

A close-up photograph of a hand dropping a small, light-colored seed into dark, rich soil. The background is a blurred green, suggesting an outdoor setting. The title 'The Sabbath Watchman' is overlaid on the top half of the image in a large, yellow, serif font.

The Sabbath Watchman

January-February 2016

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Voting for Jesus

*"None of us liveth to himself, and no man dieth to himself."
Romans 14:7.*

At this threshold of another year, reason tells us that we have one less year to prove our stewardship faithful before the coming of the Lord.

Time moves on for all. While we can look back and also look forward, in reality, there is only one moment in which to act. That is the moment we have right now. Yesterday is forever past, and tomorrow never comes. From the past we are privileged to learn—if we will—but we cannot change it. And as for tomorrow, we need to learn to leave the future with God.

The freedoms we have long enjoyed are being eroded. Soon we will have to do "the work which" we have "failed to do in a time of peace and prosperity under most discouraging, forbidding, circumstances." —*Testimonies for the Church*, vol. 5, p. 463. The world is fast approaching a new dark age, when freedom to worship God according to one's own conscience will be considered a hate crime. What should one do? Is it a time of "everyone for himself"? Are we to be "scattered upon the hills, as sheep that have not a shepherd"? (1 Kings 22:17) or shall we "press together, press together, and love as brethren"? —(*Review and Herald*, September 3, 1908) *Fundamentals of Christian Education*, p. 527.

God is waiting and is willing to do much for His people. Christ still prays to His Father that His brethren may be one. John 17:20-23. Shall we not, then, pray as He prayed and live as He lived? Through His free gift of grace, we have this life, so why not rejoice and live to share the good news? After all, it is "by the obedience of one" that many shall "be made righteous." Romans 5:19.

Many forces are uniting to destroy the work and witness of God, so it is time for us to unite to proclaim His works. How? He has given you an experience; share it. He has given you talent; use it to His glory. He has given you means; contribute to the cause for which He died. Vote for Jesus with your time, means, influence, and talents; and work single-mindedly and in concert with your fellow believers to fulfill His prayer and hasten His coming.

Think about it. Are we using the gifts we received from God and all our energy to accumulate material goods that will be taken from us sooner or later, in one way or another? He promises to take care of our daily needs if we will seek His higher purpose. Are we striving to obtain a position and/or security? Both are as lasting as a bubble. Faith will turn away from these things that are so valued by modern society and will focus on the advancement of "the kingdom of God, and His righteousness." Matthew 6:33. These will last.

"The knowledge of God's grace, the truths of His word, and temporal gifts as well—time and means, talents and influence—are all a trust from God to be employed to His glory and the salvation of men. Nothing can be more offensive to God, who is constantly bestowing His gifts upon man, than to see him selfishly grasping these gifts and making no returns to the Giver. Jesus is today in heaven preparing mansions for those who love Him; yes, more than mansions, a kingdom which is to be ours. But all who shall inherit these blessings must be partakers of the self-denial and self-sacrifice of Christ for the good of others.

"Never was there greater need of earnest, self-sacrificing labor in the cause of Christ than now...." —*Testimonies for the Church*, vol. 5, pp. 731, 732.



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.

THE SABBATH WATCHMAN is the official publication of the Seventh-day Adventist Church, Reform Movement, International Missionary Society, General Conference, 625 West Avenue, Cedartown, GA 30125. Phone 770-748-0077 / Fax 770-748-0095 / Email info@sda1844.org / Website www.sda1844.org.

Published six times per year by the General Conference Publishing Department. Printed and distributed by Religious Liberty Publishing Assn. Mail or email subscription orders to 9999 East Mississippi Avenue, Denver, CO 80247 / info@sda1888.org. Annual rate (U.S. funds only): U.S.A.-\$30; Foreign-\$45. Phone 916-765-3389 / Website www.sda1888.org.

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New Year's Message from the Past

By Siegmund Gutknecht

The Sabbath Watchman
March 1967

To all believers and co-workers in the faith in the entire world, cordial wishes for blessings in the New Year.

With a thankful heart we can say with Samuel and Jeremiah, "Hitherto hath the Lord helped us." "It is of the Lord's mercies that we are not consumed, because His compassions fail not. They are new every morning: great is Thy faithfulness. The Lord is my portion, saith my soul; therefore will I hope in Him. The Lord is good unto them that wait for Him, to the soul that seeketh Him. It is good that a man should both hope and quietly wait for the salvation of the Lord." 1 Samuel 7:12; Lamentations 3:22-26.

As we begin the New Year, the prayer of every believer should be: "Teach me Thy way, O Lord; I will walk in Thy truth: unite my heart to fear Thy name." Psalm 86:11. In a time of general uncertainty, threats, helplessness, and fear, we need the direction and guidance of God. He must go ahead of us if we would not stumble;

and we have the assurance that He will always accompany us and be with us even unto the end of the world if we will but ask Him. Therefore, may prayers for His continual guidance ascend continually to the throne of grace from the hearts of all His children.

Nothing will separate us from God's love

One who has been embraced by the loving God and who loves God above everything else cannot be separated from Him by any power in heaven or earth. We should therefore be fearful of losing our first love; and if we have lost it, then, like the prodigal son, let us immediately arise, for the Father is still watching for our return to Him.

"The love of God still yearns over the one who has chosen to separate from Him, and He sets in operation influences to bring him back to the Father's house." —*Christ's Object Lessons*, p. 202.



Elder S. Gutknecht

Although the words, “Nothing can separate us from the love of God” (Romans 8:39), are reassuring and precious, there are still great perils within and around us that can separate us from God’s love and cause us to lose eternal life. Doubt and distrust are the primary dangers. When they enter the heart, the tendency to criticize and judge others appears, moving the soul into the service of God’s great enemy, the accuser of the brethren. Therefore, the word of the Lord urges: “Cast not away therefore your confidence, which hath great recompense of reward. For ye have need of patience, that, after ye have done the will of God, ye might receive the promise. For yet a little while, and he that shall come will come, and will not tarry. Now the just shall live by faith: but if any man draw back, my soul shall have no pleasure in him. But we are not of them who draw back unto perdition; but of them that believe to the saving of the soul.” Hebrews 10:35-39.

The church’s responsibility

“A church is responsible for the pledges of its individual members. If they see that there is a brother who is neglecting to fulfill his vows, they should labor with him kindly but plainly.” –*Testimonies for the Church*, vol. 4, p. 476.

As individuals and as a church, we have a great responsibility to seek for the lost. We should not feel that we are too good to go after those who are in danger. The Spirit of prophecy says, “Whoever trusts in himself that he is righteous, will despise others. As the Pharisee judges himself by other men, so he judges other men by himself.... His self-righteousness leads to accusing. ‘Other men’ he condemns as transgressors of God’s law. Thus he is making manifest the very spirit of Satan, the accuser of the brethren.” –*Christ’s Object Lessons*, p. 151.

“As a people we must prepare the way of the Lord under the overruling guidance of the Holy Spirit. The gospel is to be given in its purity. The stream of living water is to deepen and widen in its course.” –*Testimonies for the Church*, vol. 9, p. 96.

“Now, while probation lingers, it does not become one to pronounce sentence upon others and look to himself as a model man. Christ is

our model; imitate Him, plant your feet in His steps.... We are not to condemn others; this is not our work; but we should love one another and pray for one another.” –*God’s Amazing Grace*, p. 78.

Service for others

As reformers, we have a responsibility to call all to return to the old paths. We are not released from this obligation even if we meet with disappointment and rejection. Let us remember Elijah, Jeremiah, and the other prophets. We should not look for the mistakes of others and judge them but simply present the purity of Jesus’ teachings in all decisiveness. We should have the spirit of Joseph, “I seek my brethren....” We may be misunderstood. Instead of listening to the message from the Father, some may devise a plan against the messengers of God. The experience of Joseph may be ours, but in all the painful experiences we should also emphasize that “ye thought evil against me; but God meant it unto good, to bring to pass, as it is this day, to save much people alive.” Genesis 50:20. Our Lord Jesus was also rejected by His own people, yet He remained faithful to His mission.

Unity in the church

Unity will be the aim of all in whom Christ—not self—rules, so that His will, not ours, is done. Oneness in Christ is the secret of the church’s power. Jesus said in His mediatorial prayer, “I in them, and thou in Me, that they may be made perfect in one; and that the world may know that Thou hast sent Me, and hast loved them, as Thou hast loved Me.” John 17:23.

O, how the name of God and His truth have been blasphemed by disunity, jangling, evil tongues, accusation, and a judgmental attitude! At this moment, when our names may be called before the Judge of the universe and every case is being decided for life or death, let us bow under the hand of Omnipotence, crucify self, and live in deep love and harmony with our brothers and sisters. Then, as we are of one heart and one soul, the power of the Holy Spirit will come over us as never before.

Oneness in Christ
is the secret of the
church’s power.

“God has a church upon the earth who are His chosen people, who keep His commandments. He is leading, not stray offshoots, not one here and one there, but a people.” —*Testimonies to Ministers and Gospel Workers*, p. 61.

“Love not the world”

My brethren and sisters in the faith, we are on the threshold of momentous events. I come to you, not commanding, but imploring, “Love not the world, neither the things that are in the world.” “And the world passeth away, and the lust thereof: but he that doeth the will of God abideth for ever.” 1 John 2:15, 17. Love for the world destroys love for God and carries the seed of death. At a time when shameful fashions are in style, our sisters who love the Lord will not wear dresses that are above the knees but choose modest apparel that covers half of the calf of the leg. Their hairstyles will be simple, plain, and neat. God has given women long hair as adornment and covering, so it is not right before the Lord to cut the hair. Another subject is wedding rings. A ring is no sign of faithfulness. In times past, newly converted souls placed their rings on the altar of sacrifice, but sometimes we see brethren, and particularly sisters, wearing rings.

Concerning this the Spirit of prophecy says: “Some have had a burden in regard to the wearing of a marriage ring, feeling that the wives of our ministers should conform to this custom. All this is unnecessary. Let the ministers’ wives have the golden link which binds their souls to Jesus Christ, a pure and holy character, the true love and meekness and godliness that are the fruit borne upon the Christian tree, and their influence will be secure anywhere. The fact that a disregard of the custom occasions remark is no good reason for adopting it.... We need not wear the sign, for we are not untrue to our marriage vow, and the wearing of the ring would be no evidence that we were true.” —*Testimonies to Ministers and Gospel Workers*, pp. 180, 181.

“Have not our sisters sufficient zeal and moral courage to place themselves without excuse upon the Bible platform? The apostle has given most explicit directions on this point: ‘I will therefore that women adorn themselves in

modest apparel, with shamefacedness and sobriety; not with broided hair, or gold, or pearls, or costly array; but (which becometh women professing godliness) with good works.’ Here the Lord, through His apostle, speaks expressly against the wearing of gold. Let those who have had experience see to it that they do not lead others astray on this point by their example. That ring encircling your finger may be very plain, but it is useless, and the wearing of it has a wrong influence upon others.” —*Testimonies for the Church*, vol. 4, p. 630.

Why is there an inclination to conform to worldly customs and habits? The burning fervor for God is absent; the childlike faith and deep conviction of the purity and sacredness of the message which we as a people are carrying is somehow missing. No one should be ashamed when worldlings make comments. If you have died with Christ, you will want to reflect His perfect image.

Jesus suffered scoffing and reviling for you. He bled for your sins. Is He to continue suffering because we cannot separate from this corrupt world’s practices? I pray in the name of the Lord that you will read Isaiah 3:16-26 and be fully aware of the results of such tendencies. A few words from the pen of inspiration are appropriate: “My sisters, your dress is telling either in favor of Christ and the sacred truth or in favor of the world. Which is it? Remember we must all answer to God for the influence we exert....

“We judge a person’s character by the style of dress worn. Gaudy apparel betrays vanity and weakness....

“Those who worship at fashion’s altar have but little physical energy.” —*Testimonies for the Church*, vol. 4, pp. 641, 643, 644.

Our influence

“Every act of our lives affects others for good or evil. Our influence is tending upward or downward; it is felt, acted upon, and to a greater or less degree reproduced by others. If by our example we aid others in the development of good principles, we give them power to do good.” —*Testimonies for the Church*, vol. 2, p. 133.

“Our influence is tending upward or downward; it is felt, acted upon, and to a greater or less degree reproduced by others.”

People observe those who profess to believe present truth. They observe whether the Christian's life and behavior represent Jesus. By humbly and earnestly doing good to all, God's people will exert an influence in every city and place in the world. "Nothing so offends God as an act that injures the influence of those who are doing His service. He will call to account all who aid Satan in his work of criticizing and discouraging." —*Testimonies for the Church*, vol. 6, p. 42.

Our motto

"And the Lord, He it is that doth go before thee; He will be with thee, He will not fail thee, neither forsake thee: fear not, neither be dismayed." Deuteronomy 31:8.

We are living in a time when events are pressing for a decision. The words of Revelation 10:6, "... There shall be time no longer," are being fulfilled today. The last prophecies are coming true before our eyes. Soon every person will have to make his or her decision for or against the truth. "Our watchword is to be, Onward, ever onward. The angels of God will go before us to prepare the way." —*Testimonies for the Church*, vol. 6, p. 29.

As a people, we anticipate the refreshing from the presence of God. In view of present-day events, this hour must be within reachable dis-

tance. But to receive this power requires a love for spiritual things. "For the outpouring of the Spirit every lover of the cause of truth should pray. And as far as lies in our power, we are to remove every hindrance to His working. The Spirit can never be poured out while variance and bitterness toward one another are cherished by the members of the church. Envy, jealousy, evil surmising,, and evil speaking are of Satan, and they effectually bar the way against the Holy Spirit's working....

"'Draw together, draw together.'" —*Testimonies for the Church*, vol. 6, p. 42. When we cherish this counsel and become one heart and one soul, the Holy Spirit will come in fullness, the work will be closed in great power and glory, and we can go home.

This means, "I die daily!" "Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord. And whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by Him." Colossians 3:16, 17.

With the motto, "Forward, continually forward!" we want to begin this unknown New Year and work untiringly for the salvation of souls. May God be our Helper. **SW**



"The Darkness Comprehended It Not"

By Ellen G. White

Review and Herald
June 3, 1890

"In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by Him; and without Him was not anything made that was made. In Him was life, and the life was the light of men. And the light shineth in darkness; and the darkness comprehended it not.

"There was a man sent from God, whose name was John. The same came for a witness, to bear witness of the Light, that all men through him might believe. He was not that Light, but was sent to bear witness of that Light. That was the true Light, which lighteth every man that cometh into the world. He was in the world, and the world was made by Him, and the world knew Him not. He came unto His own, and His own received Him not. But as many as received Him, to them gave He power to become the sons of God, even to them that believe on His name: which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God. And the Word was made flesh, and dwelt among us, (and we beheld His glory, the glory as of the only begotten of the Father,) full of grace and truth." John 1:1-14.

The question has been asked me, "Do you think that the Lord has any more light for us as a people?" I answer that He has light that is new to us, and yet it is precious old light that is to shine forth from the word of truth. We have only the glimmerings of the rays of the light that is yet to come to us. We are not making the most of the light which the Lord has already given us, and thus we fail to receive the increased light; we do not walk in light already shed upon us.

We call ourselves commandment-keeping people, but we do not comprehend the exceeding breadth of the far-reaching principles of the law of God; we do not understand its sacred character. Many who claim to be teachers of the truth, have no real conception of what they are doing in teaching the law of God, because they do not have a living knowledge of the Lord Jesus Christ.

As we read of Luther, Knox, and other noted Reformers, we admire the strength, fortitude, and courage possessed by these faithful servants of God, and we would catch the spirit that animated them. We desire to know from what source they were out of weakness made strong. Although these great men were used as instruments for God, they were not faultless. They were erring men, and made great mistakes. We should seek to imitate their virtues, but we should not make them our criterion. These men possessed rare talents to carry forward the work of the Reformation. They were moved upon by a power above themselves; but it was not the men, the instruments that God used, that should be exalted and honored, but the Lord Jesus, who let His light and power come upon them. Let those who love truth and righteousness, who gather up the hereditary trusts given to these standard-bearers, praise God, the Source of all light.

If it should be announced that angel messengers were to open before men the treasures of the knowledge which relate to heavenly things, what a stir would it create in the Christian world! The atmosphere of heaven would be about the messengers, and how eagerly would many listen to the words that should fall from their lips! Men would write books calling

attention to the angels' words, but a greater Being than angels has been in our world; the Lord Himself has come to reflect upon men the light of Heaven. He has announced Himself as one with the Father, full of grace and truth, God manifest in the flesh.

The Lord Jesus, who is the image of the invisible God, gave His own life to save perishing man, and, oh, what light, what power, He brings with Him! In Him dwells all the fullness of the Godhead, bodily. What a mystery of mysteries! It is difficult for the reason to grasp the majesty of Christ, the mystery of redemption. The shameful cross has been upraised, the nails have been driven through His hands and feet, the cruel spear has pierced to His heart, and the redemption price has been paid for the human race. The spotless Lamb of God bore our sins in His own body upon the tree; He carried our sorrows. Redemption is an inexhaustible theme, worthy of our closest contemplation. It passes the comprehension of the deepest thought, the stretch of the most vivid imagination. Who by searching can find out God? The treasures of wisdom and knowledge are opened to all men, and were thousands of the most gifted men to devote their whole time to setting forth Jesus always before us, studying how they might portray His matchless charms, they would never exhaust the subject. Although great and talented authors have made known wonderful truths, and have presented increased light to the people, still in our day we shall find new ideas, and ample fields in which to work, for the theme of salvation is inexhaustible. The work has gone forward from century to century, setting forth the life and character of Christ, and the love of God as manifested in the atoning sacrifice. The theme of redemption will employ the minds of the redeemed through all eternity. There will be new and rich developments made manifest in the plan of salvation throughout eternal ages.

Were Jesus with us today, He would say to us as He did to His disciples, "I have yet many things to say unto you, but ye cannot bear them now." John 16:12. Jesus longed to open before the minds of His disciples deep

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and living truths, but their earthliness, their clouded, deficient comprehension made it impossible. They could not be benefited with great, glorious, solemn truths. The want of spiritual growth closes the door to the rich rays of light that shine from Christ.

We shall never reach a period when there is no increased light for us. The sayings of Christ were always far reaching in their import. Those who heard His teachings with their preconceived opinions, could not take in the meaning attached to His utterances. Jesus was the Source, the Originator of truth. The great themes of the Old Testament were misapprehended and misinterpreted, and Christ's work was to expound the truth which had not been understood by those to whom they had been given. The prophets had made the statements, but the spiritual import of what they had written was undiscovered by them. They did not see the meaning of the truth. Jesus reproved His disciples for their slowness of comprehension. Many of His precious lessons were lost to them, because they did not understand the spiritual grandeur of His words. But He promised that the Comforter should come, that the Spirit of truth should recall these lost utterances to their minds. He gave them to understand that He had left with them precious jewels of truth whose value they did not know.

After the crucifixion and the resurrection of Christ, His disciples listened with wonder and amazement to His lessons of truth; for they seemed as new ideas to them; but He told them, "These are the words which I spake unto you, while I was yet with you.... Then opened He their understanding, that they might understand the Scriptures." Luke 24:44, 45. The truth is constantly unfolding and presenting new features to different minds. All who dig in the mines of truth, will constantly discover rich and precious gems. We are anxious that all who claim to believe the truth now open before us, and especially those who take the responsibility of teaching the truth to others, should have a clearer conception themselves of the all-important significance of the themes of the Bible. Those who stand

in vindication of the law of God, are in a position where they need much of the Spirit of God. If ministers are wanting in meekness, if they are easily irritated when opposed, it is evident that they need divine enlightenment. Men must manifest the grace of Christ as they labor for souls. The truth as it is in Jesus will have altogether a different influence upon the minds of unbelievers, from that which it has had when presented as a theory or as a controversial subject. If we do our very best to present the truth in its stirring character, crossing the opinions and ideas of others, it will be misinterpreted, misapplied, and misstated, to those who are entertaining error, in order to make it appear in an objectionable light. There are few to whom you bring the truth, who have not been drinking of the wine of Babylon. It is hard for them to comprehend the truth, therefore the necessity of teaching it as it is in Jesus. Those who claim to be lovers of truth can afford to be meek and lowly of heart, as was the great Teacher. Those who have been diligently working in the mines of God's word, and have discovered the precious ore in the rich veins of truth, in the divine mysteries that have been hidden for ages, will exalt the Lord Jesus, the Source of all truth, by revealing in their characters the sanctifying power of what they believe. Jesus and His grace must be enshrined in the inner sanctuary of the soul. Then He will be revealed in words, in prayer, in exhortation, in the presentation of sacred truth, for this is the great secret of spiritual success. When self is woven into our labors, then the truth we bear to others does not sanctify, refine, and ennoble our own hearts; it will not testify that we are fit vessels for the Master's use. It is only through fervent prayer that we may hold sweet fellowship with Jesus, and through this blessed communion the words and the spirit are made fragrant with the spirit of Christ. There is not a heart that will not bear watching. Jesus, the precious Saviour, enjoined watchfulness. The oversight of self must not be relaxed for a moment. The heart must be kept with diligence, for out of it are the issues of life. Watch and discipline the thoughts, that you may not sin with your lips. SW



In the Bible we find a word that perfectly defines the character of God: **Love**. 1 John 4:8. On the other hand, we can also find another word that defines His work: **Service**. Hebrews 1:1-3. God serves us because He loves us. *To serve* has several meanings, but we are going to emphasize the following meaning: “To present something to a person or do something in his favor.”

The divine service

If we take a close look at our surroundings, we will see that everything has been created for a specific purpose; and at the same time each thing serves everything else. If life is the result of a Big Bang (the scientific model that seeks to explain the origin and development of the universe), we have a dilemma with no solution, because order cannot come from chaos; harmony and precision are not the result of chance.

If someone were to try to explain that a watch is the result of the clash between two masses of

iron or steel, people would consider him crazy. Is one not doing exactly that when he tries to remove God’s creative work and put in its place forces that are both uncontrollable and haphazard, as if somehow matter were programmed automatically to resolve into order without any outside–divine–intervention, resulting in all the life forms and interactions found on our planet and even in the universe?

To accept this idea is to exercise a huge amount of faith, because that is what it takes to believe such a thing, thus removing God out of our lives; or we can believe what the Bible says, presenting God as the great Creator. How wonderful! In the sacred pages, we find man’s origin and the divine reason why God created mankind: Love. God, who is almighty and omniscient, decided to create the universe, including our planet, to manifest His love. Everything around us has a wise purpose: It leads us to acknowledge the Creator God and in turn serve Him as He serves us, in the sense of doing good to us. How do we serve God?

By Jose Vicente Giner

Everything around us has a wise purpose.

God gives us life and the wonders around us for our well being. The purpose of every created thing is to serve others, but everything as a whole serves man, the crown of creation.

God gave us a solar system in which everything is in harmony; the earth has a satellite that revolves around it and has an influence on all life, on the vegetation, and on the seas. The moon is located at exactly the right distance from the earth and does not crash into the planet. Our earth turns on its axis and rotates around the sun. When the earth has completed one rotation around the sun, one year has passed. And when the planet has completed one turn on its axis, one day has passed. Human beings have a natural biological cycle that leads them to be active during the day and sleep at night; this is also true in general for the animal world.

The sun shines on the earth, bathing all life in its rays that are very beneficial to human health as long as it is in the correct amount. The sun plays an important role in supplying certain vitamins and promotes the production of vitamin D, which is necessary to metabolize calcium and prevent rickets. Vitamin D regulates the passage of calcium to the bones; the sun also regulates our body temperature and performs other vital processes occurring on our planet, such as supplying energy for photosynthesis by the plant world. Certain weather patterns, including heat, barometric pressure, wind, humidity, and rain, are all dependent on the sun.

Thousands of different species of plants and trees grow on the earth. They help to produce food, active ingredients used for healing remedies, oxygen, aromas, building materials, and countless supplies for making clothing and products that we use every day. Man has “discovered” a very complex world of plants, each with its corresponding seeds making reproduction possible and sustaining life. In addition, the animal kingdom numbers countless species.

The water cycle operates in a precise, consistent manner all around the planet; the air has the proper ratio of nitrogen, oxygen, and other gases so we can breathe. The universal law of gravity operates without a flaw. The oceans remain within their boundaries, and freshwater sources quench our thirst. Did all of this come about just by chance? Impossible! We would be both blind and guilty if we denied the design of the Creator in all the amazing order and synergy.

Everything has been created to serve mankind. God gives us life and the wonders around us for our well being. The purpose of every created thing is to serve others, but everything as a whole serves man, the crown of creation. Who can deny that God is serving us every day? The question is: Are we serving Him?

The incarnation

But God’s most wonderful, extraordinary act of service is His incarnation in the person of our Lord Jesus Christ. In studying the Bible, we find the truth that the One we call Jesus Christ was not a simple man born in Bethlehem; rather, God decided to become man and dwell among us: “In the beginning was the Word, and the Word was with God, and the Word was God.” John 1:1. This states that the Word was God, and a few verses later in the chapter explain that the Word became flesh in Christ: “And the Word was made flesh, and dwelt among us...” “The next day John seeth Jesus coming unto him, and saith, Behold the Lamb of God, which taketh away the sin of the world.” John 1:14, 29.

Before His birth, the Lord received two names—Immanuel and Jesus. The first means “God with us.” Matthew 1:23. The second means



"The Lord is salvation." Both names pointed to His ministry and true identity. To save man from the bondage of sin, Jesus came to die. As God, He could not die, so He had to take a human body to be offered as the atonement for man's sin.

The motivation for the incarnation was love. John 3:16. The life of our Lord Jesus Christ was characterized by a dedicated, consistent, complete, and faithful service to the Father and suffering humanity.

Satan has always wanted to misrepresent God's character as being cruel, someone whose law is harsh and unfair. When Adam and Eve fell through transgression, the second Person of the Godhead had to become man to show that the accusations were false: "To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth." John 18:37. The Lord Jesus demonstrated with His perfect life that the first human pair fell into sin, not because the law was unfair but because they chose to sin voluntarily.

Jesus taught the truth, not in relative but in absolute terms, and demonstrated God's love through His life of service to humanity. In Isaiah, the service that Jesus would perform during His life on earth is described: "The Spirit of the Lord God is upon Me; because the Lord hath anointed Me to preach good tidings unto the meek; He hath sent Me to bind up the brokenhearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound." Isaiah 61:1.

For thirty years, He lived under His parents and served them as an obedient Son. His subsequent ministry of three and a half years was a constant service to humanity. He gave sight to the blind, cured the lepers, healed the lame, comforted the afflicted, forgave sinners, blessed the children, raised the dead, taught the truth, prepared a group of twelve people to be His messengers, rebuked sin but loved the sinner, died on the cross, and rose on the third day to ascend to heaven where He acts as our Advocate. He sent His Holy Spirit to comfort us, to guide us to the truth, to strengthen us, and to bring us to repentance.

Do we realize that Christ's life was a constant giving to human beings? The grace offered to us

through His imputed and imparted righteousness is an irrefutable sign of His deep love that wants to redeem and save. Jesus is the way that leads to the truth that gives life. John 14:6. He came, "not to be ministered unto, but to minister, and to give His life a ransom for many." Mark 10:45.

The law of service

Those who follow Christ will live as He lived—in submission to the law of service established by God. The Ten Commandments reveal our responsibilities to God and to our neighbor. Such service cannot be something occasional in our lives. Those who love God will serve Him and humanity. A Christian who does not live to serve does not serve to live. Selfishness encloses him in a shell that will destroy him.

The church of Christ must learn to serve, every member being an organ in the body of Christ that fulfills its function of service, just as the organs of the human body do. See 1 Corinthians 12. We cannot live an inactive life, encapsulated in absurdity or unfulfilled good wishes.

There is no excuse; all should be involved in missionary work, the engine of service, for which we have received gifts from the Lord. At Pentecost, the disciples received the early rain for one purpose—to preach the gospel. Their refusal to do so would have been an insult to God.

There are many ways to serve; we can say that they are innumerable. We can sing special hymns at church, when we visit souls, or for evangelistic or public meetings; we can conduct meetings on Biblical topics and health, organize cooking classes, write pamphlets, send emails with messages containing the present truth, and put messages on websites, blogs, SMS, WhatsApp, Twitter, Facebook, etc.

We can go and sing for the elderly and orphans; we can visit hospitals, prisons, and institutions, bringing hope to those who suffer; we can be kind to those around us and take every opportunity to offer Bible studies. If we are not trained for this, we can connect interested individuals with a brother or sister who can minister to them. Perhaps we are blessed financially and can make contributions for mis-

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sionary work on a local or international level. We can preach, teach in the Sabbath school, or work with small school children. We can use our special talents to increase the knowledge of our fellow believers, such as computer skills, music, first aid, marriage counseling, languages, etc. There are many ways to develop Christian service as people in the church. We are not to keep our talents and abilities to ourselves, refusing to give our service to Jesus and our fellow men; this would be the equivalent of hiding our talent in the ground.

“To every man in service is given his work, and no excuse can be accepted why that God-given work is not done. Some are negligent and indolent. Some are slothful servants like the man who had one talent entrusted to use and improve, but ... buried it in the earth and made no use of it. When his talent was called for, to be rendered back to God, the Owner, he had only the one unused talent. No one was improved by his entrusted gift. The least he could have done was to use it to the best of his ability....” —*The Upward Look*, p. 230.

Conclusion

If we will look more closely and consider the things that happen around us, perhaps imperceptibly, we will find that our God has done and is doing things wisely to achieve a special purpose. For example, this past week I had the privilege of visiting Romania and giving a seminar on the family. Several brothers who were present are beekeepers. They are experts at this

and explained some extraordinary things.

There are about 20,000 different species of bees, and they live and work in places with certain types of plants and flowers, collecting and feeding on pollen and nectar. They are great workers, and in the beehive there are various services or tasks—feeding the queen, manufacturing wax, collecting pollen and nectar essential for the production of honey, etc. To produce about 5 grams of honey, a bee will land on more than 6,000 flowers.

Is the role of bees important? Of course it is! Without bees there would be no pollination and no fruit! What would the animals and people do then? Dear brothers, sisters, and friends, if these insects carry out their mission so faithfully, how much more should Christians be an example of service in a world dying because of sin? The eternal life of millions of souls is at stake. What service will bring at least one person to the feet of Jesus?

“There will be no one saved in heaven with a starless crown. If you enter, there will be some soul in the courts of glory that has found an entrance there through your instrumentality.” —(*Signs of the Times*, June 6, 1892) *Last Day Events*, p. 282.

We have a very specific command from God as well as a promise: “Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world. Amen.” Matthew 28:19, 20. God bless you. **SW**



“Everything in nature has its appointed work and murmurs not at its position. In spiritual things every man and woman has his or her own peculiar sphere and vocation. The interest God requires will be proportionate to the amount of entrusted capital according to the measure of the gift of Christ.... Now is your time and privilege to ... show a stability of character that will make you of real moral worth. Christ has a right to your service. Yield to Him heartily.” —*This Day with God*, p. 243.



Study on **Romans 5:10-21**

By Ellet J. Waggoner

Condensed by Larry Watts

from Studies on the Book of Romans, Study 9

“Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned.” Romans 5:12.

This verse contains a partially stated proposition. You will notice that commencing with the thirteenth verse, and continuing down to the end of the seventeenth, there is a parenthesis. Then in the eighteenth verse, the proposition is taken up again and completed. The first part of the eighteenth verse is merely an equivalent to the first part of the twelfth; it is the same truth expressed in other words, “Therefore as by the offense of one, judgment came upon all men to condemnation.” Then the closing portion of the verse completes the proposition: “Even so by the righteousness of one, the free gift came upon all men unto justification of life.”

In the fourteenth verse we have reference to the “reign of death.” What is the reign of death? What was this passage of death upon all men? The apostle says that “death reigned from Adam

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to Moses." He does not mean by this that it did not reign at any other time and that it does not reign at the present time.

The part of the verse referring to Adam and Moses is a part of a great argument, which has its starting point back in chapter four. It is a part of his argument on Abraham.

The argument in a nutshell is that the entering in of the law did not in any way interfere with the promise to Abraham. In Romans 4:13, 14, we are told that the promise "that he should be the heir of the world, was not to Abraham, or to his seed, through the law, but through the righteousness of faith. For if they which are of the law be heirs, faith is made void, and the promise made of none effect." In these verses the apostle is proving in a practical manner that the law does not enter into man's justification at all; that justification is solely by faith, and not by works. Why is it that the law does not enter into the justification of man? "Because the law worketh wrath." Verse 15.

If Abraham had been left to be justified by the works of the law, there would have been nothing to be placed to his account but wrath, for that is all that the law can work. But on the other hand, when he is not justified by the law, which could only be the means of imputing wrath to him, and is justified by faith, then there is life placed to his account. And life is what is wanted, not wrath. Life is what all men desire, not wrath. Whoever seeks to be justified by his works will reap only wrath. Abraham will receive the inheritance only by the virtue of the promise, and he will receive his righteousness only by the faith that he had.

We lose much of the good and the encouragement that there is in this fifth chapter simply by the misapplying of these words, "death reigned," and also the expression "death passed upon all men, for that all have sinned." Romans 5:12. Why did death pass upon all men? Because that all had sinned! By one man sin came into the world.

There are many who will stop at this point and philosophize and question as to how this could be, and try to figure out for themselves the justice of it. They will query why it is that we are here in this sinful condition without having

had any choice or say in the matter ourselves. Now, we know that there was one man in the beginning, and he fell. We are his children, and it is impossible for us to be born in any higher condition than he was.

Some will shut themselves out of eternal life because they cannot figure that thing out to a nicety and see the justice of it. The finite mind of man cannot do this, so it is better for him to leave it alone and devote himself to seeking for the proffered salvation. That is the important point for all to consider. We know that we are in a sinful condition and that this sinful condition is a lost condition. Seeing, then, that we are in a lost condition, is it not best for us to devote our energies to seeking to attain to that state whereby we may be in a saved condition?

What is clear is that "Death reigned;" it "passed upon all men." The twelfth and eighteenth verses tell us what this death is.

Why did it pass? Because that "all have sinned." "Judgment came upon all!" What for? What to? Condemnation. We are familiar with death; we see people being placed in their graves every day. But is that the death referred to? Good men die; with only two exceptions, all the good men that have ever lived upon the earth have died. Do they die under condemnation? No, certainly not. Do they die because they are sinners? No, if they were sinners, they were not good men. There has been no man in this world upon whom the death sentence has not passed, for there never was a man in this world that was not a sinner, and if he became a good man so that he walked with God as Enoch did, it was by faith.

If we say that the death which comes to all men—good and bad, old and young alike—is the carrying out of that judgment which "came upon all men to condemnation," then we take the position that there is no hope for anyone who has died. For there is no such thing as probation after death, and therefore the man who dies in sin can never be accounted righteous. If it is said that the good do not die in sin, but only because of sins previously committed, the justice of God is impugned, and His imputed righteousness denied. For when God declares His righteousness upon the one who believes, that man stands

as clear as though he had never sinned, and cannot be punished as a sinner, unless he denies the faith. Jesus said: "Verily, verily, I say unto you, he that heareth My word, and believeth on Him that sent Me, hath everlasting life, and shall not come into condemnation, but is passed from death unto life." John 5:24.

When Adam was placed in the garden of Eden, the Lord told him, "In the day that thou eatest thereof thou shalt surely die." Genesis 2:17. That does not mean "Dying thou shalt die," as the marginal reading has it. That expression is neither Hebrew nor English. It means just what it says, that in the day that Adam ate of the fruit of the tree of knowledge of good and evil, in that day he died. In the very day that Adam ate of the fruit, he fell, and the death sentence was passed upon him, and he was a dead man. Sentence was not executed at that moment, and for that matter we know that Adam was a good man, and that the sentence never was executed upon him. Christ died for him. But he was in the same condition, after he had eaten of the fruit of the tree, that Pharaoh was in after the firstborn of all the Egyptians had been killed, when he arose by night and said, "We be all dead men."

So Adam died; and because of that, every man born into the world is a sinner, and the sentence of death is passed upon him. Judgment has passed upon all men to condemnation, and there is not a man in this world but has been under the condemnation of death. The only way that he can get free from that condemnation and that death is through Christ, who died for him,

and who, in His own body, bore our sins upon the cross. He bore the penalty of the law and suffered the condemnation of the law for us, not for Himself, for He was sinless.

"As by one man sin entered into the world, and death by sin;... even so by the righteousness of one the free gift came upon all men unto justification of life." Romans 5:12, 18. What is the free gift? It is the free gift by grace, and it appertaineth unto many. The work of Adam plunged man into sin; the work of Christ brings men out of sin. One man's single offense plunged many into many offenses; but the one Man's obedience gathers the many offenses of many men, and brings them out from beneath the condemnation of those offenses.

Then the free gift is the righteousness of Christ. How do we get the righteousness of Christ? We cannot separate the righteousness of Christ from Christ Himself. Therefore, in order for men to get the righteousness of Christ, they must have the life of Christ. So the free gift comes upon all men who are justified by the life of Christ. Justification is life. It is the life of Christ. "For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous." Verse 19. These are simple and positive statements. No good can come to man by questioning them. He only reaps barrenness to his soul. Let us accept them and believe them. **SW**

The full chapter and book can be read at <http://adventpioneerbooks.com/media/Bible%20Studies%20on%20the%20Book%20of%20Romans-Waggoner/bor.pdf>

In order for men to get the righteousness of Christ, they must have the life of Christ. So the free gift comes upon all men who are justified by the life of Christ. Justification is life. It is the life of Christ.

"God's work is the same in all time, although there are different degrees of development, and different manifestations of His power to meet the wants of man in the different ages. Commencing with the fall, down through the patriarchal and Jewish ages, even to the present time, there has been a gradual unfolding of the purposes of God in the plan of redemption. Noah, Abraham, Isaac, Jacob, and Moses understood the gospel through Christ; they looked for the salvation of the race through man's substitute and surety." —*Signs of the Times*, June 3, 1886.

Ellen G. White's Scientific Assertions Re-examined

By Idel Suarez, Jr.

Testimonies will be the final battleground

In the book of Revelation, we read that the “testimony of Jesus is the Spirit of prophecy.” Revelation 19:10. As Seventh-day Adventist Reformers, we believe that the Spirit of prophecy includes the published writings of Ellen G. White (1827-1915). In July 2015, the Reform Movement commemorated 100 years of using her testimonies after her death during World War I. She is affectionately referred to as “Sister White,” not “Mrs. White,” as many refer to her in nominal or mainstream Adventist circles.

The Biblical Greek word for “testimony” is our modern word *marturia*.¹ The Greek root word is “*martur*,” from which we get the English word “martyr.”

This word even foreshadows “the saints of the last days” being persecuted for believing that the writings of Sister White were inspired by Jesus to prepare a people for His return. In the book of Revelation, that Greek word was translated into English as “testimony,” “witness,” and “martyr.” Revelation 20:4 states that the saints of the last days would be “beheaded for the witness of Jesus and for the word of God.” The word appearing as “witness” should really have been translated as “testimony,” because the original is the Greek word *marturia*. Therefore, we believe that the “saints of the last days,” in their battle against the papacy and false Protestantism and in their refusal to observe the Sunday law, will be “beheaded for the testimony of Jesus,” which is the Spirit of prophecy, “and for the word of God”—the Bible.

The devil is actively at work and has an obvious game plan. First, he causes members of the remnant to become dissatisfied with its leaders. Second, he

pressures the people to doubt the *Testimonies*. Third, he causes them to become skeptical about the vital points of the faith, or the principles of faith. Finally, he leads them on to doubt the Bible.

And it has happened. Those who once believed the *Testimonies* as a commentary inspired of God and later disbelieve it do not stop there but go on to disbelieve God’s word, the Holy Bible. What is the final cutoff point, according to Sister White? Perdition.

“‘It is Satan’s plan to weaken the faith of God’s people in the Testimonies.’ ‘Satan knows how to make his attacks. He works upon minds to excite jealousy and dissatisfaction toward those at the head of the work. The gifts are next questioned; then, of course, they have but little weight, and instruction given through vision is disregarded.’ ‘Next follows skepticism in regard to the vital points of our faith, the pillars of our position, then doubt as to the Holy Scriptures, and then the downward march to perdition. When the Testimonies, which were once believed, are doubted and given up, Satan knows the deceived ones will not stop at this; and he redoubles his efforts till he launches them into open rebellion, which becomes incurable and ends in destruction.’”³

“If you lose confidence in the testimonies, you will drift away from Bible truth. I have been fearful that many would take a questioning, doubting position, and in my distress for your souls I would warn you.”⁴

The mechanism of earthquakes, or is it volcanoes?

The apostle Paul wrote to his beloved apprentice and co-worker, “O Timothy, keep that which is committed to thy

trust, avoiding profane and vain babblings, and oppositions of science falsely so called: Which some professing have erred concerning the faith." 1 Timothy 6:20, 21.

In Timothy's day, there were some who, professing to be wise in science, doubted God's word and eventually became fools. Romans 1:22. Paul referred to secular science that opposed the word of God and creation as "science falsely so called."

Today, some have taken up similar arguments to try to disprove the *Testimonies* and show that Sister White erred in her scientific assessments. It is asserted that the *Testimonies* should be used only as a homiletic, not an interpretive, source.

When I was at a symposium in Friedensau University, Germany, in April 2014, a comment was made by some scholars that the *Testimonies* were wrong in their scientific applications. For example, it was asserted that Sister White copied the prevailing explanation of the day on how earthquakes form, which has been disproved or abandoned by modern science. The paragraph in question is found in *Patriarchs and Prophets*:

"At this time immense forests were buried. These have since been changed to coal, forming the extensive coal beds that now exist, and also yielding large quantities of oil. The coal and oil frequently ignite and burn beneath the surface of the earth. Thus rocks are heated, limestone is burned, and iron ore melted. The action of the water upon the lime adds fury to the intense heat, and causes earthquakes, volcanoes, and fiery issues. As the fire and water come in contact with ledges of rock and ore, there are heavy explosions underground, which sound like muffled thunder. The air is hot and suffocating. Volcanic eruptions follow; and these often

failing to give sufficient vent to the heated elements, the earth itself is convulsed, the ground heaves and swells like the waves of the sea, great fissures appear, and sometimes cities, villages, and burning mountains are swallowed up. These wonderful manifestations will be more and more frequent and terrible just before the second coming of Christ and the end of the world, as signs of its speedy destruction."⁵

The current theory on earthquakes, in short, is that they are generated by tectonic plates moving and sliding against each other, causing schisms. The *World Book Encyclopedia* states:

"Earthquake is a shaking of the ground caused by the sudden breaking and shifting of large sections of the earth's rocky outer shell.... Most earthquakes occur along a fault—a fracture in the earth's rocky outer shell where sections of rock repeatedly slide past each other.... Most faults lie beneath the surface of the earth.... When the stress on the rock becomes great enough, the rock breaks and snaps into a new position, causing the shaking of an earthquake."⁶

Reading what Sister White wrote about "earthquakes" and "volcanoes," it becomes apparent that she is describing the source of "volcanoes," "fiery issues" or "burning mountains" more than earthquakes per se. Although "the action of the water upon the lime adds fury to the intense heat" is not a contemporary scientific explanation, there are many parts of her explanation of coal formation and the cause of volcanic eruptions that do have scientific proponents.

Scientists speak about "subterranean fires," "burning mountains," and spontaneous combustion processes beneath the earth as part of coal forma-

tion. O. Stutzer and Glen Stracher are two who have presented such explanations.⁷

Sister White also made a statement regarding the end of time that "these wonderful manifestations will be more and more frequent and terrible." She stated that "rocks are heated" "beneath the surface of the earth." She said that the "earth itself is convulsed" and the "ground heaves" as a result of the volcanic explosions, causing the loss of "cities" and "villages."

The *World Encyclopedia*, under the heading "volcano," uses language very similar to that which Sister White utilized in her comments in *Patriarchs and Prophets*. Remember, she was not a Ph.D. geologist but a layperson describing what she saw in visions or what the angels explained to her. Her description of volcanoes that cause the earth to tremble should therefore be compared to what a layman might find in a common reference book, such as an encyclopedia.

"Most volcanoes are mountains.... Eruptions of volcanic mountains are spectacular sights. In some eruptions, huge fiery clouds rise over the mountain, and glowing rivers of lava flow down its sides. In other eruptions,... large chunks of hot rocks are blasted high into the air.... Eruptions have caused some of the worst disasters in history, wiping out entire towns and killing thousands of people....

"Powerful forces within the earth cause volcanoes.... A volcano begins as magma, melted rock inside the earth. Magma results from the extreme heat of the earth's interior. At certain depth, the heat is so great it partly melts the rock inside the earth. When the rock melts, it produces much gas.... The gas-filled magma gradually rises

toward the earth's surface.... The gas-filled magma ... is under great pressure from the weight of the solid rock around it. This pressure causes the magma to blast...."⁸

Amalgamation

Perhaps the most controversial statement Sister White ever wrote on science was her description of amalgamation being done in both the antediluvian and postdiluvian periods of earth's history. For years critics have used these amalgamation statements to suggest that Sister White erred in her historical, scientific, and, therefore, prophetic declarations as well.

"But if there was one sin above another which called for the destruction of the race by the flood, it was the base crime of amalgamation of man and beast which defaced the image of God, and caused confusion everywhere. God purposed to destroy by a flood that powerful, long-lived race that had corrupted their ways before Him."⁹

"Every species of animal which God had created were preserved in the ark. The confused species which God did not create, which were the result of amalgamation, were destroyed by the flood. Since the flood, there has been amalgamation of man and beast, as may be seen in the almost endless varieties of species of animals, and in certain races of men."¹⁰

These passages appeared in 1864 in *Spiritual Gifts*, as well as in *Spirit of Prophecy* in 1870, but were removed from the later revision that became *Patriarchs and Prophets*. If the thought was inspired, why was it removed? Sister White was by nature a peaceful, accommodating author who took seriously the counsel of Adventist leaders. Her son, William C. White, mentioned that these "amalgamation" pas-

sages were being used by some American “Southern authors” to promote their racist viewpoints. Hence, she agreed to remove them so as not to be labeled a racist and to appeal to a “more general audience.”¹¹

But a far more relevant question is, “What did she mean by ‘amalgamation’?” The dictionary Sister White would have most likely used in her day was Noah Webster’s 1828 dictionary, which defined “amalgamation” as “the mixing or blending of different things.”¹²

In another passage, Sister White continued to use the word “amalgamation” for what we would recognize today as “genetic engineering” in the plant kingdom, inspired first of all by Satan to produce poisonous or noxious plants that are detrimental to health. The statement on amalgamation of plants was prefaced by a declaration that there were no “noxious” plants in the garden of Eden, just as there were no “confused” or “amalgamated” species on Noah’s ark.

“Not one noxious plant was placed in the Lord’s great garden, but after Adam and Eve sinned, poisonous herbs sprang up. In the parable of the sower the question was asked the master, ‘Didst not thou sow good seed in thy field? From whence then hath it tares?’ The master answered, ‘An enemy hath done this.’ Matthew 13:27, 28. All tares are sown by the evil one. Every noxious herb is of his sowing, and by his ingenious methods of amalgamation he has corrupted the earth with tares.”¹³

Given that example in the plant kingdom, could not the same thing have been done in the animal kingdom? James White, Uriah Smith, W.C. White, and D.E. Robinson, who were all part of Sister White’s inner circle, believed there was

a mixing of “humans and animals.”¹⁴ Thus, amalgamation was the “genetic combination,” or intermixing, “from human and animal” genes.

Until recently, this would have been considered impossible. But remember “Dolly,” the cloned sheep which was a product of Scottish genetic engineering. Think about the “genetic engineering” being done today in the commercial food industry. Genes of animals are inserted into plants to improve their quality, shelf life, or appearance. Seeds are genetically modified so they can be patented in America and Europe and make their owners wealthy.

The Holy Scriptures mention both attempts at and actual cross-breeding of plants, animals, and man, including co-habitation of animals and humans, as an abomination. The book of Leviticus specifically states that animals should not be cross-bred with “a diverse kind.” Nor should the fields be sown with “mingled seed.” Leviticus 19:19.

Sister White appears to have used the expression “confusion” from the *King James Version* of Leviticus when describing “the base crime of amalgamation of man and beast which defaced the image of God.” The Scriptures equate bestiality to “confusion.” “Neither shalt thou lie with any beast to defile thyself therewith: neither shall any woman stand before a beast to lie down thereto: it is confusion.” Leviticus 18:23.

The Mosaic law demanded the death penalty for proven cases of bestiality. Whether it was a man or a woman, if a person “lie with a beast,” both were to be “killed.” Leviticus 20:15, 16.

All the animals which were the product of amalgamation were definitely destroyed by the flood. And we know from Genesis 7:2, 3 that very few of

each kind of animal were taken on the ark. There is no record of what “kinds” (Genesis 1:21, 24, 25) God originally created or what their genetic structure was. It was no doubt very rich. The fossil record shows that there was a great diversity of animal and plant life before the flood, and genetic experimentation may have altered what God made. The *Testimonies* state that genetic manipulation—which Sister White termed “amalgamation”—was a “base crime.” What other things might the long-lived antediluvian scientists have been doing? Not having God in their hearts or minds, they may have enjoyed “playing God.” Are such things not going on today? Could there be some scientists—at some labs around the world—who against all ethical restraints are experimenting with embryos of humans and animals?

In 1984, Seventh-day Adventist physicians transplanted a baboon’s heart into a little girl nicknamed “Baby Fae.”¹⁵ Many conscientious Catholics and animal rights groups protested outside Loma Linda Hospital against this “amalgamation” attempt to place an animal organ into a human baby. Baby Fae died 21 days after the animal heart transplant operation.

I would argue that there may have been a human-animal prototype in the antediluvian world and also immediately following the flood. I would also like to argue that a transfer of genes or DNA splicing from animals to humans, and vice versa, may have occurred in both the antediluvian world and the postdiluvian world. Modern genetic engineers, according to fringe news magazines, are racing to repeat the history of the past, which will very possibly bring about a flood of fire in the last days as the just retribution from God.

David C. Read has written an intriguing book, *Dinosaurs—an Adventist point of view*, in which he presents explanations about amalgamation as genetic engineering. He believes it was easier to splice genes of birds and reptiles, because they reproduce through eggs.

“Common sense indicates that an embryo developing outside the mother’s body would be easier to genetically modify. This is probably the reason the antediluvians included so much bird and reptile in their creations.”¹⁶

In fact, Read suggests that the phrase “endless varieties of species of animals and ... certain races of men” refers to the “diversification” and “rapid speciation” of plants, animals, and humans after the flood.¹⁷ If it is assumed that “as few as 2,000 pairs of animals were brought into the ark” and that all present species are descendants of those animals, then an “endless variety of species of animals” has resulted since the Flood.¹⁸

For example, Read claims that entomologists have estimated there are “between five and ten million living insect species.” “There are 4,625 species of mammals,” “8,700 living species of birds,” and “6,000 living species of reptiles” that all share the same planet. Many of these exhibit “true speciation,” under which animals “can no longer interbreed with similar types” but “share a common ancestor.”¹⁹

Finally, Sister White wrote that “since the flood, there has been amalgamation of man and beast, as may be seen in ... certain races of men.” Who knows? Perhaps the Australopithecus, which supposedly combined ape-like and human-like features, was not simply an ape suffering from deformities, but some sort of amalgamation. The fact that bones from these ape-like beings continue to emerge suggests that they were postdi-

luvian in spite of the “millions” of years popularly attributed to them. And then there is the popular Neanderthal man, who became extinct. We might even speculate that the people whose bones were first discovered in the Neander Valley (Neanderthal) of Germany suffered some sort of genetic engineering, if not ecological disaster.

Health claims

Another area where Sister White’s statements on science have been questioned is in the area of health. Two basic arguments have been posed against her health recommendations:

- She presented nothing new but simply took ideas from others.
- She did not practice what she advocated; she was quite inconsistent in her health-benefit action.

One author in particular questioned Sister White’s actions in the above areas. This was Dr. Ronald L. Numbers, who wrote a book titled *Prophetess of Health: A Study of Ellen G. White*. He was an Assistant Professor of History of Medicine at the University of Wisconsin in Madison.²⁰ He cited that there were other reformers who were at the time presenting the same health principles that Sister White did. He names Sylvester Graham, L.B. Coles, and Dr. James Jackson, as well as some Sabbatharians such as Joseph Bates, Roswell Cottrell, and J.P. Kellogg. All these were health reformers prior to the grand vision on health reform which Sister White claims to have had on June 6, 1863, while at the home of Brother A. Hillard, in Ostego, Michigan.²¹

It is true that fellow Adventists Joseph Bates and Roswell Cottrell advocated and practiced vegetarianism before Sister White wrote about it. It is also true that secular health reform-

ers like Graham and Coles advocated natural whole foods.

Sister White knew of others who were vegetarians but was unimpressed by them. She even wrote against their dietetic practices. She maintained that abstaining from pork was a personal decision and should not be preached as present truth or urged upon believers.

“I saw that your views concerning swine’s flesh would prove no injury if you have them to yourselves; but in your judgment and opinion you have made this question a test and your actions have plainly shown your faith in this matter. If God requires His people to abstain from swine’s flesh, He will convict them on the matter. He is just as willing to show His honest children their duty, as to show their duty to individuals upon whom He has not laid the burden of His work. If it is the duty of the church to abstain from swine’s flesh, God will discover it to more than two or three. He will teach His church their duty.”²²

James White added a footnote to the above statement. He said in capital letters, THIS REMARKABLE TESTIMONY WAS WRITTEN OCTOBER 21, 1858, NEARLY FIVE YEARS BEFORE THE GREAT VISION OF 1863, IN WHICH THE LIGHT UPON HEALTH REFORM WAS GIVEN. WHEN THE RIGHT TIME CAME, THE SUBJECT WAS GIVEN IN A MANNER TO MOVE ALL OUR PEOPLE. HOW WONDERFUL ARE THE WISDOM AND GOODNESS OF GOD! IT MIGHT BE AS WRONG TO CROWD THE MILK, SALT, AND SUGAR QUESTION NOW, AS THE PORK QUESTION IN 1858.”²³

Allow me to make an analogy. My mother was a Sunday-keeping Baptist in Cuba. She knew and had heard that the Seventh-day Adventists kept

the Sabbath. Yet she was unimpressed with them and their behavior. However, when she came to America and met the Seventh-day Adventist Reformers and read *The Great Controversy*, by Ellen G. White, which they gave her, she awakened to the need to keep the Sabbath. She was impressed by the testimony of the reformers and became a reformer herself.

Likewise, Sister White did not see it as a religious duty to become a vegetarian or to advocate a health reform lifestyle until she started receiving visions. By the way, the first vision on health was not in 1863, although that was the vision on vegetarianism and other relevant health behaviors. “In the autumn of 1848 her angel instructed her that tea, coffee, and tobacco were injurious, even life-threatening. And on February 12, 1854, she was told that ... bodily cleanliness [was] needed among Sabbath keepers, and control of appetite was ... also lacking.”²⁴

Coles published his health book in 1853, but Ellen G. White had her first “vision relating to tea, coffee, and tobacco in 1848.”²⁵

Dr. John H. Kellogg, addressing the General Conference session in 1897, said regarding Ellen G. White’s writings on health from a scientific point of view:

“Every single statement with reference to healthful living, and the general principles that underlie the subject, have been verified by scientific discovery.... There is not a single principle in relation to the healthful development of our bodies and minds that is advocated in these writings from Sister White, which I am not prepared to demonstrate conclusively from scientific evidence.... The writings 30 years ago are fully substantiated by the scientific discovering of today.”²⁶

Dr. Clive M. McCay, a profes-

sor at Cornell University from 1927 to 1962, wrote the following regarding the assertion that Sister Ellen G. White borrowed ideas from others in the mid-1800s.

E.G. White’s “basic concepts about the relation between diet and health have been verified to an unusual degree by scientific advances of the past decades. Someone may attempt to explain this remarkable fact by saying: ‘Mrs. White simply borrowed her ideas from others.’ But how would she know which ideas to borrow and which to reject out of the bewildering array of theories and health teachings current in the nineteenth century? She would have had to be a most amazing person, with knowledge beyond her times, in order to do this successfully!”²⁷

When she was challenged that what she wrote was similar to what other doctors of that age were writing, what did she answer?

“Question on the Vision. Did you receive your views upon health reform before visiting the Health Institute at Dansville, New York, or before you had read works on the subject? Answer. It was at the house of Brother A. Hilliard, at Otsego, Mich., June 6, 1863, that the great subject of health reform was opened before me in vision.

“I did not visit Dansville till August 1864, fourteen months after I had the view. I did not read any works upon health until I had written *Spiritual Gifts*, volumes 3 and 4, *Appeal to Mothers*, and had sketched out most of my six articles in the six numbers of *How to Live*.

“I did not know that such a paper existed as *The Laws of Life*, published at Dansville, N.Y. I had not heard of the several works upon health, written by Dr. J.C. Jackson, and other publications at Dansville, at the time I had

the view named above. I did not know that such works existed until September 1863, when in Boston, Mass., my husband saw them advertised in a periodical called the *Voice of the Prophets*, published by Elder J.V. Himes. My husband ordered the works from Dansville and received them at Topsham, Maine. His business gave him no time to peruse them, and as I determined not to read them until I had written out my views, the books remained in their wrappers.

"As I introduced the subject of health to friends where I labored in Michigan, New England, and in the State of New York, and spoke against drugs and flesh meats, and in favor of water, pure air, and a proper diet, the reply was often made, 'You speak very nearly the opinions taught in the *Laws of Life*, and other publications, by Drs. Trall, Jackson, and others. Have you read that paper and those works?'

"My reply was that I had not, neither should I read them till I had fully written out my views, lest it should be said that I have received my light upon the subject of health from physicians, and not from the Lord.

"And after I had written my six articles for *How to Live*, I then searched the various works on hygiene and was surprised to find them so nearly in harmony with what the Lord had revealed to me. And to show this harmony, and to set before my brethren and sisters the subject as brought out by able writers, I determined to publish *How to Live*, in which I largely extracted from the works referred to."²⁸

The other major charge was that she did not live what she preached. As some preachers would say, "She didn't walk the talk." Like all prophets, she was subject to infirmities. James wrote, "Elias was a man subject

to like passions as we are." James 5:17. And the beloved physician Luke recorded the words of the apostle Paul, "We also are men of like passions with you, and preach unto you that ye should turn from these vanities unto the living God...." Acts 14:15.

Appetite was her personal struggle, yet she preached to turn from the health-destroying vanities to the living God. At times, she used black tea; and when no other remedies were available as medicine, she used a small amount of alcohol, but never as food. She used tea as a remedy for vomiting, but not as a beverage.

"I have not bought a penny's worth of tea for years. Knowing its influence, I would not dare to use it, except in cases of severe vomiting when I take it as a medicine, but not as a beverage.... I am not guilty of drinking any tea except red-clover-top tea, and if I liked wine, tea, and coffee, I would not use these health-destroying narcotics, for I prize health and I prize a healthful example in all these things. I want to be a pattern of temperance and of good works to others."²⁹

She did advocate "domestic wine" in an age when refrigeration was not possible and grape juice could ferment at room temperature. Yet she recommended to "keep it from fermenting as much as possible."³⁰ James White commented how Sister White was given some "domestic wine" to keep her from fainting in 1868.

"To prevent distressing fainting at these times, she, immediately after rising, had taken an egg in a little pure, domestic grape wine, perhaps a spoonful at a time, and never thought that this had to do with drugs, as she uses the term in her writings, more than with the man in the moon. During the past year, she may have used one pint of

wine. It is only in extreme cases that the use of wine is justifiable, and then let it be a 'little wine,' to gently stimulate those in a sinking condition."³¹

She spoke before the General Conference in 1909 and denied the notion that she did not practice the principles of health reform.

"It is reported by some that I have not followed the principles of health reform as I have advocated them with my pen; but I can say that I have been a faithful health reformer. Those who have been members of my family know that this is true."³²

Her son, William C. White, acknowledges that although the Whites were vegetarians and health reformers, they sometimes deviated from the principles as an exception when sick or traveling. But in 1894, while in Australia, they resolved to become strict in health matters, never deviating from principle even in times of sickness and travel.

"It was in 1894 that Sister White decided to be a teetotaler, and shortly after that my wife and I decided to join her in this. We have been very faithful and true to our resolutions and have enjoyed very much our experience as teetotalers."³³

A teetotaler is "someone who never drinks alcohol."³⁴

Later in 1896, a Catholic friend shared with Sister White the ethical reasons for vegetarianism; she was so impressed that she never again under any circumstance served flesh meats at her table.

"Meat has not been used by us since the Brighton camp-meeting (held in 1894). It was not my purpose to have it on my table at any time, but urgent pleas were made that such an one was unable to eat this or that, and that his stomach could take care of meat better than it could of anything else; then I was enticed

to place it on my table. The use of cheese also began to creep in, because some liked cheese. But I soon controlled that. But when the selfishness of taking the lives of animals to gratify a perverted appetite, was presented to me by a Catholic woman, kneeling at my feet, I felt ashamed and distressed; I saw it in a new light, and I said, 'I will no longer patronize the butcher; I will not have the flesh of corpses on my table.'³⁵

The ethical foundation of vegetarianism is also found in the book of Proverbs.

"A righteous man regardeth the life of his beast: but the tender mercies of the wicked are cruel." Proverbs 12:10.

Nor did she any longer view fish as a permissible meat after considering the environmental contamination of the rivers and oceans which affects marine life. In her monumental health book at the turn of the century, titled *The Ministry of Healing*, she repeated what she had written back in 1888.

"In many places fish become so contaminated by the filth on which they feed as to be a cause of disease. This is especially the case where the fish come in contact with the sewage of large cities. The fish that are fed on the contents of the drains may pass into distant waters and may be caught where the water is pure and fresh. Thus when used as food they bring disease and death on those who do not suspect the danger."³⁶

It is relevant for us to remember that back in 1896, Sister White wrote that eating meat caused cancer and malignant tumors.

"Cancers, tumors, and various other inflammatory diseases are largely caused by meat eating."³⁷

Recently, the World Health Organization determined that eating processed meats and red

meats causes cancer as much as does tobacco.³⁸ Along with Sister White's many other scientific and health predictions, this shows that she was ahead of her times.

"On several major health issues—including tobacco as a cause of cancer, the advantages of a vegetarian diet, and the dangers of older men conceiving children—her counsel initially appeared to be wrong but eventually was found to be true."³⁹ Advances in science will very likely provide further proofs and explanations for other health and scientific claims that Sister White wrote about, which she herself may not have fully understood but expressed in the best way she could.

In closing, consider the words of J.L. McElhany: "The critics today who unite their efforts in attempting to destroy the work of Mrs. White will as surely fail in their design as have the critics of the Bible."⁴⁰ **SW**

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EXTINCTIONS

More than 99 percent of all species, amounting to over five billion species, that ever lived on Earth are estimated to be extinct. Estimates on the number of Earth's current species range from 10 million to 14 million, of which about 1.2 million have been documented and over 86 percent have not yet been described.

Mass extinctions are relatively rare events; however, isolated extinctions are quite common. Only recently have extinctions been recorded, and scientists have become alarmed at the current high rate of extinctions. Most species that become extinct are never scientifically documented. Some scientists estimate that up to half of presently existing plant and animal species may become extinct by 2100. —Wikipedia, "Extinction."

News to inspire

Gratitude in Congo

Christian greetings with Proverbs 25:25: "As cold waters to a thirsty soul, so is good news from a far country."

We are thankful and appreciative for the Evangelism plan accomplished in Congo by the General Conference Evangelism Department Leader, Pastor Alfred Ngwenya. As you may know, Pastor Ngwenya came with his team, composed of



Seventeen souls were baptized in Kaluebo, Congo



Many people attended the baptism of seven souls in Bapombo, Congo

Pastor Romard Kamanga and Brother Eric Romio Rabejohary. We are very satisfied and happy to express our appreciation and gratitude in this. Pastor Ngwenya conducted seminars in each field headquarters. Below is a summary of the work and the harvest.

BUKAVU: Pastor Ngwenya conducted a crusade in Bukavu, where he also blessed a marriage. As reported by that field, his visit was a wonderful joy for God's people and the work in that area, for it is a new Field that had not experienced visits as have other fields.

A crusade was conducted in Bagira, a new location where a group of worshipers who decided to join the church will worship. During Pastor Ngwenya's visit, the leader of an independent group decided to be baptized, along with a brother from another group.

KINSHASA: On his way to Kananga, Pastor Ngwenya conducted a seminar for leaders, workers, and members in Kinshasa during a 24-hour layover. Those teachings impressed and helped the brethren to improve their experience.

KANANGA (Central Field): Pastor Ngwenya met Pastor Kamanga in Kananga. They conducted a crusade in the Katoka and Etandar churches in Kananga. He left Pastor Kamanga, who continued working there for three months. Kananga is in the Central Congo Field. The brothers and sisters were happy to experience his visit since this is also a new field in the Union as of January 2014.

LUBUMBASHI (Southeast Field): On August 24, 2015, Pastor Ngwenya arrived in Lubumbashi. The meetings were successful and a great blessing for the cause of God. A camp meeting was organized, and about 220 people attended every day during that week. After hearing the messages, a great change took place, particularly in nutrition and dress reform. At the end of that week, we had a special Sabbath of fasting and prayer; all were encouraged to take part in the special meetings for study, fellowship, worship, prayer, and praise, knowing that all over the



Group in Bapombo, Congo

world believers are abandoning everything for the love of Jesus. The Lord's Supper was held on this occasion, and eleven souls were baptized on Sunday, August 30, 2015.

Pastor Ngwenya conducted special meetings for the youth and the sisters as well as a seminar for all the leaders and workers. This helped very much; the leaders pledged to be strong, to be good examples for the flock, and not to protect error.



Perils on the way to Nzuzi, requiring US \$11 per vehicle to cross the bridge



Group in Nzuzi, Congo; the king on the right supported the group's activities

Pastor Kamanga worked very hard in Kananga and visited many different places where we have organized churches and groups. This field has 47 churches. He visited churches that are very far away, and his presence was a great blessing to this field. Eighty-three souls were baptized and added to the church.

Brother Rabejohary reached Bukavu recently. He is working hard there, according to the plan set for his stay. We hope and pray that he will end with a good harvest and results. As soon as he completes his visits and work, he will send us a full report.

We thank God very much and also thank the General Conference for the plans and support of the work. We are very grate-

ful to the General Conference Evangelism Department Leader, for the evangelism program helped us very much. May the Lord bless you.

We humbly request missionaries for the Northwest Congo Field (Kinshasa) and the South-

east Field (Lubumbashi). These two fields need to be labored for in the same manner as Pastor Kamanga worked in the Central Field. Around Lubumbashi, many places need to be visited and strengthened, and the same is true for Kin-

shasa and the surrounding areas. The local workers are doing their best; but they lack experience and stability in the basic doctrines, so it would be a great blessing for them to be connected with experienced brethren.

Thank you for all that has been done.

*Pastor Sevith Moyo, President
Victor Shumbusho, Secretary
Northwest Congo Field
Equateur
Bandundu
Bas Congo
Kinshasa
Lubumbashi
Southeast Congo Field
East Field
Central Field
Two unvisited Fields*



Kunfulu primary school in Kasai Central Field, Congo

News to inspire



A nice group at a camp meeting in Chikapa, Congo

Pastor Alfred Ngwenya was invited to come for the crusade, but he was unable to do so, because he was busy with other efforts in South America. However, he sent Pastor David Gwina to support the crusade. Pastor Gwina did a very good work by sharing his experiences and helping us to improve our work during the crusade. This took place from October 25 to November 14, 2015. The original plan was for every field to prepare souls to be baptized at the

Blessings in Rwanda

I am very glad and thankful to our Lord for the opportunity to present to you a brief missionary report.

After the new elections, we sat down together and prepared a working plan for 2015. Brother Werallis and I were immediately invited to take the message to the northwestern province, where seventeen souls were waiting for us. On December 28, 2014, we traveled there, and a good number of souls accepted the message.

I was also invited to conduct an evangelism effort in the eastern province in late July and August. We thank God that we now have a new church there with a few members who are standing firm for the gospel.

In addition to this, we made plans to reach various classes of people with the message and opened a nursery school in Nyamata to which many who are not church members wished to send their children. This church school gives us the opportunity to visit and share the gospel easily with many families.

We also set up a plan for medical missionary work every Sunday in Nyamata, which allows us to help the sick by giving them simple herbal treat-



School officials at Dunga Secondary School in the Kasai Central Field, Congo

ments, reflexology, etc. These activities have caused the message to spread rapidly, for many people who suffered for a long time with serious diseases have found relief, including those with mental issues, asthma, etc. We began this ministry in March by treating 9 people. In July, the number was up to 154, and the total we treated over eight months was 870. We praise God and pray that He will continue to bless His work!

—Steven Ngoboka

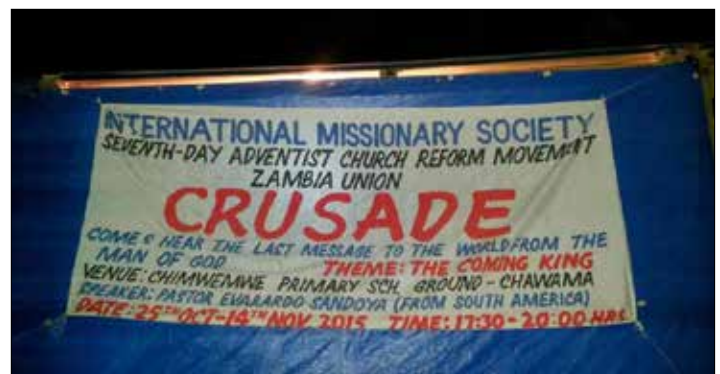
Crusade in Zambia

"He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him." Psalm 126:6.

In October 2014, the Zambian Union made plans to conduct a second international crusade in Lusaka. The first one was held in 2007 with the assistance of Pastor Henry Dering. Since then, we set targets for every field in the Union to reach, so the ministers and Bible workers worked very hard to reach the targets.

end of the crusade. Unfortunately this was not possible because of the high cost of travel.

We held the crusade in Chawama Compound in Lusaka. To invite souls to Christ and strengthen the church, we organized the participants in visiting the homes in Chawama Compound every day. The result was very good, for at the end of the



Banner for crusade in Zambia



Participants in the combined workers and lay workers' seminar in Lima, Peru

crusade more than 80 people were interested in the message in this one area alone. We baptized 13 souls just in Lusaka.

On November 21, 2015, in spite of the rain, 31 more souls were baptized in the Kataba River, in an area where we now have more than 150 souls. For the honor and glory of God, we baptized 50 souls during our camp meetings in September and October; and 44 souls were baptized in November. Thus, a total of 94 souls were baptized this year, and others are preparing to be baptized next year.

We are so thankful to the Lord for the souls that have given their hearts to Him and for all the blessings that we have received from above.

—Everardo Sandoya
Zambian Union President

Evangelism in Peru

"Whatsoever thy hand findeth to do, do it with thy might; for there is no work, nor device, nor knowledge, nor wisdom, in the grave, whither thou goest."
Ecclesiastes 9:10.

God blessed me to be able to visit Peru in September 2015 to conduct evangelism crusades and spiritual revivals, to reach out to former members, to revive a missionary spirit, and to conduct a seminar for lay workers.

We remember that the message of Reformation in Adventism reached Peru in the 1930s through the efforts of Brother Carlos Kozel, who was by then living in Argentina. Then a number of nearby countries received the message through Peru.

When I arrived, I found that the missionary program had already been laid out by the Union missionary department. The goal was to hold spiritual meetings to motivate all of the members to do missionary work as well as to hold workers' seminars around the country. All of the lay workers gathered in Trujillo for a three-day seminar September 10-13. Then we traveled to Chiclayo for visits in three churches as well as missionary seminars and spiritual revivals on September 14-17. On September

18-21, we worked in Jaen City, where we held spiritual meetings and more than 50 souls made the decision to accept Jesus as their personal Saviour. Two souls who were ready were baptized.

The longest time was spent in the capital city, Lima, for a combined workers and lay workers' seminar. The theme was "The Science of Winning a Soul for Christ." For the Sabbath, a place had been rented, and many people attended the services. When a call was made at the close of the Sabbath service, Seventy-five souls stood to signify their acceptance of Jesus as their personal Saviour. This included a man who was visiting Peru from the United States. Twelve souls who were ready were baptized. After the Sabbath, I visited the missionary school and gave lectures for about four hours. The students and teachers pleaded with me to remain with them for a week, but my schedule did not allow that. An English teacher is requested for the school so the students may be sent for service to other countries in the

world besides Latin America. I praise God and thank the brothers and sisters in Peru for their cooperation and love.

We agreed that each local church and field will push forward with the program "Let One Win One," looking for a harvest in July 2016, when the Evangelism Department will visit again to encourage the work. In fact, the brethren requested that the activities that we carried out may be repeated to keep the missionary spirit high. They were very happy with the different ways of winning souls to Jesus that were presented.

The Peruvian Union has the potential to double their membership. The leaders and believers sacrifice very much for God's work by visiting their members and building churches whenever a new church is started, which serves as an excellent means for keeping the work growing.

May God bless every effort in every place so the gospel will be spread in all the world.

—Alfred Ngwenya
General Conference
Evangelism Leader

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