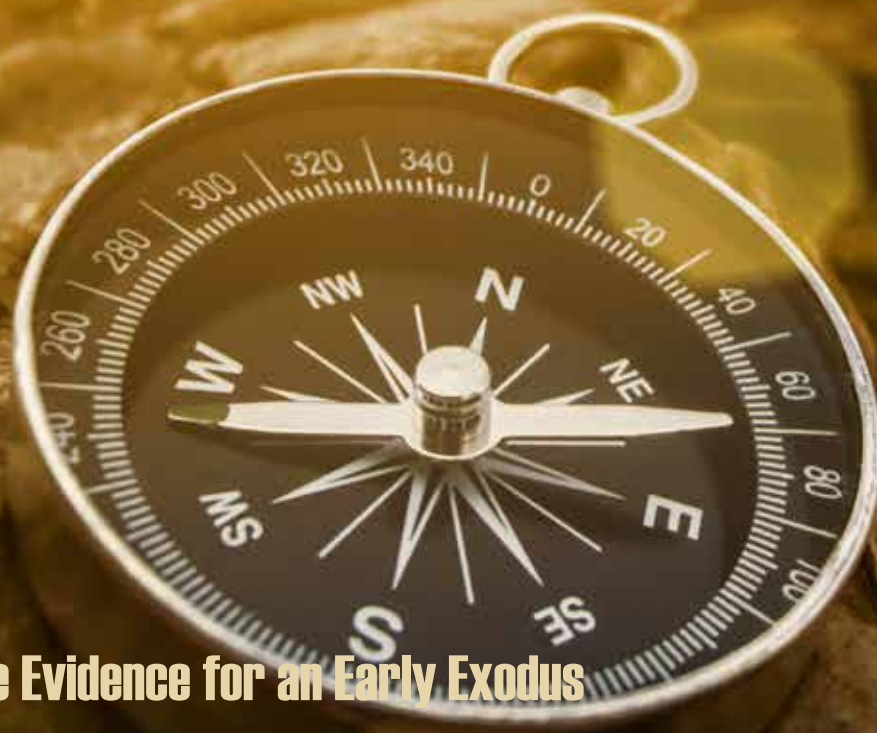


The Sabbath Watchman

November-December 2015



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Darwinianism, Humanism, and Statism

Over the past sixty to ninety years, there has been an especially intense and persistent war on the veracity of the Bible. Humanist and evolutionist forces, holding that man's mind is the measure of all moral constraints, have continually challenged the Bible's truthfulness, especially its historical accuracy, in order to replace its authority with their own. Until recently it could be argued that there were two significant events in this controversy: the Scopes Trial of 1925 and the "findings" of Kathleen Kenyon in her archaeological digs at Jericho in the early 1950s.

The Scopes Trial, commonly referred to as the Scopes Monkey Trial, catapulted the creation-evolution controversy into the public eye and opened public schools to the teaching of evolution. If you study this case closely, you will see that this was brought about by judicial action, not by the rule of law.

About thirty years later, Kathleen Kenyon led an archaeological dig at Jericho. Her "findings" supposedly "proved" that there was no conquest of that city in the time of Joshua. Her "discoveries" have been given the broadest possible dissemination by doubters and skeptics, who have held up these "facts" before the world to discredit the historical veracity of the holy Scriptures.

The point here is not to ignore or not to present real facts that discredit the rise and influence of anti-God Darwinianism but to emphasize once again the importance of *truly* honest, serious, humble, open-minded inquiry AND the need to exercise patience in waiting for God to answer, in His own time, questions that at first glance seem so damning to belief in His existence and the truthfulness of His word.

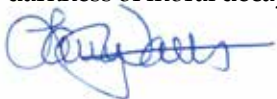
Keep in mind that the ideas of science "falsely so called" are constantly shifting and changing (1 Timothy 6:20), but God's word stands unchanged—"for ever ... settled in heaven." Psalm 119:89.

In this issue, evidence is presented which shows that many of the claims of archaeologists like Kathleen Kenyon are based on false assumptions. Indeed, literal stones are crying out. Luke 19:40. Recent and previous evidence strongly suggests that particularly ancient Egyptian chronology needs to be revised, in which case it would match Bible chronology. But most humanist historians are unwilling to even consider such a thing. Read on....

The results of the Scopes Trial, on the other hand, are part of a subtler trend to deliberately undermine the rule of law and place the government in the hands of a few. This is being called the rise of Statism. By decrees of courts, including the Supreme Court, the government in the U.S.A. is no longer "of the people," but has become exclusively "by [a few elite] people," and "for [a few demanding] people." The legalization of such things as abortion and same-sex marriage have not happened overnight or without a cause. The quite rapid increase in governmental abuse of power in this country is directly related to the secularization of the culture. A people who cannot or will not exercise moral self-control must be controlled from without. Then, the past has shown, tyranny leads down the road to complete social collapse.

Will the present humanism and statism end in tyranny? History and prophecy tell us they will. But will that tyranny be of a religious or a secular nature, or a little of both? Prophecy tells us it will have elements of both. Revelation 13:16, last part.

Religious liberty is fast disappearing, but true Christianity will not waver. God has ever preserved a remnant to serve Him. Let us determine to let our light shine all the brighter amid the darkness of moral decay and not to stray from His word, but be firm to the end. Maranatha. Amen.



Religious liberty is
fast disappearing,
but true
Christianity will
not waver. God has
ever preserved a
remnant to
serve Him.

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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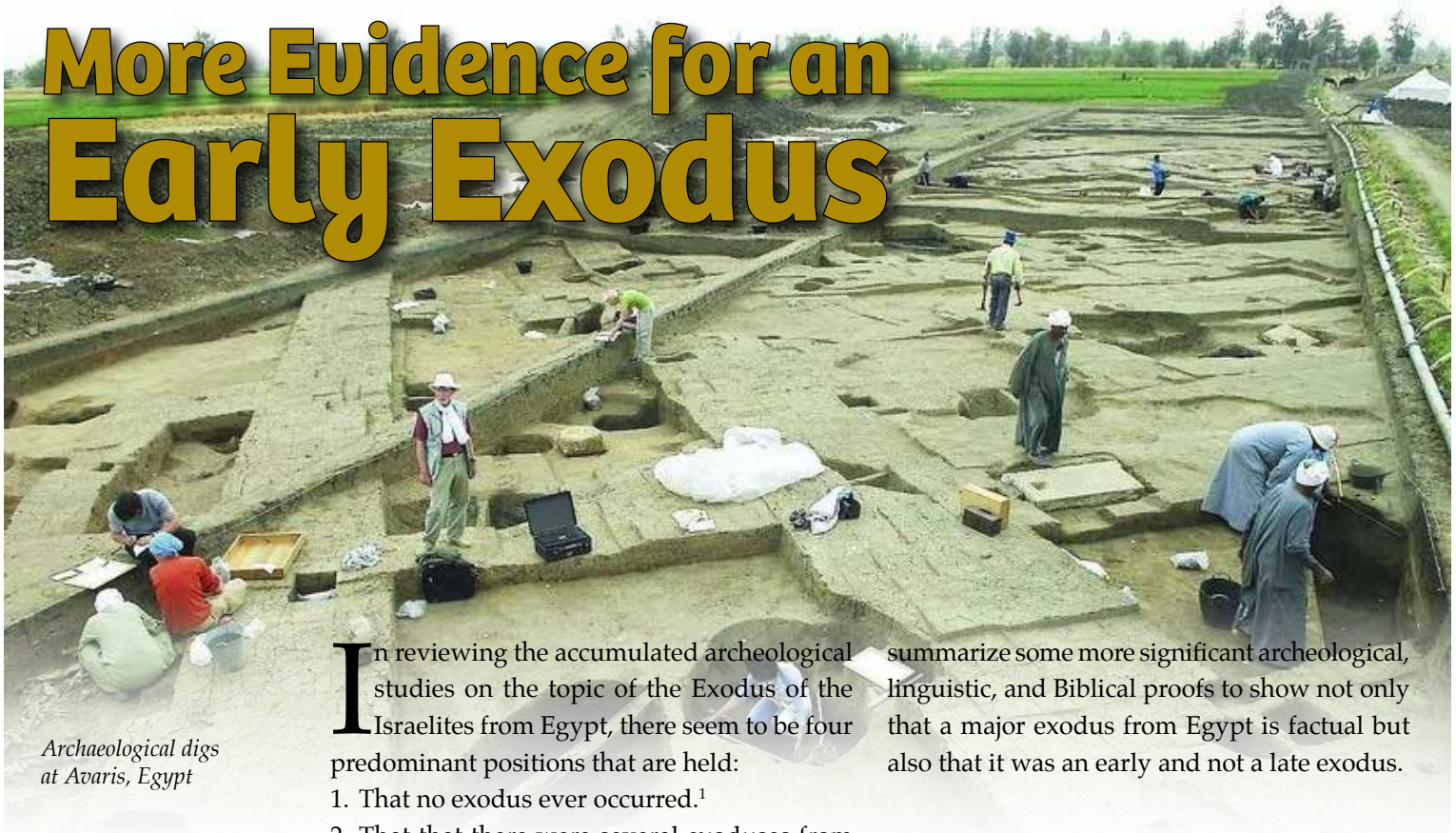
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Amid alarming events, governments and world leaders make decisions contrary to God's holy will. *The Sabbath Watchman* points to the Bible for a spiritual perspective on these happenings.



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More Evidence for an Early Exodus



Archaeological digs
at Avaris, Egypt

By Idel Suarez, Jr.

In reviewing the accumulated archeological studies on the topic of the Exodus of the Israelites from Egypt, there seem to be four predominant positions that are held:

1. That no exodus ever occurred.¹
2. That that there were several exoduses from Egypt.²
3. That there was a late exodus around B.C. 1250.³
4. That there was an early exodus around B.C. 1450 or before.

What is disturbing to the Bible believer is that frequently those who defend the exodus do so under the assumption that the Bible narrative was devised from prevailing folklore a thousand years after it occurred. Many archaeologists and others make speculative calculations concerning the chronology when archaeological finds are reported and seem to be influenced by a preconceived notion that the Exodus never happened.

In an earlier article, evidence was presented that the exodus from Egypt occurred, as related in the Bible. It was no folktale, legend, or story made up by rabbis. Furthermore, proofs were provided showing that a late exodus around B.C. 1250 involving Pharaoh Rameses the Great was not possible based on the Biblical record and archaeological findings, including the Merenptah stela.⁴ The evidence is on the side of an early exodus and against the idea that no exodus ever occurred, as promoted by some modern archaeologists.⁵ Herein, I wish to

summarize some more significant archeological, linguistic, and Biblical proofs to show not only that a major exodus from Egypt is factual but also that it was an early and not a late exodus.

The Berlin Statue Pedestal Relief

In 1913, Ludwig Borchardt purchased a grey granite slab fragment which was likely part of an Egyptian statue pedestal from a merchant named M. Nachman.⁶ Mr. Borchardt (1863-1938) was a German Egyptologist who also excavated Tell el-Amarna and discovered the "famous bust of Nefertiti, queen of Akhenaten (ca. B.C. 1350-1334)."⁷



The evidence is on the side of an early exodus and against the idea that no exodus ever occurred.

The Berlin Pedestal was assigned the number AM 21687 by the Egyptian Museum in Berlin. It has a height of 18 inches (46 cm) and a width of 16 inches (39.5 cm).⁸ It “contains three name rings superimposed on Western Asiatic prisoners.”⁹ The three names are “Ashkelon,” “Canaan,” and “Israel”—all written in Egyptian hieroglyphics.¹⁰ It is dated to the Egyptian Eighteenth Dynasty. This suggests “that Proto-Israelites had migrated to Canaan sometime nearer the middle of the second millennium BCE.”¹¹ Therefore, the exodus must have been an early exit from Egypt (c. B.C. 1450) and not a late occurrence (c. B.C. 1250).

Note that all three places mentioned are in Palestine and geographically close to each other. Ashkelon was a city of the Philistines, Canaan was the country of the Amorites, and Israel occupied its own territory. Furthermore, on the Pedestal, the three prisoners “are western Semites, recognizable by their shoulder-length hair, headbands, and pointed beards.”¹²

It was common for kings and pharaohs to have pedestals or footstools inscribed with the names and identification of their enemies and conquered foes. I recall touring the Egyptian Museum in Cairo and admiring the throne of Tutankhamen; he also had a pedestal with the images and names of his conquered foes. This led me to a better understanding of the scripture which says, “The Lord said unto my Lord, Sit thou at My right hand, until I make Thine enemies Thy footstool.” Psalm 110:1; Matthew 22:44; Hebrews 1:13; 10:13.

Furthermore, in the book of Lamentations, which describes the destruction of Jerusalem and Israel by the Babylonians, the pedestal or “footstool” is a Biblical symbol of “anger.” It reads: “How hath the Lord covered the daughter of Zion with a cloud in His anger, and cast down from heaven unto the earth the beauty of Israel, and remembered not His footstool in the day of His anger!” Lamentations 2:1. Kings had engravings done on their pedestals of the people and enemies whom they regarded with anger and wrath.

“Even when full use has been made of the king-lists and of such subsidiary sources as have survived, the indispensable dynastic framework of Egyptian history shows lamentable gaps and many a doubtful attribution. If this be true of the skeleton, how much more is it of the flesh and blood with which we could wish it covered. Historical inscriptions of any considerable length are as rare as the isolated islets in an imperfectly charted ocean. The importance of many of the kings can be guessed at merely from the number of stelae or scarabs that bear their names. It must never be forgotten that we are dealing with a civilization thousands of years old and one of which only tiny remnants have survived. What is proudly advertised as Egyptian history is merely a collection of rags and tatters.” —Alan Henderson Gardiner, *Egypt of the Pharaohs: An Introduction*, 1966.

“The evidence preserved to us by the passage of time constitutes but a small fraction of that which must once have existed. Each imported vessel from Egypt represents scores of others that have perished.... The amount of information that can be extracted from such occasional articles as the scraps of harness from the tomb of Amenhotep II or the dog collar of Mahirper indicates how much has been lost.” —Helene J. Kantor.

(See <https://aroyking.wordpress.com/2015/05/29/oxford-scholar-egyptian-history-is-a-collection-of-rags-and-tatters/>)

Kings had engravings done on their pedestals of the people and enemies whom they regarded with anger and wrath.

A linguistic approach to the name "Moses"

Every year in America, the most popular names are reported. With each passing decade and century, the names parents give their children vary as the culture changes. Usually the common people like to choose the names of their heroes or leaders. This is nothing new, for the practice had its prototype in the ancient world.

What about the name "Moses"? Did any of the pharaohs have a name like that? If so, in which dynasty did they live? The name Moses is quite similar phonetically and linguistically to the names of several pharaohs—those living during the Seventeenth and Eighteenth Dynasties. There is Pharaoh Ka-Mose at the end of the Seventeenth Dynasty.¹³ He was followed by his son, Pharaoh Ah-Mose I, who named one of his sons Ra-Mose, who did not become Pharaoh.¹⁴ Later Thut-Mose I took the throne, followed by Thut-Mose II, Thut-Mose III, and Thut-Mose IV.¹⁵ With the exception of Ka-Mose, all the other pharaohs and princes were from the Eighteenth Dynasty.

Moses was originally an Egyptian, not a Hebrew, name.

The Bible tells how the baby Moses was given this name, not by Jochebed, his natural Hebrew mother, but by his adoptive mother, the Pharaoh's daughter. "And the child grew, and she brought him unto Pharaoh's daughter, and he became her son. And she called his name Moses: and she said, because I drew him out of the water." Exodus 2:10.

"The root name of the great Hebrew leader is the Egyptian word *msi*, which was a very common element in the theophoric names throughout the New Kingdom."¹⁶ The "Egyptian verb *msy*" literally means "to give birth."¹⁷ Besides those mentioned already, the other common names were Amen-Mose, and Ptah-Mose.¹⁸ Thus, Moses was originally an Egyptian, not a Hebrew, name.

Flavius Josephus, the Hebrew historian of the first century A.D., similarly argues that Moses was an Egyptian name, although he gives a different meaning of the word. He refers to the Egyptian Princess as Thermuthis.¹⁹

"Hereupon it was that Thermuthis imposed the name *Mouses* upon him, from what had happened

when he was put into the river; for the Egyptians call water by the name of *Mo*, and such as are saved out of it by the name of *Uses*; so by putting these two words together, they imposed this name upon him...."²⁰

Thus, the name Moses could possibly give some evidence of an exodus occurring during the Eighteenth Dynasty.

Hebrew, Semitic, and Asiatic presence in Egypt

There is a vast amount of evidence for the presence of Semitics and Asiatics in Egypt. Murals in tombs, Egyptian prophetic oracles and instructions on papyrus, waterways built to prevent migration, and excavations in the Nile Delta (Biblical Goshen) all attest to the undeniable "mixed multitude" in Egypt.

When the Israelites journeyed out of Egypt, they did not leave alone. A mixed multitude accompanied them. Who made up this mixed multitude? These were Egyptians, Canaanites, Nubians, Syrians, and other Asiatics who also lived in Egypt. Some out of curiosity, some with the desire for adventure, and others out of fear of staying in Egypt because of the recent plagues, decided to follow Moses and joined the Exodus. In order for the mixed multitude to have exited Egypt, evidence must show their entry and presence in Egypt as actual.

"'And a mixed multitude went up also with them.' In this multitude were not only those who were actuated by faith in the God of Israel, but also a far greater number who desired only to escape from the plagues, or who followed in the wake of the moving multitudes merely from excitement and curiosity. This class were ever a hindrance and a snare to Israel."²¹

Thebes was one of the prominent Egyptian capitals of the Eighteenth Dynasty. No less than fifteen private tombs have been discovered from the reigns of Hatshepsut and Thut-Mose III.²² These murals depict foreigners in processions and daily scenes from Egypt. Two important observations emerge in summarizing the mural tomb paintings as iconographical evidence for the presence of Proto-Israelites as slaves in Egypt and the Exodus:



Tomb mural at Beni-Hasan

1. Syria-Palestinians who could be Proto-Israelites are shown as slave workers employed by private Egyptian masters.²³
2. The mural representation of Syria-Palestinians, or Proto-Israelites, virtually disappears from the Theban tombs in the post-Thutmose III era.²⁴ A mass exodus would explain the disappearance of the Asiatic slave workers from the murals.

Beni-Hasan Mural. One of the oldest proofs of the presence of Asiatics and Semitics in Egypt was found in the village of “Beni-Hasan, located south of Cairo on the east bank of the Nile.”²⁵ There is a large necropolis with a tomb mural “8 feet (2.43 meters) by 1½ feet (0.45 meters) high, depicting a parade of foreigners.”²⁶ In the beautiful colored mural scene, there is a group of 37 Asiatics from southern Canaan entering Egypt apparently to trade goods or to live in the country, led by a man named Abi-Sha.²⁷

This mural supports the Biblical narrative of Abraham and Sarah (Genesis 12:10) and, later, Jacob and his sons (Genesis 42:5; 43:11; 46:5-7), who traveled to Egypt to trade and then to live.

Tomb of Rekhmire Mural at Thebes. There is another significant mural found at a different necropolis near Thebes, the ancient capital of the Eighteenth Dynasty. Thebes is today called Luxor. At the tomb of Rekhmire, a large mural was found showing Semitic and Nubian slaves making bricks.²⁸ Rekhmire was the mayor of Thebes and vizier of Thut-Mose III.²⁹

The brick-making process as it appears on the Rekhmire mural is described as follows:

“Two workmen with hoes (bottom left) knead clay moistened with water; a third, kneeling figure (lower right) tightens his hoe. Other workers pass buckets of wet clay to two brick makers (upper right), who use molds to form the bricks. At the top left, a worker constructs a wall with the newly manufactured bricks.”³⁰

There are four key elements in the mural which coincide with the Israelite presence in Egypt. First, it shows Egyptian taskmasters “with sticks, supervising foreign workers.”³¹ Second, the workers are Semitic—possibly Proto-Israelites. Third, the Semitic workers are slaves under the supervision of taskmasters. Fourth, they are making mud bricks for Pharaoh’s building projects.

Thus, the Rekhmire mural echoes the event described in the Scriptures of Israelite slaves making bricks for Pharaoh under Egyptian taskmasters. Furthermore, this mural dates to the time right before the early Exodus date of

The Rekhmire mural echoes the event described in the Scriptures of Israelite slaves making bricks for Pharaoh under Egyptian taskmasters.



Rekhmire mural

B.C. 1440. “And Pharaoh commanded the same day the taskmasters of the people, and their officers, saying, Ye shall no more give the people straw to make brick, as heretofore: let them go and gather straw for themselves. And the tale of the bricks, which they did make heretofore, ye shall lay upon them; ye shall not diminish ought thereof: for they be idle....” Exodus 5:6-8.

In my travels through Egypt, it was easy to spot mud bricks made with straw at the temples of Luxor and Karnak. Since the temperature is so hot and the topography is desert-like, such straw bricks last for millennia. The mural of Rekhmire showed the mud brick-making process to build a temple at Karnak, in Thebes. “Especially significant is the fact that straw was not typically used to make mud bricks in Canaan.”³² For example, at both Ashkelon and Tel-Hazor, I witnessed mud bricks present but without straw as part of the Canaanite walls, and palaces, respectively.³³

Furthermore, there is evidence during the Egyptian Nineteenth Dynasty that there were assigned quotas for making bricks. “A Louvre Leather Roll (1274 B.C.E.) reports the shortfalls of the assigned quotas.”³⁴ This corroborates the Biblical testimony of the book of Exodus where it states that the Hebrew foremen were beaten for not meeting the established quotas. “And the officers of the children of Israel, which Pharaoh’s taskmasters had set over them, were beaten, and demanded, Wherefore have ye not fulfilled your task in making brick both yesterday and today, as heretofore?” Exodus 5:14.

Intef Mural in Thebes. In the tomb of Intef (TT155), there is another mural painting that also dates to the Eighteenth Dynasty. Intef was the “royal herald ... who served during the reign of Thutmose III.”³⁵ This mural specifically mentions the *Apiru* and portrays them as slaves “working in vineyards and working winepresses.”³⁶ They are portrayed as pressing grapes to make wine. The *Apiru* have been

described by several leading historians as the Hebrews.³⁷ Although the term *Apiru* or *Hapiru* may not be exclusive to the Hebrews, it definitely includes them.

The Scriptures mention that the Israelite slaves were forced not just to make mud bricks, but also to work in the fields. Working in the vineyards and making wine as depicted in the Intef mural would fit the Biblical description of “all manner of service in the field.” “And the Egyptians made the children of Israel to serve



Hypostyle Hall–Karnak

with rigour: And they made their lives bitter with hard bondage, in mortar, and in brick, and in all manner of service in the field: all their service, wherein they made them serve, was with rigour.” Exodus 1:13, 14.

Egyptian water canals as a barrier to foreign intrusion and exit

Today rich nations in the Northern Hemisphere and some in the Southern Hemisphere go to great lengths to keep foreigners from entering their territorial domains. In the United States, a huge wall has been built and is monitored by Homeland Security officers between the United States and Mexico. In Israel, a huge stone wall with barbed wire on the top separates the Palestinian territories, such as Bethlehem, from the rest of Israel. I have seen these. Egypt as a superpower in its day was no exception to trying to protect its

This mural specifically mentions the *Apiru* and portrays them as slaves “working in vineyards and working winepresses.”

borders. The fact that it took measures to do so is proof that many foreigners were already in Egypt.

Egyptian murals show that between the Sinai Peninsula and the Egyptian Delta was a series of water canals, lakes, and rivers “running south-north,” infested with “crocodiles,” “reed-lines banks,” and Egyptian military posts to prevent the passage of travelers illegally into the country during the Biblical times.³⁸ Excavations at the site have confirmed the testimony of past pharaohs and mural paintings.

A relief at the north wall of the great Hypo-style Hall in the temple of Amun at Karnak shows the “frontier canal.” It depicts a series of forts and wells, and water reservoirs under the horses’ feet and chariot wheels of Seti I of the Nineteenth Dynasty.³⁹

Why would the pharaohs want to keep foreigners out of Egypt? Would it not be because there were already too many immigrants in the country? This is the position maintained by Egyptologists and archeologists. This would seem logical with a primarily free society, but it could also be a means of preventing their Hebrew and other Asiatic slaves from escaping. Would it not serve as a significant barrier and deterrent for runaway slaves?

In touring Auschwitz, I saw how the Nazis had set up a series of fences and barbed-wire barriers with towers and envisioned armed soldiers and German shepherd dogs patrolling the perimeters of the concentration camps during World War II to keep the prisoners, who were treated as slaves, from escaping. Likewise, the Egyptian canal system would have served as a barrier to inhibit an exodus, thus making such an event truly miraculous.

In addition, the water canals built during the Nineteenth Dynasty in the Northeast Delta were fortifications built because of the memory of the Hebrew exodus during the prior Eighteenth Dynasty to prevent future slaves from trying to escape.

Egyptian statements on the presence of Asiatics in Egypt

Even Egyptologists who doubt the Exodus story admit that “large numbers of Asiatics ... found

in Egypt has, of course, long been recognized.”⁴⁰ Many came to Egypt like the Hebrew patriarchs because of drought and famine in Canaan and “their need for food.”⁴¹ Asiatics also entered Egypt as merchants trading in slave commerce, similar to the statements appearing in Genesis 37:28, 36.⁴² Others entered Egypt as captives of military conquests.

Prophecy of Neferti. Neferti was a “lector priest and ‘native of On’ (Heliopolis).” The prophecy seems to have been written in the Twelfth Dynasty of Amenemhet I or Senuret I. He mentions that the Asiatics were “throughout the land of Egypt.”

“All happiness has gone away, the land is cast down in trouble, because of those feeders. Asiatics who are throughout the land. Enemies have arisen in the east, Asiatics have come down to Egypt.”⁴³

The complaint of Neferti seems to echo the statement of the Pharaoh in the book of Exodus. “And the children of Israel were fruitful, and increased abundantly, and multiplied, and waxed exceeding mighty; and the land was filled with them.” Exodus 1:7.

Amenhotep II’s Memphis Stela. Some, like Egyptologist David Rohl, who believes in the



Memphis Stela

Exodus, have tried to reinterpret the Hebrew population figures and reduce the number given in the Bible as leaving Egypt in the Exodus from 600,000 men to 35,000, claiming that there were not that many Asiatics in Egypt,



Egyptian bronze mirror

Joseph lived to
see his great-
grandchildren, the
children of Machir.

or that logistically it would have been difficult to provide food and water for such a large nomadic population.⁴⁴ However, the annals of deportation of Asiatics from Canaan to Egypt during the second year of the reign of Pharaoh Amenhotep II gives a list of over 101,128 individuals taken as captives into Egypt. This appears in Amenhotep II's year 7 Memphis stela.⁴⁵ Thus, if so many captives could be taken in a military campaign of just two sorties into Canaan, how many could be taken as captives into Egypt over several generations?

This does not take into account the descendants of those Asiatics who entered Egypt and multiplied with the passing of several generations. For example, Joseph lived to see his great-grandchildren, the children of Machir. Genesis 50:23.

Egyptian bronze mirrors

Josh McDowell, in his book *Evidence that Demands a Verdict*, tells how in the Nineteenth Century, Julius Wellhausen, a well-known Bible critic, argued that it was not possible for the brass laver of the tabernacle to have been manufactured from brass mirrors until the Sixth Century.⁴⁶

This is why he claimed that the Pentateuch was originally written a thousand years after Moses. However, "there is specific archaeological evidence of such bronze mirrors in what is known as the Empire Period of Egypt's history (1500-1400 B.C.)."

During the exodus, the former bondwomen of Egypt were asked to donate their mirrors to construct a brass laver for the portable tabernacle. "And he made the laver of brass, and the foot of it of brass, of the lookingglasses of the women assembling, which assembled at the door of the tabernacle of the congregation." Exodus 38:8. The *King James Version* uses the term "lookingglasses" to refer to handheld mirrors which were made of brass. Glass mirrors had not yet been invented. "No blown glass is known in Egypt before Roman times."⁴⁷

At the Brooklyn Museum of Art in New York, while touring the Egyptian hall, I saw one of these "lookingglasses" or women's mirrors which dated to the Egyptian Eighteenth Dynasty. As the Scriptures state, it was made of a brass-like material known as bronze. The handle had the entire shape of a thin and well-proportioned nude female with both arms extended, long hair, under a papyrus umbel. The mirror itself had a spherical shape like the sun. These brass mirrors had to be polished so as to reflect the image of the beholder. The one I saw measured nearly 9.75 inches (24.7 centimeters) high by 5.625 inches (14.28 centimeters) wide.⁴⁸

"The Egyptians first made mirrors with reflecting surfaces of polished metals by the Old Kingdom." Thus, these mirrors did not first emerge in the Sixth Century B.C.⁴⁹ Rather, during the Eighteenth Dynasty the mirrors may have become more abundant and elaborate using brass as the metal of choice.

The excavations at Avaris

Professor Manfred Bietak, from the University of Vienna, has been excavating the area of Avaris, an ancient city in the land of Goshen, since the 1960s. Avaris is known today as Tell Dabca. Professor Bietak has written and lectured extensively on his findings and is considered a prestigious Egyptologist and archaeologist.

In his book *Avaris: The Capital of the Hyksos*, he makes many statements that, using the dates or chronology suggested, validate many of the incidents related to the presence of Hebrews in Egypt and their sudden Exodus. Here are a few of his findings which I have reinterpreted in the light of Scripture⁵⁰:

1. The Avaris settlers were of "Canaanite origin".⁵¹ They were Asiatics. *This includes the Hebrews.*
2. These settlers of Avaris "went through a process of Egyptianization."⁵² That is, they adopted the religious beliefs and "funerary practices" of the Egyptians. *This observation agrees with the statements made by Ellen G. White.*⁵³ *She wrote that "habits of some had become so much like those of "the Egyptians" and had "become so corrupted."*⁵⁴
3. These Asiatics were slaves, and many were buried "in front of the tomb chambers" of their "masters."⁵⁵
4. The majority of the males were "not of Egyptian origin," but the female population ... seems to have been of local origin." Thus, "male immigrants" acquired "local wives."⁵⁶ *This also seems to agree with other statements made by Sister White.* "Because of their disposition to marry with heathen nations, thus being led into idolatry—that the Lord had permitted them to become bondmen."⁵⁷
5. In spite of decades of excavation at Avaris, "no pig bones were found, possibly indicating that the Canaanite settlers already had some sort of taboo concerning the consumption of pig meat."⁵⁸ *Could this have been due to the oral ceremonial law prohibiting the Israelites from eating pork? Leviticus 11:7.*
6. There was a "high infant mortality."⁵⁹ *This too agrees with Sister White's observation.* "Their children had been hunted and slain, and their own lives were a burden."⁶⁰
7. Some "crisis" affected the population near the town's "end." Many "emergency graves" were found at Avaris. Some of them were "merely pits into which bodies were thrown." The researcher speculates that the sudden deaths may have been caused by "bubonic plague" or "Asiatic disease."⁶¹ *But this could have been the result of the death of the firstborn*

among the Egyptians, as described in the Scriptures.

8. The "latest stratum" of the settlement at Avaris "suggests that the town was abandoned."⁶²
9. "The collected pottery" from the debris suggests that the middle of the Eighteenth Dynasty was the *terminus ante quem*, or the "end of its functioning."⁶³ In other words, the town was mysteriously abandoned, and all presence in the town stopped in the middle of the Eighteenth Dynasty and specifically with "Amenhotep II."⁶⁴ *This could have been because of the Exodus.*

The Feast of Tabernacles

For over 3,500 years, the Jewish people have celebrated the Feast of Tabernacles, which in Hebrew is called *Sukkoth* and commemorates God's taking the people "out of the land of Egypt." Although the feast lasts for eight days, the participants live outside their homes in a temporary shelter or tent for seven days to commemorate the 40 years of wandering in the desert after the Exodus. It is a testimony that the Israelites fled one night, on Passover, and lived in the wilderness of Sinai, Midian, and modern-day Jordan for forty long years as strangers and pilgrims in tents or *sukkah*. Thus, in autumn, Jews around the world still commemorate the Exodus and their flight by building a *Sukkah*, eating in it, inviting guests and family to their *Sukkah*, and holding the four branches specified in the Torah or the Pentateuch.

In touring Israel, I have witnessed firsthand how religious Jewish families build their *Sukkah* in their front yards or on their balconies during their seventh lunar month.

"Also in the fifteenth day of the seventh month, when ye have gathered in the fruit of the land, ye shall keep a feast unto the Lord seven days: on the first day shall be a sabbath, and on the eighth day shall be a sabbath. And ye shall take you on the first day the boughs of goodly trees, branches of palm trees, and the boughs of thick trees, and willows of the brook; and ye shall rejoice before the Lord your God seven days. And ye shall keep it a feast unto the Lord

It is a testimony that the Israelites fled one night, on Passover, and lived in the wilderness of Sinai, Midian, and modern-day Jordan for forty long years as strangers and pilgrims in tents or *sukkah*.



Feast of Tabernacles commemoration

seven days in the year. It shall be a statute for ever in your generations: ye shall celebrate it in the seventh month. Ye shall dwell in booths seven days; all that are Israelites born shall dwell in booths: That your generations may know that I made the children of Israel to dwell in booths, when I brought them out of the land of Egypt: I am the Lord your God." Leviticus 23:39-43.

A story is told about a Feast of Tabernacles that took place in an apartment complex in a large modern city.⁶⁵ The owner lived on the bottom floor, and an old Jewish tenant lived on the top floor. When the Feast of Tabernacles came, he gathered crates, old clothes, magazine pictures, leaves, old bottles, and acorns and dragged all those items up to the building's rooftop. There in a corner the poor, old Jewish grandfather built a *Sukkah* from the wooden crates, sewed a tablecloth from the old clothes, placed the magazine pictures on the walls, placed candles in the old bottles, and prepared a table with chairs for a feast and a meal with his grandchildren. On the night that the Sukkoth week started, the owner of the apartment building went up the stairs, saw the booth, and complained angrily, demanding that the man remove everything that he had set up. He was consequently taken to court.

Before the judge, the owner demanded, "I rent this man an apartment, but he has set up an old wooden structure on the roof. It's my building and my roof. He has no right to occupy that space. I want you to have him take it down."

The judge asked the old Jewish grandfather, "Well, what do you have to say?"

"Your Honor," the old man replied, "thousands of years ago, my people were slaves in Egypt. When they escaped to the desert, they had no time to build homes. As they traveled to Canaan, they built temporary huts. Each autumn, we celebrate the holiday of *Sukkoth* by building and living in huts just like theirs. That's what I did." The feast is held for 7 days. "I would like so much to keep my *Sukkah* for just that long."

The judge looked at both men and thought for a moment. Then, looking at the owner, the judge replied, "You are right, sir. It is your building. No one should be allowed to build on your roof without your permission."

Then the judge said to the old Jewish man, "I'll give you just ten days to take your *Sukkah* down." The judge smiled, and so did the old man.

Like Passover, *Sukkoth* was established to remind the world and the Jews that the Exodus did occur. And from a spiritual and prophetic point of view, *Sukkoth* reminds us that our life is temporary. As He did for the Israelites, Jesus, our Deliverer, will come and gather His people for a grand exodus from this planet to the heavenly Canaan. Many will harden their hearts in unbelief and miss out on the grand entrance into the heavenly temple and the new world to come. Let us not be counted like those who perished in Egypt or in the desert because of unbelief; rather, we pray to be numbered among the righteous who acted in faith for the glory of God. **SW**

¹ Donald B. Redford, "An Egyptological Perspective on the Exodus Narrative" in *Egypt, Israel, Sinai: Archaeological and Historical Relationships in the Biblical Period* (Tel Aviv: Tel Aviv University, 1987), pp. 137-162.

² Abraham Malamat, "Let My People Go and Go and Go and Go," in *Ancient Israel in Egypt and the Exodus*, Margaret Warker, ed. (Washington, DC: Biblical Archaeology Society, 2012) (ebook), pp. 21-30.

³ James K. Hoffmeier, "Out of Egypt," in *Ibid.*, pp. 1-20. Nahum M. Sarna, "Exploring Exodus: The Oppression," *Biblical Archaeologist* 49, no. 2 (1986), pp. 68-80.

⁴ Idel Suarez, Jr., "Was There an Exodus?" *The Sabbath Watchman*, May-June 2015.

⁵ *Patterns of Evidence: The Exodus*, directed by Tim Mahoney (USA: Thinking Man Films, 2015), DVD.

⁶ Peter van der Veen, Christoffer Theis, and Manfred Gorg, "Israel in Canaan (Long) before Merenptah? A Fresh Look at the Berlin Statue Pedestal Relief 21687," *Journal of Ancient Egyptian Interconnections*, vol. 2:4, 2010, p. 15.

⁷ Bryant G. Wood, "New Evidence Supporting the Early (Biblical) Date of the Exodus and Conquest," *Associates for Biblical Research*, November 11, 2011.

We pray to be numbered among the righteous who acted in faith for the glory of God.

- ⁸ Peter van der Veen, Christoffer Theis, and Manfred Gorg, "Israel in Canaan (Long) before Merenptah? A Fresh Look at the Berlin Statue Pedestal Relief 21687," p. 15.
- ⁹ Ibid.
- ¹⁰ Ibid., pp. 15-17.
- ¹¹ Ibid., p. 18.
- ¹² Berlin Pedestal (AM 21687). Accessed on October 31, 2015. www.lonetreeranchministries.files.wordpress.com/.../berlin-pedestal.pdf
- ¹³ Aidan Dodson and Dyan Hilton, *The Complete Royal Families of Ancient Egypt* (London: Thames & Hudson, Ltd, 2004),
- ¹⁴ Ibid., pp. 126-129.
- ¹⁵ Ibid., pp. 130-135.
- ¹⁶ James K. Hoffmeier, *Israel in Egypt* (Oxford: Oxford University Press, 2006), p. 140.
- ¹⁷ Ibid.
- ¹⁸ Ibid.
- ¹⁹ *Thermuthis* sounds and appears very similar to *Thutmose*, a name held by many pharaohs of the Eighteenth Dynasty.
- ²⁰ Flavius Josephus, *Antiquities of the Jews*, book 2, chap ix, par. 6, in *The Works of Josephus*, William Whiston, trans. (Peabody, MA: Hendrickson Publishers, 1987), p. 57.
- ²¹ Ellen G. White, "The Exodus," *The Story of Patriarchs and Prophets* (Mountain View, CA: Pacific Press Publishing Association, 1913), p. 281.
- ²² Diamantis Panagiotopoulos, "Foreigners in Egypt in the Time of Hatshepsut and Thutmose III," in *Thutmose III: A New Biography*, Eric H. Cline and David O'Connor, eds. (Ann Arbor, MI: University of Michigan Press, 2006), pp. 370-412. Accessed on October 31, 2015. www.books.google.com
- ²³ Ibid.
- ²⁴ Ibid.
- ²⁵ Randall Price, *The Stones Cry Out* (Eugene, OR: Harvest House Publishers, 1997), pp. 74-75.
- ²⁶ Ibid.
- ²⁷ James K. Hoffmeier, *Israel in Egypt*, p. 61.
- ²⁸ Ibid., Figure 8.
- ²⁹ James K. Hoffmeier, "Out of Egypt," pp. 4, 8.
- ³⁰ Nahum M. Sarna, and Hershel Shanks, "Israel in Egypt: The Egyptian Sojourn and the Exodus," in *Ancient Israel: From Abraham to the Roman Destruction of the Temple*, 3rd ed., Hershel Shanks, ed. (Washington, D.C.: Biblical Archeology Society, 2011), p. 42.
- ³¹ James K. Hoffmeier, "Out of Egypt," p. 8.
- ³² Nahum M. Sarna, and Hershel Shanks, "Israel in Egypt: The Egyptian Sojourn and the Exodus," in *Ancient Israel: From Abraham to the Roman Destruction of the Temple*, 3rd ed., Hershel Shanks, ed. (Washington, DC: Biblical Archaeology Society, 2011), p. 41.
- ³³ Idel Suarez, Jr., "Ashkelon," *Personal Journal* 117 (unpublished manuscript, Thursday, September 17, 2015). Idel Suarez, Jr., "Tel-Hazor," *Personal Journal*, p. 117 (unpublished manuscript, Monday, September 21, 2015).
- ³⁴ Kenneth A. Kitchen, *Ramesside Inscriptions*, vol. 2 (Oxford: Blackwell, 1996), pp. 520-522, in Nahum M. Sarna, and Hershel Shanks, "Israel in Egypt: The Egyptian Sojourn and the Exodus," p. 43.
- ³⁵ www.allaboutarchaeology.org/thebes.htm
- ³⁶ Ibid., p. 9. Eric H. Cline and David B. O'Connor, *Thutmose III: A New Biography* (MI: University of Michigan Press, 2006), p. 385.
- ³⁷ James K. Hoffmeier, *Israel in Egypt*, p. 26.
- ³⁸ Eliezer D. Oren, "The 'Ways of Horus' in North Sinai," in *Egypt, Israel, Sinai: Archaeological and Historical Relationships in the Biblical Period*, ed. Anson F. Rainey (Tel Aviv: Tel Aviv University, 1987), p. 71.
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- ⁴¹ James K. Hoffmeier, *Israel in Egypt*, pp. 56, 59.
- ⁴² Ibid., 61.
- ⁴³ Ibid., p. 58.
- ⁴⁴ David Rohl, "The Hebrew Numbers," *Exodus: Myth or History?* (St. Louis Park, MN: Thinking Man Media, 2015), p. 220.
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- ⁴⁶ Josh McDowell, *Evidence that Demands a Verdict*, vol. 1 (San Bernardino, CA: Here's Life Publishers, Inc.), p. 70.
- ⁴⁷ W.M. Flinders Petrie, *Arts and Crafts of Ancient Egypt* (NY: Attic Books, Ltd., 1910), p. 119.
- ⁴⁸ Richard A. Fazzini, James F. Romano, and Madeleine E. Cody, "39 Mirror," *Art for Eternity: Masterworks from Ancient Egypt* (Brooklyn, NY: Brooklyn Museum of Art, 1999), p. 84.
- ⁴⁹ Ibid.
- ⁵⁰ I have added the subsequent comments in italics to differentiate my conclusions from Manfred Bietak's findings.
- ⁵¹ Manfred Bietak, *Avaris: The Capital of the Hyksos* (London: British Museum Press, 1996), p. 48.
- ⁵² Ibid.
- ⁵³ Ellen G. White (1827-1915) was a prolific author, missionary, and visionary of the Adventist movement.
- ⁵⁴ Ellen G. White, *The Story of Patriarchs and Prophets*, p. 260.
- ⁵⁵ Manfred Bietak, *Avaris: The Capital of the Hyksos*, p. 45.
- ⁵⁶ Ibid., p. 36.
- ⁵⁷ Ellen G. White, *The Story of Patriarchs and Prophets*, p. 260.
- ⁵⁸ Manfred Bietak, *Avaris: The Capital of the Hyksos*, p. 36.
- ⁵⁹ Ibid.
- ⁶⁰ Ellen G. White, *The Story of Patriarchs and Prophets*, p. 260.
- ⁶¹ Manfred Bietak, *Avaris: The Capital of the Hyksos*, p. 35.
- ⁶² Ibid., p. 67.



Food for the Soul

"We need to understand these words of Christ: 'The flesh profiteth nothing. The

words that I speak unto you, they are spirit, and they are life'—the holy word accepted and brought into the practical life. Spiritual life consists in Christ's being the light and life of the soul temple, as the blood is the life of the body. All who study the word are represented as eating the word, feeding on Christ. ... Even as the bodily necessities must be supplied daily, so the word of God must be daily studied—eaten, and digested, and practiced. This sustains the nourishment, to keep the soul in health. The neglect of the word means starvation to the soul. The word describes the blessed man as one meditating day and night upon the truths of God's word. We all are to feast upon the word of God. The relation of the word to the believer is a vital matter. Appropriating the word to our spiritual necessities is the eating of the leaves of the tree of life that are for the healing of the nations. Study the word, and practice the word, for it is your life." —(Letter 4, 1902) *Counsels on Sabbath School Work*, pp. 43, 44.

Very Close to the End

By Pablo Hunger

On the night of August 12 to 13, 2015, we experienced the Perseids meteoric shower as 80-100 meteors were observed in one hour in various places around the world. The meteors were shooting from the constellation Perseus, named after the Greek mythological hero who beheaded the Gorgon Medusa to save Andromeda, the beautiful daughter of the Aethiopian King Cepheus, from a sea monster called Cetus (the name of another constellation).

"A meteor is an asteroid or other object that burns and vaporizes upon entry into the earth's atmosphere; meteors are commonly known as 'shooting stars.' If a meteor survives the plunge through the atmosphere and lands on the surface, it's known as a meteorite." —<http://www.livescience.com/27183-asteroid-meteorite-meteor-meteoroid.html>.

The largest meteoric shower ever recorded occurred on November 13, 1833. The meteors showered down so thick and fast that it looked as if every star in the heavens was falling.

"At Boston, the frequency of meteors was estimated to be about half that of flakes of snow in an average snowstorm. Their numbers ... were quite beyond counting; but ... 240,000 must have been visible during the nine hours they continued to fall." —*Agnes Clerke's Victorian Astronomy Writer*.

This event frightened people half to death. Many thought it was the end of the world.

"And I beheld when he had opened the sixth seal, and, lo, there was a great earthquake; and the sun became black as sackcloth of hair, and the moon became as blood; And the stars of heaven fell unto the earth, even as a fig tree casteth her untimely figs, when she is shaken by a mighty wind." Revelation 6:12, 13.

Another event that occurred in the heavens, the Dark Day, refers to an event that happened on May 19, 1780, when an unusual darkening of the sky during the day took place in the New England states and parts of Canada. Halfway through the morning, the sky turned yellow. Animals ran for cover, and darkness descended, causing people to light candles and start to pray. By lunchtime it was as dark as night. People wondered, Is this the end of the world?

What caused the mysterious Dark Day? Three centuries have passed, and its cause is still cloaked in mystery. Ever since it happened, historians and scientists have argued about its cause, for which there are numerous theories. Was it the result of a volcanic eruption, a fire, a meteor strike—or something more sinister?

George Washington wrote about the Dark Day in his diary: "Heavy & uncommon kind of

Clouds—dark & at the same time a bright and reddish kind of light intermixed with them—brightning & darkning alternately. This continued till afternoon when the sun began to appear. The Wind in the Morning was Easterly. After that it got to the Westward.”

In the Connecticut State Council, Abraham Davenport responded to calls for adjournment by councilors who feared it was the day of judgment. His response was firm: “I am against adjournment. The day of judgment is either approaching, or it is not. If it is not, there is no cause for an adjournment; if it is, I choose to be found doing my duty. I wish therefore that candles may be brought.”

“Behold, the day of the Lord cometh, cruel both with wrath and fierce anger, to lay the land desolate: and He shall destroy the sinners thereof out of it. For the stars of heaven and the constellations thereof shall not give their light: the sun shall be darkened in his going forth, and the moon shall not cause her light to shine.” Isaiah 13:9, 10.

“And I will show wonders in the heavens and in the earth, blood, and fire, and pillars of smoke. The sun shall be turned into darkness, and the moon into blood, before the great and the terrible day of the Lord come. And it shall come to pass, that whosoever shall call on the name of the Lord shall be delivered: for in mount Zion and in Jerusalem shall be deliverance, as the Lord hath said, and in the remnant whom the Lord shall call.” Joel 2:30-32.

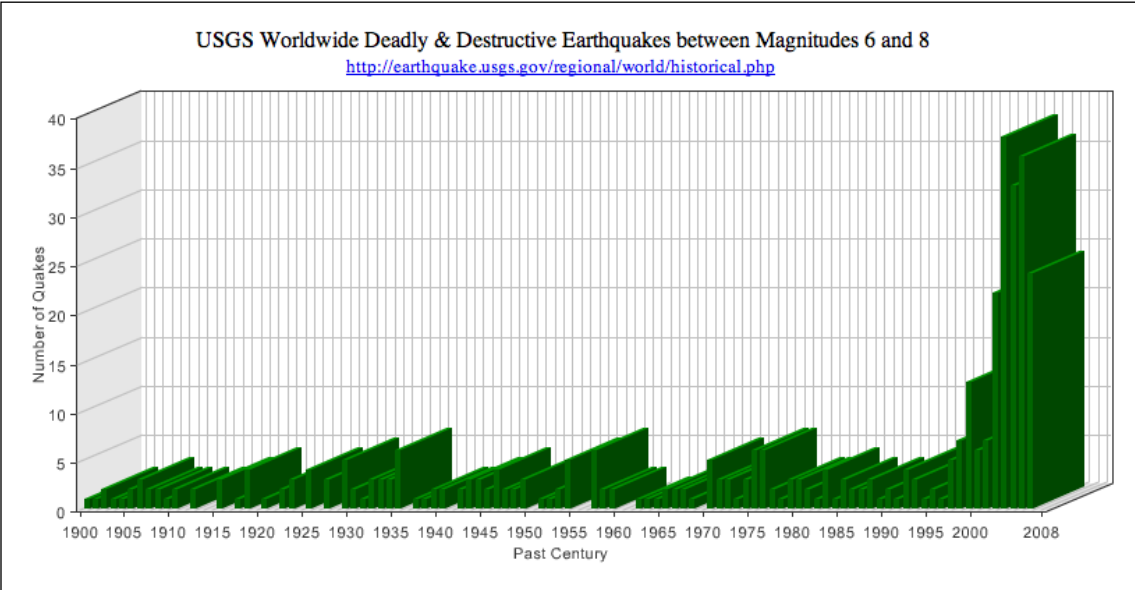
Earthquakes

DATES	PERIOD	EARTHQUAKES (Mag. 6.99 or greater)
1863 to 1900	38 years	12
1901 to 1938	38 years	53
1939 to 1976	38 years	71
1977 to 2014*	38 years	190 est.
		(164 occurred before 2011)

*This report of 2006 was revised in 2011. To our knowledge, no further updates were published. As can be seen, the long-term trend shows a marked increase in seismic activity.

DATE	LOCATION	DEAD/MISSING	MAG.
526	Turkey (Antioch)	260,000	
533	Syria (Aleppo)	130,000	
856	Iran (Damghan)	200,000	
893	Iran (Ardabil)	150,000	
896	India (Adaipur)	170,000	8.9
1138	Syria (Aleppo)	230,000	8.5
1290	China (Chihli)	100,000	6.8
1303	China (Hongdong)	200,000	8.0
1498	Japan (Nankia)	31,000	8.6
1556	China (Shaanxi)	830,000	8.0
1755	Portugal (Lisbon)	70,000	8.7
1780	Iran (Tabriz)	225,000	7.7
1833	Indonesia (Sumatra)	Numerous	9.0
1908	Italy (Messina)	123,000	7.0
1920	China (Haiyuan)	273,000	8.5
1923	Japan (Great Kanto)	133,500	9.0
1927	China (Zining)	200,000	7.9
1948	USSR (Ashgabat)	110,000	7.3
1964	USA (Alaska)	131	9.3
1965	Chili (Valdivia)	15,878	9.5
1970	Peru (Ancash)	100,000	7.9
1976	China (Tangshan)	655,000	8.2
1990	Iran (Rudbar)	40,000	7.4
1990	Turkey (Lzmit)	17,127	7.9
2004	Indonesia (Indian Ocean)	280,000	9.1
2005	Pakistan (Kashmir)	100,000	7.6
2008	China (Sichuan Prov.)	68,636	8.0
2010	Haiti (Port-au-Prince)	316,000	7.0
2011	Japan (Tohoku)	15,878	9.1
2015	Nepal (Gorkha)	5,000+	7.8

“Behold, the day of the Lord cometh, cruel both with wrath and fierce anger, to lay the land desolate: and He shall destroy the sinners thereof out of it.” Isaiah 13:9.



Trend since 1986

Between 1986 and 1996, a period of 11 years, there were 15 earthquakes listed by the U.S. Geological Survey with a magnitude of 7.0 or greater. This is not very different (albeit a slight decrease) from previous periods of the 20th century, when an average of about 18 might be expected. But between 1997 and 2007, a period of just 11 years, there were 99 earthquakes with a magnitude of 7.0 or greater—a sixfold increase over the previous similar period, and a great increase when compared with any earlier decade in the 20th century. The trend in nature, particularly since 1997, matches the broader prophecy about the “end times”; namely, that an increase in earthquake activity is a predictor of the “second coming of Jesus Christ” foretold in the Bible. Exactly how close we are to this event is unknown, but we believe it is not far off. —See <http://www.earth.webecs.co.uk>.

There were 99 earthquakes with a magnitude of 7.0 or greater—a sixfold increase over the previous similar period, and a great increase when compared with any earlier decade in the 20th century.

Lisbon, Portugal

The “Great Lisbon Earthquake” of November 1, 1755, ranging in magnitude from 8.5 to 9.0, destroyed 85% of Lisbon and much of the surrounding areas. The accompanying tsunami destroyed cities and took the lives of people who were hundreds and thousands of miles away from the epicenter. It was after this event that scientific studies in modern seismology and earthquake engineering began to be conducted. Visitors to Lisbon can still walk through the ruins of the Carmo Convent, which were preserved to remind Lisboners of what happened that day.

Papal visit to the United States

WASHINGTON (CNS)—“President Barack Obama and first lady Michelle Obama will welcome Pope Francis to the White House September 23. During the visit, the President and the Pope will continue the dialogue which they began during the President’s visit to the Vatican in March 2014, on their shared values and commitments on a wide range of issues,” said a statement released March 26 by the Office of the White House Press Secretary.

Those issues, the statement continued, include “caring for the marginalized and the poor; advancing economic opportunity for all; serving as good stewards of the environment; protecting religious minorities, and promoting religious freedom around the world; and welcoming and integrating immigrants and refugees into our communities.”

The statement added, “The President looks forward to continuing this conversation with the Holy Father.”

Pope Francis addressed not only the United States Congress but also the United Nations General Assembly in New York the morning of September 25. He held a town hall gathering with UN staff on the occasion of the United Nations’ 70th anniversary to “inspire the international community to redouble its efforts for social justice, tolerance and understanding.” The Pope also visited Philadelphia for the World Meeting of Families 2015.

In his announcement of the Pope’s visit, House Speaker John Boehner, R-Ohio, said on February 5 that Pope Francis would be the “first leader of the Holy See to address a joint meeting of Congress.” Boehner added that he was “truly grateful that Pope Francis has accepted our invitation....” Furthermore, he stated that in this “time of global upheaval, the Holy Father’s message of compassion and human dignity has moved people of all faiths and backgrounds. His teachings, prayers, and very example bring us back to the blessings of simple things and our obligations to one another.” “We look forward to warmly welcoming Pope Francis to our Capitol and hearing his address on behalf of the American people.”

On August 12, Pope Francis repeated the call for Sunday observance. “Celebration is a precious gift from God. It’s a precious gift God has made for the human family. Let’s not ruin it.” The pope noted that celebration is God’s own invention, as seen in the Biblical account of creation when He rested from His work on the seventh day.

God teaches us the importance “of dedicating time to contemplating and enjoying the fruits of our labors, not only in our employment or profession, but through every action by which we as men and women cooperate in God’s creative work,” he said.

Pope Francis pointed to Sundays as particularly important times for rest, because “in them we find God.” “May the Lord allow us to live the time of rest, celebrations, the Sunday feast with the eyes of faith, as a precious gift which illuminates family life,” he said.

But what do we read in this connection? “Never did this message [Ezekiel 33:7, 8] apply with greater force than it applies today. More and more the world is setting at naught the claims of God. Men have become bold in transgression. The wickedness of the inhabitants of the world has almost filled up the measure of their iniquity. This earth has almost reached the place where God will permit the destroyer to work his will upon it. The substitution of the laws of men for the law of God, the exaltation, by merely human authority, of Sunday in place of the Bible Sabbath, is the last act in the drama. When this substitution becomes universal, God will reveal Himself. He will arise in His majesty to shake terribly the earth. He will come out of His place to punish the inhabitants of the world for their iniquity, and the earth shall disclose her blood and shall no more cover her slain.” —*Testimonies for the Church*, vol. 7, p. 141.

“The climax of the working of iniquity will soon be reached. When the land which the Lord provided as an asylum for His people, that they might worship Him according to the dictates of their own consciences, the land over which for long years the shield of Omnipotence has been spread, the land which God has favored by making it the depository of the pure religion of Christ—when that land shall, through its legislators, abjure the principles of Protestantism, and give countenance to Romish apostasy in tampering with God’s law—it is then that the final work of the man of sin will be revealed. Protestants will throw their whole influence and strength on the side of the papacy; by a national act enforcing the false Sabbath, they will give life and vigor to the corrupt faith of Rome, reviving her tyranny and oppression of conscience. Then it will be time for God to work in mighty power for the vindication of His truth.” —*Signs of the Times*, June 12, 1893.

“We are living in the time of the end. The fast-fulfilling signs of the times declare that the

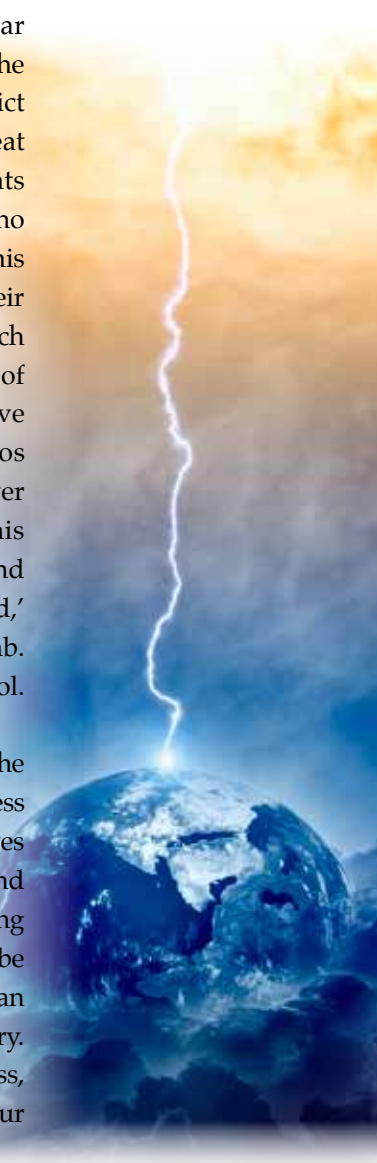
coming of Christ is near at hand. The days in which we live are solemn and important. The Spirit of God is gradually but surely being withdrawn from the earth. Plagues and judgments are already falling upon the despisers of the grace of God. The calamities by land and sea, the unsettled state of society, the alarms of war, are portentous. They forecast approaching events of the greatest magnitude.

“The agencies of evil are combining their forces and consolidating. They are strengthening for the last great crisis. Great changes are soon to take place in our world, and the final movements will be rapid ones....

“The worshipers of God will be especially distinguished by their regard for the fourth commandment, since this is the sign of God’s creative power and the witness to His claim upon man’s reverence and homage. The wicked will be distinguished by their efforts to tear down the Creator’s memorial and to exalt the institution of Rome. In the issue of the conflict all Christendom will be divided into two great classes, those who keep the commandments of God and the faith of Jesus, and those who worship the beast and his image, and receive his mark. Although church and state will unite their power to compel all, ‘both small and great, rich and poor, free and bond,’ to receive the mark of the beast, yet the people of God will not receive it. Revelation 13:16. The prophet of Patmos beholds ‘them that had gotten the victory over the beast, and over his image, and over his mark, and over the number of his name, stand on the sea of glass, having the harps of God,’ and singing the song of Moses and the Lamb. Revelation 15:2.” —*Testimonies for the Church*, vol. 9, pp. 11, 16.

“And there shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity; the sea and the waves roaring; Men’s hearts failing them for fear, and for looking after those things which are coming on the earth: for the powers of heaven shall be shaken. And then shall they see the Son of man coming in a cloud with power and great glory. And when these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh.” Luke 21:25-28. **SW**

“In the issue of the conflict all Christendom will be divided into two great classes.”



LOVING RIGHT INTE GEOUS NESS

By Barbara Watts

In Matthew 6:33, Jesus gave instruction and a promise: "Seek ye first the kingdom of God, and His righteousness; and all these things shall be added unto you." This well-known teaching has far-reaching implications in our time, for we are moving rapidly into the final events before Jesus' comes.

Compare this text with the instruction given by Moses and repeated by Christ: "And thou shalt love the Lord thy God with all thine heart, and with all thy soul, and with all thy might." "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment." Deuteronomy 6:5; Matthew 22:37, 38.

Can a person love God with all his heart, soul, might, and mind without loving righteousness? God's kingdom and His righteousness are one and the same. They encompass who He is. When Moses pleaded, "I beseech Thee, show me Thy glory," the Lord replied, "I will make all My goodness pass before thee, and I will proclaim the name of the Lord before thee;..." Exodus 33:18, 19. So, the answer to the question has to be, "No." But what is seen in the world today?

The great adversary of souls is using every possible means to divert the attention of this world's inhabitants from what is most important—their eternal destiny. Just look in your own house, in your hand, or in your pocket. What is there? Electronic media—music, instant messaging, email, social media, apps, news, videos, movies, and every possible type of invitation and advertising—streaming into your computer, tablet, and cell phone. Media providers are channeling God-defying movies, talk shows, and entertainment directly into the home. Every species of idolatry and evil is readily at hand. Meanwhile, more and faster technologies are being developed every day to increase the amount of information and media available. And these things are moving rapidly from the developed countries to the underdeveloped areas of the world.

While many of these means can and are being used to advance the gospel and to share information of excellent educational value, around every corner lurk enticements to a world full of

unbelievable wickedness and perversion, such that children and young people's very lives are in danger.

While a warning is in order to be careful of one's own viewing habits, as well as to keep a watch on the children and young people under one's care, there is only so much that can be done by parents and law enforcement agencies to keep people away from predators. It only takes a moment of carelessness for one to be drawn into some kind of trap that can cause financial, physical, emotional, and especially spiritual ruin. What may look perfectly innocent today may turn into a snare tomorrow.

No Christian should fool himself into thinking that he is able to avoid coming in contact with these dangers to body, mind, and spirit. And even more, the social environments in many countries have become so dangerous because of war, drug dealing, religio-political strife, and religious fanaticism that people by the millions are taking enormous risks just for survival by fleeing their homelands, creating the greatest immigration crisis since World War II. So far, 4 million people have fled from Syria alone.

It is definitely a blessing to flip the switch and shut off the media. It is even more of a blessing to take one's family out of the cities. But the world has passed the point where one can close the doors and shutter the windows. Laws are being passed that threaten the core values of righteousness, and these affronts to Christianity are accelerating. Everywhere one turns, there is a new threat to what was acknowledged as common sense and good just a few years ago. Schools are not safe, and governments are imposing more and more curbs on religious liberty—"forget religious freedom," seems to be the new slogan, especially applied to Christians.

What will put a stop to this? It is clear that human systems are incapable of solving moral problems, even if they wanted to, for immorality is becoming the new standard as God's holy principles are being deliberately set aside; already the most atrociously awful, perverse types of popular entertainment are considered acceptable. Given enough time, pornography

will become the new norm. No doubt churches and religious organizations will rise up and try to take matters into their own hands; but this will only produce more evil, as witness the atrocities committed in the name of religion that have risen in the Middle East in just the past two years. Evil swallows up or destroys righteousness.

That is how it was in the days of Noah and Lot. Today it is the same. “Western idolatry”—sports, fashion, entertainment, music, science falsely so called, and much of higher education—in which violence, immorality, spiritualism, and outright blasphemy against the sacred word reign supreme, attracts many Christians to idolatrous events and God-defying movies. Meanwhile, people do not seem to notice that they are becoming what their minds feed on.

“The Christianity which will yield to the influence of the world, and conform itself to their principles and customs, is looked upon with favor by men who are the enemies of God. But when the necessity for holiness of heart and life is presented, then the world feels that its rights are endangered. When the church rebukes fashionable follies, demoralizing amusements, extravagance, and self-indulgence; when Christianity is spiritual, positive, earnest, and aggressive—then the opposition of the world will be excited.” —*Signs of the Times*, September 15, 1881.

Nevertheless, there are people today who “will be aroused to search the Scriptures, to pray to know what is truth, and they will not ask in vain. Angels of God will minister to their necessities. Many who are in harmony with the truth, whose hearts are full of peace and gladness because of the light for these last days, have received their knowledge from the pages that others rejected. Those who are susceptible to the evidences of truth will yield to the convictions of the Spirit of God. Like the noble Bereans, they will search the Scriptures daily to see if these things are true, and they will be converted to God.

“Satan is no idler; he watches his chances, and takes advantage of every opportunity to win souls to his side. He constantly sows his tares in every heart that is not barricaded with the truth. The people of God are in a condition

of slumber; they do not discern what favorable opportunities for winning souls they are letting slip by. It has been shown to me that Satan is stealing a march upon us. The law of God through the agency of Satan is to be made void in our land of boasted freedom; religious liberty will come to an end.” —*The Home Missionary*, February 1, 1890.

Therefore, especially now, loving righteousness is the key to not being swallowed up by the world. Of Jesus it is written, “Amid impurity, Christ maintained His purity. Satan could not stain or corrupt it. His character revealed a perfect hatred for sin.” —*Signs of the Times*, May 10, 1899.

Consider the water lily. “The secret of a holy life [is learned] from the water lily, that, on the bosom of some slimy pool, surrounded by weeds and rubbish, strikes down its channeled stem to the pure sands beneath, and, drawing thence its life, lifts up its fragrant blossoms to the light in spotless purity.” —*Education*, p. 119. Evil cannot influence those whose thoughts and energies are focused on righteousness. At the same time, supernatural support is absolutely needed—holy angels, the Holy Spirit, the name of Jesus, the sacred word, and truth exercised in the life.

“Let all who would form a right character choose associates who are of a serious, thoughtful turn of mind and who are religiously inclined. Those who have counted the cost and wish to build for eternity must put good material into their building. If they accept of rotten timbers, if they are content with deficiencies of character, the building is doomed to ruin. Let all take heed how they build. The storm of temptation will sweep over the building, and unless it is firmly and faithfully constructed, it will not stand the test.

“By association with those who walk according to principle, even the careless will learn to love righteousness. And by the practice of right doing there will be created in the heart a distaste for that which is cheap and common and at variance with the principles of God’s word.” —*The Adventist Home*, pp. 464, 465. God grant that everyone who reads these lines will love righteousness—love Him. **SW**

“The storm of temptation will sweep over the building, and unless it is firmly and faithfully constructed, it will not stand the test.”

History of the Sabbath School

By Felipe Acuña

Classes for young people and children in three or four different levels were held in the Christian churches from the first century.



The first Sabbath school hymnal

The Sabbath school is a fairly modern concept; however, the organization of classes for young people and children according to different age groups as well as for adults for the study of spiritual matters goes back to ancient Bible times. In Moses' day, the people of Israel were commanded to teach the word of the Lord diligently to their children. Deuteronomy 6:6-9. Many writers state that classes for young people and children in three or four different levels were held in the Christian churches from the first century.

Schools of the prophets

"God had commanded the Hebrews to teach their children His requirements and to make them acquainted with all His dealings with their fathers. This was one of the special duties of every parent—one that was not to be delegated to another.... The great truths of God's providence and of the future life were impressed on the young mind. It was trained to see God alike in the scenes of nature and the words of revelation." —*Patriarchs and Prophets*, p. 592.

The schools of the prophets were established to improve the education of the youth. "In the accomplishment of this object Samuel gathered companies of young men who were pious, intelligent, and studious. These were called the sons of the prophets. As they communed with God and studied His word and His works, wisdom from above was added to their natural endowments." —*Patriarchs and Prophets*, p. 593.

Sunday schools

Undoubtedly the Sunday schools that arose during the time of the Reformation were the natural successors of the early Christian Sabbath schools.

Martin Luther wrote catechisms for children and Sunday schools that were set up around the year 1529. Other Reformers followed suit. Cardinal Borromeo established similar schools in many places in Italy between 1560 and 1584. He used the classroom system and taught the Creed, the Lord's prayer, and the Catholic Ten Commandments.

Sunday schools were organized in Scotland by John Knox in 1560. Between 1674 and 1680 three such schools started in Massachusetts in the U.S.A. Over the next century, Sunday schools were started by religious teachers in various countries with varying degrees of success.

The first Sabbath schools

The first Sabbath school for which there is a historical record was organized by Ludwig Hacker in Ephrata, Pennsylvania, in 1739, more than forty years before Robert Raikes organized the first Sunday school. Mr. Hacker, a German, had traveled from the Old World to America and settled a colony of Seventh Day Baptists in a territory that was donated by William Penn. He developed a plan to conduct a school on Sabbath afternoons for the purpose of imparting religious instruction. The use of primers in which Bible verses were printed originated in this school. The first books were printed in 1744. For over thirty years the first Sabbath school continued uninterrupted and reportedly produced many revivals.

Sabbath school in Adventism

After the great disappointment in 1844, the Adventist people came together in groups, and Bible study was very familiar to them.

In the summer of 1852, James White, while sipping his tea by the roadside as he traveled by horseback, began to write sketches for a series of Bible lessons that would become the first Sabbath School Lessons. That same year, he founded *The Youth's Instructor*, which contained Bible study lessons for young people. This peri-

odical was published every four to five weeks and contained four or five Bible lessons.

Elder John Byington (1798-1887), the first president of the General Conference, was a Methodist minister before he became acquainted with the three angels' messages. One of the first Sabbath schools and the first church school (which was begun in 1853) were conducted in his home in Buck's Bridge, New York. The teacher was his daughter Marta. The first observances of the Sabbath took place on his property, where he built an Adventist Church. Believers met to discuss a prepared topic that appeared in publications at that time in the church.

Elders M.W. Cornell and J.N. Loughborough utilized a tent to conduct evangelistic meetings in 1854, and many people were added to the church as a result. The first regular Sabbath schools were held in Rochester and Buck's Bridge in 1853, in New York in 1854, and in Michigan in 1855.

G.H. Bell, an Adventist pioneer, of whom it was said that he "was born to teach," had experience in Sunday school work. In 1869, he produced two series of lessons for the Sabbath school. The following year a simple form of organization was added, and this was the beginning of the Sabbath school.

In 1870, the Adventists began appointing Sabbath school leaders, secretaries, and teachers. In 1872, *The Youth's Instructor* was sent out every week and contained lessons to be studied.

In early 1878, the first children's division was formed, called "The Bird's Nest." Thus, the original structure for the local Sabbath school was created by G.H. Bell. The title of the first Sabbath school hymnal was *The Song Anchor*.

In 1878, at the General Conference session, the General Association of Sabbath Schools was created as a department within the church. The statutes for this association were prepared, and the first Sabbath School leaders were appointed. There were twelve state organizations. All of the organized Sabbath schools came together from different places and changed their names to the International Association of Sabbath Schools. The plan for Sabbath school offerings was also established.

The first magazine for Sabbath school teachers was published in 1885, called the *Sabbath School Worker*.

Donations to advance the Sabbath school work

The first donations of money for missions from the Sabbath school were sent to Australia in 1885 and to Africa in 1887. Later the Sabbath schools of North America sent a boat called the *Pitcairn* to the South Pacific; it was named in honor of the first island to which it was sent, leading the way for many missionaries to travel to the islands of the sea. Today Pitcairn Island is populated mostly by Seventh-day Adventists.

In 1888, the first Sabbath school lesson booklet was published, and in 1901 the International Association of Sabbath Schools became the Sabbath School Department. In fact, this was one of the very first departments to be organized. That same year, the Sabbath School Department was given the responsibility for the youth work.

In 1906 the first memory verse cards were produced. Since that time, Sabbath schools have multiplied worldwide. One of the first adult Sabbath school lessons booklets to be translated was into the Danish language.

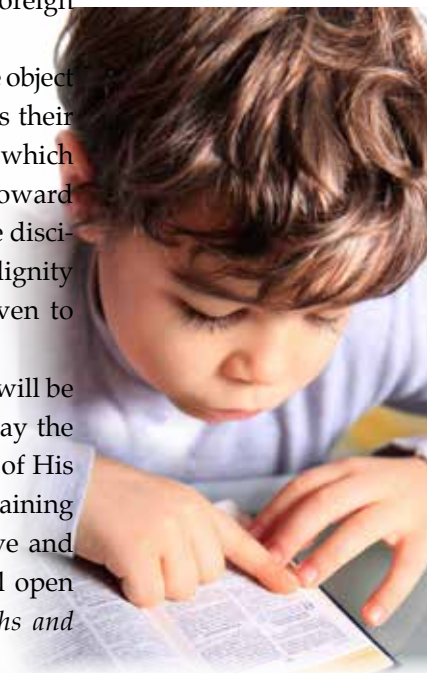
The Sabbath School Department has served the church for more than a century and continues to pursue the following goals:

1. Train the church members to study God's word systematically. The Sabbath school has been called "the church at study."
2. Teach the message to those who do not know it.
3. Make liberal donations available for foreign missions.

"Let the youth be led to understand the object of their creation, to honor God and bless their fellow men; let them see the tender love which the Father in heaven has manifested toward them, and the high destiny for which the discipline of this life is to prepare them, the dignity and honor to which they are called, even to become the sons of God,...

"And the education begun in this life will be continued in the life to come. Day by day the wonderful works of God, the evidences of His wisdom and power in creating and sustaining the universe, the infinite mystery of love and wisdom in the plan of redemption, will open to the mind in new beauty." —*Patriarchs and Prophets*, pp. 601, 602. **SW**

"Let the youth be led to understand the object of their creation, to honor God and bless their fellow men."



*"And He said unto them. Go ye into all the world and preach the gospel to every creature."
Mark 16:15.*

Latin American Division

October 2012 to March 2015

By Danilo Lopez Monterroso

America contains great geographical and biological diversity.

"Before the coming of the Son of man, the everlasting gospel is to be preached 'to every nation, and kindred, and tongue, and people.' Revelation 14:6, 14. God 'hath appointed a day, in the which He will judge the world.' Acts 17:31. Christ tells us when that day shall be ushered in. He does not say that all the world will be converted, but that 'this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come.' By giving the gospel to the world it is in our power to hasten our Lord's return. We are not only to look for but to hasten the coming of the day of God. 2 Peter 3:12, margin. Had the church of Christ done her appointed work as the Lord ordained, the whole world would before this have been warned, and the Lord Jesus would have come to our earth

in power and great glory." *—The Desire of Ages*, pp. 633, 634.

Latin America is a region of the American continent that is defined as the countries where three Romance or neo-Latin languages—Spanish, Portuguese, and French—are the main languages. Generally, this definition includes eighteen independent Latin American nations, Canada (French region), Brazil, Haiti, and Puerto Rico, and the French overseas possessions in the Caribbean Basin and North Atlantic. The language spoken the most is Spanish, followed by Portuguese and French in a distant third (spoken by about 18 million people, or 3 percent of the population). The region covers more than twenty million square kilometers, roughly 13.5 percent of the land mass of the planet. Latin America contains great geographical and biolog-

ical diversity, including every type of climate in the world, and is home to numerous plant and animal species. It also has some of the world's largest rivers and important mineral resources, most notably oil, copper, lithium, and silver.

The history of Latin America began with the the Amerindian peoples in pre-Colombian times. The Spanish expeditions to America after 1492, financed by the Spanish crown, started the process of colonization of the continent. In the nineteenth century, most Latin American nations separated from their former colonial holders—Spain,

Portugal, and France—and became independent. Most of the Latin American population professes Christianity, particularly Catholic Christianity. Beyond this, Protestant Christianity is adhered to by an influential minority in countries such as Argentina, Brazil, Chile, El Salvador, Costa Rica, Mexico, Colombia, Guatemala, and Peru. Thus, in most Latin American countries, Catholicism is the dominant religion. In addition, there are indigenous beliefs whose rituals are still practiced today in countries such as Bolivia, El Salvador, Guatemala, Mexico, and Peru.

August 2012-March 2015				
Country	Population	Church Members	Union	Field
Brazil	195,632,000	330		x
Mexico	118,419,000	1,539	x	
Colombia	47,130,000	1,568	x	
Argentina	41,350,000	326		x
Peru	30,476,000	5,189	x	
Venezuela	29,760,000	1,004	x	
Chile	16,841,000	360		x
Ecuador	15,779,000	500		x
Guatemala	15,440,000	585		x
Cuba	11,163,000	72		x
Haiti	10,671,000	30		x
Bolivia	10,517,000	302		x
Dominican Republic	9,745,000	95		x
Honduras	8,578,000	310		x
Paraguay	6,849,000	112		x
El Salvador	6,635,000	390		x
Nicaragua	6,216,000	362		x
Costa Rica	4,667,000	170		x
Panama	3,605,000	60		x
Uruguay	3,297,000	34		x
Guadalupe	409,000	–		–
Martinique	398,000	–		–
French Guiana	259,000	–		–
San Martin	39,000	–		–
Saint Bartholomew	10,000	–		–
Saint Pierre and Miquelon	6,000	–		–
Aruba	106,113	11		–
Curaçao	142,180	51		–
Surinam	551,000	8		–
Belize	356,600	4		–
TOTAL	597,526,000	13,439	4	16

The chart above shows the population, church membership, and organizational status of the countries in the Latin American Division. As can be seen, there is a total population of about 597.5 million people in these countries. Compared to the population, all the churches combined number just a few members—13,439.



With the church's challenge to evangelize all the countries of Latin America, including the Caribbean islands, we thank God that 100 years of history have passed. The International Missionary Society, Seventh-day Adventist Church, Reform Movement, is represented in all the countries of Latin America, except for some Caribbean islands. We thank God for His servants who willingly left their homelands to carry the eternal gospel to new areas. In 1926, Brother Carlos Kozel left his native Germany with his family to move to Argentina, the first country in Latin America where God's church was planted and the gospel seed was sown. There were good results, for many accepted the eternal gospel as the message was carried from country to country by simple, humble missionaries who had minimal training but were empowered by the Holy Spirit. We are grateful for the untiring efforts of Brother Raul Escobar. Today there are stable, healthy Unions, Fields, and churches that work in harmony with the General Conference to preach the gospel throughout the world. In past decades, gospel workers came from other countries to establish the work of God in Latin America; and now, today, the General Conference enlists the help of young men in Latin America who have accepted the challenge of preaching the gospel on other continents, being supported by those who sow in tears, as in past decades. Today the Peruvian Union is the largest union worldwide with more than 5,000 members, followed by Mexico, Colombia, Venezuela, Guatemala, Ecuador, Brazil, and other countries that are now able to support the outreach efforts of the General Conference both economically and with devoted laborers.

The church's current challenge is to establish the Caribbean Union by entering the islands where it has no presence, as well as to motivate the established Unions and Fields to evangelize every city, town, and populated area in the various Latin American countries. Following the General Conference Session in South Africa in 2012, Brother Martin Lagunas carried the responsibility of Latin American Division President. He supervised the Unions and Fields, gave seminars, and supported the International Youth Conference in January 2014 in Copan, Honduras,

which was attended by young people from more than eight countries, as well as the President of the General Conference, Brother Idel Suarez Jr., and the leader of the General Conference Youth Department, Brother Joel Barnedo. However, because of illness, Brother Lagunas asked to be relieved of his responsibilities as President of the Latin American Division. Thus, since April 2014, I have served as Acting President of the Latin American Division, carrying out the plans made by the Division Committee and supporting the activities in the different countries.

Even though almost all of the Latin American countries are represented in the Division, the challenge is great to carry the gospel to the islands, large cities, and small villages where the message is unknown. Nevertheless, we thank God for leading His church and claim the promise in the Scriptures: "The Lord shall establish thee an holy people unto Himself, as He hath sworn unto thee, if thou shalt keep the commandments of the Lord thy God, and walk in His ways. And all people of the earth shall see that thou art called by the name of the Lord; and they shall be afraid of thee." Deuteronomy 28:9, 10.

"God's people must be a peculiar, holy people, distinct in character and practice from the world, distinguished from all the religionists of the day. They must be patterns in personal piety and good works. There is higher, holier work for us to do than we have yet done. Christ has said, 'My kingdom is not of this world.' The Lord has set His church as a light in the world, to guide the world to heaven." —*Review and Herald*, January 21, 1890.

"... The gates of hell shall not prevail against it." Matthew 16:18.

"The church was built upon One against whom the gates of hell could not prevail....

"The church is built upon Christ as its foundation;...

"For six thousand years, faith has builded upon Christ. For six thousand years the floods and tempests of satanic wrath have beaten upon the Rock of our salvation; but it stands unmoved....

"The Rock of faith is the living presence of Christ in the church." —*The Desire of Ages*, pp. 413, 414. **SW**

"The church is built upon Christ as its foundation."

Blessings of teamwork in Cameroon

Since the arrival of the missionary couple sent by the General Conference in 2014, the church in Cameroon has been writing frequently to the General Conference to share pictures and to report how the Lord is blessing the missionary activities.

In Cameroon, the leading brethren generally travel together as a team when visiting different regions. The team consists of the minister (who is also the

Field President), the minister's wife, and, in this case, the Field Secretary. While the Field officers attend to administrative and spiritual matters, the minister's wife works with the ladies by giving cooking demonstrations.

The Lord has been rewarding this way of working with frequent baptisms. It is an example worth following. We pray that more ministers' wives may be able to join their husbands in service, and that more outreach may be done for the women.

—General Conference
Secretarial Department

Baptisms in South Sudan

"They shall not hunger nor thirst; neither shall the heat nor sun smite them: for he that hath mercy on them shall lead them, even by the springs of water shall he guide them." Isaiah 49:10.

South Sudan has been undergoing difficult times due to political upheaval within the country. Nevertheless, by God's grace, the work of evangelization is being carried on successfully, and two souls were baptized in July and in

August 2015, respectively. We have received pictures of their baptisms and their acceptance into the church.

The work in South Sudan is being supported by the General Conference. Our missionary has shared with us that he is working with several interested souls, among them some influential persons.

Let us make an effort to give all classes of people an opportunity to understand the special truths for this time.

—General Conference
Secretarial Department



Cooking classes with demonstrations in Cameroon



Baptism in South Sudan



A spiritual meeting with the minister and his wife in Cameroon



Newly baptized brothers pledge their faithfulness in South Sudan

Medical missionary visit to Hong Kong and Macau

"Yea, so have I strived to preach the gospel, not where Christ was named, lest I should build upon another man's foundation: But as it is written, To whom He was not spoken of, they shall see: and they that have not heard shall understand."
Romans 15:20, 21.

Several visits have been made to Hong Kong this year by the General Conference Medical Missionary Department Leader and other brethren from the Philippines. The latest visit took place in June/July. On that occasion, the team consisted of Pastor Roland De La Paz (a Doctor of Dental Medicine), his wife, and their daughter (a Medical Technician).

In Hong Kong, the team met with several Christian groups that wanted to listen to our message and that came for health consultation purposes. From Hong Kong, our brethren traveled to Macau, where they

were also able to give medical services, share the word of God, and conduct health lectures.

By the grace of God, the visit to Hong Kong and Macau was a success. Many people are eager to learn more about health and the gospel, and about the Adventist and Reformation message. Follow-up visits need to be made.

If you feel impressed to support the work of the Medical Missionary Department financially or in other ways, we invite you to contact the General Conference at info@sda1844.org for more information.

In addition, contributors may go directly to www.sda1844.org, scroll to the bottom of the home page, and click on the right circle that says, "Donations." Contributions may be made with a debit or credit card. Please indicate the purpose for which you wish your donation to be used. The Lord bless you.

—General Conference
Secretarial Department



The medical missionary team with participants in Hong Kong



Participants in the Macau medical missionary meetings



As a result of the presentations given in Macau, many people are eager to learn more about health principles and the gospel



Health consultations were part of the presentations in both HongKong and Macau

Missionary efforts in Togo

The church in Togo, a small country located between Ghana and Benin in West Africa, is growing. Several people are preparing for baptism in the capital city, Lomé, a seaport with a population of more than 830,000. Prayer and Bible study groups have been established in the homes of interested souls.

Our missionary in Togo has started to evangelize some areas in the interior of the country. To facilitate transportation, the Good Samaritan Department of the General Conference recently provided

assistance for him to purchase a motorbike.

It is the desire of our missionary to win souls for our Lord and Saviour in all districts of Togo and to establish groups in every corner of the city of Lomé. Your prayers and monetary gifts will help support him and other missionaries around the world.

—General Conference
Secretarial Department



The Good Samaritan provided a motorbike for the worker in Togo

Baptisms in Lesotho

Greetings with words from Psalm 126:5: "They that sow in tears shall reap in joy."

We had a blessed gathering in Maputsoe. On Sabbath we were 51 in total. On Sunday we were blessed with four new

souls who were baptized, two from Maseru and the other two from Maputsoe.

We thank you for your prayers. Please continue to pray for us in Lesotho.

Your brother in the Lord's service,
Benjamin Madisha



A wonderful occasion—baptism of four souls in Lesotho



The four souls were accepted into fellowship in Lesotho



Believers in Togo

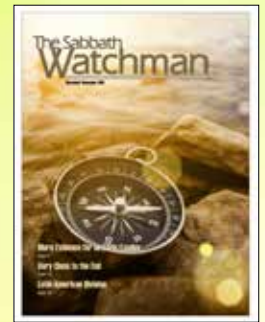


A spiritual meeting in Togo was well attended by adults and young people

"The Bible should ever be the Christian's textbook; of all books it should be made the most attractive to the young. If they drink deep of its spirit, they will be prepared to withstand the wiles of Satan, and to resist the temptations of this infidel age. By its simple beauty of language, its elevated sentiment, its unerring truthfulness, its tenderness and pathos, the word of God is well calculated to impress the mind and impart rich lessons." —*Youth's Instructor*, May 7, 1884.

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