revered by the holy angels. Obedience to its requirements will perfect Christian character, and restore man, through Christ, to his condition before the fall.

our said, "Whosoever therefore shall break one of these least commandments, and shall teach men so, shall be called the least in the kingdom of heaven." Matthew 5:19. They can have no part with Him who came to magnify the law and make it honorable. They are deceiving the people with their sophistry—saying to the sinner, "It shall be well with thee," when God has declared that "the soul that sinneth [transgresseth the law] it shall die." Ezekiel 18:20.

Christ's words are both explicit and comprehensive. "Whosoever"—minister or layman, wise or ignorant—"shall break one of these least commandments"—willfully or presumptuously, as did Adam and Eve—is included in the condemnation. Breaking one of the commandments makes man a commandment-breaker.

"Whosoever shall keep the whole law, and yet offend in one point, he is guilty of all." James 2:10. No excuse can avail for him who strictly obeys nine of the precepts of God's law, but ventures to break one because it is for his profit or convenience to do so. God demands implicit obedience to all His requirements.

"And shall teach men so." This is a point worthy of careful consideration. Christ foresaw that men would not only break the commandments of God themselves, but would in a special sense teach others to break them. Every Sabbath-breaker is by his example teaching others to transgress. But some are not content with this. They defend the sin of breaking the fourth commandment, and pervert the word of God to justify the transgressor. Such persons shall be of no esteem in the reign of heaven—shall have no part there. But the greatest guilt rests upon the professed watchmen, and they will receive the severest punishment. They are in the highest sense enemies of Christ, as they put on, over corrupt hearts, the livery of heaven to serve the devil in. They do not hesitate to speak evil of the law, and even make those who do not study the Bible for themselves believe that the curse of God is upon them if they keep it. All we have to do, say they, is to believe in Christ—come to Christ. The most fatal delusion of the Christian world in this generation is that in pouring contempt on the law of God they think they are exalting Christ. What a position! In so doing, they array

Christ against Christ. It was Christ who spoke the law from Sinai. It was Christ who gave the law to Moses, engraven on tables of stone. It was His Father's law; and Christ says, "I and My Father are one." The Pharisees held the reverse of the modern position, but were in just as great an error. They rejected Christ, but exalted the law. And it makes little difference which position we take, so long as we ignore the true one—that faith in Christ must be accompanied by obedience to the law of God.

Now, while we point the sinner to Jesus Christ as the One who can take away sin, we must explain to him what sin is, and show him the necessity of being saved *from* his sins, not *in* them. He must be made to feel that he must cease to transgress the law of God, which is to cease to sin. Paul makes the inquiry many years after the death of Christ, "Is the law sin? God forbid. Nay, I had not known sin, but by the law; for I had not known lust, except the law had said, Thou shalt not covet." Romans 7:7. Thus saying, Paul exalts the moral law. When this law is practically carried out in everyday life, it is found indeed to be the wisdom of God. It serves to detect sin. It discovers the defects in the moral character, and in the light of the law sin becomes exceeding sinful, revealing its true character in all its hideousness.

The law of God given from Sinai is a copy of the mind and will of the Infinite God. It is sacredly revered by the holy angels. Obedience to its requirements will perfect Christian character, and restore man, through Christ, to his condition before the fall.

The sins forbidden in the law could never find place in heaven. It was the love of God to man that prompted Him to express His will in the ten precepts of the decalogue. And when, through sin, man's understanding became darkened, God came down upon Mount Sinai and spoke His law with an audible voice, and wrote it on tables of stone. Afterward He showed His love for man by sending prophets and teachers to declare His law.

God has given man a complete rule of life in His law. Obeyed, he shall live by it, through the merits of Christ. Transgressed, it has power to condemn. The law sends men to Christ, and Christ points them back to the law. **SW**

Glimpse of the Centennial Commemoration



The Centennial Commemoration was a very unique opportunity to praise God together and appreciate those faithful Adventist believers who upheld the principles of heaven under extremely adverse circumstances, in some cases at the cost of their lives. It was one thing for them to endure the ravages of war, but it was far worse as they saw the leaders, members, and their own close friends in the Seventh-day Adventist Church accept the idea that transgression of God's law was normal and even necessary.

Those in attendance at this Commemoration would spend several days together seeking to understand their spiritual forebears' thoughts, feelings, suffering, and especially firm faithfulness to God as well as to consider some foundational concepts of Scripture that were critically important one hundred years ago and still are today.

It was a moving moment on Wednesday night at 6:00 p.m. as the chapel filled with brothers and sisters who had driven and flown long distances to be at this place at this moment in time. Many voices soared in song—"What a fellowship, what

a joy divine, Leaning on the everlasting arms; What a blessedness, what a peace is mine, Leaning on the everlasting arms."

And the words of Scripture from Revelation 11:17-19 rose in gratitude to heaven: "We give Thee thanks, O Lord God Almighty, which art, and wast, and art to come; because Thou hast taken to Thee Thy great power, and hast reigned. And the nations were angry, and Thy wrath is come, and the time of the dead, that they should be judged, and that Thou shouldest give reward unto Thy servants the prophets, and to the saints, and them that fear Thy name, small and great; and shouldest destroy them which destroy the earth. And the temple of God was opened in heaven, and there was seen in His temple the ark of His testament: and there were lightnings, and voices, and thunderings, and an earthquake, and great hail."

Pastor Idel Suarez, President of the General Conference, gave thanks to God that everyone could be together on the two especially significant days of August 1 and 2, 2014, exactly 100 years after faithful Adventists believers

Wednesday, July 30, to
Monday, August 4, 2014

General Conference
Headquarters
Cedartown, Georgia

*"Final
Triumph
of the
Third Angel's
Message"*

By Barbara Watts

rose up to protest against the European church leaders' official decision to violate the heavenly principles of nonviolence and Sabbath sacredness. The words of the faithful at that time were strong—"We will not go to war with Babylon!" God gave these faithful forefathers and mothers courage and conviction to stand for truth in the face of reproach and great personal sacrifice.

Brother Suarez prayed and then welcomed all who were personally present, those who were watching the Internet broadcast, and also those who would later view the various presentations on DVD or listen to them on CD.

Over the next four days, the program was packed with presentations on historical, prophetic, spiritual, Biblical, and moral topics. The presentations were limited to 30 minutes each, and every speaker faced a large computer stopwatch ticking down the minutes at the back of the hall. It was a difficult exercise for the brethren to limit themselves to what was absolutely essential for their topic.

But this was not all there would be, for each presenter had been asked to prepare his or her subject in complete written form to be included in a book, *Centennial Highlights*. That book is in preparation and will be made available in English and Spanish.

Following is a list of the subjects that were presented in half-hour segments from Thursday, July 31, through Sunday, August 3:

Nonviolence, Pacifism, and Conscientious Objection (Woonsan Kang, South Korea/USA)

Spiritual Weapons for the Young (Joel Barnedo, Philippines/USA)

Prophetic Foundation of the Reform Movement (Parmenas Shirima, Tanzania)

The Law of God and Military Service (Francesco Caputo, Italy)

The Biblical Path—Matthew 18 (Pedro Alva, Peru)

An International Message—Revelation 14:6-12 (Noe Chappa, Peru/Argentina)

The Alpha and the Omega (Larry Watts, USA)

The Health Reform Message in Reformation (Roland De La Paz, Philippines)

The Gift of the Spirit of Prophecy and the 1919 Bible Conference (Douglas Francis, India/Sri Lanka/USA)

Disfellowshipment of the Brethren in World War I (Raquel Orce, Spain/USA)

World War I Reform Martyrs and Prisoners (Gustavo Castellanos, Austria)

Friedensau Minutes of 1920 (Tzvetan Petkov, Bulgaria/USA)

Marriage, Sabbath, and Reformation (Larry Watts, USA)

Minneapolis 1888 and 1917—American Entrance into the Great War (Idel Suarez, Jr., USA)

World Wars I and II—a Foreshadow of the End of Time (Tzvetan Petkov, Bulgaria/USA)

Origin and Use of the Name International Missionary Society around the World (Raquel Orce, Spain/USA)

For four evenings, beginning on Wednesday, July 30, there were evangelistic meetings presented for the public, to which invitations had been handed out to friends and acquaintances in the Cedartown area. These subjects will also be included in *Centennial Highlights*, as follows:

The Reformation of the 16th and 20th Centuries (Danilo Monterroso, Guatemala)

The Bible—Its Origin, Transcription, and Publication (Morris Lowe, Jamaica/Canada)

America's Biblical Legacy (Larry Watts, USA)

The Bible at the End of Time (Pablo Hunger, Austria/USA)

On Sabbath and Sunday, representatives from various countries were given 5-7 minutes to tell about the beginning and development of the work of Reformation in their country. The presentations included interesting stories and pictures. The time was too short to do justice to the information that was prepared. But again, all is not lost, for *Centennial Highlights* will include articles from the countries for which presentations were made as well as from those who did not have the opportunity to do so for reasons varying from the shortness of time on the program to the inability of a country to send a rep-



Pastor Parmenas Shirima



Pastor Gustavo Castellanos



The Cedar Christian School choir sang "The King Shall Come."

representative to the Centennial Commemoration. Countries may still submit information to be published in *Centennial Highlights*.

Music was a wonderful part of the Commemoration—both the congregational singing and the special music provided by wonderfully talented instrumentalists, small groups, and choirs. Some of the music, including the complete program presented by the students of Cedar Christian School on Thursday evening, is available for purchase on DVD from IMS Publishing Assn (see page 28).

IMS Publishing Assn. presented books and publications for display and purchase on Wednesday evening; and on Thursday evening Brother Idel Suarez, Jr., placed on exhibit his



Part of the exhibit of ancient Bibles

collection of very old Bibles, including some that were the very first translations into the common people's language.

After the presentations on Thursday morning and afternoon, as well as after those on Sunday

morning, the congregation was invited to submit questions and comments which the presenters responded to. There was also a panel discussion on Friday morning; Brothers Idel Suarez, Jr., and Woonsan Kang told what they experienced when they participated in the Symposium titled "The Impact of World War I on Seventh-day Adventism," organized by the Institute of Adventist Studies, May

12-15, 2014, at Friedensau Adventist University in Friedensau, Germany. The papers submitted at that Symposium by these two brethren will be included in *Centennial Highlights*.

On Friday afternoon, a baptism was held at beautiful Hightower Falls, where there are ruins of a cotton gin.

The group picture on the cover of this issue was taken at this location. After Sister Persia Suarez and Brother Prudent Katide were baptized by Brother Idel Suarez, Jr., he made an appeal to the young people to give their hearts to the Lord. Many joyfully came forward in response to this appeal, and prayer was offered for them.

Additional presentations during the Centennial Commemoration included morning devotions before breakfast; the Sabbath beginning service, presented by Pastor George Gowie (Jamaica), titled "Characteristics of God's Church"; the Sabbath closing service, presented by Pastor Francesco Caputo (Italy), titled "Christ Our Righteousness—the Basis of All Reformation"; and the closing of the Commemoration, with final words



Sister Persia Suarez, left, and Brother Prudent Katide, standing with his wife Anna on the right, were baptized on Friday.



The young ones listened attentively to the children's story.

from Brothers Idel Suarez, Jr., and Woonsan Kang.

The sermon on the Sabbath was given by Brother Suarez and titled "Final Triumph of the Third Angel's Message"—the theme of the Commemoration.

Pastor Morris Lowe welcomed the believers present in Cedartown and upheld this Sabbath as a "high day in Jerusalem" and wherever God's people gathered to worship Him in peace and unity. Praise God for His mercy.

For the children's story, Brother Suarez told about the Bible that he lost twice when he was in Europe. The first time, it was stolen when he was visiting Holland. A man found it on the ground, all wet and moldy, and carefully dried each page. This man was an atheist and read what was marked in the Bible. He called the phone number and name in the Bible, and this precious book was returned to Brother Suarez.

When it was time for him to return to the USA after serving in Germany, Brother Suarez shipped 24 boxes of belongings to his home, and the box containing that same Bible was lost. One

day he received a package containing the Bible, which had been found in New Jersey and was returned to him by the post office. He used this story to emphasize that Jesus is watching over everyone. It is like He has a room called "Lost and Found." Sometimes children get lost, and it is our responsibility to help

them by taking them to that special room so they can be reunited with Jesus, the only One who is able to bring about miracles like the two times Brother Suarez's lost Bible was returned to him.

After the Hunger family sang "Search Me, O God," Brother Suarez accepted his daughter Persia and Brother Prudent Katide, who had

been baptized the day before, into church fellowship. This was followed by an instrumental special, "Eternal God, Whose Power Upholds."

As we commemorate 100 years of faithfulness—by the believers during World War I as well as others later—we look forward to the day when the third angel's message will be completed. In 1893, the president of the Seventh-day Adventist General Conference, Pastor Ole Andres Olsen, said that the General Conference that convened that year was the best ever held. There were two speakers—W.W. Prescott and A.T. Jones. They spoke 24 times, as in the 24 elders, or the 24 orders of priests. In one presentation, the question was asked, "Are you in Christ? What does this mean?" Sister Ellen G. White was quoted as saying: "Are you in Christ? Not if you do not acknowledge yourselves erring, helpless, condemned sinners." —*Testimonies for the Church*, vol. 5, p. 48.

It has been 100 years since the crisis that impelled this organization into existence, and these words are still just as important to us: "The church cannot measure herself by the world nor by the opinion of men nor by what she once was. Her faith and her position in the world as they now are must be compared with what they would have been if her course had been continually onward and upward. The church will be weighed in the balances of the sanctuary. If her moral character and spiritual state do not correspond with the benefits and blessings God has conferred upon her, she will be found wanting." —*Testimonies for the Church*, vol. 5, p. 83.

God's people were faithful to Him not only in World War I but also in World War II, but their experience will not save us today. Jesus told about two men who went up to the temple to pray. One of them was blessed because he felt condemned and acknowledged that he needed Christ. There is no argument that we can present that will suffice for God to take us to heaven. It is solely by the heavenly Father's permission that the door to that place will open to us.

We have no merit that will help us be admitted there, but we know Jesus. If we believe in His name, we know that He is merciful and loving, that He wants to save us, for He came to this world to look for the lost. We may think that



Pastor Idel Suarez, Jr., presented the Sabbath sermon.

we are OK, but it is absolutely not so. We need Jesus and the patience of the saints, who keep the commandments of God and the faith of Jesus.

The apostle Paul did as our pioneers did—saw himself as a sinner. In 1 Timothy 1:15, he wrote, “This is a faithful saying, and worthy of all acceptance, that Christ Jesus came into the world to save sinners; of whom I am chief.” If we stop viewing ourselves as sinners, we stop being in Christ. The closer we come to Jesus, the worse we will look to ourselves. Jesus said that those who are healthy don’t need a physician; that is, they are self-sufficient and think they do not need Him.

The question is, “Are you in Christ?” Do you see yourself as a sick, condemned sinner? There is a book by Peter Brock, called *These Strange Criminals: An Anthology of Prison Memoirs by Conscientious Objectors from the Great War to the Cold War*. It is a collection of letters from people in World War I and other conflicts who were conscientious objectors, Christians who would not take up weapons. One man was sent by the US government with other conscientious objectors to a stockade where there were no provisions and no shelter. Such people were indeed strange criminals (regarded as criminals by the government but actually were not), because like Jesus they prayed, “Father, forgive them.” Our challenge is to forgive one another in this hospital (the church). If we are in Christ, we will be willing to forgive each other, and God will not cast even one of us out.

However, if we do not believe in Him, we will not be saved. “Now thanks be unto God, which always causeth us to triumph in Christ...” 2 Corinthians 2:14. As a child is happy with his parents, so we are happy as long as we are in Jesus. We don’t understand many things, but Jesus does. Our need of Him gives us the privilege of going to heaven. Faith takes hold of Jesus.

Brother Suarez told a final story about a place in Anderson, Georgia, USA, which was a concentration camp during the Civil War—the biggest of many. It was a stockade where 45,000 Union soldiers captured from the north were brought and treated worse than slaves. It was 26 acres of nothing; as you came in, you stayed. Some prayed in this place which was full of lice, rats,

and dysentery. The dead were thrown outside the stockade, and food was thrown inside. At this place in August 1864, 50 years before World War I, there was a terrible lightning storm one night. But inside the stockade, in a dead men’s zone, a fountain of clear water suddenly gushed up. The men cried, “Thank you, Jesus!” Even the US government recognized this as a miracle; and shortly afterward, soldiers were sent to free all of the captives.

Brother Suarez called those who wanted to give their hearts to Jesus to come to the front. Now the question is, Do you see yourself as a sinner? Do you want clean water? Let us all endure. As we stand for Jesus, He will stand for us.

On the last day of the Commemoration, Monday, everyone had the opportunity to visit Atlanta, the capitol of Georgia, and the Georgia Aquarium, which is one of the world’s largest aquariums, as well as the house of Martin Luther King, Jr..

The blessings of this Centennial Commemoration event will be multiplied in *Centennial Highlights*. In addition to all that is listed above, other articles that have a direct bearing on the concepts brought into focus during this centennial year 2014 will be included in the book, along with personal stories, photos from the Commemoration, and pictures that have become available only recently. The wide range of material in this book will be a rich source of inspiration, research, and study that will strengthen every reader and help create a strong spiritual bond with Jesus Christ.

Heartfelt gratitude was and is again expressed to all who attended this event, all who contributed to its blessings through speech, translation, and music, and all who worked diligently preparing food, cleaning, providing transportation, taking pictures, coordination, and so much more. All praise be to God, who blesses and sustains us all! **SW**



Sister Sunny Kang, on the piano, accompanied Jihyena Jo, playing violin, and her son Daniel Kang, playing cello.



The Divine-Human Family, No. 5

Membership Means Separation

By W.W. Prescott
Edited by Larry Watts

There is no question any human being can ask himself which equals in importance as to whether or not he has really been born again in accordance with God's view of the matter and is indeed a member of this divine-human family.

The family record of this divine-human family is kept in heaven in the book of life of the Lamb slain from the foundation of the world. And it is a sad thing to think that when the time of examination comes, many now found in records on earth will not be found in the family record in heaven. And there is no question any human being can ask himself which equals in importance as to whether or not he has really been born again in accordance with God's view of the matter and is indeed a member of this divine-human family.

The process spoken of as new birth, by which a complete change from the kingdom of this world to the kingdom of heaven was wrought, occupied one of the central themes of early Christians. In a brief survey of the early church as set forth in *Neander's Church History*, Volume I, Neander tells the story of one Cyprian's experience and his own feelings of this change:

"While I was lying in darkness and blind night, tossed about by the waves of the world, ignorant of the way of life, estranged from the truth and from the light, what divine mercy promised for my salvation, seemed to me, in

my then state of mind, a hard and impracticable thing—that a man should be born again, and, casting off his former self, while his bodily nature remained the same, become, in soul and disposition, another man. How, said I, can such a change be possible; that what is so deep-rooted within should be extirpated at once? Entangled in the many errors of my earlier life, from which I could see no deliverance, I abandoned myself to my besetting sins, and, despairing of amendment, nurtured the evil within me as if it belonged to my nature. But when, after the stains of my former life had been washed away by the water of regeneration, light from on high was shed abroad in the heart now freed from guilt, made clear and pure; when I breathed the spirit of heaven, and was changed by the second birth into a new man, all my doubts were at once strangely resolved. That lay open which had been shut to me; that was light where I had seen nothing but darkness; that became easy which was before difficult; practicable, which before seemed impossible; so that I could understand how it was that, being born in the flesh, I lived subject to sin—a worldly life—but the life I had

now begun to live was the commencement of a life from God, of a life quickened by the Holy Spirit. From God, from God, I repeat, proceeds all we can now do, from Him we derive our life and our power."

That which our Lord Himself, in His last interview with His disciples, described as the test by which His disciples might always be distinguished—namely, that they love one another—constituted the prominent mark of the first Christian fellowship, and it is this that marked their striking dissimilarities to their pagan neighbors. The names "brother" and "sister," with which the Christians called to each other, were not names without meaning.

In view of this study, I have never really thought before of what it means to call one another brother and sister. In the early church this principle of active brotherly love did not confine itself to one's own community, to what transpired in its own immediate circle, but extended itself also to the wants of the Christian communities in distant lands. On urgent occasions of this kind, the bishops made arrangements for special collections.

They appointed fasts so that what was saved, even by the poorest of the flock, from their daily food might help to supply the common wants of others.

The same spirit of Christianity, which inculcated obedience to man for the sake of God, taught also that God should be obeyed rather than man, that every consideration must be sacrificed, property and life despised, in all cases where human authority demanded an obedience contrary to the laws and ordinances of God. Here was displayed in the Christians that true spirit of freedom, against which despotic power would avail nothing. Justin Martyr (c. A.D. 100-165) says, "Tribute and customs we seek uniformly, before all other, to pay over to your appointed officers, as we have been taught to do by our Master. Matthew 22:21. Therefore, we pray to God alone; but you we cheerfully serve in all other things, since we acknowledge you as rulers of men." Tertullian (c. A.D. 160-225) boldly asserted that what the state lost in its revenue from the temples, by the spread of Christianity, would be found to be made up

by what it gained in the way of tribute and customs, through the honesty of the Christians, when compared to the common frauds resorted to in paying them.

The principles by which men were bound to act, in this case, could be easily laid down in theory, and easily deduced from the Holy Scriptures and from the nature of Christianity. Hence, in theory, all Christians were agreed; but there was some difficulty in applying these principles to particular cases and in answering the question in every instance, how the line was to be drawn between what belonged to Caesar and what belonged to God—between what might be considered, in reference to religion, matters of indifference, and what not. The pagan religion was, in truth, so closely interwoven with all the arrangements of civil and social life that it was not always easy to separate and distinguish the barely civil or social from the religious element.

Notwithstanding that Christians were agreed as to general principles, disputes might arise among them with regard to the application of these principles in particular cases. The aggressive or the assimilating power of Christianity, which should both be intimately united to secure the healthy development of life, might one or the other be allowed an undue predominance. The few excepted who had already progressed farther in the genuine liberty of the gospel, who to deep Christian earnestness united the prudence and clearness of science, these few excepted, the better class of Christians were generally more inclined to the latter than to the former of these extremes; they chose rather to reject many of those customs, which, as pagans, they had once practiced in the service of sin and falsehood, but which were capable also of another application, than run the risk of adopting with them the corruptions of heathenism; they were glad to let go everything which was associated in their minds with sin or with pagan rites; they chose rather to do too much than to forfeit a tittle of that Christianity which constituted their jewel, that pearl of great price for which they were willing to sell all they had.

As regards the controversy between the two parties described, one class appealed to the rule

They were glad to let go everything which was associated in their minds with sin or with pagan rites; they chose rather to do too much than to forfeit a tittle of that Christianity which constituted their jewel, that pearl of great price for which they were willing to sell all they had.

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that men are bound to render unto Caesar the things that are Caesar's—that in matters pertaining to civil order, they are bound to obey the existing laws—that they ought not unnecessarily to give offense to the heathen nor afford them any occasion for blaspheming the name of God—that in order to win all to embrace the gospel, it was necessary to become all things to all men. The other party could not deny that these were Scripture principles; but, said they, while we are to consider all outward, earthly possessions as belonging to the emperor, our hearts and our lives certainly must belong wholly to God. That which is the emperor's ought never to be put in competition with that which is God's. If the injunction that we should give the heathen no occasion to blaspheme the Christian name must be so unconditionally understood, it would be necessary to put off Christianity entirely. Let them continue to blaspheme us, provided only we give them no occasion for so doing by our unchristian conduct, provided they blaspheme in us only what belongs to Christianity. We should indeed, in every proper way, become all things to all men; but yet in no such sense as to become worldly to worldly men; for it is also said, "If I yet pleased men, I should not be the servant of Christ." Galatians 1:10.

Whoever followed a trade or occupation which was contrary to the generally received Christian principles was not admitted to baptism till he had pledged himself to lay it aside. He must enter on some new occupation to earn the means of subsistence; or, if not in a situation to do this, he was received into the number of the poor maintained by the church. To these occupations were reckoned all that stood in any way connected with idolatry, or which were calculated to promote it; those, for instance, of the artists and handicraftsmen who employed themselves in making or adorning images of the gods. There were, doubtless, many who, wishing to pursue these trades for a subsistence, excused themselves on the ground that they did not worship the idols, that they did not consider them as objects of worship, but simply as objects of art; though, in these times, it assuredly argued a peculiar coldness of religious feeling, to distinguish thus what belonged to

art and what belonged to religion. Against such excuses Tertullian exclaimed with pious warmth: "Assuredly you are a worshiper of idols, when you help to promote their worship. It is true you bring to them no outward victim, but you sacrifice to them your mind; your sweat is their drink offering; you kindle for them the light of your skill."

Whoever frequented the gladiatorial shows and combats of wild beasts was, by the general principle of the church, excluded from its communion.

But it was not the participation in these cruel sports alone, which to the Christians appeared incompatible with the nature of their calling; the same censure extended to all the different public exhibitions of that period; to the pantomimes, the comedies and tragedies, the chariot and foot-races, and the various amusements of the circus and the theater.

Now, those were simply the popular amusements of the day. That was all. I suppose they did not have at that time some things that we have now, simply because they had not been thought of, and while it was popular then to amuse themselves with the tragedy and comedy, the Christians could not get the consent of their minds to participate in them. They would have nothing in common with worldly gatherings of that kind.

Such was the prevailing and passionate fondness of the Romans at that time for theatrical entertainments that many were known to be Christians simply from the fact that they absented themselves wholly from the theater. The spectacles, in the first place, were considered as an appendage of idolatry, by virtue of their origin from pagan rites, and of their connection with several of the pagan festivals.

Many things occurred in them which were revolting to the Christian sense of propriety; and where this was not the case, yet the occupying of one's self for hours with mere nonsense, the unholy spirit which ruled in these assemblies, the wild uproar of the congregated multitude, seemed unsuited to the holy seriousness of the Christian, priestly character.

When the mind is wholly engaged with this sort of thing, how can the still small voice be

heard and how can the Spirit of God rule the heart?

Weak-minded individuals, who allowed themselves to be so far carried away by the power of prevailing custom, which contradicted their Christian feelings, as to visit such scenes, might be wounded by impressions thus received and permanently robbed of their peace.

On the question whether a Christian could properly hold any civil or military office, especially the latter, opinions were divided. As the pagan religion of the state was closely interwoven with all political and social arrangements, every such office might easily place one in situations where joining the pagan ceremonies was a thing not to be avoided. That is, if he obeyed the law, he would have to compromise his religion.

For this, all Christians were agreed, no necessity whatever constituted an excuse. On this point, Tertullian's remark was assuredly spoken from the soul of every believer: "To be a Christian is not one thing here and another there. There is one gospel and one Jesus, who will deny all them that deny Him, and confess all them that confess God. With Him the believing citizen is a soldier of the Lord, and the soldier owes the same duties to the faith as the citizen."

But, independent of this, was the question whether such an office, considered in itself, was compatible with the Christian calling, which was answered by one party in the affirmative, by another in the negative.

In general, the Christians became accustomed by their circumstances at that time to consider the state as a hostile power, standing in opposition to the church; and it was as yet, in the main, quite remote from their ideas to expect that Christianity could and would appropriate to itself, also, the relations of the state. The Christians stood over against the State, as a priestly, spiritual race; and the only way in which it seemed possible that Christianity could exert an influence on civil life was (which it must be allowed was the purest way) by tending continually to diffuse more of a holy temper among the citizens of the state.

To another proposal made to the Christians by Celsus [second-century Greek philosopher

and opponent of early Christianity]—namely, that they should undertake the administration of civil affairs in their country—Origen (c. 184/185-253/254) replies: "But we know that, in whatever city we are, we have another country which is founded on the word of God; and we require those who, by their gift of teaching and by their pious life, are competent to the task, to undertake the administration of the offices of the church."

If the Spirit of God rules in the mind of a man and controls his mind, he will not be hankering after the things of the world all the time, and he will not be wanting to fill his mind with the things of the world, and it may be that he will be so particular that he will think it will not be best for him to attend the popular lectures and the popular concerts. It may be there will be some things considered first class, highly respectable, that he would not think best for him to mix with. It may be that he would rather be called a straight-laced man than to mix with such things. It may be he will think best to withdraw himself completely from the things of this world and give himself—his mind, his soul, his body—and separate entirely for the things of the kingdom of God; and if there should be such a one, I say, Amen; let us go together. **SW**

If the Spirit of God rules in the mind of a man and controls his mind, he will not be hankering after the things of the world all the time, and he will not be wanting to fill his mind with the things of the world.



The Way of the Adventists

Part 21

1967

In the newspaper *Tribuna Ludu* of Friday, December 15, 1967, No. 347, it says among other things, "The Adventists are working closely together with the Ecumenical Council in Poland." In addition to this, further material proof is furnished in the magazine *Biwietynach informacyjnych* P.R.E. No. 15, of May 16, 1967, and No. 17 of June 18, 1967, as well as No. 8 of January 9, 1967, and February 15, 1967.

It also follows clearly out of the report of the session of the Ecumenical Committee of February 23, 1967, in Warsaw that the *Seventh-day Adventists*, as the first denomination, announced their declaration concerning the "akces" and their joining with the P.O. Ch. K. P., by Pastor Dombrowski, President, and Pastor Lyko (Secretary). In other words: By this contribution they publicly joined Ecumenism.

We read in the same magazine, No. 15, of May 16, 1967, "... that Pastor Dombrowski and Pastor Lyko were honored with the token which was bestowed on occasion of the 'Thousand Years of Christianizing.' Besides this, they belong to the Presidium of Christianity at the 'Conference of Peace.'"

All this stands in direct contradiction to the word of God: "Come out of her, My people, that ye be not partakers of her sins, and that ye receive not of her plagues." Revelation 18:4.

1970

Reports from the DDR

And now, in the year 1970, another newspaper report reaches us from the DDR (East Germany), which shows anew that there, also, the *Seventh-day Adventists* are deliberately working actively in the

committees and laboring circles of the National Front, as well as other social organizations. It is not hard to realize why the Adventist leadership in the DDR published a large article in the newspaper *The Christian of Our Time*, Saturday, July 18, 1970. A sad conclusion must be drawn: Again and again there is the same apostasy and the same flirting with the powers of the world, as is witnessed in other countries as well. Jesus is wounded again and again. For lack of space we can only bring some of the things. The article carries the large headline, "Thus We Fulfill the Commission."

A Report of the World Conference of Seventh-day Adventists.

Participating in the recently held World Conference of the Seventh-day Adventist denomination in Atlantic City (USA) were the representatives of this free-church religious denomination in the DDR, President of the DDR churches, Pastor Manfred Böttcher, and also his secretary, Pastor Egon Hennig. Both these delegates sent to us after their return a report of the first single appearance of DDR representatives at a World Conference of the Seventh-day Adventists, which we publish in the following:

"From June 11 to 20, the 51st General Conference of the Seventh-day Adventist denomination took place....

Headline: "News of Church Activities.

"For the first time since World War II, the members of the Seventh-day Adventist denomination of the DDR were represented by two delegates at the General Conference. Of the leadership of this religious denomination the president, Pastor Manfred Böttcher, Berlin, and the secretary and branch leader, Pastor Egon Hennig, Berlin, took part in the World Conference. With this the existence of the Seventh-day Adventist Church in the DDR, and at the same time the presence of the German Democratic Republic, came to the attention of the many visitors and delegates from all the world. The president, Manfred Böttcher, reported to the full assembly of delegates concerning the activities of the churches of the Seventh-day Adventist Church in the DDR. He bore witness of the busy life of the church of the Seventh-day Adventists, and the far-reaching activities of the church members in every area of social life. Sev-

By Wilhelm Egerter

enth-day Adventists are working purposefully and actively in committees and working groups of the National Front, as well as in other social organizations. Pastor Böttcher also mentioned in his report the good cooperation of our religious denomination with the Federal service centers of our Republic.

"The large worship services on both Saturdays during the time of the conference were visited by over 30,000 believers who had come from the surrounding cities and countries, as well as from overseas. Present at the conference were over 1,700 delegates from 190 countries. Among them were also the representatives of the socialistic countries of Poland, Hungary, Rumania, and the CSSR. At the festive march of the delegates with their national flags, the flag of our Republic was obviously presented, for Seventh-day Adventists do not close themselves off from political realities; for them there exists no discrimination of any state. This was revealed again and again during the course of this conference.

"Thus the General Conference respected the autonomy of the Seventh-day Adventist Church in the DDR and gave us the opportunity to have our own exhibit in the large exhibition hall.... Thus it was made clear how the church in the DDR, with the support of Federal agencies, issues literature which is worthy of notice in design and in content. This was surprising to many visitors at the exhibition. Through this many prejudices which exist in the capitalistic foreign lands concerning the German Democratic Republic, could be removed...."

A photo follows a little later with the following caption: "The Federal flag of the DDR was carried at the opening ceremony of the World Conference of Seventh-day Adventists by the DDR delegate, Pastor Hennig, through the streets of Atlantic City, U.S.A. Pastor Böttcher is pictured in the march at the extreme left."

There were also two other leading brethren marching behind the flag.

1971

Now there appeared recently a renewed announcement in the DDR newspaper *Neue Zeit*

(*New Time*), No. 268, where it can be seen that the Seventh-day Adventists joined in conjunction with the different churches and denominations. The title is:

"Necessary Decision

"Hans Seigewasser at a symposium of church officials.

"Berlin (NZ). Yesterday church officials and university theologians raised a passionate protest in the capital of Berlin against the fascist murder provocation in West Berlin during a symposium, to which the magistrate and the provincial committee of the National Front had been invited. 'Because of our responsibility for relaxation and peace in Europe,' it says in one of the signed declarations of the participants, 'we are joining the worldwide rebellion against this peace-endangering deed and demand that the Senate of West Berlin finally call a halt to the neo-fascist activity within its sphere of influence.'...

"Among the 120 participants in the symposium, which is the fourth of its kind, and has carried out a good tradition by continuing its annual series of events, were found leading officers of the Evangelical Church of Berlin-Brandenburg, including President of the Burkhardt Synod and Consistory President Kupas, the General Secretary of the Covenant of the Evangelical Churches in the DDR, High Consistory Counselor Stolpe... [and others listed], Pastor Böttcher, President of the Seventh-day Adventists in the DDR, Bishop Pusch from the New Apostolic Church, [etc.]...

"'Many theologians, pastors, and officials,' noted State Secretary Seigewasser in his introductory speech, 'have understood that their Christian faith does not and should not hinder them whatsoever from participating as representatives of the church actively in the anti-imperialistic battle for peace among the nations.'... 'Would it not be a self-evident matter that also our churches demand publicly and with emphasis the just acknowledgment of the DDR as a nation?' In view of the worldwide dispute among the classes of socialism and capitalism, the decision for the officials of the church in the DDR as well as the churches themselves should not be hard: 'It is the decision for the sake of peace and humanism!'



Oh, that all the warnings of the Spirit of prophecy would have been heeded by the leaders of the S.D.A. Church; then many matters would look very different today.

In addition, here is a testimony from Sister E.G. White: "It is a mistake for you to link your interests with any political party, to cast your vote with them or for them. Those who stand as educators, as ministers, as laborers together with God in any line, have no battles to fight in the political world. Their citizenship is in heaven. The Lord calls upon them to stand as a separate and peculiar people...."

"Those who stand as educators, as ministers, as laborers together with God in any line, have no battles to fight in the political world. Their citizenship is in heaven. The Lord calls upon them to stand as a separate and peculiar people."

"God does not call upon us to enlarge our influence by mingling with society, by linking up with men on political questions,..." —*Gospel Workers*, pp. 393, 394.

"The DDR belongs to the UNO.

"President of the Adventist World Organization received by Wolfgang Heyl and Hans Seigewasser.

"Berlin (NZ). On, Wednesday the Vice President of the CDU (Christian Democratic Union), Wolfgang Heyl, welcomed the President of the General Conference of the Seventh-day Adventists, Robert H. Pierson (U.S.A.), presently staying in the DDR (German Democratic Republic), to a talk at the Otto Nuschke House at which the President of the Seventh-day Adventist Church in the DDR, Pastor Manfred Böttcher, his representative Pastor Johannes Mager, Secretary of the denomination, Pastor Egon Hennig, and Dr. Wulf Trende, co-worker at the secretary's office of the headquarters of the CDU, participated.

"The American guest, during his speech which was held in a very cordial atmosphere, said he was greatly impressed by the success of the reconstruction of our republic. His special interest centered on the confident cooperation of Christians and Marxists in the establishment of socialism in the DDR. Wolfgang Heyl presented President Pierson with the Albert Schweizer medal as an honorary gift from the CDU.

"On the same day, the Secretary for church affairs, Hans Seigewasser, and his representative Fritz Flint welcomed the President of the Adventist worldwide church in the DDR. In a cordial and trusting discussion, the guest from the U.S.A. reported on the activities of the Adventist Churches in the world and on his

visit to different conferences in different cities of our republic.

"What impressed him most, President Pierson emphasized, was that there was no racism in the DDR. Also the facts that in contrast to other countries the crime rate is minimal and pornography is outlawed filled him with deep satisfaction. The President welcomed expressly the visible policy of peace of the DDR and in conjunction with this recognized the demand for cooperation in obtaining its membership in the UNO (United Nations Organization). He had been able to convince himself that this state is desirous of peace and is serving all people in the spirit of human relations." —*Neue Zeit (New Time)*, August 13, 1971.

We read a report from Poland:

"Seventh-day Adventist Church at the 25th anniversary of the end of World War II

"On May 17 of this year (1970) the Central Academy in Breslau conducted a meeting. The event was organized by the Seventh-day Adventists in Poland in honor of the 25th anniversary of the end of World War II, and the return of the Western and Northern provinces to the motherland. In the meeting of the academy, the members of the Church Council participated, along with the management of the Union (Diocese), representatives of all Polish Adventist Churches and pastors, numerous believers, and guests from foreign countries.

"The National Council of the City of Breslau was represented in person by the President of the Department for Confessional Matters, Dr. A. Michalek. After the words of greeting by the Western Union President, Pastor L. Malarka, the Chairman of the Adventist Church, Pastor S. Dabrowski, took over the meeting. In his words of introduction, he underscored the important meaning of the national anniversary after 25 years of peace.

"The next speech, titled '25 Years of Victory and Peace,' was given by Pastor Z. Lyko, who at the same time is Secretary of the church and Chief Editor of the magazine *Znaki Czasu (Signs of the Times)*. The speaker remembered the day as a memorial to the end of World War II and concluded that in the space of time of 25 years great progress had been made in all areas of life." SW

Snapshots from South Korea and Philippines

Submitted by Pastor Joel Barnedo



Left to right, top left, Pastor Joel Barnedo, Hyeong Dae Jo, Young-jin Park (South Korea); top right, Pastor Alfred Ngwenya, Pastor Alfonso Cortes (Philippines); center, greeting believers (Philippines); bottom left, Pastor Alfred Ngwenya, Cadmiel Hunger, Pastor Pablo Hunger; bottom right, with believers (Philippines).

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