A white lighthouse with a red lantern room stands on a rocky cliff. The sun is setting behind the lighthouse, creating a warm orange and yellow glow in the sky. The foreground is filled with green grass and rocks.

# The Sabbath Watchman

September-October 2016

## **The Rest That Remains**

page 4

## **University Challenges**

page 13

## **Missionary Trips to the Cook Islands**

page 20

# General Conference World Assembly 2017

Beloved people of God,

Greetings in the name of Christ with 1 Corinthians 5:4: “In the name of our Lord Jesus Christ, when ye are gathered together, and my spirit, with the power of our Lord Jesus Christ. . . .”

Our hearts reach out to you in brotherly love and in the name of our Lord Jesus Christ, wishing you rich and abundant blessings from on high. May you grow in hope and faith in Him each day.

We would like to inform you that the next General Conference World Assembly and Delegates’ Session will be held in Villaggio Salinello in Tortoreto, Italy, in September 2017. The delegates will meet from Tuesday, September 12, to Wednesday, September 27. The Public World Assembly will take place from Wednesday, September 27, to Sunday, October 1, 2017.

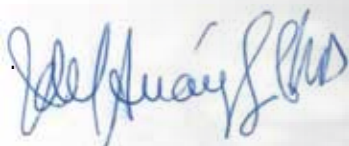
Pray with us that the Lord may guide each meeting and that the Holy Spirit may anoint and prepare the new leaders of God’s church on earth, especially considering that the time in which we live is short and that a sacred responsibility rests upon His church to prepare the world for the soon coming of Jesus.

Please mark your calendars, book your vacation, and save funds to participate in this great event that happens only once every five years. Enjoy with us the blessing of the Lord! More information will be published on the General Conference website ([www.sda1844.org](http://www.sda1844.org)).

May the Creator of all things bless you, and may His robe of righteousness cover you in holiness.

Sincerely,

Your servant in the Lord,



Idel Suárez, Jr. Ph.D.

*General Conference President*





# The Sabbath Watchman

Vol. 91, No. 5

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

We believe:

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

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## In this issue

### The Rest That Remains

*Ellet J. Waggoner*

A man must absolutely and forever cease from his own works if he would rest in God.

4



### Calls for Sunday Observance

The pope urges that "healthy pressure" be put on political entities to mandate Sunday observance.

7



### Lunar Sabbaths

*Larry Watts*

God can use us when we seek for answers in Jesus and the sacred word.

9



### War—the True and the False Estimate

*Alonzo T. Jones*

Is it not high time that there were a revival of the preaching of the gospel of peace?

11



### Confused Ideas of Salvation

*Ellen G. White*

When a minister has presented the gospel message from the pulpit, his work is only begun.

12



### University Challenges

*Idel Suarez, Jr.*

The four top challenges faced by university students today.

15



### Missionary Trips to the Cook Islands

*Sanaila Kenivale*

The Lord worked in miraculous ways to put the foundation under the work in the Cook Islands.

22



### News to Inspire

Health course completed in Ghana. Asia Pacific Missionary School graduation and Asian Symposium. Lifting up the work in DR Congo.

23



### Exquisite Beauty and Completeness

Perfection exists in the least as well as in the greatest of the works of God.

28



# The Rest That Remains



By Ellet J. Waggoner

## Seal and mark of perfect, new creation

Jesus says, "Come unto Me, all ye that labour and are heavy laden, and I will give you rest." Matthew 11:28. He gives rest because in Him the works of God are perfect. "For we are His workmanship, created in Christ Jesus unto good works." Ephesians 2:10. "If any man be in Christ, he is a new creature." 2 Corinthians 5:17. "In Him we have redemption through His blood, even the forgiveness of sins;" "For by Him were all things created." Colossians 1:14, 16. Redemption through Christ is nothing else than creation—a new creation. Just before His crucifixion, Christ said to the Father, "I have finished the work which Thou gavest Me to do." John 17:4. And when He hung on the cross He

cried, "It is finished: and He bowed His head, and gave up the ghost." John 19:30. Thus He indicated that in the cross are to be found all the perfect, finished works of the new creation. Now, the Sabbath was given as the sign of a perfect creation completed; therefore it is the sign of those perfect works restored by the cross of Christ. That is to say, since the Sabbath is the sign of a perfect creation completed, and the cross of Christ accomplishes a new creation, the Sabbath must be the sign of the cross. Try it and see if it is not.

## A gift, not a task exacted

Here is where so many people mistake: They think that the Sabbath is a hard requirement

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Redemption through Christ is nothing else than creation—a new creation.

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that God lays on men, and then they soon get in the way of thinking that God cannot require it of us, since He does not desire His people to be burdened. But salvation is not a thing required of us, but a gift to us; and the Sabbath is the sign of Christ's saving power: He saves by the power by which He creates. Rest is not a burden—it is a pleasure. Nothing more absolutely delightful can be imagined than rest in the consciousness of work all done and well done, and this is the privilege of the people of God: "All Thy works shall praise Thee, O Lord; and Thy saints shall bless Thee. They shall speak of the glory of Thy kingdom, and talk of Thy power; To make known to the sons of men His mighty acts, and the glorious majesty of His kingdom." Psalm 145:10-12. "One generation shall praise Thy works to another, and shall declare Thy mighty acts." Verse 4. The Sabbath is the pledge and assurance to us, that the power by which the worlds were made has wrought good works for us in Christ, and that these works are all ours if we believe. This is the rest prepared for us from the foundation of the world. This is the rest to which Christ invites us—rest from our own sinful works.

### "Some must enter in"

What a blessed assurance this is: Some must enter into that rest. God has sworn by Himself, and it must be done. God does not owe anything to sinful men, but He has put Himself under obligations to Himself, so that He says: "I, even I, am He that blotteth out thy transgressions for Mine own sake, and will not remember thy sins." Isaiah 43:25. So absolutely necessary is it that some must enter into the rest that God has prepared, and which can be entered into only by faith, that even if every man should be false and faithless, God would still remain true to His promise (Romans 3:3, 4), for He could take some of the ground and raise up children to Abraham. Matthew 3:9.

It would be a manifestation of the same power that in the beginning made man of the dust of the ground; it would be only the same creative power now that takes the stony heart and reduces it to dust—makes it contrite—and then

creates a new man in Christ Jesus. Therefore, since God is able, and not only willing, but even under bonds (to Himself) to prepare people for His rest, let "whosoever will" come. "Him that cometh to Me," says Jesus who calls, "I will in no wise cast out." John 6:37. The case is urgent, and the Lord is not requiring any certificates of good character, or making any examination of candidates. The worst, weakest, most degraded and despised, is accepted without any questions being asked except this: "Dost thou believe on the Son of God?" John 9:35.

*"Christ receiveth sinful men,  
Even me with all my sin;  
Purged from every spot and stain,  
Heaven with Him I enter in."*

### None compelled

As anxiously as God longs to save men, and as urgent as the need is, He forces none. How could He? Think what it is that He offers: it is rest—rest from sin. Now, it is an utter impossibility to force anybody to take rest. Mere cessation of activity is not necessarily rest. Bind a man who wishes to do a certain thing so tightly that he cannot by any possibility use a muscle, and he will not rest; he will wear himself out by the resistance of his mind against the enforced idleness. God not only does not and will not force anybody to be saved, but He cannot; for the very word "force" implies resistance, and the man who resists does not rest.

Those, therefore, who make and enforce laws to compel people to be religious, show that they have not the faintest conception of what the Christian religion is; men who would compel people to keep the Sabbath have no more idea of what the Sabbath really is, than they have of the language used by the inhabitants of Saturn. There is no one so foolish as to suppose that he can compel another to love him by kicking and beating him; yet many think that people can be compelled to serve the Lord, not knowing that God is love and that His service is love. Absolute freedom is what the Lord gives—freedom from every sort of oppression. This is what the true keeping of the Sabbath brings.

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Absolute freedom is what the Lord gives—freedom from every sort of oppression. This is what the true keeping of the Sabbath brings.

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## "The longsuffering of God"

Because some must enter into the rest, and they to whom it was first preached entered not in because of unbelief, therefore God extended the time. When Moses was born, the time of the promise which God had sworn to Abraham drew near (Acts 7:19), yet five hundred years later, in the days of David, "after so long a time," we hear the Spirit saying, "To day, if ye will hear His voice, Harden not your hearts." Hebrews 3:15. And still the Spirit says, Come. Men abuse the longsuffering of God and mockingly say, "Where is the promise of His coming?" but we must remember that "the long suffering of our God is salvation." He is not willing that any should perish. 2 Peter 3:3, 4, 9, 15.

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Eternity of rest is what He offers, but He allows men only one day in which to accept the offer; and that day is today.

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## A limited time—"another day"

Although God is so longsuffering, He has not given men eternity in which to repent and believe. Eternity of rest is what He offers, but He allows men only one day in which to accept the offer; and that day is today. "Now is the accepted time; behold, now is the day of salvation." 2 Corinthians 6:2. This is the day of which we read in Psalm 118:19, 20: "Open to me the gates of righteousness: I will go into them, and I will praise the Lord: This gate of the Lord, into which the righteous shall enter." Compare John 10:9: "I am the door: by Me if any man enter in, he shall be saved." "I will praise Thee: for Thou hast heard me, and art become my salvation. The stone which the builders refused is become the head stone of the corner. This is the Lord's doing; it is marvellous in our eyes. This is the day which the Lord hath made; we will rejoice, and be glad in it. Save now, I beseech Thee, O Lord: O Lord, I beseech Thee, send now prosperity." Psalm 118:21-25. This is the day of the Lord which Abraham rejoiced to see, and in which he was glad (John 8:56), for the salvation which he enjoyed is the very same that is now offered to us. It is salvation from sin (see Romans 4:1-10). The "accepted time" has been extended "another day," and so from day to day God is patiently waiting. Who will heed the blessed invitation, "Come unto Me, all ye

that labor and are heavy laden, and I will give you rest"?

## Ceasing from our own works

Malachi 3:10: It is sometimes supposed that it is only the works of a man before his conversion that are of no avail for righteousness, and that a man's works are all right after he is once converted. But this is a mistake. The best man in the world is but a man, and not God. The righteousness of the best man is not his own, but the righteousness of God by faith. The righteous man has no more strength than the sinner, but his advantage lies in the fact that He knows and acknowledges the Lord as the source of strength. A man must absolutely and forever cease from his own works, if he would rest in God. This is what the Sabbath of the Lord, the seventh day, teaches us. Sabbath keeping in spirit and in truth is the fullness of justification through faith.

## Laboring to enter into rest

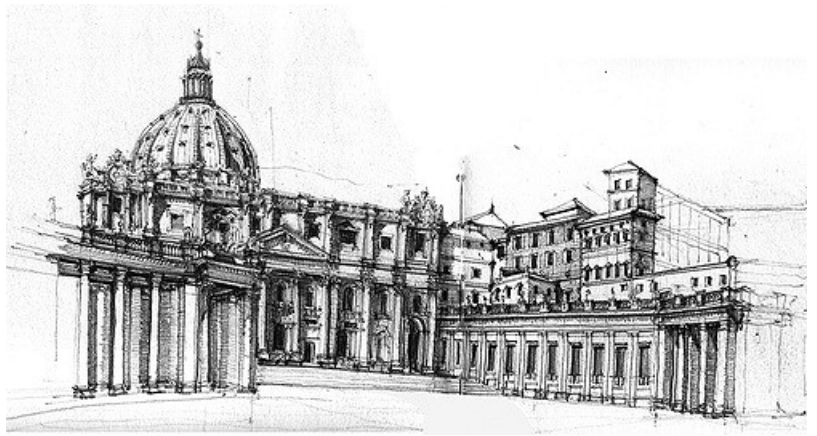
"Let us labour therefore to enter into that rest"—the rest that still remains. Hebrews 4:11. What kind of labor secures that rest? The labor of faith, for "this is the work of God, that ye believe on Him whom He hath sent." John 6:29. Paul thanked God for the Thessalonians when he remembered their "work of faith, and labour of love." 1 Thessalonians 1:3. Faith works by love. Galatians 5:6. Belief is salvation and rest, for "whosoever shall call on the name of the Lord shall be saved." "If thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised Him from the dead, thou shalt be saved." Acts 2:21; Romans 10:9. But this does not mean idleness and indifference. It means compliance to the word of God dwelling in us, that it may have free course; but that means intense activity, "for the word of God is" living and active. Hebrews 4:12. Oh, weary, troubled soul, believe the word of the Lord, and believe now.

*"Art thou weary, art thou languid, art thou sore oppressed?*

*Come to Me, saith One, and coming, be at rest."*

*—24 Lessons from the Book of Hebrews, IMS Publishing Assn., Cedartown, Georgia. SW*





# Calls for Sunday Observance

"On September 7, 1947, Pope Pius XII declared that the time for reflection and planning is past in religious and moral fields and the **time for action has arrived**. He said that the battle in religious and moral fields hinged on five points: Religious culture, the **sanctifying of Sunday**, the saving of the Christian family, social justice and loyalty and truthfulness in dealings." –*Evening Star*, Washington, DC, September 8, 1947.

"Therefore, also in the particular circumstances of our own time, **Christians will naturally strive to ensure that civil legislation respects their duty to keep Sunday holy**." –Pope John Paul II, *Dies Domini*, 1998.

"In respecting religious liberty and the common good of all, Christians [in the USA and elsewhere] should **seek recognition of Sundays** and the Church's holy days as **legal holidays**." –*Catechism of the Catholic Church*, popular and definitive edition, 2000, par. 2188.

"Saturday is no longer the worship day of God, **only on Sunday can we become part of the body of Christ in the world**, only by worshiping on Sunday can we avoid egoistic isolation and instead be united in a great community ... a universal community becoming **related to everyone in the world**." –Meeting with Diocesan Clergy of Aosta, Address of Pope Benedict XVI, Parish Church at Introd (Aosta Valley), July 25, 2005.

"Every Sunday is to be dedicated and given to God." –Mass on the Solemnity of the Assumption of the Blessed Virgin Mary, Homily of Pope Benedict XVI, given in Parish Church of Castel Gandolfo, August 15, 2005.

"**Sunday is a day of rest for all workers**." –Address of Pope Benedict XVI to the Italian Christian Workers' Associations (A.C.L.I.), Clementine Hall, January 27, 2006.

"The Synod Fathers reaffirmed the importance of the Sunday obligation for all the faithful, viewing it as a wellspring of authentic freedom.... **Participating in the Sunday liturgical assembly** with all our brothers and sisters, with whom we form one body in Jesus Christ, **is demanded** by our Christian conscience and at the same time it forms that conscience.... Finally, it is particularly urgent nowadays to remember that the day of the Lord is also a day of rest from work. It is greatly to be hoped that this fact will also be recognized **by civil society**." –Sacramentum Caritatis: Post-Synodal Apostolic Exhortation on the Eucharist as the Source and Summit of the Church's Life and Mission, given by Pope Benedict XVI in Rome, at Saint Peter's, February 22, 2007, the Feast of the Chair of Peter.

"**It is necessary to hold Sunday in special high regard** in order to remain united to Christ, as it is the day dedicated to the Lord." –Message of Pope Benedict XVI to the Participants in the 9th International Youth Forum (Rocca di Papa, March 28-31, 2007) from the Vatican, March 28, 2007.

"**Only on Sunday** can we experience a personal encounter with Christ." –Apostolic Journey of Pope Benedict XVI to Brazil on the Occasion of the Fifth General Conference of the Bishops of Latin America and the Caribbean, Inaugural Session, Address of Pope Benedict XVI, Conference Hall, Shrine of Aparecida, May 13, 2007.

"Without the Lord's day, **we cannot live**, that meeting with the Lord only occurs on the specific day of Sunday, that life does not flourish without Sunday, and that Sunday is a day of rest, of freedom and equality **for all the world**." –Eucharistic Celebration Homily of Pope Benedict XVI, Saint Stephen's Cathedral, Vienna, Austria, September 9, 2007.

"**Encouraged America to exercise its leadership within the international community** based on the common moral law [Sunday holiness]." –Address of Pope Benedict XVI to H.E. Mary Ann Glendon, New Ambassador of the United States of America to the Vatican, February 29, 2008.

"The world has greater need of hope for peace, justice and freedom, which can never be delivered without **obedience** to the law of God [Sunday holiness]." –Video Message of Pope Benedict XVI to Catholics and People of the United States of America on the Occasion of the Upcoming Apostolic Journey, April 15-21, 2008.

The Roman Catholic Church “makes its contribution (in the ethical and moral sphere) according to the dispositions of international law, **helps to define that law, and makes appeal to it**, that we live in a time when little groups of independent people threaten the unity of the world, and that the only way to combat this problem is by **establishing law and then ordering all of society according to this law**, thus promoting peace and good will throughout the earth.” –Apostolic Journey to the United States of America and Visit to the United Nations Organization Headquarters, Meeting with the Members of the General Assembly of the United Nations Organization, Address of Pope Benedict XVI, New York, April 18, 2008.

“Recovering the theological significance of Sunday is fundamental to re-balancing our lives.... **We strongly urge both clergy and laity to work cooperatively within their communities to stress the importance of Sunday** for worship and family ... The rediscovery of this day is a grace which **we must implore**.” –The North American Orthodox-Catholic Theological Consultation, Saint Paul’s College, Washington, DC, October 27, 2012.

On June 18, 2015, the Vatican released Pope Francis’ much-anticipated 183-page encyclical addressing climate change, titled “Praised Be,” based on a 1224 A.D. song titled “Cantic of the Sun,” attributed to his namesake, St. Francis of Assisi. In his encyclical, the pope makes a strong appeal to keep Sunday. At the beginning of his document, Pope Francis points out that Planet Earth itself “cries out to us because of the harm we have inflicted on her by our irresponsible use and abuse of the goods with which God has endowed her. We have come to see ourselves as her lords and masters, entitled to plunder her at will. The violence present in our hearts, wounded by sin, is also reflected in the symptoms of sickness evident in the soil, in the water, in the air and in all forms of life. This is why the earth herself, burdened and laid waste, is among the most abandoned and maltreated of our poor; she ‘groans in travail’ (Rom 8:22).

“68. This responsibility for God’s earth means that **human beings, endowed with**

**intelligence, must respect the laws of nature** and the delicate equilibrium existing between the creatures of this world, for ‘He commanded and they were created; and He established them for ever and ever; He fixed their bounds, and He set a law which cannot pass away’ (Ps 148:5b-6). The laws found in the Bible dwell on relationships, not only among individuals but also with other living beings. ‘You shall not see your brother’s donkey or his ox fallen down by the way and withhold your help.... If you chance to come upon a bird’s nest in any tree or on the ground, with young ones or eggs and the mother sitting upon the young or upon the eggs; you shall not take the mother with the young’ (Dt 22:4, 6). **Along these same lines, rest on the seventh day is meant not only for human beings, but also so ‘that your ox and your donkey may have rest’** (Ex 23:12). Clearly, the Bible has no place for a tyrannical anthropocentrism unconcerned for other creatures.

“71. ... The biblical tradition clearly shows that this renewal entails recovering and **respecting the rhythms inscribed in nature by the hand of the Creator**. We see this, for example, in the law of the Sabbath. On the seventh day, God rested from all His work.

He commanded Israel to **set aside each seventh day as a day of rest**, a Sabbath (cf. Gen 2:2-3; Ex 16:23; 20:10).

“237. ... **Sunday, like the Jewish Sabbath, is meant to be a day which heals our relationships with God, with ourselves, with others, and with the world**. Sunday is the day of the Resurrection, the ‘first day’ of the new creation....”

In his encyclical, Pope Francis made a strong appeal that “we the people” are to put “healthy pressure” on “those who wield political” power to make it happen.

Over 100 years ago, Sister Ellen G. White saw it coming. Like an inspired news reporter, she wrote: “It will [finally] be declared that men are offending God by the violation of the Sunday sabbath, that this sin has brought calamities which will not cease until Sunday observance shall be strictly enforced....

“Political corruption is destroying love of justice and regard for truth; and even in free America, rulers and legislators, in order to secure public favor, will yield to the popular demand for a law enforcing Sunday observance.” –*The Great Controversy*, pp. 590, 592. **SW**



## The Creator, nature, and the Sabbath—inseparable

“To all who receive the Sabbath as a sign of Christ’s creative and redeeming power, it will be a delight. Seeing Christ in it, they delight themselves in Him. The Sabbath points them to the works of creation as an evidence of His mighty power

in redemption. While it calls to mind the lost peace of Eden, it tells of peace restored through the Saviour. And every object in nature repeats His invitation, ‘Come unto Me, all ye that labor and are heavy-laden, and I will give you rest.’ Matthew 11:28.” –*The Desire of Ages*, p. 289.





# Lunar Sabbaths

**I**n the Scriptures, there are only two kinds of Sabbaths—weekly Sabbaths and yearly Sabbaths. The weekly Sabbaths occur every seven days, according to the weekly cycle begun at the beginning of time. Genesis 1:1-2:3. That there has been no event in history to change this weekly seven-day cycle is attested to by historical documents going back at least to the time of Christ; “as His custom was, He went into the synagogue on the Sabbath day” (Luke 4:16), thus confirming the holy day when He was among men. For a person to say that he believes in Christ and then to assert that one cannot be sure which day is actually the seventh day of the week is simply not credible. The Jews have been meticulously keeping the Sabbath day since their Babylonian captivity ended in B.C. 536. Almost another thousand years before that, we have the voice of God from Sinai as a point of reference. Remember?

Over the past millennia, various cultures have tinkered with different cycles of time for rest days. The Chinese have a long history of ten-day weeks, and France tried the same

thing for a few years in the late eighteenth century. But a vast majority of Jews, Christians, and Moslems have over long ages of recorded history adhered to the once-every-seven-days worship cycle (for Muslims, it’s Friday; for Jews and other sabbatarians, it’s Saturday; and for most of the Christian world, it has been Sunday).

## Yearly Sabbaths

While weekly Sabbaths have cycled since time immemorial, yearly Sabbaths have been calculated and observed for some 3,500 years. They have been observed according to lunar (moon) months (the time it takes the moon to complete its 29½-day rotation around the earth). However, there are some people in very recent times (late twentieth century) advocating for strictly lunar months, claiming that those who want to keep the “correct Sabbath” need to do so according to the celestial lunar cycle—by counting the days of the week from the new moon or first day of the moon’s visible crescent. This practice has

*By Larry Watts*

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When we look to  
Jesus, we will find  
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many confusing  
questions.

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mixed together two very different concepts of tracking the passing of time to try to give “conclusive evidence” (proof) for their heresy. This false idea has confused many minds and caused some to question if we are keeping the right day, also confusing the seven ceremonial Sabbaths—which looked forward to Christ—with the weekly Sabbath, which looks back to creation and forward to eternity.

On the fourth day of the creation week, “God said, Let there be lights in the firmament of the heavens to divide the day from the night.” Genesis 1:14. No weeks or months are mentioned here. Weeks came immediately at the end of the six days of creation, with God hallowing the seventh day. But months are first brought to view about 1,650 years later, in Genesis 7:11, at the time of the flood.

Observing 12 strict lunar months for a year results in having to move the beginning of the new year forward by 11 days each “year.” And this is what the Muslims do. Their religious calendar is only 354 days. It takes 33 years before the New Year appears again at the same season.

### The seasons

If religious activities are associated with the bounties of the earth and giving thanks to the great Creator for the blessings that He has bestowed, a lunar calculation wreaks havoc on harvest times. However, the Hebrews had a special way of keeping everything synchronized. Their year began when three physical things aligned: (1) The earth passed into the spring season (daylight hours started getting longer than nighttime hours in the northern hemisphere); (2) The first sliver of the moon’s crescent was observed (hence being the first day of the new lunar month); and (3) The barley was almost ready for harvest (just starting to turn from green to ripe).

The annual Passover was celebrated and the sacred calendar year began when the above three things occurred. The Passover was celebrated 14 days after the first day of the year. On the 15th day, the first ripe heads of barley were waved before the Lord. Then the seven-week

harvest time began. The day after the 49 days of harvest ended was a special celebration when the first two loaves made from the newly harvested grain were brought before the Lord. This was Pentecost (meaning “fiftieth”). Only after this ceremony was completed could all Israel properly enjoy the year’s bounties.

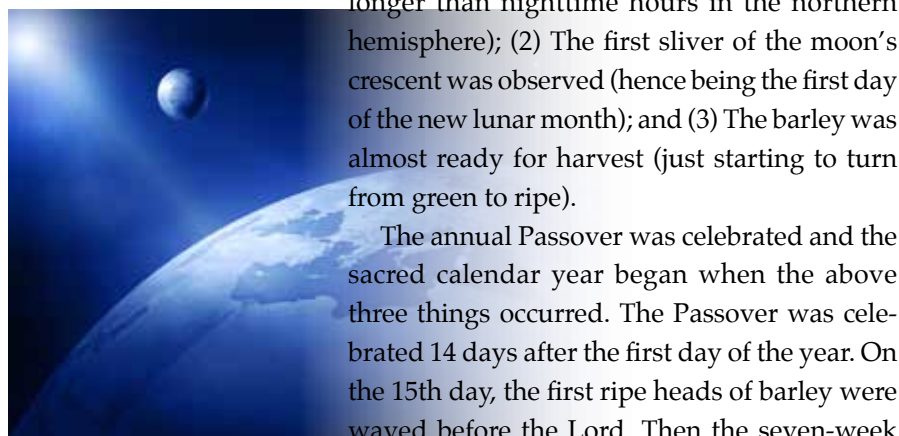
For such sequences to be in place, a special kind of calculation had to be established that connected celestial events with sacred commemorations. If the earth took exactly 360 days to complete its orbit around the sun, and if the moon went around the earth exactly every 30 days, the calculation would be very simple—even a child could figure it out. But it takes a little more brainpower and humility to figure out how the Hebrews kept their religious calendar in sync with the seasons of nature, because the solar year is 365 1/4 days and the lunar month is 29 1/2 days long.

### How they did it

Since it is not possible to have a month of 29 1/2 days, the Jewish months have 29 and 30 days alternately. But twelve such months contain only 354 days. To make up the difference and keep the calendar in sync with the seasons and with the 365 1/4 days per solar year, the Jews occasionally added a thirteenth month. “Out of every 11 years there were 7 with 12 months and 4 with 13 months.” —<http://jewishencyclopedia.com/articles/3920-calendar-history-of>

In the religious Jewish calendar, which was calculated by the observance of lunar months, there were seven special ceremonial Sabbaths. About one seventh of the time, these landed on a weekly Sabbath. When that happened, it was called a high Sabbath. John 19:31. It was on such a Sabbath in A.D. 31 that Jesus rested from His work of salvation for mankind.

When we look to Jesus, we will find real answers to many confusing questions. Then we, too, pass into the springtime of our spiritual existence, we see more light than darkness, and a new life begins. That is when God can use us to strengthen and extend the borders of His kingdom and prepare for the great harvest at His return. **SW**



**APOSTASY! APOSTASY! APOSTASY!**

# War—The True and the False Estimate

By Alonzo T. Jones

(*Review and Herald*, June 27, 1899)



**V**erestchagin [Vasily Vereshchagin (1842-1904)] is a Russian artist who paints war scenes so horribly real that rulers and generals do not like to have either the soldiers or the people see the pictures, lest they refuse to go to war. This artist has been in battle himself, and fought so well as to be honored with the highest military decoration known to Russia. This man who has been in it, who knows so well exactly what it is, and who so powerfully reproduces it on canvas, thus defines war:

"War is the loss of all human sense; under its influence men become animals entirely. The artist looks always for passion, and passion is seen at its height on the battlefield.... Every hour war brings something new, something never seen before, something outside the range of ordinary human life: it is the reversal of Christianity."

And yet today in the United States, actually the great majority of professed ministers of the gospel hold war to be perfectly compatible with Christianity—that Christians can go to war and still be Christians!

Read the following from a sermon on Sunday, April 30, [1899], by Rev. Frank C. Bruner, of Grace M. E. Church, Chicago, on "The Sword in American Civilization":

"The sword is a great history-maker. There is such a thing as a Christian war. Such today is the case in the Philippines. Nothing can check the advance in the Philippines. It is the hand of God in history. The pessimists may howl about the slaughter of the innocent and hold their anti-expansion meetings. It will avail nothing. They mistake the signs of the times. God is marching on. Some of these timid souls forget the hero is the stuff out of which divine history is made.

The thunder of George Dewey's guns had the roar of a marked civilization in them. Manila, the Venice of the Orient, is to become the hub of a new civilization. It is to radiate the light of American intelligence to the uttermost rim of the 1,900 islands. The crack of the rifles of General Otis' advancing army has in it the music of the coming of the Son of man. In a hundred years that territory, equal in English miles to Great Britain and Ireland, will be under the sway of the Son of God, the fruit of the triumph of the American sword. Nothing can change the sovereignty of human history. The purpose of God is ripe in the present conflict. He who opposes the struggle hits the providence of God in the face."

Is it not high time that there were a revival of the preaching of the gospel of peace? Is there not a loud call for the message of that angel of the Revelation, flying "in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people"? Revelation 14:6.

Jesus Christ is the Prince of peace, not war. His gospel is the gospel of peace, not war. The preachers of His gospel are sent to preach "peace by Jesus Christ."

These preachers that preach war are not the ministers of Christ, whatever their profession may be. General Sherman, one of the greatest warriors of modern times, in the quiet of the times of peace, soberly declared that "War is hell." How, then, can any Christian go to war? How can any Christian preach in favor of war? "Babylon is fallen, is fallen." Apostasy, apostasy, apostasy, must now be written of the churches. **SW**

The entire issue of the *Review and Herald*, June 27, 1899, can be found at [http://docs.adventistarchives.org/docs/RH/RH18990627-V76-26\\_\\_B.pdf#view=fit](http://docs.adventistarchives.org/docs/RH/RH18990627-V76-26__B.pdf#view=fit). There is another article in that issue by A.T. Jones, entitled "The Principles of the Fathers," in which he defines the source and results of the greater apostasy:

"And when this government is turned into a government of some other form, in the repudiation of the principles of republicanism; and forms a union of religion and the state, in repudiation of the principles of Protestantism; what then shall the governments of the world do for the light and example of liberty, either civil or religious? They can do nothing: all is gone. Turned back finally to the old order of things, all that remains for them all is to wander for a little time in the mazes of despotism and distress with perplexity, till they end, and perish, just where government (the state) began, in extremely impious rebellion against God.

"Apostasy, apostasy, is the only true word now. Joel 2:1, 2."



*"Then touched He  
their eyes, saying,  
According to your  
faith be it unto you."  
Matthew 9:29.*



## Confused Ideas of Salvation

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The point that has  
been urged upon  
my mind for years  
is the imputed  
righteousness of  
Christ.

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*By Ellen G. White  
Compiled by Larry Watts*

Can we not understand that the most costly thing in the world is sin? It is at the expense of purity of conscience, at the cost of losing the favor of God and separating the soul from Him, and at last losing heaven. The sin of grieving the Holy Spirit of God and walking contrary to Him has cost many a one the loss of his soul.

Who can measure the responsibilities of the influence of every human agent whom our Redeemer has purchased at the sacrifice of His own life? What a scene will be presented when the judgment shall sit and the books shall be opened to testify to the salvation or the loss of all souls! It will require the unerring decision of One who has lived in humanity, loved humanity,

given His life for humanity, to make the final appropriation of the rewards to the loyal righteous, and the punishment of the disobedient, the disloyal, and unrighteous. The Son of God is entrusted with the complete measurement of every individual's action and responsibility. To those who have been partakers of other men's sins and have acted against God's decision, it will be a most awfully solemn scene.

**The danger** has been presented to me again and again of **entertaining**, as a people, **false ideas of justification by faith**. I have been shown for years that Satan would work in a special manner to confuse the mind on this point. The law of God has been largely dwelt upon and has been presented to congregations, almost as destitute of the knowledge of Jesus Christ and His relation to the law as was the offering of Cain. I have been shown that **many have been kept from the faith because of the mixed, confused ideas of salvation, because the ministers have worked in a wrong manner**

**to reach hearts.** The point that has been urged upon my mind for years is the imputed righteousness of Christ. I have wondered that this matter was not made the subject of discourses in our churches throughout the land, when the matter has been kept so constantly urged upon me, and I have made it the subject of nearly every discourse and talk that I have given to the people.

In examining my writings fifteen and twenty years old, [I find that they] present the matter in this same light—that those who enter upon the solemn, sacred work of the ministry should first be given a preparation in lessons upon the teachings of Christ and the apostles in living principles of practical godliness. They are to be educated in regard to what constitutes earnest, living faith.

### *Through faith alone*

Many young men are sent forth to labor who do not understand the plan of salvation and what true conversion is; in fact, they need to be converted. We need to be enlightened on this point, and the ministers need to be educated to dwell more particularly upon the subjects which explain true conversion. All who are baptized are to give evidence that they have been converted. There is not a point that needs to be dwelt upon more earnestly, repeated more frequently, or established more firmly in the minds of all than the impossibility of fallen man meriting anything by his own best good works. Salvation is through faith in Jesus Christ alone. —*Faith and Works*, pp. 17, 18.

The accession of members who have not been renewed in heart and reformed in life is a source of weakness to the church. This fact is often ignored. Some ministers and churches are so desirous of securing an increase of numbers that they do not bear faithful testimony against unchristian habits and practices. Those who accept the truth are not taught that they cannot safely be worldlings in conduct while they are Christians in name. Heretofore they were Satan's subjects; henceforth they are to be subjects of Christ. The life must testify to the change of leaders. Public opinion favors

a profession of Christianity. Little self-denial or self-sacrifice is required in order to put on a form of godliness, and to have one's name enrolled upon the church book. Hence many join the church without first becoming united to Christ. In this Satan triumphs. Such converts are his most efficient agents. They serve as decoys to other souls. They are false lights, luring the unwary to perdition. It is in vain that men seek to make the Christian's path broad and pleasant for worldlings. God has not smoothed or widened the rugged, narrow way. If we would enter into life, we must follow the same path which Jesus and His disciples trod—the path of humility, self-denial, and sacrifice. —*Testimonies for the Church*, vol. 5, p. 172 (1882).

### *The goal—truly converted members*

Ministers who labor in towns and cities to present the truth should not feel content, nor that their work is ended, until those who have accepted the theory of the truth realize indeed the effect of its sanctifying power, and are truly converted to God. **God would be better pleased to have six truly converted to the truth as the result of their labors, than to have sixty make a nominal profession, and yet not be thoroughly converted.** These ministers should devote less time to preaching sermons, and reserve a portion of their strength to visit and pray with those who are interested, giving them godly instruction, to the end that they may “present every man perfect in Christ Jesus.” Colossians 1:28.

The love of God must be living in the heart of the teacher of the truth. His own heart must be imbued with that deep and fervent love which Christ possessed; then it will flow out to others. Ministers should teach that all who accept the truth should bring forth fruit to the glory of God. They should teach that self-sacrifice must be practiced every day; that many things which have been cherished must be yielded; and that many duties, disagreeable though they may appear, must be performed. Business interests, social endearments, ease, honor, reputation, in short, everything, must be held in subjection to the superior and ever-paramount claims of Christ. —*Testimonies for the Church*, vol. 4, p. 317 (1879).

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The hearts of those  
who do this work  
must throb in  
unison with the  
heart of Christ.

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Some ministers fail of success because they do not give their undivided interest to the work, when very much depends upon persistent, well-directed labor. They are not true laborers; they do not pursue their work outside of the pulpit. They shirk the duty of going from house to house and laboring wisely in the home circle. They need to cultivate that rare Christian courtesy which would render them kind and considerate toward the souls under their care, working for them with true earnestness and faith, teaching them the way of life....

When a minister has presented the gospel message from the pulpit, his work is only begun. There is personal work for him to do. He should visit the people in their homes, talking and praying with them in earnestness and humility. There are families who will never be reached by the truths of God's word unless the stewards of His grace enter their homes and point them to the higher way. But the hearts of those who do this work must throb in unison with the heart of Christ. —*Gospel Workers*, pp. 382, 187.

We must embrace every opportunity to put forth personal labor. The personal labor must be done, even if there has to be less preaching done.

This part of the pastoral work is not to be neglected or shifted upon your wives or some other person. You must educate and train yourselves to visit every family that you can possibly get access to. The results of this work will testify that it is the most profitable work a gospel minister can do.

If he neglects this work, the visiting of the people in their homes, he is an unfaithful shepherd, and the rebuke of God is upon him. His work is not half done. If he had given personal labor, there would have been a large work done and many souls gathered. —*Evangelism*, pp. 439, 440.

### Results of divided efforts

Some ministers have given themselves to the work of writing during a period of decided religious interest, and it has frequently been the case that their writings have had no special connection with the work in hand. This is a glaring error, for at such times it is the duty of the minis-

ter to use his entire strength in pushing forward the cause of God. His mind should **be clear, and centered upon the one object of saving souls**. Should his thoughts be preoccupied with other subjects, many might be lost to the cause who could have been saved by timely instruction. —*Testimonies for the Church*, vol. 4, p. 265 (1876).

Christ gave His life to purchase redemption for the sinner. The world's Redeemer knew that indulgence of appetite was bringing physical debility and deadening the perceptive faculties so that sacred and eternal things could not be discerned. He knew that self-indulgence was perverting the moral powers, and that man's great need was conversion—in heart and mind and soul, from the life of self-indulgence to one of self-denial and self-sacrifice. May the Lord help you as His servant to appeal to the ministers and to arouse the sleeping churches. Let your labors as a physician and a minister be in harmony. It is for this that our sanitariums are established, to preach the truth of true temperance.... —*Counsels on Diet and Foods*, pp. 161, 162.

Men and women are in the last hours of probation, and yet are careless and stupid, and preachers have no power to arouse them; they are asleep themselves. Sleeping ministers preaching to a sleeping people! —*Gospel Workers*, p. 121.

### Exercising faith

In the providence of God, those who are bearing the burden of His work have been endeavoring to put new life into old methods of labor, and also to invent new plans and new methods of awakening the interest of church members in a united effort to reach the world. —*Counsels on Stewardship*, p. 190.

This is the science of the gospel. The Scripture declares, "Without faith it is impossible to please" God. Hebrews 11:6. **The knowledge of what the Scripture means when urging upon us the necessity of cultivating faith is more essential than any other knowledge that can be acquired.** We suffer much trouble and grief because of our unbelief, and our ignorance of how to exercise faith. We must break through the clouds of unbelief. —*Review and Herald*, October 18, 1898. **SW**



# University Challenges



By Idel Suárez, Jr., Ph.D.

**T**he moment the blue sky was eclipsed by Babylon's Ishtar gate, Daniel had become a stranger in a strange land. Forced to learn another language, adapt to a new culture, and be exposed to many pagan ideas, his religious convictions were under constant attack. Over the course of time, he would also be enrolled in a foreign university where he would be taught by the prominent scientists of his day, the majority of whom were not sympathetic to his beliefs. The Scriptures call these men "magicians" and "astrologers," but they were, in fact, the ancient scientists and revered wise men.

While in Babylon's palace university, Daniel faced many temptations beyond the prohibited foods and idolatry. Concepts and acquaintances challenged his religious practices daily, but Daniel showed true integrity. He was kind and gentle with those with whom he associated, but rock solid in principle. He refused to compromise under any condition whatsoever. Today, his unwavering example still stands as a model for all men and women pursuing advanced studies in modern universities around the world.

Ironically, the city of Babylon and its university were built on the foundations of Babel, that ancient city where God confused the languages of the earth. Consequently, the name "Babel" means confusion. In like manner, many modern universities often turned out to be citadels of confusion instead of fountains of wisdom.

Like Daniel, young Christian men and women today encounter some tough challenges when they begin their journey to obtain a higher education. Under the bombardment of atheistic teaching and worldly associations, some students will be tempted to rethink their religious upbringing and ultimately choose a path other than the one they were raised on. Based on my experiences and observations, I find that there are two major reasons why young people leave the Lord:

- They fall in love with someone outside the church community, and/or
- They succumb to the temptations in a secular college or university.

I spent eleven years attending a total of six secular schools in Florida and Georgia, where

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*"And in all matters of wisdom and understanding, that the king inquired of them, he found them ten times better than all the magicians and astrologers that were in all his realm."*  
*Daniel 1:20.*

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I earned four degrees. I learned much academically, but I also gained experiential knowledge from observing the things that happened around me. From the background of these personal experiences, I wish to share some Biblically-based counsel to help students prepare successfully for the top four challenges faced by university students today.

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We lose time on what is urgent and lose sight of what is important.

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### ***Challenge 1: Misplaced Priorities***

American psychiatrist and best-selling author Dr. Scott Peck noted that in life we lose time on what is urgent and lose sight of what is important. As students tackle more and more courses, read mountains of research material, juggle assignments and term papers, take on group projects, make new friends, and enrich their social life, they will find his words to be true, especially when it comes to the relationship with God. The temptation to neglect personal time with God is profound. Take a close look at Ecclesiastes 3.

“To every thing there is a season, and a time to every purpose under the heaven: A time to be born, and a time to die; a time to plant, and a time to pluck up that which is planted; A time to kill, and a time to heal; a time to break down, and a time to build up; A time to weep, and a time to laugh; a time to mourn, and a time to dance; A time to cast away stones, and a time to gather stones together; a time to embrace, and a time to refrain from embracing; A time to get, and a time to lose; a time to keep, and a time to

cast away; A time to rend, and a time to sew; a time to keep silence, and a time to speak; A time to love, and a time to hate; a time of war, and a time of peace.” Ecclesiastes 3:1-8.

In the late 1950s, the American rock band “The Byrds” were so impressed with this Scripture that they used it in a song. But if you look closely, you’ll notice that something has been left out. There is no time for God in this reading. No time to pray. No time to read the Bible. No time for personal religious study. No time to testify for God. No time to hold morning and evening worship. No time to keep the Sabbath. No time to sing a hymn. No time to play spiritual music on an instrument.

Yes, most people on earth live the words of Ecclesiastes 3:1-8, hurriedly turning from event to event without taking any time for God. The first great challenge that university study presents is to carve out time for personal devotions with God.

When I entered the university for the first time, I was seventeen years old. All the freshmen were required to sleep in dormitories. Seeking some quiet one night, I stepped outside my room and into the darkness. Gazing in wonder at the starry expanse above, I prayed this simple prayer: “Lord, I promise to have morning and evening worship every day, no matter what. I promise to read the Spirit of prophecy and your word. In exchange, I ask for your protection. In Jesus’ name, Amen.”

After that, I made it a point to read the book *Counsels to Parents, Teachers, and Students*. It was a great blessing to me and helped me keep my priorities straight.

Taking time for personal study is paramount to overcoming the army of temptations present in a university and vital to keeping first things first. My advice to every student is to take to heart the words of Jesus about seeking first the kingdom of God, especially while attending the university. Never skip morning and evening worship. Never allow yourself to start or end your day without talking to God and pleading for His guidance and protection. Do not compromise your Sabbath observance. Do not shorten your personal time reading God’s word. Do not feel ashamed to share the gospel with others.

“But seek ye first the kingdom of God, and His righteousness; and all these things shall be added unto you.” Matthew 6:33.

When you study the sanctuary message, you will find three holy habits that need to be practiced continuously to keep from being corrupted by the world. These three holy habits are shown by:

**The Sabbath bread on the table of show-bread:** This symbolizes the need to attend Sabbath worship every week and to read the Bible (eat the bread of life) every day. The Sabbath is holy time, and the only way to stay alive spiritually is by studying God’s word on that day.

**The incense on the Sabbath bread and on the golden altar of incense:** This symbolizes the need to pray unceasingly. Muslims pray five times a day. Christians need to pray more. Every morning, every evening, before every meal, before you leave home, before you read the Bible, and as you face different temptations, take a moment to pray. In the temple, the Israelites had specific prayer times every day: 9 a.m., 12 noon, and 3 p.m. You should also set specific times for worship. The incense symbolizes not only prayer but also songs of praise to God. During our times of worship, Christians need to sing to their Creator, Redeemer, and Sustainer.

**The light from the oil of the candlestick or menorah:** This is a symbol of missionary work. Jesus said, “Ye are the light of the world.” Matthew 5:14. You are a light when you preach, teach, and testify of Jesus. Share the gospel truth with teachers, students, and school staff.

## Challenge 2: Academics

Some time ago, Elder Danilo Monterroso, leader of the South American Division and the General Conference Education Department, shared an observation with me. When young people lose their reverence for God’s word, for church activities, and for worship, they have lost everything. When you regard the Bible and places of worship as common, not holy, it is the beginning of the end for your spirituality.

A.T. Jones, the great preacher of righteousness in 1888, wrote a book entitled, *The Place of*

*the Bible in Education*, in which he gives several relevant points that I have paraphrased and wish to comment on.

**The Bible is regarded as a myth.** Most secular university textbooks, as well as professors, belittle the Bible. They believe it to be outdated, erroneous, and mythical. It is placed on the same plane as the Muslim Koran, the Jewish Torah, the Hindu Vedas, and the Buddhist writings. Those who consider the Bible as true are regarded as foolish.

However, the Bible is not a myth but an encyclopedia of truth and wisdom. A.T. Jones shares a quote from the morning star of the reformation, John Wycliffe, who wrote: “There is no subtlety, in grammar, neither in logic, nor in any other science that can be named, but that it is found in a more excellent degree in the Scriptures.”<sup>1</sup>

All scientific teaching must be filtered through the Scriptures, not vice versa. Nature and the Bible both have the same Author and shed light on each other. They are never in conflict. Let the Scriptures be your compass to the truth, and this will spare you from shipwreck.

Sister Ellen G. White writes in the book *Education*: “Since the book of nature and the book of revelation bear the impress of the same master mind, they cannot but speak in harmony.... Science is ever discovering new wonders; but she brings from her research nothing that, rightly understood, conflicts with divine revelation. The book of nature and the written word shed light upon each other. They make us acquainted with God by teaching us something of the laws through which He works.”<sup>2</sup>

If you are presented with a teaching that goes contrary to the Holy Writ or the Testimonies, reject it. Isaiah, the evangelist of the Old Testament said, “To the law and to the testimony: if they speak not according to this word, it is because there is no light in them.” Isaiah 8:20.

**Truth that seemingly contradicts the Bible.** What is called truth in modern education is often a lie. Research assumptions that speak contrary to the Bible’s doctrine are wrong.

Sister White wrote that the root of the misunderstanding of scientists which leads them

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Let the Scriptures be your compass to the truth, and this will spare you from shipwreck.

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The teachings  
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to reject the Bible as the God's word is many times due to their wrong "inferences ... drawn from facts observed" and due to their "restricted vision."

"Inferences erroneously drawn from facts observed in nature have, however, led to supposed conflict between science and revelation; and in the effort to restore harmony, interpretations of Scripture have been adopted that undermine and destroy the force of the word of God. Geology has been thought to contradict the literal interpretation of the Mosaic record of the creation. Millions of years, it is claimed, were required for the evolution of the earth from chaos; and in order to accommodate the Bible to this supposed revelation of science, the days of creation are assumed to have been vast, indefinite periods, covering thousands or even millions of years."<sup>3</sup>

"When consideration is given to man's opportunities for research; how brief his life; how limited his sphere of action; how restricted his vision...."<sup>4</sup>

Scientists speak of evidence-based knowledge, but it is not a sure foundation because it has not been submitted to the test of God's word or nature's laws. The teachings of science are not constant or consistent. They change with time. As the late Elder Simon Schmidt of Germany

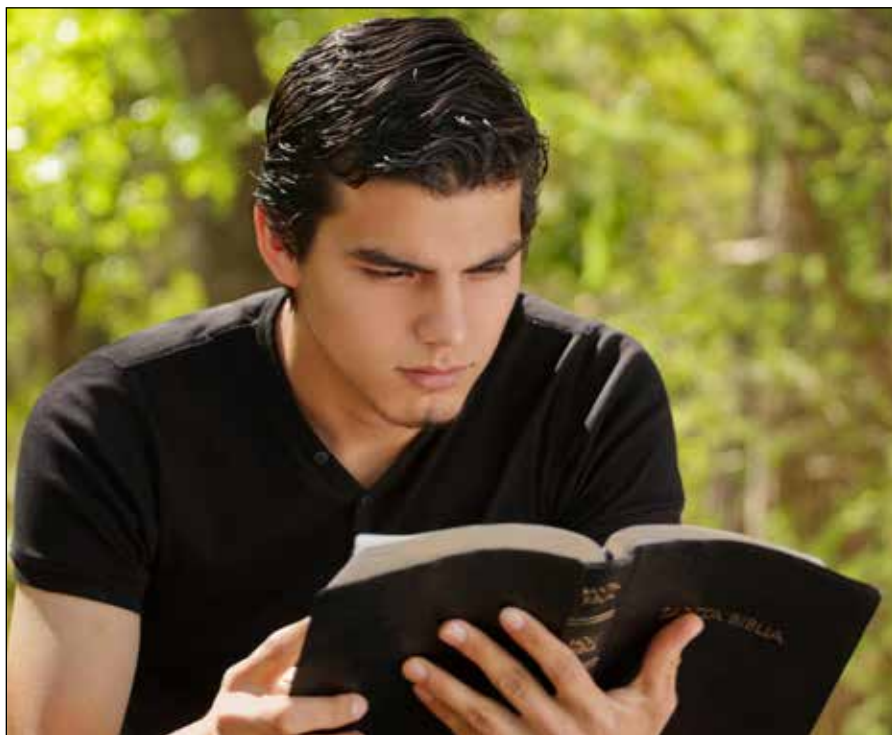
used to say, "Truth is constant. It never changes. It is the same yesterday, today, and tomorrow." Many scientists are guilty of changing the truth into a lie. "Who changed the truth of God into a lie, and worshipped and served the creature more than the Creator, who is blessed forever. Amen." Romans 1:25. Lies change with time. Truth does not. Furthermore, scientific findings often contradict themselves. Various scientists hold different theories about a topic and argue against each other, as is often seen in the news media, scientific journals, and throughout historical records.

Sister White states in her book *Education*: "How often the supposed deductions of science are revised or cast aside; with what readiness the assumed period of the earth's development is from time to time increased or diminished by millions of years; and how the theories advanced by different scientists conflict with one another...."<sup>5</sup>

**Research based on skepticism.** The best universities are those said to be research based. They teach the scientific method, which states that you must doubt what you believe in order to study it and arrive at truth. Yet this is totally wrong. The Bible teaches that to arrive at truth you must first believe and not doubt. Faith, not doubt, is needed to arrive at the truth. "But without faith it is impossible to please Him: for he that cometh to God must believe that He is, and that He is a rewarder of them that diligently seek Him." Hebrews 11:6.

A.T. Jones also writes that the cornerstone of university education is Greek philosophy. Socrates was the teacher of Plato. Plato was Aristotle's instructor. Aristotle taught Alexander the Great. And Alexander, by conquering the known world, spread the pagan philosophy and scientific doctrines of Greece throughout the conquered world. The cornerstone of Greek research was to make people doubt. Not surprisingly, this practice of doubt that is so highly regarded by the learned has ties to the underworld and witchcraft.

In Plato's *Dialogue*, there is a scene in which Meno is speaking with Socrates. At one point, Meno says, "I was told that you spent your time in doubting, and leading others to doubt; and



it is a fact that your witcheries and spells have brought me to that condition.”<sup>6</sup>

“Aristotle leaned toward having all things culminate in science.... And Aristotle like Plato continued in education the identical principle of education entertained by Socrates and continued by Plato. For with Aristotle it was a maxim that ‘to frame doubts well’ is a service to the discovery of truth.”<sup>7</sup>

“Thus,... the basis of the whole theory of Greek education, both in science and philosophy, was to ‘doubt’—‘a profound and consistent skepticism.’”

Hence, in the scientific method, the student is taught that he or she must establish a hypothesis, an educated guess, and seek to prove it wrong. He or she is to doubt the hypothesis and research it to attain to the truth. And those assumptions or inferences, which bias their results are frequently wrong and contrary to the laws of nature. This is all contrary to the word of God, which is truth.

**Science.** Modern science often rehashes in modern-day terms many of the old teachings that were held sacred by ancient pagans. Based on a consensus within the scientific community, one scientist will simply quote another scientist’s writings in order to validate their false, anti-biblical teachings. It seems that geologists are wrong by millions of years, the archaeologists are wrong by centuries, and the historians are wrong by decades. The apostle Paul wrote to Timothy that it was “science falsely so called.” “O Timothy, keep that which is committed to thy trust, avoiding profane and vain babblings, and oppositions of science falsely so called.” 1 Timothy 6:20.

I strongly recommend three books that helped me tremendously during my studies in science at the university. They will help filter the false teachings through the word of God.

- Henry Morris, *The Biblical Basis for Modern Science*
- Josh McDowell, *Evidence that Demands a Verdict*
- Ellen G. White, *Counsels to Parents, Teachers, and Students*.

### Challenge 3: The Faculty

At the university, you will meet many different types of professors. I want to share with you some of the types of faculty I met during my schooling, allegorically named Dr. Scoffer, Dr. Skeptic, and Dr. Subtle.

**Dr. Scoffer** was a biology professor. He spent his time making fun of the Bible and God during his classroom lectures. One time, he told a story about an angel who was caught and asked to tell what God is really like. The angel would not be freed until he answered the question, so finally the angel replied, “She is black.” The professor would then laugh uproariously at his blasphemous remarks.

The Scriptures declare that many ungodly professors who are regarded as wise by the world’s standard are actually fools. “Professing themselves to be wise, they became fools.” Romans 1:22.

**Dr. Skeptic** was a professor of religion. My wife Linda took a religious study course, and the teacher’s assistant said that if he wanted to have a religious encounter, he would never read the Bible to find it but would simply go outside into nature. In his lectures, this professor lowered the gospels to the same level as any common work of literature that is filled with biases and errors.

I, too, met a **Dr. Skeptic** of religion. At the University of Florida, I visited the Religion Department and spoke to a professor there. I thought that because of my religious upbringing, I could earn some credits faster and get an easy A by testing out of a religion course. The professor started off our conversation by saying, “Tell me three errors in the gospels.” I was shocked. Due to my unwavering belief in the inerrancy of the God’s word, I quietly turned and left his office.

**Dr. Subtle** was a nutrition and dietetics counseling professor. I met her while pursuing a master’s degree in science. This was a professor who would really pump up the students’ egos. She would say things like, “You are all the cream of the crop. You are attaining an educational degree higher than that of the general population. You are smarter than all the rest.” She made us all feel good about ourselves, and we all liked her.

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The Scriptures declare that many ungodly professors who are regarded as wise by the world’s standard are actually fools.

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If you have not learned self-control and spiritual self-discipline prior to enrolling at the university, your risk of losing your footing on Heaven's path is great.

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But this professor really challenged me spiritually. One day she called students to the front of the class and asked them to share their dreams, which she then claimed to interpret. I had never seen anything like this before, and it troubled me. As was my custom, I turned to God in prayer and found comfort in the books titled *Mind, Character, and Personality*, vols. 1 and 2, by Ellen G. White. Another helpful book was Dr. Jay E. Adams' *Competent to Counsel*. These books helped me to filter truth from the falsehood so prevalent in the different schools of psychology that I studied for counseling purposes.

In her office one day, the above professor said to me, "I used to be religious, but I have found that being religious is just a phase in a person's development." In other words, she was telling me that as I climbed the ladder of academia, like she had, I too would eventually abandon my religious beliefs and practices.

What professors will you meet? How will they influence you? Will you keep yourself pure in mind and spirit, as did Daniel, by not polluting yourself with the bewitching influences of worldly education? Will you maintain your godly priorities?

#### Challenge 4: Fellow students

Just as the continuous dropping of water wears away the hardest of stones, the constant bombardment of temptation at almost every university can erode your spiritual life. Cheating on exams, plagiarism, rock music, hazing, and substance abuse rise up at every turn. If you have not learned self-control and spiritual self-discipline prior to enrolling at the university, your risk of losing your footing on Heaven's path is great.

At the university, you will meet many different students. I also have allegorical names for some of them: Delilah, the spiritual Philistine; Abihu, the drug addict; and Berea, a truth seeker.

**Delilah.** Your moral purity will be challenged. Everyone seems to be in a relationship. Everyone seems to have a boyfriend or a girlfriend. Why not you? You, too, will meet your Delilah, the gorgeous Philistine traitor who will tempt you to engage in a worldly romance and blind you to the light of heaven. Will you, like

Samson, lose your eyes for a few pleasurable moments? Will you, too, be chained to a sensual mill? Will you feel ashamed to share your beliefs in sexual purity that are so contrary to popular teachings and practices? The apostle Paul says:

"For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to everyone that believeth; to the Jew first, and also to the Greek." Romans 1:16.

While attending one university, I lived for a while next door to a woman from Thailand who shared a home with her boyfriend. Whenever opportunities arose, I spoke to her about the love of Jesus. As time went on, she began having problems with her boyfriend, who was also a graduate student. One day, she point blank asked if she could move in with me. I said no. The neighbor on the other side of me was studying for a doctorate in the philosophy of religion. After I refused, the Thai woman knocked on his door. He agreed. Later on, her former live-in boyfriend came to thank me for my commitment to purity. But that commitment did not arise only at that moment. Before going to the university, I had erected a wall in my mind against dating any Philistine girls. With God's help, I kept that promise.

**Abihu.** Aaron had two sons who were alcoholics. In vain, they attempted to carry out the holy office of the priesthood under the influence of alcohol. But God will not tolerate such blatant irreverence for long. Nadab and Abihu "offered strange fire before the Lord. And there went out fire from the Lord and devoured them." Leviticus 10:1, 2.

Likewise, at the universities there are many students with drug and alcohol addictions. One of my roommates won the alcohol drinking contest at Oxford of Emory University. Although professing to be a Protestant believer, he was a heavy drinker and smoked pot. Another student also smoked pot and, while high, would argue with me about his beliefs in evolution. Other students would get so drunk that they would vomit in the halls of the dorm and suffer from hangovers the following day. These are a few examples of Abihu whom you will meet during your university days. These are the young people who, under the influence of a mind-controlling substance, will sin greatly.



**Berea.** Thankfully, you will also find university students who are Bereans. They are honest seekers of truth. I was asked many questions by these individuals and would stay up late quoting scripture and sharing my understanding of the Bible with them. I gave many Bible studies during my college and university years.

One young Berean believed everything I said but hoped that God would give him some time to put things in order and change himself before coming to Christ. Sadly, he did not understand that God accepts us as we are with all our difficulties and struggles. You will meet many Bereans during your studies. Reach out to these young people. Like Esther in the palace of Ahasuerus, you are placed in that very place for “such a time as this.” Esther 4:14.

### The solution

The solution to meeting these four challenges encountered while studying at the university is to keep your priorities in order and to remain missionary minded. I distributed either *Steps to Christ* or *Thoughts from the Mount of Blessing* to nearly all of my instructors at the end of each semester when I received my final grades in their offices. I shared my beliefs openly. Wherever I studied, I invited friends and acquaintances to attend our closest church. While in Covington, Georgia, I invited one of my “Berean” friends to worship with me in Atlanta. While in Miami, a student from Papua New Guinea attended our church services. While in Tallahassee, I invited peers to my home in Tampa to attend Sabbath services. One Chinese student and his Saudi Arabian friend drove four hours to spend a Sabbath with believers.

While I was a university student, I gave Bible studies to anyone who was willing and extended many worship invitations. This had a double benefit. First, it strengthened and developed my skills in the word of God. Second, I shared present truth with dozens of university students. Why is this important? 1 Timothy 4:16 says, “Take heed unto thyself, and unto the doctrine; continue in them: for in doing this thou shalt both *save thyself*, and them that hear thee.” The following story illustrates this verse.

Lot was a righteous man who lived in a wicked city. The Talmud tells us that every day for twenty years, he walked to the gate of the city and preached. Multitudes passed by as his voice rang out in warnings and reproofs. “Turn from your wickedness,” he would plead. But no one listened. No one cared.

As the years marched on, gray hair peppered Lot’s beard and wrinkles framed his eyes and mouth; but still he delivered his daily admonitions. “Repent! Repent!” his gravelly voice called out in vain to the crowds of pleasure seekers bustling by. As each day slowly faded to darkness, Lot would end his message and quietly wend his way home.

One night, a curious passerby fell in step with Lot and asked, “Old man, every day for the last twenty years you have stood at that gate and preached, but no one has listened. Why do you do it? You’re not helping anyone.”

Lot was quiet for a moment before his eyes met his questioner’s. “Ah, but you’re wrong, my friend,” Lot said. “You see, I still believe. Every day that I preach, I am helping me.

“Listen, I continue to preach so that, although I do not convert others, others will not convert me!” **SW**

<sup>1</sup> Alonzo T. Jones, *The Place of the Bible in Education*, p. 8.

<sup>2</sup> Ellen G. White, *Education*, p. 128.

<sup>3</sup> Ibid.

<sup>4</sup> Ibid., p. 130

<sup>5</sup> Ibid.

<sup>6</sup> Plato’s Dialogue, quoted in *The Place of the Bible in Education*, by Alonzo T. Jones, p. 15.

<sup>7</sup> Ibid.



# Missionary Trips to the Cook Islands



By Sanaila Kenivale

## Initial visit in early June

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*"For thus saith the Lord God; Behold, I, even I, will both search My sheep, and seek them out."*  
Ezekiel 34:11.

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**P**raise the Lord for yet another opportunity to extend the work into the beautiful Cook Islands. This is a new addition to the islands we have so far reached in the South Pacific.

I left Fiji for the Cook Islands via New Zealand on May 31 for a week-long trip, in the hope of opening the work in this stunning South Pacific island. Reaching the island's main airport very early the same day I left, as its time zone is a day behind us, I was greeted by my waiting relatives. They drove me to my aunt's place, where I planned to stay for the duration of the trip.

As this was what I termed a "seek and find mission" in a potentially new field with only seven days to work, I endeavored to make the best of any given opportunity with anybody who would be willing to listen. We made a round trip on the first day with my relatives, which took us a mere 40 minutes, and I got a rental car to help me move around easily and freely. In the afternoon, I undertook my first presentation with a Fijian couple, who are members of the Adventist Church, whom I had known in Fiji. Though the man was firm not to

accept anything beyond where he now stands, he accepted a copy of our DVD and toward the end of our meeting willingly indicated his agreement of our church's stand, which I find quite surprising. He invited me to visit him as often as I liked during my stay.

On Wednesday, I sought to find a church where it would be possible to attend and share with somebody. On the way, I drove past several Adventist churches, but I had not thought of stopping until I came to a signboard with three angels pointing the direction to a church building. I followed the sign and eventually found this church building belonging to a self-supported ministry. I later called up the minister, who invited me for the evening session.

As I was just about to leave for the meeting, my aunt insisted that I explain to her the reason of my coming to the Cook Islands. I was a bit puzzled by her sudden reaction, since I had already met her the day before and she did not question me then; however, I found this the opportunity I was waiting for to share the message. While she was still querying, I started talking. With the help of a chart, I was able to explain by points the stages of development in



the Adventist Church that eventually called for a Reformation and resulted in the shaking during World Wars I and II among God's people.

As this became clear, she told me to return to the Adventist Church and preach this message to them. I then told her, If they are willing to accept, I am more than willing to accept that, too. But she insisted that I move out immediately from her place, since I was coming from a different church and that my presence in the house would cause problems with her local pastor. I gave her a DVD and also one for the pastor. I moved out immediately after that conversation and stayed in a hostel in town.

Early the next morning, a cousin of mine who is a local bakery worker came right to the hostel to receive a copy of the DVD and a chart of the last-day events. In the evening, I then drove to the self-supported church to attend the meeting I missed out on the previous night.

I was greeted by the pastor and his wife. He directed me to the meeting where a Health Conference was being conducted by a Kiribati doctor who has a Fijian wife. There was also another Fijian woman in the meeting. After the meeting, I had a private conversation with the pastor of the church in his office, where he shared with me the beginning of his church and his experience. I then explained the reason for my being in their country and that I would like to shed further light that would help him and his congregation. I shared a bit of our church history and the events of the war, etc., which were totally new to him, and also gave him a DVD prepared by Henry Dering. He heartily accepted it and invited me for the next meeting on Friday.

On Friday evening, when I came into the church I was greeted by several members, and a Fijian lady returned with me to my hostel, seeking to know more about our church. I had a quick conversation with the Kiribati doctor just before I left and handed him a DVD. I undertook studies again with the Fijian woman until late in the evening. She then indicated that I also needed to present to a couple and a few other Fijian brethren who normally meet for a sharing session every Sabbath afternoon from 3 to 4 p.m. This I agreed to do, knowing that an opportunity would surely be opened.

On Sabbath, I attended the self-supporting church and was really glad at how they were united in keeping out false and wrong teachings. They had their Sabbath school discussion from a copy of a lesson from Adventist pioneers on the Hebrews' faithfulness in Babylon, which was wonderfully shared.

After the divine service, we went for lunch, and in the afternoon I visited another Fijian couple's home, where there was another Fijian woman. Soon after, I began taking them back to the history of the Advent Movement and developments that eventuated the separation of World Wars I and II. With the help of the chart, this was made even clearer to them. They had questions that by the Lord's grace I was able to clarify, and they were satisfied. Our meeting ended late at night, and again they invited me to visit on Sunday.

Our meeting began at midday Sunday and again continued into the night, after which I was invited to return on Monday, which was a public holiday and my last day in the Cooks. On Monday afternoon, again we had a similar meeting, and we sang songs of praises. The members there had wonderful voices! I clarified points of organization, as they are now making decisions to stand with the people of God, and they were already making plans for the establishment of the work in this island field. Thank the Lord for this great opening! As you can see from the photos, they are anticipating the next

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They were united in keeping out false and wrong teachings.

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trip to conclude their eagerness to join with God's remnant church.

### Return visit

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We trusted entirely  
in the Lord to lead  
us to find honest  
and truth-seeking  
souls.

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It was a wonderful privilege to revisit the Cook Islands after a month with the challenge of establishing our church in this wonderful island nation. Elder Anton Salavyov as Division Leader was responsible for this work, and the challenge was how we could find local people to accept the message, since we had just four days before we had to leave. We trusted entirely in the Lord to lead us to find honest and truth-seeking souls. Although we met some interested people during the earlier visit in June, they were all foreign nationals who would soon be leaving at the end of their terms.

God amazingly brought us into contact with a self-supporting church minister who willingly accepted us into his home, where important points of the present truth were explained to Him. He was the first person we shared with, and then the list extended. We were introduced to a Samoan lady who invited us to her home in the evening for a more thorough study. At the Samoan lady's home, two other local interested Adventist women joined, and with so much keen interest, our first study went late into the night. Immediately after that first session, the women confirmed that they were not going to go anywhere else on Sabbath but wanted to have the meeting separately with us for further studies. Our first Sabbath meeting consisted of two local interested ladies and a Fijian. They had made arrangements for a village meeting house where we conducted our Sabbath meeting. They were so interested in the Sabbath school discussion, on the subject of the "Investigative Judgment," that we continued our discussion until the break for lunch. The ladies prepared a wonderful lunch for us before we resumed studying in the afternoon.

Elder Anton Salavyov spoke at length on the prophecy regarding Turkey as an important sign for the close of probation, which is a real occurrence at the present time. The Adventist sisters were so glad to hear a complete review of our church history, including the "Principles

of Faith" that summarize our entire Biblical and Adventist principles. The Sabbath closed, but not without an opportunity given for the women to take their stand with the people of God; and amazingly they all decided to follow their Lord in baptism.

Sunday was scheduled for these three pioneering sisters to be baptized. They had gathered together with the husband of one of the sisters for the meeting. The man had received information from his wife and during the previous day had been doing his own research by Internet; and though he was not with us during our Sabbath meetings, he accompanied his wife to the baptismal meeting. It was by the Lord's providence that immediately after the prayer, and as the candidates were heading to the baptismal location, the Spirit of the Lord touched this man, and he pleaded to be baptized. This was just what was needed to stabilize this small group—a man who was able to take responsibility. This chosen Adventist brother stepped forward by accepting God's call as soon as he received it for the Cook Islands.

We thank the Lord for these four dear souls, who now shoulder the great responsibility of the work in the Cooks. It is our desire that we all cooperate in praying and supporting this new group in the Pacific.

We again thank you, brethren, for your prayers and faithfulness in supporting the missionary work. May the Lord continue to bless each and every one of you as the Lord's work continues to extend further into new fields of this region. **SW**

*See more information about and pictures from the work in the Pacific islands at [www.imspacific.org](http://www.imspacific.org).*





Students and instructors at GAMI, Ghana, with Elder Alfred Ngwenya for the graduation in June

## Health course completed in Ghana

Greetings with Proverbs 27:18: *"Whoever keeps the fig tree shall eat the fruit thereof: so he that waiteth on his master shall be honoured."*

By God's grace, Gilead Adventist Missionary Institute students ended a six-month course in Holistic Health Counseling and graduated on June 26, 2016, in Accra, Ghana. The graduation ceremony was conducted by Elder Alfred Ngwenya, General Conference Evangelism Department Leader.

The eight students, who each came from a different African country (Cameroon, Liberia, Guinea, Ivory Coast, Benin, Togo, Ethiopia, and Ghana), completed their studies in good standing. An outdoor crusade was conducted from June 27 to July 2 under the leadership of Elder Ngwenya and with the help of the students.

We are so thankful to the General Conference for all the support

that was provided and also to Sister Leila McTavish for her loving ministry. We also appreciate the sacrifice and ministry of the visiting and resident teachers.

—Lencha Tekle

## Asia Pacific Missionary School graduation and Asian Symposium

*"And how shall they preach, except they be sent? as it is written, How beautiful are the*

*feet of them that preach the gospel of peace, and bring glad tidings of good things!" Romans 10:15.*

With God's help, the first missionary school in Asia began in Angeles City, Philippines, in November 2015 to train workers for newly established countries, particularly in Asia. Fourteen students from Myanmar, Malaysia, Indonesia, China, South Korea, and Philippines attended. The course finished, and arrangements were made to hold the school graduation in early June, in conjunction with the second

Asian Division Symposium. The purpose was to encourage the leaders in Asia and train them especially in Adventist history and health reform.

The initial plan was for Elder Douglas Francis, Asian Division Leader, to lead the activities. However, he was unable to obtain his travel documents in time, so I was asked to make a last-minute trip to help coordinate the Symposium and also to study with some interested SDA ministers.

Leaders from Pakistan, Sri Lanka, India, Myanmar, China, and South Korea, as well as Filipino ministers working in Thailand and Vietnam, the Philippine Union workers, and the 14 missionary school students all attended the Symposium from June 6 to 12, 2016. Furthermore, an SDA minister from Nepal and two SDA ministers from Pakistan, who were interested in the message of Reformation, participated in the Symposium as well.

The topics at the Symposium were presented by myself and Elders Roland de la Paz and Arnolfo Cortez. By the grace of God, Elder Francis was able to join the Symposium on Thursday evening and Friday. The morning and evening worship services and the evangelistic services in the evenings were held by various Symposium participants.



First graduating class of the Asia Pacific Missionary School





*Participants in the Asian Division Symposium*

During the Symposium, time was taken to speak with the missionary school students from Myanmar and Malaysia. Arrangements were made with the Philippine Union for some of those students to have a few more months of practical training with local Philippine Union ministers to give them more experience.

On Friday and Sabbath, a local conference was held in conjunction with the closing of the Symposium and the missionary school graduation ceremonies. The Sabbath service was attended by approximately 350 participants, and we spent a blessed Sabbath together. The Lord blessed the meetings with an inspiring moment when virtually all the participants made a pledge to renew their commitment to God. In addition, the three SDA ministers, along with other interested souls, accepted the altar call for baptism and to join the Reform Movement.

The Sabbath program ended with the graduation of the missionary school students and the distribution of certificates to the Asian Division Symposium participants. Several people accepted the invitation to participate in the next missionary training program. The brethren from Pakistan also informed us

that they have young people interested in the upcoming missionary school program.

On Sunday, we had the joy of participating in the baptism of two souls, a young sister from Philippines and the interested former SDA minister from Nepal, who decided to take his stand with the Reform Movement and gave evidence of sufficient preparation for this step. He will work to coordinate the translation of official materials and publications and to prepare the ground for sharing the message with others who are interested. He requested support after the month of October (the end of the rainy season) to develop seminars and crusades in different areas of Nepal.

The two interested SDA leaders from Pakistan also expressed their decision to join the Reform Movement but asked for some time to share the message with their families and be able to be baptized together. They requested support in developing a plan to reach many SDA members and leaders with the message of Reformation.

May God place His blessing on the work that has been done and that is going forward in Asia.

*—Pablo Hunger,  
General Conference  
Vice President/Secretary*

## Lifting up the work in DR Congo

Elder Parmenas Shirima, African Division leader, visited the DR Congo Union from July 19 to 25, 2016. He conducted a seminar for Union leaders, officers, and workers, as well as for all the members. The program included the following:

Revival and reformation for successful missionary work in Congo

- Steps to promote love, unity, and good cooperation
- Union elections to be held October-December 2016
- Ordination of ministers and elders
- Missionary workers from Congo to train to work in other countries

During the seminar, the following subjects were studied: (1) Love, unity, and cooperation; (2) Authenticity of God's church (prophetically, historically, doctrinally); (3) Church history, Eden to Eden, including separation; (4) Fundamental doctrines of the church—Christ Our Righteousness, Christ as the Center, Sabbath and the law of God, sanctity of marriage, tithes and offerings, health reform, dress and amusement, proper Christian attitude, (6) Evangelism and missionary work—a working church is a growing church; (6) developing a proper attitude in speech—Bible teaching on the art of conversation; (7) Church administration; (8) Good family relationships and responsibility; (9) Evangelism and home missionary work (a booklet on this topic was given for copying and translating).

The above subjects were studied with much care and interest. Questions were asked and answered with satisfaction. We had wonderful, inspiring Sabbath fellowship on July 23.

In addition, plans were laid to involve all of the believers in service, and meetings were held with the Congo Union Committee. May God bless every effort to strengthen His cause in this important place, DR Congo, which has a large



*Participants in the seminar in Congo.*





*Participants in the seminar in Congo*



*Two souls baptized in Vietnam (r.)*

French-speaking population. There are currently 2,212 members in the Union. May God bless the General Conference and the African Division support for Congo. Our prayer is that God will give His great wisdom to all who bear responsibilities

in His cause so that blessings will come to His people and the heavenly kingdom will soon be brought to completion.

*—Sevith Moyo, Union President*

*Victor Shumbusho,  
Union Secretary*



*Members in Ivory Coast*



*Aruba church facility*



*Children in Ivory Coast*



*Baptismal candidates and workers*



*Believers in Aruba*



*Choir in Panama*



# Exquisite Beauty and Completeness

**P**erfection exists in the least as well as in the greatest of the works of God. The hand that hung the worlds in space is the hand that fashions the flowers of the field. Examine under the microscope the smallest and commonest of wayside blossoms, and note in all its parts the exquisite beauty and completeness. So in the humblest lot true excellence may be found; the commonest tasks, wrought with loving faithfulness, are beautiful in God's sight. Conscientious attention to the little things will make us workers together with Him, and win for us His commendation who seeth and knoweth all.

"The rainbow spanning the heavens with its arch of light is a token of 'the everlasting covenant between God and every living creature.' Genesis 9:16. And the rainbow encircling the throne on high is also a token to God's children of His covenant of peace.

"As the bow in the cloud results from the union of sunshine and shower, so the bow above God's throne represents the union of His mercy and His justice. To the sinful but repentant soul God says, Live thou; 'I have found a ransom.' Job 33:24.

" 'As I have sworn that the waters of Noah should no more go over the earth; so have I sworn that I would not be wroth with thee, nor rebuke thee. For the mountains shall depart, and the hills be removed; but My kindness shall not depart from thee, neither shall the covenant of My peace be removed, saith the Lord that hath mercy on thee.' Isaiah 54:9, 10." —*Education*, pp. 114, 115.