



The 1889 Review

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The Blessed Hope (Part 2)

The Secret of the Rapture

Almost all people have heard about the so-called *secret rapture*. The term rapture is associated with a Greek word, παρουσία (*parousia*), meaning a presence or a coming. It is used in Matthew 24:39: “And knew not until the flood came, and took them all away; so shall also the coming (*parousia*) of the Son of man be.”

However, the real truth about the second coming of Jesus is that it is not secret. The second coming is an open, visible event. The Greek word *parousia* is used by Paul in a manner that certainly has nothing to do with something hidden or secret. Notice:

“I am glad of the coming (*parousia*)

of Stephanas and Fortunatus and Achaicus: for that which was lacking on your part they have supplied” (1 Corinthians 16:17).

“Nevertheless God, that comforteth those that are cast down, comforted us by the coming (*parousia*) of Titus; And not by his coming (*parousia*) only, but by the consolation where-with he was comforted in you, when he told us your earnest desire, your mourning, your fervent mind toward me; so that I rejoiced the more” (2 Corinthians 7:6–7).

You might be thinking: *What are you talking about? Almost everybody believes in the secret rapture, don't they?*

Perhaps we should consider some

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REVERENCE

history. In the year 1590, a Spanish Jesuit by the name of Francisco Ribera published a commentary on the Gospel of John and on the Apocalypse, or the book of Revelation. The Latin title was *Sacrum Beati Ioannis Apostoli, & Evangelistiae Apocalypsin Commentari*.

In Ribera's dissertation, he proposed a new prophetic interpretation that today we call futurism. Futurism is a mode of interpretation used by many professed Christian churches today, but it's important to understand that this concept did not always exist in Christianity. In fact, before Ribera, futurism, as we call it today, did not exist.

Why did Ribera publish a commentary with a whole new system of interpretation? What was his goal? You have to understand that prior to this, the Protestants especially had been interpreting the book of Revelation using what is theologically called the historic scheme of interpretation. That means that the book of Revelation is like an unrolling scroll of history. It has some information about what has happened in the past, about what is happening in the present, and also about what will happen in the final events of history.

Using this historic interpretation, the Protestant churches studied the books of Daniel and Revelation and came to the correct conclusion that the papal church was the Antichrist, even the beast power of Revelation 13.

Of course, the Catholic Church did not like that interpretation. The masterpiece of Satan is a system of righteousness by works, fundamentally contrary to the gospel of grace that Jesus Christ gave.

The idea of a secret rapture or of a secret two-phased coming of Jesus Christ is not something that was taught in apostolic times. It only originated about two hundred years ago primarily through a supposed vision that a young Scottish girl had, rather than from the study of the word of God!

It was to take the pointed finger of the Protestants off of the Catholic Church that Ribera developed futurism. In his interpretation, the Antichrist would appear at the very end of time, way into the future. Therefore, the papal church could not be the Antichrist as it would not arise until a long time into the future. This has the result of taking the onus off of the papal church.

This futuristic concept was not known for almost the first one thousand six hundred years of Christianity! At the

time of Ribera, only a few accepted his teaching; however, this was to change.

"Most scholars, however, agree that the secret Rapture theory was launched into prominence around 1830 by a group of people in Scotland who had become known as the Plymouth Brethren. Under the direction of John Nelson Darby (1800–1882) and others, they began to hold Prophetic Conferences. Supposedly, during one of those conferences, or from a sick bed during those conferences, a charismatic utterance came forth as a prophetic message from the Lord through a young, fifteen-year-old Scottish girl named Margaret Macdonald. While in a trance, she received a private vision and revelation that only a select group of believers would be removed from the earth before the days of the Antichrist. But she also saw other believers enduring the tribulation, something most rapturists nowadays do not teach.

"Soon thereafter, Darby coupled this highly questionable vision of a secret, pre-tribulation Rapture with another idea originated by the Jesuit priest, Francisco Ribera. In 1585 A.D., Ribera was the first to introduce the idea of interrupting Daniel's 70-week, end-time prophecy and inserting a "gap" between the 69th and 70th weeks. This was done to deflect apocalyptic heat from the Reformers who were fueling reformation fervor by claiming the Pope was the Antichrist and the Catholic Church the beast of Revelation. Ribera surmised that the first 69 weeks (483 years) concluded at the baptism of Jesus in 27 A.D., but God had extended the 70th week into the future. Therefore, the Pope and the Catholic Church could not be so

accused. Darby grabbed hold of Ribera's severance idea, connected his "Rapture" to the beginning of that final week, and changed that week from a 7-year period of covenantal confirmation to one of tribulation big difference! (Notably, the Bible never mentions a future 7-year period of tribulation.) He then introduced this now fully developed, pre-tribulation Rapture view (theory) in Europe and later in America. It was popularized in America by inclusion in the notes of

the *Scofield Reference Bible* in 1917 and by elaborate End Time event charts published in Clarence Larkin's *Dispensational Truth* in 1918" (<https://www.prophecyrefi.org/our-teachings/rapture/invention-of-the-rapture-idea/>; accessed June 17, 2024).

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ago primarily through a supposed vision that a young Scottish girl had, rather than from the study of the word of God!

What these people did was start with an idea and then try to find biblical texts that could somehow fit this idea. But, beloved, that is not how you study the Bible. You should never try to prove a point of your own from the Bible; instead, you should let the Bible give you its teachings.

The Bible says that when Jesus comes back, He will come back in an open manner in the clouds of heaven. The Bible says nothing about a two-phase or a two-fold coming, and it does not teach that He will come a fourth time after the millennium!

What will it be like for those people who have worked against the coming of Christ, who have denied the coming of Christ? In Revelation 6, we have another depiction of the second coming of Christ, and it says:

“And the heaven departed as a scroll when it is rolled together; and every mountain and island were moved out of their places. And the kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bondman, and every free man, hid themselves in the dens and in the rocks of the mountains; And said to the mountains and rocks, Fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb: For the great day of his wrath is come; and who shall be able to stand” (Revelation 6:14–17)?

It will not be pleasant for the unsaved when Jesus comes back. It is vital that we trust in Christ and abide in Him today, for it does not matter if you are the strongest man or the bravest warrior in the world. When Jesus comes, if you are unsaved, you will be crying and praying for the rocks and the mountains to hide you, to cover you. You will not be able to stand the sight of the second coming.

To the people of God, the redeemed, it is going to be the most glorious, wonderful thing ever. The prophet Isaiah gives us a prophetic glimpse into what it will be like for the saved:

“And it shall be said in that day, Lo, this is our God; we have waited for him, and he will save us: this is the LORD; we have waited for him, we will be glad and rejoice in his salvation” (Isaiah 25:9).

You see the contrast between the two groups. One group is joyous. They have waited for Christ through tribulation and hardship. They have waited through the issue of the mark of the beast when they were derided and told they could not be Christ's and be so despised by the world.

These great climactic events are going to happen. The world stage is almost set, and the final movements will be rapid ones.

Remember that Satan will appear as Christ, claiming the pope as his agent, and urging the people to observe Sunday. Yet the righteous will never substitute a day of man for the day of God. They will wait on the true Christ! He will save them. They will not save themselves. They will be trusting in Christ's salvation and not in their own works. Sabbath-keeping is the fruit of their faith which works by love and purifies the soul. If we truly have real faith, we are going to obey His word, but that obedience is not what merits our salvation. The only thing that saves us is the grace of God as we maintain a relationship with Jesus Christ.

“For whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the scriptures might have hope” (Romans 15:4).

These things are written so we can have hope, and the coming of Christ is called the blessed hope:

“For the grace of God that bringeth salvation hath appeared to all men, Teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world; Looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ” (Titus 2:11–13).



God's grace teaches us to “live soberly, righteously, and godly, in this present world.” We do not have to wait until heaven, friends, to strive to be holy. In fact, if we are in heaven, it is because we have become holy here on earth by the grace of God! This must be so, for Jesus said: “I am the vine, ye are the branches: He that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing” (John 15:5). We of ourselves can do nothing, but, as we abide in Christ, we can bring forth

the fruit of righteousness, for we can do all things through Christ who strengthens us (Philippians 4:13).

Yes, the second coming of Christ is the believer's blessed hope. It has been so for ages. "And Enoch also, the seventh from Adam, prophesied of these, saying, Behold, the Lord cometh with ten thousands of his saints" (Jude 14). This blessed hope helps purify the saints: "Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God: therefore the world knoweth us not, because it knew him not. Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is. And every man that hath this hope in him purifieth himself, even as he is pure" (1 John 3:1-3).

When a man and woman marry, it is a sacred and special event. The bride and groom do not come to the ceremony in a casual way. They clean up and dress up in their best. They are eager and look forward to the event.



Jesus is coming back for His bride, the church; and as a people, we should be spiritually, if you please, cleaning up and dressing up for that great event. Our lives should be put in order now so we will be ready for that soon-coming event.

I want to just share with you a quotation from D. L. Moody, that famous evangelist from the nineteenth century we referred to earlier:

"To my mind this precious doctrine—for such I must call it—of the return of the Lord to this earth is taught in the New Testament as clearly as any other doctrine in it; yet I was in the church fifteen or sixteen years before I ever heard a sermon on it. There is hardly any church that does not make a great deal of baptism; but in all of Paul's epistles I believe baptism is spoken of only thirteen times, while it speaks about the return of our Lord fifty times;

and yet the church has had very little to say about it. Now I can see a reason for this. The devil does not want us to see this truth; for nothing would wake up the church so much" (D. L. Moody, *The Second Coming of Christ*, pp. 6, 7, as quoted in *The Seventh-day Adventist Bible Students' Source Book*, p. 922).

I am sure you want to be ready for the coming of Jesus. I am glad the Bible tells me how Jesus will come, so I will not be deceived. John writes: "And now, little children, abide in him; that, when he shall appear, we may have confidence, and not be ashamed before him at his coming" (1 John 2:28).

I don't want to be one of those who are praying and crying for the rocks and the mountains to fall on them. I do not want to be ashamed at His coming. I want to be one of those who look up and say "lo, this is our God; we have waited for him, and he will save us" (Isaiah 25:9).

How is it with you today, dear reader? Are you ready to meet Christ now? It is solemn to consider that you are either ready or you are not. You will be at one of two suppers. You will either be joyous or ashamed when Jesus comes. Which will it be?

If Jesus were to come today or if you were to die today, would you be ready?

I recently saw a headline about an eighty-year-old woman who landed a plane when the pilot who had been flying the plane died. Using a radio, she got help from experienced people on the ground, and they were able to instruct her what to do step by step, and she safely landed the plane. I am sure she was not in any way expecting the pilot to die while they were in the air.

Perhaps you do not expect to die today, and I pray that none of you who read this do die today, but, beloved, we do not know what tomorrow holds for any of us. We do not know what the rest of this day holds. Right now, you should be ready or getting ready for the coming of Christ.

We do not believe in purgatory or in something like limbo where you are between heaven and hell. No, we are either ready or not today. I want to encourage you to make your calling and election sure in Christ today so you will be ready for that blessed hope.

If you have not done so, I encourage you to give your heart fully to Jesus today. Come to Him just as you are, acknowledge your sinfulness, and claim His saving blood. God loves you so much that He gave His only begotten Son to die for you so that you may have eternal life. Ω

WRITTEN BY Allen Stump

One Day at A Time

A year or so after being diagnosed with a lifelong illness, I found myself at a standstill. Before I became sick, I could freely do whatever I planned. My days were usually filled with activity, productivity, and purpose. But as my condition took stronger hold, I began to feel utterly lost. The life I once knew seemed to fade away, the present was filled with anticipation, and the future was overshadowed by uncertainty and helplessness. I spent my days waiting—waiting for strength to return, for my health to be restored, for life to resume its familiar rhythm.

But what if that day I was waiting for never came? Or what if it were still far off? I found myself asking, “How do I live the present?” My life felt like it was on pause, and I was anxiously waiting for God to press play again. But things didn’t unfold as I had thought. My recovery was painstakingly slow—so gradual that I often failed to notice the progress day by day. And so I lost many days waiting for something greater, when I could have made good use of the present given to me, had I lived it one day at a time.

I realized later on that I didn’t need to wait for a better tomorrow to start living my best today. Each day, no matter how ordinary or challenging, is a blessed gift from God. I was given the present to improve, to grow, and to serve; but I had been too consumed with my idea of the future based on the past, and so I failed to make the most of the present. Slowly, I began to understand that life is not about waiting for a perfect time or a perfect future but about embracing each day and living it to the fullest as the Lord’s providence directs.

God’s promise in Deuteronomy 33:25 is that “as thy days, so shall thy strength be.” He provides the strength we need for each day, no more and no less. We don’t need to wait for a better tomorrow because we can trust God to sustain us day by day.

Jesus said, “Take therefore no thought for the morrow: for the morrow shall take thought for the things of itself. Sufficient unto the day is the evil thereof” (Matthew 6:34). Tomorrow isn’t guaranteed, and it’s a waste to sacrifice the present by focusing on what lies ahead. Today is given us, but tomorrow is not ours. We need not look a week or a month ahead to do what we can today. We can do our best today, to speak and act in a way that will honor God



(EGW, *Review and Herald*, April 14, 1904, par. 18). This is a great reminder for us of the importance of focusing on the here and now, seeking to honor God in even the smallest of tasks.

I began to see things in a different light as I learned to appreciate each moment as a blessing from God, a privilege to live, to serve, to grow in faith, and to glorify Him from whom all blessings flow. I stopped waiting for better feelings, better circumstances, or even the full restoration of my health and capabilities before fully living a meaningful day. I started to find purpose in everything and be grateful for small victories and simple joys. Oh what a blessing it is to be alive in itself! But even in face of death, it is an even more blessed privilege to yield to God in confidence and faith.

Living one day at a time doesn’t mean ignoring the future entirely. It means entrusting it to God, knowing that He holds all our tomorrows in His hands. Each day presents its challenges, but it also offers blessed privileges to experience God’s grace anew. So let us strive to embrace each day with gratitude, knowing that it is a grace-filled gift from God. By focusing on improving the present for the glory of God and doing our best, no matter how small, we can live in the present with faith, trusting that His strength is sufficient as we take life one day at a time. Ω

WRITTEN BY Samaritana Malinay

The Divine Plan for the Medical Missionary Work in the 1889 HSDA Church

Christ's Example

"This world has been visited by the Majesty of heaven, the Son of God. 'God so loved the world, that He gave His only-begotten Son, that whosoever believeth in Him should not perish, but have everlasting life.' Christ came to this world as the expression of the very heart and mind and nature and character of God. He was the brightness of the Father's glory, the express image of His person. But He laid aside His royal robe and kingly crown, and stepped down from His high command to take the place of a servant. He was rich, but for our sake, that we might have eternal riches, He became poor. He made the world, but so completely did He empty Himself that during His ministry He declared, 'Foxes have holes, and the birds of the air have nests; but the Son of man hath not where to lay His head'" (EGW, *Medical Ministry*, p. 19.1).

How many of us, as members of the 1889 HSDA Church, have become so poor that we do not even have a place to lay our heads?

Character Building

"Christ illustrated character building by a house built on a rock, against which storm and tempest were powerless, and the house built on the sand, which was swept away. We are living in perilous times. Amidst the changing scenes, with heresy and false doctrines coming in that will test the faith of all, the house built on the solid rock cannot be shaken. But when storm and tempest come, the house built on the sand will fall, and great will be the fall of it.

"Let us take heed, then, how we build. Let no one build unwisely. The word of God is our only foundation. Every semblance of error will come upon us. Some of these errors will be very specious and attractive, but if received, they would remove the pillars of the foundation that Christ has established and set up a structure of man's building. There are those who seeing, see not, and hearing, hear not, and under Satan's guidance they prepare false foundations for human minds.

"Christ's lessons should be studied by everyone. The truth is solid, substantial. This truth is to be presented to all;



for Satan will come in with his pleasing sentiments, which make nothingness of God's word and turn aside minds from the truth to fables" (EGW, *Medical Ministry*, p. 87).

How many of us, as members of the 1889 HSDA Church, are following Christ's plan for character building?

Connection Between the Gospel Ministry and the Medical Missionary Work

"When connected with other lines of gospel effort, medical missionary work is a most effective instrument by which the ground is prepared for the sowing of the seeds of truth, and the instrument also by which the harvest is reaped. Medical missionary work is the helping hand of the gospel ministry. So far as possible, it would be well for evangelical workers to learn how to minister to the necessities of the body as well as the soul; for in doing this, they are following the example of Christ. Intemperance has well-nigh filled the world with disease, and the ministers of the gospel cannot spend their time and strength in relieving all in need of help. The Lord has ordained that Christian physicians and nurses shall labor in connection with those who preach the Word. The medical missionary work is to be bound up with the gospel ministry" (EGW, *The Review and Herald*, September 10, 1908, par. 1).

"The preaching of the word is a means by which the Lord has ordained that His warning message shall be given to the world. In the Scriptures the faithful teacher is

represented as a shepherd of the flock of God. He is to be respected and his work appreciated. Genuine medical missionary work is bound up with the ministry, and the canvassing work is to be a part both of the medical missionary work and of the ministry. To those who are engaged in this work I would say: As you visit the people, tell them that you are a gospel worker and that you love the Lord. Do not seek a home in a hotel, but stay at a private house and become acquainted with the family. Christ was sowing the seeds of truth wherever He was, and as His followers you can witness for the Master, doing a most precious work in fireside labor. In thus coming close to the people you will often find those who are sick and discouraged. If you are pressing close to the side of Christ, wearing His yoke, you will daily learn of Him how to carry messages of peace and comfort to the sorrowing and disappointed, the sad and broken-hearted. You can point the discouraged ones to the word of God and take the sick to the Lord in prayer. As you pray, speak to Christ as you would to a trusted, much-loved friend. Maintain a sweet, free, pleasant dignity, as a child of God. This will be recognized" (EGW, *The Colporteur Evangelist*, p. 17.2).

"The life of Christ and His ministry to the afflicted are inseparably connected. From the light that has been given me, I know that an intimate relationship should ever exist between the medical missionary work and the gospel ministry. They are bound together in sacred union as one work, and are never to be divorced. The principles of heaven are to be adopted and practiced by those who claim to walk in the Saviour's footsteps. By His example He has shown us that medical missionary work is not to take the place of the preaching of the gospel, but is to be bound up with it. Christ gave a perfect representation of true godliness by combining the work of a physician and a minister, ministering to the needs of both body and soul, healing physical disease, and then speaking words that brought peace to the troubled heart..." (EGW, *Counsels on Health*, p. 528.1).

"To our physicians and ministers I send the message: Lay hold of the Lord's work as if you believed the truth for this time. Medical missionary workers and workers in the gospel ministry are to be bound together by indissoluble ties. Their work is to be done with freshness and power. Throughout our churches there is to be a reconversion and a reconsecration to service. Shall we not, in our work in the future, and in the gatherings that we hold, be of one accord? Shall we not wrestle with God in prayer, asking for the Holy Spirit to come into every heart? The presence of Christ, manifest among us, would cure the leprosy of unbelief that has made our service so weak and inefficient. We need the breath of the divine life breathed into us. We

are to be channels through which the Lord can send light and grace to the world. Backsliders are to be reclaimed. We are to put away our sins, by confession and repentance, humbling our proud hearts before God. Floods of spiritual power are now to be poured forth upon those prepared to receive it" (EGW, *Testimonies for the Church*, vol. 8, p. 46.1).

Christ did more healing than preaching the gospel. How many ministers are following His example today? Ω

WRITTEN BY Glenn Waite

Continued from page 8 (A Helper in My Spiritual...)

had opportunities to counsel one another during hard times, which helped me develop compassion for them and for those I had the chance to visit. I realized that interacting with diverse people was an essential part of my character development.

The location of WC is truly beautiful. I especially loved the scenery at night. The peaceful scene helped me relax after tiring days. The place is free from noise, pollution, and diseases because it is far from the city. The fresh air also improved my health, and the peaceful surroundings gave me opportunity to reflect on things, aroused a desire to live a simple life, and drew me closer to God.

When I first arrived, I found it difficult to adjust to the food served. Dishes being prepared without harmful seasonings are often prepared, instead, with coconut milk, which I was not used to. Over time, however, I adapted and grew to like them. Being here taught me an important lesson—to not complain but, instead, to be thankful for the blessings I had. It also helped me become temperate and abide by the laws of health. I learned that I should not seek delicious food but, rather, the right kind of food to maintain good health. This lesson of health reform is one of the principles God wanted me to understand.

Being at WC was not part of my plan, but I do not regret it, and I am thankful that my time at WC improved my mental, physical, and spiritual condition and brought me closer to God. Through both positive and negative experiences, I overcame weaknesses and learned to endure life's trials and hardships. I needed this kind of training to change me for the better and to glorify God in everything I do, so that I may be found worthy before the Lord. Ω

Guided By His Spirit

REPORT FROM Flor Montac

“Arise, shine; for thy light is come, and the glory of the LORD is risen upon thee” (Isaiah 60:1).

“Cry aloud, spare not, lift up thy voice like a trumpet, and shew my people their transgression, and the house of Jacob their sins” (Isaiah 58:1).

I would like to share a part of my journey as a new gospel worker, visiting people and churches. At first, I could not imagine myself doing this work because I did not believe I was capable, and I did not trust in my own ability to do this work. But God, in His infinite wisdom, opened the way for me to rely on Him completely and trust in His guidance.

One day, I visited Sister Estella. Unsure of what to say, I surrendered to God’s guidance, trusting that He would speak through me. I knew that God is always there to help us, and He empowers us for His glory.

My coworkers and I also decided to visit brethren who had separated from our church. We sought God’s guidance on how to approach them, as it had been a couple of years since they parted ways with us. I was amazed to see how God was present during our visit. They were happy to see us again and deeply grateful for our visit. I saw their longing to reunite with us, and it touched my heart. I am so thankful that, even though they are no longer part of our church, the love we had once shared with them has remained. This, to me, is a testament to how God guides His people to continue His work on earth.

We also visited brethren in another place where we had held meetings previously and baptized a number of people. They had been struggling with confusion over certain issues and leadership. We prayed earnestly that God would prepare their hearts to receive His truth. As we shared with them, they opened their hearts and remembered why they were baptized—they had understood the whole truth. We went house to house, gently reminding them of the truth they had embraced before they were swayed by other teachings.

I could feel the Spirit of God working powerfully in their hearts, drawing them back to Him. By God’s grace, they decided to join 1889 HSDA again after two years of being part of an independent ministry. I am so thankful that

God uses His people to guide others back to Him. Now, this church, a group of more than twenty members, is once again part of 1889 HSDA.

“As for God, his way is perfect: the word of the LORD is tried: he is a buckler to all those that trust in him” (Psalm 18:30).

As of now, our visitation continues, by God’s grace. To God be all the glory. Amen. Ω

A Helper in My Spiritual Growth

TESTIMONY BY Krazel Montac

“But grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ. To him be glory both now and forever. Amen” (2 Peter 3:18).

For me to grow in grace and gain wisdom, I have needed to undergo positive and negative experiences. These unexpected experiences have brought me valuable lessons that have transformed me, and helped me to become a better person.

My training and education at Waldensian Center (WC) were not confined to the classroom. They extended to group duties, such as cooking, cleaning, and washing dishes. Together with my co-trainees, I participated in work education, where our activities were determined by the priorities and necessities at the moment.

Most of the subjects taught by our teachers were unfamiliar to me. While I enjoyed some of the lessons, others were challenging and required a lot of study and explanation. Gradually, I was able to grasp these new concepts. The chores and duties also helped me physically, enabling me to perform tasks I had never done before. I am grateful for how these classes and duties helped me become more mature and flexible. They taught me how to approach tasks correctly and showed me the importance of perseverance and the necessity of training, even though it required much patience.

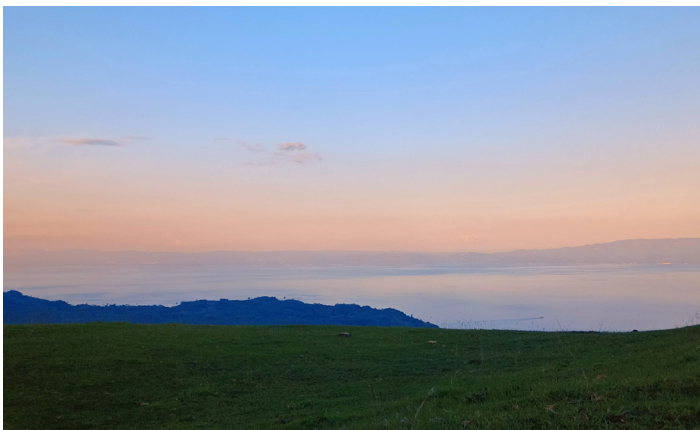
Meeting different kinds of people was another blessing. Adjusting to their unique characteristics was not easy, but I learned from both their weaknesses and strengths. We

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A Call to Service

In a world where the works of the enemy grow increasingly intense, the call to serve God requires persistence and urgency. How can we prepare ourselves to answer that call? Ellen White states in *Christian Service*, p. 64.1, “True education is missionary training. Every son and daughter of God is called to be a missionary; we are called to the service of God and our fellow men; and to fit us for this service should be the object of our education.” The Waldensian Center (WC) embodies this profound admonition by offering a unique program that equips individuals to become effective servants of God and humanity.

Waldensian Center is located on the island of Guihulngan City, Negros Oriental, Philippines. Its breathtaking location offers a stunning view of the sea, with the mountains of Cebu, Philippines, visible on the other side. The campus features a wide meadow surrounded by the refreshing mountain breeze and serene landscapes. This peaceful environment provides an ideal space for reflection, allowing students to meditate on the grace of God as revealed through His wonderful creation.



Life at WC is marked by a deep commitment to devotional living. Beyond the spiritual aspect, students also develop their character and work ethic through work education—a variety of physical activities that promote both health and well-being. From tending gardens and doing carpentry projects to learning sewing skills and preparing healthy meals, students experience the value of hard work, patience, and perseverance while contributing meaningfully to the school. To develop a sense of responsibility and self-reliance, students are assigned daily chores, such as washing dishes, cleaning the surroundings, and preparing meals as a group. These tasks not only teach time management and teamwork but also instill a sense of discipline and mutual cooperation.

Reaching out to the surrounding community is also an

integral part of the program. Students participate in outreach activities, such as visiting neighbors, sharing the message of faith, and building connections with people in the local area and with other believers in more distant regions. These activities provide opportunities for students to apply what they learn in the classes.

Christian education serves as the foundation for spiritual growth and development. To support this, the curriculum covers a wide range of subjects designed to help students learn and grow. These include how to study the Bible, homiletics, how to give Bible studies, and gaining a deeper understanding of prophecy. Health-related subjects, such as *Environmental Factors on Health*, *Health Science*, and many others, are also part of the program, equipping students with knowledge about the human machinery, maintaining health, and understanding diseases. Additionally, students learn basic Koine Greek to gain insight into the original text of the New Testament. Music education is included to help students discern between good and bad music. All these classes contribute to the students’ mental, physical, and spiritual development.

In conclusion, Waldensian Center embodies the profound revelation that true education is missionary training. Through its unique combination of devotional living, physical activities, outreach programs, and academic studies, WC equips individuals to answer the call to service, not only with knowledge and skills but with hearts overflowing with love for God and humanity. The center prepares students to become efficient workers, ready to serve God and others in the future.



If you have a heart that desires to learn and grow physically, mentally, and spiritually, the Waldensian Center welcomes you! The next term begins on March 31, 2025. For more information, please contact the administrator, Pastor David Sims, at admin@1889hsda.org or +63 965 905 5919, or visit our website: <https://waldenses.org>. Ω

WRITTEN BY Shiela Avanceña

When There Is Opposition to The Gospel

Recently, the world marked the eighty-third anniversary of the Japanese surprise attack on the United States' naval base at Pearl Harbor, Hawaii. This devastating assault claimed the lives of over 2,400 Americans. Despite the swift and highly coordinated nature of the attack, the United States managed to retaliate, sinking 4 midget submarines, destroying 29 Japanese aircraft, and damaging 74 more. In the aftermath, 129 Japanese personnel were killed, and 1 sailor was taken captive.

At the time, the Japanese viewed the attack as a significant victory. However, they encountered resistance that day, and, in the months that followed, they faced overwhelming opposition that ultimately led to the destruction of their navy and, later, to much of the nation itself. When you enter enemy territory, opposition is to be expected. The Japanese knew that by flying to Pearl Harbor, they were initiating a conflict that would spark immediate resistance and a prolonged struggle in the days to come.

War is a terrible reality. But do you realize that you are engaged in a different kind of battle — a spiritual warfare? By living and working for the Master, you are operating in enemy territory.



Concerning the second beast of Revelation 13, we read:

“And he had power to give life unto the image of the beast, that the image of the beast should both speak, and cause that as many as would not worship the image of the beast should be killed” (Revelation 13:15).

Christians should expect to encounter opposition because

of their faith, for they are living in enemy territory. Satan is called “the god of this world” and the “prince of the power of the air” (2 Corinthians 4:4 and Ephesians 2:2).

Jesus Christ made it clear that opposition is inevitable for those committed to Him. The world sees us as traitors, and the penalty for treason is death. Therefore, we shouldn't be surprised when the world hates and persecutes us.

Nevertheless, as Christians, we are called to love those who oppose us and to remain faithful to the commission our Lord has given us: to share the good news.

Christians are not loved by the world because they belong to Jesus Christ.

¹⁷These things I command you, that ye **love** one another.

¹⁸If the **world hate you**, ye know that it **hated me** before it **hated you**. ¹⁹If ye were of the world, the world would **love** his own: but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you” (John 15:17–19).

“I have given them thy word; and the **world hath hated them**, because they are not of the world, even as I am not of the world” (John 17:14).

“Marvel not, my brethren, if the world hate you” (1 John 3:13).

“Yea, and **all** that will live godly in Christ Jesus shall suffer persecution” (2 Timothy 3:12).

Opposition to Christians is opposition to Jesus Christ.

When the world hates and opposes believers, it is ultimately heaven they are resisting. As Jesus told Paul on the Damascus road:

⁴“And he fell to the earth, and heard a voice saying unto him, Saul, Saul, why persecutest thou me? ⁵And he said, Who art thou, Lord? And the Lord said, I am Jesus whom thou persecutest: it is hard for thee to kick against the pricks” (Acts 9:4–5).

When Paul persecuted the saints, he was, in fact, persecuting Jesus Himself. So when opposition comes, endure it with grace, knowing that the Lord shares in that oppo-

sition with you.

Jesus declared that believers would be hated by all people (Mark 13:13), including family members (Matthew 10:21) and even church leaders (2 Peter 2:1; 3 John 9). He also stated that as you share the gospel, opposition will arise, even to the point of life and death.

“They shall put you out of the synagogues: yea, the time cometh, that whosoever killeth you will think that he doeth God service” (John 16:2). Why does this happen? Why the opposition? In the next verse, Jesus said: “And these things will they do unto you, because they have not known the Father, nor me” (John 16:3).

Opposition did not stop Jesus, and it should not stop us.

There are many ways to engage in evangelism and ministry, and many of these methods have been and will be explored in past and future articles. However, one of the most powerful testimonies comes from our lives, particularly in how we respond to persecution and opposition.

“²Ye are our epistle written in our hearts, known and read of all men: ³Forasmuch as ye are manifestly declared to be the epistle of Christ ministered by us, written not with ink, but with the Spirit of the living God; not in tables of stone, but in fleshy tables of the heart” (2 Corinthians 3:2–3).

Christian attitudes towards enemies

Jesus clearly taught that we are to love, do good to, bless, and pray not only for our brethren who treat us well but for everyone, especially those who persecute us.

“⁴⁴But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you; ⁴⁵That ye may be the children of your Father which is in heaven: for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust” (Matthew 5:44–45).

Interestingly, the verbs “love,” “bless,” “do,” and “pray” in verse 44 are all in an imperative form in the original language, signifying a command, intention, or exhortation. In other words, it is not optional to love, do good, bless, and pray for the wicked.

Through our response to opposition and even torture, we can win the hearts of those who persecute us. Richard Wurmbrand, from Romania, spent many years in prison and endured severe torture. He and his fellow prisoners were forbidden from preaching their faith to others in the prison, yet they continued to do so, fully aware they would face beatings. However, by endur-

ing with love and compassion for their torturers, some of the prison guards were ultimately won to Christ.

Just as Jesus forgave those who crucified him (Luke 23:34), we are to forgive others:

“But love ye your enemies, and do good, and lend, hoping for nothing again; and your reward shall be great, and ye shall be the children of the Highest: for he is kind unto the unthankful and to the evil” (Luke 6:35).



Peter and Paul agree with Jesus.

“Not rendering evil for evil, or railing for railing; but contrariwise blessing; knowing that ye are thereunto called, that ye should inherit a blessing” (1 Peter 3:9).

“Bless them which persecute you: bless, and curse not” (Romans 12:14).

By showing kindness and selfless love to others, we can lead them to the Lord.

There was a young girl collecting funds to help the poor. She entered a bar and asked a man who was drinking at a table if he would contribute by placing some money in the tambourine she was holding. In response, the man spat

Through God's grace, we can minister to and evangelize even the most hardened individuals, and they can, by His mercy, become transformed into the best of the best.

into the tambourine. The young girl calmly said, “That was for me, but would you like to do something for Jesus?” Her response deeply moved the man, and he then placed money in the tambourine.

We may be tempted to repay “evil for evil” or “insult for in-

sult,” but we cannot improve upon God’s plan for reaching the sin-sick soul, even those who oppose the gospel and may threaten our lives or the lives of our families. Through God’s grace, we can minister to and evangelize even the most hardened individuals, and they can, by His mercy, become transformed into the best of the best.

“Be not overcome of evil, but overcome evil with good” (Romans 12:21).

Let us never forget “we wrestle not against flesh and blood” (Ephesians 6:12), but against satanic forces.

“Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour” (1 Peter 5:8).

It may feel incredibly difficult to overcome evil with good when you are spat upon or when your family is harmed, but remember: you do not fight alone. You have the full resources of heaven to support you.

“God is our refuge and strength, a very present help in trouble” (Psalm 46:1).

“The LORD is my rock, and my fortress, and my deliverer; my God, my strength, in whom I will trust; my buckler, and the horn of my salvation, and my high tower” (Psalm 18:2).

As we consider working for God and ministering to others, let us remember that every soul we meet, including those who oppose the gospel, is a candidate for heaven. Many times, the only sermon that can reach hardened hearts is the sermon of love lived out in our lives.

When my brother and I were teenagers, we took biblical studies from a young Adventist man named Larry Blanchard. At the time, my parents were not particularly impressed by the Bible or church people. However, Larry’s life had such a profound impact on them that when he announced he was leaving to become a missionary, my parents were moved to tears. His selfless life of love preached a sermon to them that the Bible alone could not reach. Not that the Bible was lacking, but their hearts were closed at that time. Thankfully, years later, my mother gave her heart to Christ, and I believe Larry’s example helped lay the foundation for her to receive Christ.

Do not be discouraged if you do not see immediate results. If you remain faithful in sowing, the harvest will come. It may take years, but what is that compared to eternity! Ω

WRITTEN BY Allen Stump

Announcement

Philippines Camp Meeting – May 13-17, 2025

We are pleased to extend a heartfelt invitation to all to join us for the Camp Meeting taking place from May 13-17, 2025, at Waldensian Center, Sitio Lip-o, Brgy. Imelda, Guihulngan City, Negros Oriental, Philippines.

As God has instructed, let us “not [forsake] the assembling of ourselves together, ... and so much the more, as ye see the day approaching” (Hebrews 10:24-25). We invite you to set aside this time to receive the blessings God has prepared for this holy convocation.

For further details, please contact: +63 965 905 5919 (Pastor David Sims) or +63 915 467 0908 (Sis. Sam Malinay), or email us at admin@1889hsda.org. We look forward to sharing this blessed time with you.



Photo from 2024 Camp Meeting

Continued from page 14 (Revelation: An Open Book)

of God will bring from the books of Daniel and Revelation truth that is inspired by the Holy Spirit. They will start into action forces that cannot be repressed. The lips of children will be opened to proclaim the mysteries that have been hidden from the minds of men. The Lord has chosen the foolish things of this world to confound the wise, and the weak things of the world to confound the mighty” (EGW, *The Ellen G. White 1888 Materials*, p. 1651.8). Ω

WRITTEN BY David Sims

Revelation: An Open Book

Part 1 - Understanding Revelation: Its Purpose - To Reveal Christ

Revelation is an open book. “And he saith unto me, Seal not the sayings of the prophecy of this book: for the time is at hand” (Revelation 22:10). It is meant to be understood. In fact, there is a promise for those who read and observe its messages: “Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein: for the time is at hand” (Revelation 1:3). Most assuredly, then, God intends for His people to understand the Revelation.

However, God does not intend for just anyone to understand it. Daniel, the parallel book of Revelation, tells us: “...and none of the wicked shall understand; but the wise shall understand” (Daniel 12:10). Does this mean that we need a college degree or even a Ph.D. to understand it? Daniel 12 verse 3 qualifies what is meant by the “wise.” It refers to those who shine like the stars and turn many to righteousness. Just like Jesus said: “If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself” (John 7:17).

When reading and seeking to understand Revelation, we need to understand its purpose—the reason it was written. This is clearly stated in the very first words of the book: “The Revelation of Jesus Christ...” (Revelation 1:1). In other words, its primary purpose is to reveal Jesus.

What can be learned about someone by reading a book? We can discover who they are, what their offices are, what they are doing and have done, why they do what they do, where they are, and what their character is like. The book of Revelation was given to reveal these things about Jesus.



To interpret Revelation correctly, we must always keep its purpose in mind as we read it. Then as we see certain earthly events take place, we can be assured that the heavenly events connected with them in prophecy are taking place as well.

Daniel's prophecies also reveal Christ and His work in connection with world events.

In Daniel we see:

Christ's closing work as priest

“¹³I saw in the night visions, and, behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him. ¹⁴And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him: his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed” (Daniel 7:13, 14).

Christ's involvement in the affairs of nations

“But the prince of the kingdom of Persia withstood me one and twenty days: but, lo, Michael, one of the chief princes, came to help me; and I remained there with the kings of Persia” (Daniel 10:13).

Christ's work on earth as a sacrifice and the beginning of His work in heaven as priest

“²⁴Seventy weeks are determined. . . ²⁵Know therefore and understand, that from the going forth of the commandment to restore

and to build Jerusalem unto the Messiah the Prince shall be seven weeks, and threescore and two weeks: the street shall be built again, and the wall, even in troublous times. ²⁶And after threescore and two weeks shall Messiah be cut off, but not for himself: . . .” (Daniel 9:24–27).

Christ begins the last part of His ministry in His priestly office.

“And he said unto me, Unto two thousand and three hundred days; then shall the sanctuary be cleansed” (Daniel 8:14).

Christ closes His priestly office and takes up His kingly office.

“And at that time shall Michael stand up, the great prince which standeth for the children of thy people: and there shall be a time of trouble, such as never was since there was a nation even to that same time: and at that time thy people shall be delivered, every one that shall be found written in the book” (Daniel 12:1).

Revelation reveals Christ.

The book of Revelation reveals Christ throughout its entirety, and to rightly interpret it, this purpose must always be kept in mind. Here are a few examples from just the first chapter:

Christ communicates to us what He has first received from God. His communication to us is through His angels and through the prophets.

“The Revelation of Jesus Christ, *which God gave unto him*, to shew unto his servants things which must shortly come to pass; and he *sent and signified it by his angel unto his servant John*” (Revelation of John 1:1).

This implies that Christ is not the same being as the One which gave Him the revelations, and that He is in submission to the authority of that Being. This verse also reveals to us Christ’s system of communication: He uses the agencies of angels and men.

Christ is a faithful witness.

“And from Jesus Christ, who is the *faithful witness*, and the first begotten of the dead, and the prince of the kings of the earth. Unto him that loved us, and washed us from our sins in his own blood” (Revelation 1:5).

This implies that He has witnessed something—and, indeed, He has. He has witnessed the heavenly world and has shared with us what He has seen and heard there. “If I have told you earthly things, and ye believe not, how shall ye believe, if I tell you of heavenly things” (John 3:12)? He is divine and comes from the throne of God and has revealed to us God’s character. “No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, he hath declared him” (John 1:18).

Christ has also witnessed what is in man’s heart. He knows our emotions, feelings, trials, and temptations. Thus, He is fully qualified to be our Advocate. “For we have not an

high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin” (Hebrews 4:15). “My little children, these things write I unto you, that ye sin not. And if any man sin, we have an advocate with the Father, Jesus Christ the righteous.” (1 John 2:1). Furthermore, He is a witness of all that takes place on earth, including our good and evil deeds. This is what Christ witnesses concerning the professed church in the last days: “And unto the angel of the church of the Laodiceans write; These things saith the Amen, the *faithful and true witness*, the beginning of the creation of God; ¹⁴*I know thy works, that thou art neither cold nor hot*: I would thou wert cold or hot” (Revelation 3:14, 15). And these things He faithfully shares with His Father.

In fact, John, speaking of himself in third person, says, “Who bare record of the word of God, and of *the testimony of Jesus Christ*, and of all things that He saw” (Revelation 1:2). He tells us that he is bearing record of the testimony of Jesus in this book of prophecy. Then he plainly states that the testimony of Jesus is the gift, or spirit, of prophecy. “And I fell at his feet to worship him. And he said unto me, See thou do it not: I am thy fellowservant, and of thy brethren that have the testimony of Jesus: worship God: for the testimony of Jesus is the spirit of prophecy” (Revelation 19:10).

So, when we study prophecy, we are in fact receiving the testimony of Jesus. The Greek word for testimony is from μαρτυρία (*marturia*), from which we get the English word *martyr*. It really does mean witness or testimony. Prophecy, in a special way, bears witness to Christ and contains His own testimony to us of His life, His work, (in heaven and in earth), and His experiences, past, present, and future.

Revelation’s secondary purpose is portrayed further in the first verse: “to shew unto his servants things which must shortly come to pass” (Revelation 1:1). If we understand from the Sanctuary types and other prophecies when Christ is to do certain things (for example: the 70 week and 2300 day prophecies), then we will be able to understand when those earthly events are to happen. And when we see certain earthly events take place, we can be assured that the prophetically associated heavenly events are taking place as well.

When we understand these things, the purpose for which prophecy was written, it will no longer be a hidden mystery to us. Revelation will become an open book.

“Those who eat the flesh and drink the blood of the Son

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After The Pattern

“And look that thou make them after their pattern, which was shewed thee in the mount” (Exodus 25:40).

The work of building the earthly sanctuary by Moses and his people serves as an object lesson for a work to be done in our own lives—the building of that glorious character that alone can fit us for our heavenly home. The sanctuary in the wilderness was created so that the Holy One—the Lord God merciful and gracious, long-suffering, and abundant in goodness and truth—could dwell in the midst of an ignorant people, an enslaved nation, and reveal to them the nature of His holy character. In like manner, we, the spiritual Israel, who have been brought from darkness into light, are to build a temple for God within our souls.

“When Moses was about to erect the sanctuary in the wilderness, he was cautioned, ‘See that thou make all things according to the pattern showed to thee in the mount.’ In his law God has given us a pattern. Our character building is to be ‘after the pattern showed to thee in the mount.’... And it is revealed to us, in all its beauty and excellence, **in the life of Christ**” (EGW, *Special Testimonies on Education*, p. 73.3).

When we look at the life of Christ—the perfect pattern—and His dealing with His disciples and even with others outside that circle, we see a wisdom that comes only from an understanding of human nature. This understanding

cipline, we see that He always sought to work with the will and reach the heart. Ever he had a thoughtful regard for others’ feelings and a deep respect for their dignity.

Consider the way Jesus dealt with Simon the Pharisee, who, in the aftermath of Judas’ berating Mary’s loving act, was doubting Christ’s divinity. Keep in mind that it was Simon himself who was actually responsible for first leading Mary into the path of ruin from which the Savior had mercifully redeemed her.

Instead of exposing Simon’s guilt, Jesus endeavored to show him his wrong in a way that would help him recognize his error without directly impugning his character. The following paragraph from *The Desire of Ages* perfectly explains how Jesus’ thoughtful manner affected Simon.



When we observe Christ’s method of education and discipline, we see that He always sought to work with the will and reach the heart. Ever he had a thoughtful regard for others’ feelings and a deep respect for their dignity.

enabled Him to effectually influence His disciples’ whole being and mold their character into an image of His own. Of the twelve, there was but one who resisted the touch of divine love to his own destruction. Countless others yielded and were emancipated from the chains of sin.

When we observe Christ’s method of education and dis-

“Simon was touched by the kindness of Jesus in not openly rebuking him before the guests. He had not been treated as he desired Mary to be treated. He saw that Jesus did not wish to expose his guilt to others, but sought by a true statement of the case to convince his mind, and by pitying kindness to subdue his heart. Stern denunciation would have hardened

Simon against repentance, but patient admonition convinced him of his error. He saw the magnitude of the debt which he owed his Lord. His pride was humbled, he repented, and the proud Pharisee became a lowly, self-sacrificing disciple” (EGW, *The Desire of Ages*, p. 567.5).

What a kind and tender Teacher! Always seeking, with

tact and wisdom, to instruct and reprove those who were erring. And how striking was the result—"the proud Pharisee became a lowly, self-sacrificing disciple."

One of the most unforgettable scenes in the life of Christ, which has deeply impressed my maternal nature, is the way He dealt with His disciples when, just before His impending death, they were selfishly absorbed in a feud over who would fill the highest ranking offices in the earthly kingdom they mistakenly thought was soon to be set up.

"On this last evening with His disciples, Jesus had much to tell them.... But Jesus saw that they could not bear what He had to say. As He looked into their faces, the words of

As we seek to do our lifework of building characters fit for heaven—both for ourselves and our children—there is but one thing to do: behold the life of the Divine Pattern and follow His example. Only as we get more acquainted with Christ can we become more competent in fulfilling our duty as guides for our children.

warning and comfort were stayed upon His lips. Moments passed in silence. Jesus appeared to be waiting" (Ibid., p. 643.3).

Notice Christ's perceptiveness, forbearance, and self-restraint. He discerned that they were not in the right frame of mind to receive what He had been wanting so much to tell them—things they needed to know for their own sake. He only had a few hours left to spend with them, and He wanted to prepare them for the greatest trial that would ever test their faith. What could He do to help them be ready to receive His warnings and admonitions? How was He going to cleanse their hearts, which had been tainted with selfishness and pride?

"Their selfish spirit filled Him with sorrow, but He entered into no controversy with them regarding their difficulty. Instead He gave them an example they would never forget. His love for them was not easily disturbed or quenched" (Ibid., p. 644.5).

We know what happened—the Majesty of Heaven stooped to perform a servant's part. He knew that words of reproof would not have touched their already bitter hearts. Something more than words was needed to subdue those resentful spirits. He understood human nature, and divine love devised the most effectual way to teach a lesson while, at the same time, forever putting an end to the perpetual disputes and cutting them off at their source.

Inspiration has recorded the effect of that meaningful and most humble act.

"This action opened the eyes of the disciples. Bitter shame and humiliation filled their hearts. They understood the unspoken rebuke, and saw themselves in altogether a new light" (Ibid., p. 644.4).

Of course, there were times when Jesus had to be more straightforward in dealing with people. At one point He "was moved to utter one of the sternest rebukes that ever fell from His lips" (Ibid., p. 415.4) to one of His closest disciples, when Peter gave voice to Satan's temptation to discourage Him from fulfilling His mission. At another

time, He pronounced woes upon the scribes and Pharisees, calling them hypocrites and likening them to whited sepulchers. When He saw His Father's house being used as a marketplace—desecrated by unholy traffic—He exercised His divine authority and, with indignation in His face, drove the dealers and perpetrators away. So justice, as much as love, is an intrinsic element of the Divine character. Both are indispensable in

our dealings with our children and with those within the sphere of our influence.

As we seek to do our lifework of building characters fit for heaven—both for ourselves and our children—there is but one thing to do: behold the life of the Divine Pattern and follow His example. Only as we get more acquainted with Christ can we become more competent in fulfilling our duty as guides for our children. It takes divine grace to possess the tact, sympathy, and wisdom demonstrated in the life of Christ and in His dealings with those He sought to bless.

Life in our current society is filled with things factitiously designed to distract us from the things that really matter. The countless hours wasted on social media or other distractions, goggling over the superficial existence of other individuals, really do not add to our happiness nor draw us closer to our Savior. The few precious probationary hours left to seek sanctification are foolishly squandered. The most valuable hours that should be spent with our children, to give them the companionship and attention they sorely need, are instead offered on the altar of the world.

Should we realize that Satan and his agents are working with all their might to sway the minds of dear ones, we

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The Church Where Jesus Manifests His Spirit of Love

Based on the four Gospels, Jesus spoke of His church (ἐκκλησία, *ekklesiá*) only twice when He was on Earth. The first time was to define that He, the Son of God, is the foundation of His Church. ¹³... Jesus ... asked ... Whom do men say that I the Son of man am? ... ¹⁶And Simon Peter answered ... Thou art the Christ, the Son of the living God. ¹⁷And Jesus answered and said ... upon this rock I will build my church ...” (Matthew 16:13–18).

The second time was to indicate the three steps by which a member’s sin, done privately, alleged or proven, must be dealt with in this church: first privately, then before one or two witnesses if he does not listen to you, and then before the church if he does not listen to the two or three witnesses. ¹⁵Moreover if thy brother shall trespass against thee, go and tell him his fault between thee and him alone: if he shall hear thee, thou hast gained thy brother. ¹⁶But if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses every word may be established. ¹⁷And if he shall neglect to hear them, tell it unto the church: but if he neglect to hear the church, let him be unto thee as an heathen man and a publican” (Matthew 18:15–17).

This is the only principle relating to discipline within His church that Jesus Christ Himself took care to teach, and which, if followed faithfully, guarantees the presence of His Spirit within the church. ¹⁸Verily I say unto



Unfortunately, all too often the Christian refuses to take the first step of rebuking his brother in private. He justifies his silence by saying that if he goes to rebuke him, he will lose his friendship. It is rare for him to remain silent forever, but more common for him to end up expressing to someone else the evil he thinks of his brother, which amounts to backbiting or slander (if the sin is not proven). In either case, he himself is guilty of sin. Indeed, God had already made it clear to the children of Israel that skipping the step of rebuking one’s brother in private is nothing less than a sin: “Thou shalt not hate thy brother in thine heart: thou shalt in any wise rebuke thy neighbour, and not suffer sin upon him” (Leviticus 19:17).

Indeed, God had already made it clear to the children of Israel that skipping the step of rebuking one’s brother in private is nothing less than a sin: “Thou shalt not hate thy brother in thine heart: thou shalt in any wise rebuke thy neighbour, and not suffer sin upon him” (Leviticus 19:17).

This was confirmed by inspiration: “The one who thinks that a teacher has done wrong should follow the directions given in the word: ‘If thy brother shall trespass against thee, go and tell him his fault between thee and him alone.’ Matthew 18:15. Until this has been done, no one is justified in telling others of a brother’s mistakes” (EGW, *Counsels to Parents, Teachers, and Students*, p.154.1).

you, Whatsoever ye shall bind on earth shall be bound in heaven: ... ²⁰For where two or three are gathered together in my name, there am I in the midst of them” (Matthew 18:18, 20). That is how fundamental it is!

“You may have excused yourself for speaking evil of your brother or sister or neighbor to others before going to them, and taking the steps God has absolutely commanded. ... You were under the guilt of sin because you did not

go tell him his fault between thee and him alone” (EGW, *The Review and Herald*, July 17, 1879, par. 2).

So, not rebuking a brother in private is a sin. But which sin? The sin of murder. “⁸... Cain rose up against Abel his brother, and slew him. ⁹And the LORD said unto Cain, Where is Abel thy brother? And he said, I know not: Am I my brother’s keeper” (Genesis 4:8–9)?



Murder is the absence of love. “Whosoever hateth his brother is a murderer: and ye know that no murderer hath eternal life abiding in him” (1 John 3:15).

God the Father and His Son Jesus Christ show their love by rebuking us. “For whom the LORD loveth he correcteth; even as a father the son in whom he delighteth” (Proverbs 3:12). “As many as I love, I rebuke and chasten: be zealous therefore, and repent” (Revelation 3:19).

If one is supposed to have committed errors, then those who feel pained over these errors are to go to the ones who are in error and follow Christ’s prescription to cure difficulties. ... Christ has given the recipe to cure all such difficulties. The very ones who have these difficulties and depart from a plain “Thus saith the Lord” are the ones who need church discipline.

Believers who think they are part of the church founded on Jesus Christ because they believe He is literally the only-begotten Son of God, yet despise the remedy He prescribed in Matthew 18:15–17, are in reality devoid of Christ’s Spirit. They are equally guilty as is the one who

needs rebuke, because what separates us from God is sin. “But your iniquities have separated between you and your God, and your sins have hid his face from you, that he will not hear” (Isaiah 59:2).

This is why the sin of murder, consisting of not rebuking a brother in private, must be the object of church discipline to guarantee the presence of Christ’s Spirit in its midst: “¹¹... if any man that is called a brother be a ... railer, ... ¹³... put away from among yourselves that wicked person” (1 Corinthians 5:11, 13).

This was confirmed by inspiration: “If one is supposed to have committed errors, then those who feel pained over these errors are to go to the ones who are in error and follow Christ’s prescription to cure difficulties. ... Christ has given the recipe to cure all such difficulties. The very ones who have these difficulties and depart from a plain “Thus saith the Lord” are the ones who need church discipline” (EGW, *Letters and Manuscripts*, vol. 21, Lt 408, 1906, par. 7).

“When anyone comes to a minister or to men in positions of trust with complaints about a brother or sister, let them ask the reporter, ‘Have you complied with the rules our Saviour has given?’ and if he has failed to carry out any particular of this instruction, do not listen to a word of his complaint. ... If members of the church go entirely contrary to these rules, they make themselves subject of church discipline, and should be put under the censure of the church” (EGW, *Manuscript Releases*, vol. 15 [Nos. 1136–1185], p.193.2). See also *Review and Herald*, October 19, 1886, par. 104 and *Letters and Manuscripts*, Volume 4, Ms 26, 1886, par. 4, 5.

By rebuking our brother privately, we sincerely show him our love. “Open rebuke is better than secret love” (Proverbs 27:5).

It is, therefore, better to tell the truth and lose a friendship than to remain silent forever or bypass the person concerned, thereby risking his salvation for not having shown our brother the love of God and His Son for him. “When I say unto the wicked, O wicked man, thou shalt surely die; if thou dost not speak to warn the wicked

from his way, that wicked man shall die in his iniquity; but his blood will I require at thine hand” (Ezekiel 33:8).
Ω

WRITTEN BY Jean-Christophe Bolotte

Worm Castings: Nature's Method of Fertilizing the Soil

Everybody has a worm story somehow, so I would like to share mine. My father was an avid gardener who grew tomatoes that were super bright red. They were the biggest, heaviest, and sweetest in the neighborhood. As I recount the happiness it brought my parents and siblings to have such an abundant harvest and the assurance that good food was daily available, it makes me appreciate my father's beloved hobby even more.

However, it was not until many years later that, by necessity, I began trying to grow my own food, just as my father had done when I was little. But I desired above all else to grow food in a way that was practical and least burdensome to my conscience and health. Newly introduced to the health message, I was convicted to grow food without the aid of synthetic or other harmful chemicals. But it also needed to be practical. I did not believe it had to be costly to grow natural and healthy food, despite claims from others suggesting otherwise.

I presented my dilemma in prayer, and the following day, while working in my backyard, I came across a rotting jackfruit. At first, there was nothing appealing about the decaying fruit, but to my bewilderment, I was appalled to see a handful of slimy earthworms writhing within. Led by habitual curiosity, I began to study what I had seen that day.

Unbeknownst to me, the answer to my prayer was to be found among the lowliest of creatures—the earthworm



worldwide interest.

In Mary Appelhof's book, *Worms Eat My Garbage*, we learn how sustainable gardening practices can be supported through the introduction of worm composting.

Worm castings, the nutrient-dense byproduct of worm digestion, have transformed the way many gardeners and farmers approach soil fertility. This article delves into the world of worm castings, exploring their benefits, composition, and practical applications.

What Are Worm Castings?

Worm castings, also known as vermicompost, is the dark, crumbly waste produced by earthworms (commercially available castings are usually from special composting-worms, which are classified as species separate from the common earthworm due to differences in habitat preferences and behaviour). This process, called vermicomposting, involves worms consuming microorganisms, bacteria, and nutrients from decaying organic materials.

Worm castings, the nutrient-dense byproduct of worm digestion, have transformed the way many gardeners and farmers approach soil fertility.

and its story. Perhaps the humble earthworm is the most unappreciated creature of the soil, yet understanding its intricate relationship with the environment has become a

Composition

Worm castings are rich in:

1. Nutrients: With average reports of nitrogen (5–11%), phosphorus (1–3%), potassium (1–2%) and micronutrients.
2. Microorganisms: Beneficial bacteria, fungi, and protozoa.
3. Humic acids: Improving soil structure and water retention.
4. Enzymes: Facilitating nutrient uptake.
5. Plant growth hormones: Stimulates plant growth and development.

Benefits

1. Natural fertilizer: Worm castings outperform synthetic fertilizers, promoting healthy plant growth.
2. Soil structure improvement: Enhanced porosity, aeration, and water retention.
3. Pathogen suppression: Beneficial microorganisms combat plant diseases.
4. Increased crop yields: Studies show 10–40% yield increases.
5. Environmental benefits: Reduces waste, conserves water, and mitigates climate change.
6. Pest control: Repels pests and insects.
7. Soil flora enhancement: Promotes beneficial microbial communities.

Practical Applications

1. Potting mix: Mix 10–20% castings with soil.
2. Top-dressing: Apply 1/4 inch layer around plants.
3. Seed starting: Mix castings with seed starting mix.
4. Compost tea: Steep castings in water to create nutrient-rich liquid fertilizer.
5. Foliar spray: Dilute castings with water for leaf application.

Tips for Using Worm Castings

1. Start small: Begin with 10% casting mixture.
2. Mix with other composts: Combine with traditional compost for optimal results.
3. Store properly: Keep castings moist, aerated, and away from direct sunlight.

Conclusion

Worm castings offer a sustainable, eco-friendly solution for gardeners, farmers, and environmentalists. By em-

bracing worm composting, we can reduce waste, promote soil health, enhance crop yields, and feed ourselves with healthy and unpolluted vegetables and fruit.

References

1. Appelhof, M. (1982). *Worms Eat My Garbage: How to Set Up and Maintain a Worm Composting System*. Flower Press.
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WRITTEN BY Marvic Bugayong

Continued from page 16 (After The Pattern)

would not be so indifferent. The hosts of heaven are on our side, but they will not do our part in this work. So much of the outcome of this battle for our young ones rests upon us, and there is much we can do to make ourselves more qualified in training our children. We need to draw closer to them—know their dispositions, enter into their feelings, and draw out what is in their hearts. We must be sensitive to their needs, understand the sources of their sorrows and joys, be patient with their ignorance and childishness, and more. We need to be like the perfect Pattern.

“It was in the mount with God that Moses beheld the pattern of that wonderful building which was to be the abiding place of His glory. It is in the mount with God—in the secret place of communion—that we are to contemplate His glorious ideal for humanity. Thus we shall be enabled so to fashion our character building that to us may be fulfilled His promise, ‘I will dwell in them, and walk in them; and I will be their God, and they shall be My people.’ 2 Corinthians 6:16” (EGW, *Education*, p. 258.4).

To spend time with our Father on the mount daily—in the quiet hour of communion and prayer—to behold the perfect Pattern, to study it diligently and to seek, with His grace, to imitate that life is our greatest need.

“As for me, I will behold thy face in righteousness; I shall be satisfied, when I awake, with thy likeness” (Psalms 17:15). Ω

WRITTEN BY Marrah Sims

Seventh-Day Adventist Pioneers' Teaching: Does It Really Matter? (Part 2)

A Teaching to be Preserved

God calls upon the new generations to respect the work of restoration carried out by the pioneers under His guidance. As it is written: "Remove not the ancient landmark, which thy fathers have set" (Proverbs 22:28). "If the foundations be destroyed, what can the righteous do?" (Psalm 11:3).

Therefore, the following counsel has been given to new generations of Seventh-day Adventists:

"I am instructed that the Lord, by His infinite power, has preserved the right hand of His messenger for more than half a century, in order that the truth may be written out as He bids me write it for publication, in periodicals and books, Why?—Because if it were not thus written out, when the pioneers in the faith shall die, there would be many, new in the faith, who would sometimes accept as messages of truth teachings that contain erroneous sentiments and dangerous fallacies. Sometimes that which men teach as "special light" is in reality specious error, which, as tares sown among the wheat, will spring up and produce a baleful harvest. And errors of this sort will be entertained by some until the close of this earth's history.

"There are some who, upon accepting erroneous theories, strive to establish them by collecting from my writings statements of truth, which they use, separated from their proper connection and perverted by association with er-

"Remove not the ancient landmark, which thy fathers have set" (Proverbs 22:28). "If the foundations be destroyed, what can the righteous do?" (Psalm 11:3)

ror. Thus seeds of heresy, springing up and growing rapidly into strong plants, are surrounded by many precious plants of truth, and in this way a mighty effort is made to



vindicate the genuineness of the spurious plants.

"So it was with the heresies taught in *Living Temple*. The subtle errors in this book were surrounded by many beautiful truths.... The seductive fallacies of Satan undermined confidence in the true pillars of the faith, which are grounded on Bible evidence. Truth is sustained by a plain "Thus saith the Lord." But there has been a weaving in of error, and the use of scriptures out of their natural connection, in order to substantiate fallacies, which would deceive, if possible, the very elect....

"Let not the days pass by and precious opportunities be lost of seeking the Lord with all the heart and mind and soul. If we accept not the truth in the love of it, we may be among the number who will see the miracles wrought by Satan in these last days, and believe them" (EGW, *This Day With God*, p. 126.2–.5).

"As a people, we are to stand firm on the platform of eternal truth that has withstood test and trial. We are to hold to the sure pillars of our faith. The principles of truth that

God has revealed to us are our only true foundation. They have made us what we are. The lapse of time has not lessened their value. It is the constant effort of the enemy to remove these truths from their setting, and to put in their place spurious theories. He will bring in everything that he possibly can to carry out his deceptive designs. But the Lord will raise up men of keen perception, who will give these truths their proper place in the plan of God” (EGW, *Selected Messages*, Book 1, p. 201.2).

“There is to be no change in the general features of our work. It is to stand as clear and distinct as prophecy has made it. We are to enter into no confederacy with the world, supposing that by so doing we could accomplish more. If any stand in the way, to hinder the advancement of the work in the lines that God has appointed, they will displease God. No line of truth that has made the Seventh-day Adventist people what they are is to be weakened. We have the old landmarks of truth, experience, and duty, and we are to stand firmly in defense of our principles, in full view of the world” (EGW, *Testimony Treasures*, vol. 2, p. 372.1).

No line of truth that has made the Seventh-day Adventist people what they are is to be weakened. We have the old landmarks of truth, experience, and duty, and we are to stand firmly in defense of our principles, in full view of the world.

“The Lord has declared that the history of the past shall be rehearsed as we enter upon the closing work. Every truth that He has given for these last days is to be proclaimed to the world. Every pillar that He has established is to be strengthened. We cannot now step off the foundation that God has established. We cannot now enter into any new organization; for this would mean apostasy from the truth” (EGW, *Selected Messages*, Book 2, p. 390.1).

“The burden of the warning now to come to the people of God, nigh and afar off, is the third angel’s message. And those who are seeking to understand this message will not be led by the Lord to make an application of the Word that will undermine the foundation and remove the pillars of the faith that has made Seventh-day Adventists what they are today. The truths that have been unfolding in their order, as we have advanced along the line of prophecy revealed in the Word of God, are truth, sacred, eternal truth today. Those who passed over the ground step by step in the past history of our experience, seeing the chain of truth in the prophecies, were prepared to accept and obey

every ray of light. They were praying, fasting, searching, digging for the truth as for hidden treasures, and the Holy Spirit, we know, was teaching and guiding us. Many theories were advanced, bearing a semblance of truth, but so mingled with misinterpreted and misapplied scriptures, that they led to dangerous errors. Very well do we know how every point of truth was established, and the seal set upon it by the Holy Spirit of God. And all the time voices were heard, ‘Here is the truth,’ ‘I have the truth; follow me.’ But the warnings came, ‘Go not ye after them. I have not sent them, but they ran.’ (See Jeremiah 23:21.)” (EGW, *Selected Messages*, Book 2, p. 103.1).

“The Word of the Lord has guided our steps since the passing of the time in 1844. We have searched the Scriptures; we have built solidly; and we have not had to tear up our foundations and put in new timbers” (EGW, *Manuscript Releases*, vol. 1, p. 54.1).

“I do not wish to ignore or drop one link in the chain of evidence that was formed as, after the passing of the time in 1844, little companies of seekers after truth met together

to study the Bible and to ask God for light and guidance.... The truth, point by point, was fastened in our minds so firmly that we could not doubt.... The evidence given in our early experience has the same force that it had then. The truth is the same as it ever has been, and not a pin or a pillar can be moved from the structure of truth.

That which was sought for out of the Word in 1844, 1845, and 1846 remains the truth today in every particular” (Ibid., p. 52.1).

“The truths given us after the passing of the time in 1844 are just as certain and unchangeable as when the Lord gave them to us in answer to our urgent prayers. The visions that the Lord has given me are so remarkable that we know that what we have accepted is the truth. This was demonstrated by the Holy Spirit. Light, precious light from God, established the main points of our faith as we hold them today” (Ibid., p. 53.2).

“The leadings of the Lord were marked, and most wonderful were His revelations of what is truth. Point after point was established by the Lord God of heaven. That which was truth then, is truth today. But the voices do not cease to be heard—‘This is truth. I have new light.’ But these new lights in prophetic lines are manifest in misapplying the Word and setting the people of God adrift without an anchor to hold them. If the student of the Word would take the truths which God has revealed in the leadings

of His people, and appropriate these truths, digest them, and bring them into their practical life, they would then be living channels of light. But those who have set themselves to study out new theories, have a mixture of truth and error combined, and after trying to make these things prominent, have demonstrated that they have not kindled their taper from the divine altar, and it has gone out in darkness” (EGW, *Selected Messages*, Book 2, p. 104.1).

“The word of God covers a period of history reaching from the creation to the coming of the Son of man in the clouds of heaven. Yea, more; it carries the mind forward to the future life, and opens before it the glories of paradise restored. Through all these centuries the truth of God has remained the same. That which was truth in the beginning is truth now. Although new and important truths appropriate for succeeding generations have been opened to the understanding, the present revealings do not contradict those of the past. Every new truth understood only makes more significant the old” (EGW, *The Review and Herald*, March 2, 1886, par. 6).

“Innumerable are the erroneous doctrines and fanciful ideas that are obtaining among the churches of Christendom. It is impossible to estimate the evil results of removing one of the landmarks fixed by the word of God. Few who venture to do this stop with the rejection of a single truth. The majority continue to set aside one after another of the principles of truth, until they become actual infidels” (EGW, *The Great Controversy*, p. 525.3).

“Our people need to understand the reasons of our faith and our past experiences. How sad it is that so many of them apparently place unlimited confidence in men who present theories tending to uproot our past experiences and to remove the old landmarks! Those who can so easily be led by a false spirit show that they have been following the wrong captain for some time—so long that they do not discern that they are departing from the faith, or that they are not building upon the true foundation. We need to urge all to put on their spiritual eyeglasses, to have their eyes anointed that they may see clearly and discern the true pillars of the faith. Then they will know that ‘the foundation of God standeth sure, having this seal, The Lord knoweth them that are his’ (2 Timothy 2:19). We need to revive the old evidences of the faith once delivered to the saints” (EGW, *Selected Messages*, Book 2, p. 25.1).

Respect for the Pioneers

The Bible declares: “Thou shalt rise up before the hoary head, and honour the face of the old man, and fear thy God: I am the LORD” (Leviticus 19:32).

But sadly, there seems to be a growing tendency today among many to belittle the body of Seventh-day Adventist pioneers. How does God view this? We have been told:

“I saw that God is displeased with the disposition that some have to murmur against those who have fought the heaviest battles for them, and who endured so much in the beginning of the message, when the work went hard. The experienced laborers,—those who toiled under the weight and the oppressive burdens when there were but few to help bear them,—God regards; and He has a jealous care for those who have proved faithful. He is displeased with those who are ready to find fault with and reproach the servants of God who have grown gray in building up the cause of present truth. Your reproaches and murmurings, young men, will surely stand against you in the day of God” (EGW, *Gospel Workers*, p. 318.2).

“The most tender interest should be cherished toward those whose life interest is bound up with the work of God. Notwithstanding their many infirmities, these workers still possess talents that qualify them to stand in their lot and place. God desires them to occupy leading positions in His work. They have stood faithful amid storm and trial and are among our most valuable counselors. How thankful we should be that they can still use their gifts in the Lord’s service!



“Let not the fact be lost sight of that in the past these earnest wrestlers sacrificed everything to advance the work. The fact that they have grown old and gray in the service of God is no reason why they should cease to exert an influence superior to the influence of men who have far less knowledge of the work and far less experience in divine things.

“Though worn and unable to bear the heavier burdens that younger men can and should carry, their value as counselors is of the highest order. They have made mistakes, but they have learned wisdom from their failures; they have learned to avoid errors and dangers, and are they not then competent to give wise counsel? They have borne test and trial, and though they have lost some of their vigor, they are not to be pushed aside by less-experienced workers who know very little about the labor and self-sacrifice of these pioneers. The Lord does not thus lay them aside. He gives them special grace and knowledge.

“The old standard-bearers who are still living should not be put in hard places. Those who served their Master when the work went hard, who endured poverty and remained faithful to the truth when our numbers were small, are ever to be honored and respected. I am instructed to say: Let every believer respect the aged pioneers who have borne trials and hardships and many privations. They are God’s workmen and have acted a prominent part in the building up of His work” (EGW, *Mind, Character, and Personality*, vol. 2, pp. 750.3–751.2).

“A few of the old standard-bearers are still living. I am intensely desirous that our brethren and sisters shall respect and honor these pioneers. We present them before you as men who know what trials are. I am instructed to say, Let every believer respect the men who acted a prominent part during the early days of the message, and who have borne trials and hardships and many privations. These men have grown gray in service. Not long hence they will receive their reward....

Those who passed through these experiences are to be as firm as a rock to the principles that have made us Seventh-day Adventists. They are to be workers together with God, binding up the testimony and sealing the law among His disciples.

“The Lord desires His servants who have grown gray in the advocacy of truth to stand faithful and true, bearing their testimony in favor of the law.

“God’s tried servants must not be put in hard places. Those who served their Master when the work went hard, those who endured poverty and remained faithful in the love of the truth when our numbers were small, are ever to be honored and respected. Let those who have come into the truth in later years take heed to these words. God desires all to heed this caution” (EGW, *Selected Messages*, Book 2,

p. 226.4–227.2).

“After the passing of the time, God entrusted to His faithful followers the precious principles of present truth. These principles were not given to those who had had no part in the giving of the first and second angels’ messages. They were given to the workers who had had a part in the cause from the beginning.

“Those who passed through these experiences are to be as firm as a rock to the principles that have made us Seventh-day Adventists. They are to be workers together with God, binding up the testimony and sealing the law among His disciples. Those who took part in the establishment of our work upon a foundation of Bible truth, those who know the waymarks that have pointed out the right path, are to be regarded as workers of the highest value. They can speak from personal experience, regarding the truths entrusted to them. These men are not to permit their faith to be changed to infidelity; they are not to permit the banner of the third angel to be taken from their hands. They are to hold the beginning of their confidence firm unto the end” (Ibid., p. 389.3–.4).

Reproduce the Writings of the Pioneers

But some will say the pioneers taught one thing, while others will say another. Whom should we listen to? We believe that the Seventh-day Adventist pioneers are best positioned to tell us what they taught. But how can we ask them, since they have all passed away? It is written: “And the LORD said unto Moses, Write this for a memorial in

a book, and rehearse it in the ears of Joshua: for I will utterly put out the remembrance of Amalek from under heaven” (Exodus 17:14). “And the LORD answered me, and said, Write the vision, and make it plain upon tables, that he may run that readeth it” (Habakkuk 2:2).

Therefore, the following counsel has been given to new generations of Seventh-day Adventists:

“I feel deeply over our present situation. We must now do a work that should have been done long ago. We must do as the Lord directed Moses to do, when the children of Israel, having crossed the desert, were encamped on the borders of Jordan. Moses was bidden to rehearse to them all the dealings of the Lord to them during their journeyings through the wilderness. The record of this rehearsal is found in the book of Deuteronomy.

“The record of the experience through which the people of God passed in the early history of our work must be republished. Many of those who have since come into the truth are ignorant of the way in which the Lord wrought. The experience of William Miller and his associates, of Captain Joseph Bates, and of other pioneers in the advent message, should be kept before our people. Elder Loughborough’s book should receive attention. Our leading men should see what can be done for the circulation of this book.

“We must study to find out the best way in which to take up the review of our experiences from the beginning of our work, when we separated from the churches, and went forward step by step in the light that God gave us. We then took the position that the Bible, and the Bible only, was to be our guide; and we are never to depart from this position. We were given wonderful manifestations of the power of God. Miracles were wrought. Again and again, when we were brought into strait places, the power of God was displayed in our behalf” (EGW, *Counsels to Writers and Editors*, p. 145.1–3).

“God has given me light regarding our periodicals. What is it?—He has said that the dead are to speak. How?—Their works shall follow them. We are to repeat the words of the pioneers in our work, who knew what it cost to search for the truth as for hidden treasure, and who labored to lay the foundation of our work. They moved forward step by step under the influence of the Spirit of God. One by one these pioneers are passing away. The word given me is, Let that which these men have written in the past be reproduced. And in *The Signs of the Times* let not the articles be long or the print fine. Do not try to crowd everything into one number of the paper. Let the print be good, and let earnest, living experiences be put into the paper.

“Not long ago I took up a copy of the *Bible Echo*. As I looked it through, I saw an article by Elder Haskell and one by Elder Corliss. As I laid the paper down, I said, These articles must be reproduced. There is truth and power in them. Men spoke as they were moved by the Holy Spirit.

“Let the truths that are the foundation of our faith be kept before the people. Some will depart from the faith, giving heed to seducing spirits and doctrines of devils. They talk science, and the enemy comes in and gives them an abundance of science; but it is not the science of salvation. It is not the science of humility, of consecration, or of the sanctification of the Spirit. We are now to understand what the pillars of our faith are,—the truths that have made us as a

people what we are, leading us on step by step” (EGW, *The Review and Herald*, May 25, 1905, par. 21–23).

“When men come in who would move one pin or pillar from the foundation which God has established by His Holy Spirit, let the aged men who were pioneers in our work speak plainly, and let those who are dead speak also, by the reprinting of their articles in our periodicals. Gath-

Let the truths that are the foundation of our faith be kept before the people. ... We are now to understand what the pillars of our faith are,—the truths that have made us as a people what we are, leading us on step by step.

er up the rays of divine light that God has given as He has led His people on step by step in the way of truth. This truth will stand the test of time and trial” (EGW, *Manuscript Releases*, vol. 1, p. 55.1).

“I have had presentations regarding the deceptions that Satan is bringing in at this time. I have been instructed that we should make prominent the testimony of some of the old workers who are now dead. Let them continue to speak through their articles as found in the early numbers of our papers. These articles should now be reprinted, that there may be a living voice from the Lord’s witnesses. The history of the early experiences in the message will be a power to withstand the masterly ingenuity of Satan’s deceptions. This instruction has been repeated recently. I must present before the people the testimonies of Bible truth, and repeat the decided messages given years ago. I desire that my sermons given at camp meetings and in churches may live and do their appointed work” (EGW, *Counsels to Writers and Editors*, p. 26.1).

“I long daily to be able to do double duty. I have been pleading with the Lord for strength and wisdom to reproduce the writings of the witnesses who were confirmed in the faith and in the early history of the message. After the passing of the time in 1844 they received the light and walked in the light, and when the men claiming to have new light would come in with their wonderful messages regarding various points of Scripture, we had, through the moving of the Holy Spirit, testimonies right to the point, which cut off the influence of such messages as Elder G has been devoting his time to presenting. [Reference is here made to teachings on the sanctuary question—at variance with those held by Seventh-day Adventists through the years—which denied the fulfillment of prophecy in 1844

and repudiated the ministry of Christ in the investigative judgment.—Compilers.] This poor man has been working decidedly against the truth that the Holy Spirit has confirmed.

“When the power of God testifies as to what is truth, that truth is to stand forever as the truth. No after suppositions contrary to the light God has given are to be entertained. Men will arise with interpretations of Scripture which are to them truth, but which are not truth. The truth for this time God has given us as a foundation for our faith. He Himself has taught us what is truth. One will arise, and still another, with new light, which contradicts the light that God has given under the demonstration of His Holy Spirit. A few are still alive who passed through the experience gained in the establishment of this truth. God has graciously spared their lives to repeat, and repeat till the close of their lives, the experience through which they

The different parties of professed Advent believers have each a little truth, but God has given all these truths to His children who are being prepared for the day of God. He has also given them truths that none of these parties know, neither will they understand. Things which are sealed up to them, the Lord has opened to those who will see and are ready to understand.

passed even as did John the apostle till the very close of his life. And the standard bearers who have fallen in death are to speak through the reprinting of their writings. I am instructed that thus their voices are to be heard. They are to bear their testimony as to what constitutes the truth for this time” (EGW, *Selected Messages*, Book 1, pp. 160.4–161.1).

The Different Groups of Seventh-Day Adventists

Have you ever wondered why there are so many groups within Seventh-day Adventism today? It is written: “I have not sent these prophets, yet they ran: I have not spoken to them, yet they prophesied” (Jeremiah 23:21).

After the death of the Seventh-day Adventist pioneers, Satan, through false shepherds, served the same wine of error that the pioneers fought against in their lifetime, to such an extent that the majority of the Seventh-day Adventist movement, although having a shred of truth, is today intoxicated by these false teachings.

“I have been shown that the false shepherds were drunk,

but not with wine; they stagger, but not with strong drink. The truth of God is sealed up to them; they cannot read it. ...

“I saw that many of these shepherds had denied the past teachings of God; ...

“The different parties of professed Advent believers have each a little truth, but God has given all these truths to His children who are being prepared for the day of God. He has also given them truths that none of these parties know, neither will they understand. Things which are sealed up to them, the Lord has opened to those who will see and are ready to understand. If God has any new light to communicate, He will let His chosen and beloved understand it, without their going to have their minds enlightened by hearing those who are in darkness and error” (EGW, *Early Writings*, pp. 123.1–124.2).

Those who accept that their doctrine differs on one point from what our pioneers unanimously taught are the ones responsible for the divisions within Seventh-day Adventism.

By God’s grace, we will reproduce the unanimous testimony of Seventh-day Adventist pioneers on the truths which God led them to restore for our time, but which are sadly rejected by many. It is my prayer that every reader will humbly listen to the living

voice of His witnesses.

“Remove not the ancient landmark, which thy fathers have set” (Proverbs 22:28). “We have nothing to fear for the future, except as we shall forget the way the Lord has led us, and His teaching in our past history” (EGW, *Last Day Events*, p. 72.1).

Note: Unless otherwise specified, all quotations from the Bible are from the KJV, and all emphases, including those in the quotes from the pioneers, are from the publisher. Ω

WRITTEN BY Jean-Christophe Bolotte

This article and the article on prophecy in our last issue emphasize the two opposite sides of the coin. On one hand, we should highly value and regard the writings of those founders of the Advent message, but on the other, we should study and believe what is truth based upon our own personal research and understanding and not assume that the church fathers were infallible and without error. Either extreme is to be avoided. (Editor)

Reverence



Hello, young people!

Time flies so fast, doesn't it? Another year is ahead of us. How have you been doing these days? Are you improving and growing day by day? I hope so because each passing day brings us closer to either God's kingdom—if we are faithful—or destruction, if we are unfaithful.

This time, I want to share a lesson about reverence. Children tend to be disrespectful to their elders today, especially their parents. Remember, every action has a reaction, so we must be mindful of everything we do or say.

The Bible records an event about the consequences of being disrespectful. Have you ever heard about the children who were torn apart by bears? This story is found in **2 Kings 2:23–24**:

“And he [Elisha] went up from thence unto Bethel: and as he was going up by the way, there came forth little children out of the city, and mocked him, and said unto him, Go up, thou bald head; go up, thou bald head. And he turned back, and looked on them, and cursed them in the name of the LORD. And there came forth two she bears out of the wood, and tare forty and two children of them.”

Wow! That's a lot of children, and the consequence of their action was immediate.

There are two points I want you to notice in this incident:

1. Bullying is wrong, and we should never do it to anyone.



2. Show respect for God's representatives.

Do you know who Elisha was? He was a prophet of God, His representative. The book *Prophets and Kings* (pages 236–237) reminds us:

“Reverence, in which the youth who mocked Elisha were so lacking, is a grace that should be carefully cherished. Every child should be taught to show true reverence for God... Reverence should be shown for God's representatives—for ministers, teachers, and parents, who are called to speak and act in His stead. In the respect shown them, God is honored.”

Take note that ministers, teachers, and parents are God's

Reverence should be shown for God's representatives—for ministers, teachers, and parents, who are called to speak and act in His stead. In the respect shown them, God is honored.

representatives, and we should show them the respect God requires. We should also respect the elderly and our fellowmen.

I pray that this year you will grow more in God's grace. Happy New Year! Ω

WRITTEN BY Yeyen Batasin

Soybeans in Coconut Milk

RECIPE BY Shiela Marie Avanceña

Ingredients

- 500 g soybeans
- 150 g turmeric, grated
- 400 g ripe tomatoes, sliced or diced
- 50 g garlic, minced
- 100 g onion, sliced
- 2 cups coconut milk
- 1 1/2 cups water
- Salt, to taste
- Cumin powder, to taste
- Parsley or spring onions, chopped



Directions

1. Soak the soybeans overnight.
2. Wash the soybeans and remove the skins.
3. Cook the soybeans in a pressure cooker for 30 minutes.
4. Once cooked, drain the water and set the soybeans aside.
5. In a pot, sauté the garlic, onion, and turmeric in a small amount of coconut milk for 1-2 minutes.
6. Add the tomatoes and stir well.
7. After 1 minute of stirring, pour in half the water and stir. Cover and let it simmer for 1 minute.
8. Once the tomatoes are fully cooked, add the soybeans, the remaining water, a pinch of cumin powder, and salt. Cover and let it boil for 2-3 minutes.
9. Stir in the remaining coconut milk and cook for one more minute.
10. Finally, add the chopped parsley or spring onions, stir briefly, and remove from heat.

THE 1889 REVIEW is an official publication of the 1889 HSDA World Conference. May these pages bring you information, inspiration, and blessings. Feel free to share this with anyone.

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