



The 1889 Review

AN OFFICIAL PUBLICATION OF THE 1889 HSDA WORLD CONFERENCE



Pain to Pearl

Please join me on a journey to the depths of the sea as we harvest wisdom from the fascinating development of a pearl. Beneath the waves, we will seek to learn what takes place inside the shell of the oyster.

While it is not much to look at on the outside, on the inside, it has the ability to produce one of the most valuable gems known to mankind.

While any mollusk that can produce a shell can produce a pearl, we will travel to Australia and consider the South Sea pearl oyster, which produces the cream of the crop.

“It’s a solitary creature that can grow up to one foot, living for up to forty years. As a result, the pearls it creates

are the largest, most illustrious of all,” according to the National Geographic documentary, *The Formation of a Pearl*. The documentary reported that in recent years, a single South Sea pearl was sold for over \$1.5 million.

The notion that a pearl always forms when a grain of sand enters the creature is a myth. Another possible understanding is that some tiny organism invades the creature and disrupts the cells in the mantle. Then something miraculous happens. The oyster begins to secrete a smooth, crystalline substance known as nacre. Nacre, or mother of pearl, is made of the same material that forms the inside of the shell, a combination of calcium carbonate and protein, and is

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both lighter and stronger than concrete. It takes several years for thousands of layers of nacre to build up and create a smooth, iridescent gem, but it's a rare event. A pearl of value is found in less than 1 in 10,000 wild pearl oysters.

It was in preparation for our youth Sabbath School lesson recently that I was led to look into the depths and consider this fascinating process. Our study centered on the chapter entitled "The Pearl" in the book *Christ's Object Lessons*. While looking into the formation of a pearl, I was in awe of the wonders of our Creator and the lessons to be gleaned from this process.

While the end result is dazzling, I would like to journey back to where it all begins. It starts when an irritant enters the shell. This invasion has the potential to damage or even kill its host.

Isn't this true in our lives as well? Irritants "invade," and they, too, have the potential to damage or even destroy us. These may originate in the home with our spouse and children or in the work environment with colleagues and frustrated goals. They even get in through the church. And while it would be natural to seek a life free of irritants, the oyster illustrates that this would not result in pearl development.

Once a threat is introduced, the oyster must begin the immediate and persistent work of surrounding the invader. We remember that it is by applying thousands of layers of nacre over extended periods of time that the creature is spared and produces something truly valuable.



Image from https://commons.wikimedia.org/wiki/File:Pearl_oyster.jpg

Character is formed in much the same way. We are told in *Patriarchs and Prophets* that "character is not inherited.

It cannot be bought. Moral excellence and fine mental qualities are not the result of accident....The formation of a noble character is the work of a lifetime and must be the result of diligent and persevering effort" (Ellen White, *Patriarchs and Prophets*, p. 223.1). Trials will come, but God's word says, "There hath no temptation taken you but such as is common to man: but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it" (1 Corinthians 10:13). We are promised that "when the enemy shall come in like a flood, the Spirit of the LORD shall lift up a standard against him" (Isaiah 59:19).

The formation of a noble character is the work of a lifetime and must be the result of diligent and persevering effort.

The awesome result of passing through these trials with God, by trusting in His promises and constant prayer, will result in something far stronger and more beautiful than nacre. And just as the oyster is nothing to look at on the outside, this process may only be seen by the One who looks not on the outward appearance, but on the heart.

The story is told of a Filipino family who found the Giga Pearl, which holds the official Guinness World Record for the largest certified pearl. It is reported that they, not knowing its value, originally treated it as a good luck charm for over sixty years. It is worth an estimated \$100 million. This indeed would be considered a pearl of great price.

The Bible speaks of the Pearl of Great Price. It is not the Giga, but far more precious. The ultimate Pearl of Great Price is Christ Himself. He has been through trials, and He understands our experience. "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). In the parable of the Pearl of Great Price told by Jesus, it is demonstrated that we are to give all to obtain this treasure. That would include the surrender of our pain.

The parable has a dual application. It also speaks of the value we hold to Jesus. "He collected all the riches of the universe, and laid them down in order to buy the pearl [lost humanity]" (Ellen White, *Christ's Object Lessons*, p. 118.2). He sees value in us and left everything to make

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fell backward and died” (*Ibid.*, p. 516.2).

“What a lesson have we here for parents and guardians of youth, and for those who minister in the service of God. When existing evils are not met and checked, because men have too little courage to reprove wrong, or because they have too little interest or are too indolent to tax their own powers in putting forth earnest efforts to purify the family or the church of God, they are accountable for the evil which may result in consequence of neglect to do their duty. We are just as accountable for evils that we might have checked in others, by reproof, by warning, by exercise of parental or pastoral authority, as if we were guilty of the acts ourselves” (*Ibid.*, p. 516.3). Ω

WRITTEN BY David Sims

Continued from page 15 (Homemade Fertilizer)

fermentation to break down some of the trace minerals from the rocks, making them available for the plants. If we had rocky soil, that would not be necessary when using this microbe-filled fertilizer. When we have a problem with disease or fungus, we will mix in a very small amount of borax (from the laundry section in the supermarket) just before application of the fertilizer.

The really beautiful thing is that this organic homemade fertilizer also contains numerous micronutrients from the peels and leaves, and beneficial fungi and other microbes that activate nutrients in the soil and also help establish the right conditions for the plant roots to be able to utilize those nutrients.

With a little bit of research, you can also find out what materials you have readily available that could make an excellent fertilizer. Ω

WRITTEN BY David Sims



Image from https://commons.wikimedia.org/wiki/File:The_Giga_Pearl_with_Octopus_2018.jpg#filelinks

that purchase. It will take all of eternity to grasp this: “But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us” (Romans 5:8).

There are so many treasures we can gather from the pearl and its story. We have seen that it is even referenced in Scripture. In Revelation 21, John was shown the holy Jerusalem descending out of heaven from God, and there were twelve gates mentioned. Each gate was one pearl. Now those are going to be incredible pearls. Can you see the redeemed as they enter? Will they not recognize the imagery?

“...These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb” (Revelation 7:14). Those giant, illustrious pearls will represent the sum of all the “irritants” the saints have endured but allowed God to turn into something beautiful. They will also be aware that all of this is behind them as they pass through those gates. “They shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat. For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters: and God shall wipe away all tears from their eyes” (Revelation 7:16–17). “For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory” (2 Corinthians 4:17).

It will be worth it all when we get home and can see that all the pain we have suffered here has truly resulted in eternal pearls. Ω

WRITTEN BY Todd Brown

A Light Burden

“²⁸Come unto me, all ye that labour and are heavy laden, and I will give you rest. ²⁹Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. ³⁰For my yoke is easy, and my burden is light” (Matthew 11:28-30).

What makes a burden light? Is it the actual weight of the load and the simplicity of the task? Logically, yes—the lighter the weight, the easier the burden. But in reality, the same burden that feels heavy at one time may feel light at another. For example, walking alone to town along a muddy trail may be unpleasant. But walking the same path with someone whose company you enjoy can make the journey desirable. And if it is your only chance to spend time with a loved one, you may even look forward to trudging through mud for a kilometer or even more. It is not the task itself that makes a burden heavy but our attitude toward it and the state of our heart.

To those who are heavily burdened, Christ calls and promises rest. But the rest He offers is not a life free from burdens. Instead, He invites us to take His yoke and learn of Him.

What is Christ’s yoke? The original word ζυγός (zugos) implies servitude. “By this illustration Christ teaches us that we are called to service as long as life shall last. We are to take upon us His yoke, that we may be co-workers with Him.

“The yoke that binds to service is the law of God. The great law of love revealed in Eden, proclaimed upon Sinai, and in the new covenant written in the heart, is that which binds the human worker to the will of God. ... He desires that we shall patiently and wisely take up the duties of service. The yoke of service Christ Himself has borne in humanity.” (Ellen White, *The Desire of Ages*, p. 329.2-329.3).

And to learn of Him—Him who is meek and lowly in heart, who “made himself of no reputation, and took upon him the form of a servant,” who “humbled himself, and became obedient unto death” (Philippians 2:7-8). Christ said, “I have given you an example, that ye should do as I have done to you” (John 13:15). Only with a meek and



lowly heart can we be willing to humble ourselves, to surrender to Christ, to deny self, and to sacrifice for Him and for others.

But in doing these, we shall find rest unto our souls. Heaviness of heart, envy, distress, and every negative feeling will lose their place in our hearts. We will not grow weary in well-doing but will gladly spend and be spent for the love of Christ. It will become our joy to serve, and like David, our hearts will say, “I delight to do Thy will, O my God” (Psalm 40:8).

“When you find your work hard, when you complain of difficulties and trials, when you say that you have no strength to withstand temptation, that you cannot overcome impatience, and that the Christian life is uphill work, be sure that you are not bearing the yoke of Christ; you are bearing the yoke of another master” (EGW, *Child Guidance*, p. 267.3).

In Christ, the mundane tasks we once avoided we will be able to do cheerfully. The sacrifices that once felt too heavy we will willingly offer. There will be no dwelling on what others have done or failed to do, no jealousy, no sense of loss. Whatever our hands find to do becomes an easy task with a heart willing to surrender and sacrifice. It is no wonder then that Christ said, “My yoke is easy, and My burden is light.” Ω

WRITTEN BY Samaritana Malinay

One Health-Destroying Habit Commonly Ignored

How precious is a newborn baby! The parents have experienced the challenges and stresses of pregnancy and delivery, and now they are rewarded with a tiny human who is totally dependent on them for every need. Consider with me the possible counsel of a doctor after the delivery of, let's call him, *David*.

The doctor speaks to the parents and says, "This child has some very special health needs. He will need to sleep one-third of his life, which means if this infant lives seventy-five years, he will sleep twenty-five of those years. Each day, he will need to go to sleep at a specific time and for a certain duration. This may interrupt your lives and affect your routine and daily schedule somewhat. However, if your child is not allowed to sleep when necessary, his health will be negatively affected. Sleep deprivation leads to poor concentration and diminished ability to think clearly. David will be at higher risk of retaining excessive weight and of being prone to allergies, among many other negatives. There are sleep stages that accomplish vital physical processes in this tiny baby, which, if deprived of sleep, will leave him susceptible to a wide variety of illnesses."

If only doctors gave basic health counsel or provided a manual on the principles of human health and longevity.

Sleep deprivation leads to poor concentration and diminished ability to think clearly. David will be at higher risk of retaining excessive weight and of being prone to allergies, among many other negatives.

But such a manual does not exist, nor do doctors provide general health counsel to parents upon the birth of each new child. We must personally research to obtain basic health principles on our own.

The abuse of this health principle is rampant! I remember



a good Adventist friend telling me she hated wasting time sleeping each night. She was a hyper person. She told me that when she woke up in the night, she would often stay up doing quiet activities.

Another dear Seventh-day Adventist lady friend recently told me she did her canning in the middle of the night while her husband was sleeping, and then she would work all day.

For some of us, our jobs require the violation of this vital need of our bodies. Night shift workers are at a higher risk for many health problems. Cancer is often mentioned as a consequence of the interruption of the circadian rhythm.

"This disruption of the natural sleep/wake cycle affects how the body functions and interferes with the natural release of hormones and chemicals in the body, leading to potential problems of the cardiovascular system, metabolism, digestion, immune system, mental health and even fertility and pregnancy"

(<https://www.franciscanhealth.org/community/blog/working-night-shift-health-effects>, accessed on November 28, 2025).

"Evidence for the link between shift work and health risks also comes from research on sleep and circadian rhythms.

“Current scientific evidence suggests shift workers may be at higher risk for these health problems:

- Cardiovascular disease
- Gastrointestinal disorders
- Psychological disorders
- Cancer (breast cancer has been most researched)
- Diabetes mellitus
- Adverse reproductive outcomes
- Difficulty managing chronic diseases” (<https://www.cdc.gov/niosh/work-hour-training-for-nurses/long-hours/mod3/15.html>, accessed on November 28, 2025).

We may not stay up all night as shift workers do; however, neglecting to sleep during the recommended hours for optimum health also undermines our well-being.

“Going to sleep before midnight matters—it can make a huge difference in our quality of sleep, productivity, and overall health. You may have heard the phrase “an hour of sleep before midnight is worth two after,” and that’s because we have an internal biological clock, or circadian rhythm, that sends signals to our brain that it’s time for sleep once the sun goes down.

“By going outside of our circadian rhythm, or disrupting it, we can potentially throw off our internal biological clock and therefore impact our physical and mental health” (<https://www.realsimple.com/health/preventative-health/sleep/sleep-before-midnight>).

Ellen White confirmed this science long before it was proven.

“I know from the testimonies given me from time to time for brain workers that sleep is worth far more before than after midnight. Two hours’ good sleep before twelve



o'clock is worth more than four hours after twelve o'clock” (Ellen White, *Letters and Manuscripts*, vol. 5, Letter 85, 1888, par. 33).

The importance of regularity in the time for eating and sleeping should not be overlooked. Since the work of building up the body takes place during the hours of rest, it is essential, especially in youth, that sleep should be regular and abundant.

Even the one-hour time change for daylight savings time

mandated in the United States, has negative health consequences.

“The scientific evidence points to acute increases in adverse health consequences from changing the clocks, including in heart attack and stroke,” says sleep expert Adam Spira, PhD, MA, a professor in Mental Health.

“The change is also associated with a heightened risk of mood disturbances and hospital admissions, as well as elevated production of inflammatory markers in response to stress. The potential for car crashes also spikes just after the spring forward, Spira says; a 2020 study found that the switch raises the risk of fatal traffic accidents by 6%” (<https://publichealth.jhu.edu/2023/7-things-to-know-about-daylight-saving-time>).

Ellen White counsels us, as a general rule, to turn the lights off by 9:00 p.m.

“Make it a habit not to sit up after nine o’clock. Every light should be extinguished. This turning night into day is a wretched, health-destroying habit, and this reading much by brain workers, up to the sleeping hours, is very injurious to health. It calls the blood to the brain and then gives such a one restless sleep” (Ellen White, *Letters and Manuscripts*, vol. 5, Letter 76, 1888, par. 7).

And Ellen White recorded counsel she gave concerning J. N. Andrews:

“The subject before him is the all-absorbing theme. Health has been sacrificed by night labor. He has robbed himself of rest and sleep, using up his vigor in doing things which could just as well be done at his own home in Rochester. The extra amount which he need not have done has severely taxed both physical and mental strength” (Ellen White, *Testimo-*

ny to the Church, Pamphlet 159, p. 187.1).

A friend recently said, “We would frown upon gluttony, smoking, and drinking in our midst, but staying up late is viewed or even commended as being a hard worker.”

We must discipline ourselves to follow God’s natural health remedies so that we will be healthy and energetic soldiers for God. God made our bodies to rest and to eat at specific times. Our bodies love routine.

“The importance of regularity in the time for eating and sleeping should not be overlooked. Since the work of building up the body takes place during the hours of rest, it is essential, especially in youth, that sleep should be regular and abundant” (Ellen White, *Child Guidance*, p.363.2).

We must consider how we take care of our bodies. The Bible is clear:

“Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you” (1 Corinthians 3:16)?

“If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are” (1 Corinthians 3:17).

“Thou therefore endure hardness, as a good soldier of Jesus Christ. No man that warreth entangleth himself with the affairs of this life; that he may please him who hath chosen him to be a soldier” (2 Timothy 2:3–4).

We are in a spiritual battle. God is our commander-in-chief. We are responsible for disciplining ourselves as good soldiers in God’s army. No bugles announce when we are to wake up in the morning nor when we turn the barracks lights off each evening. Our ability to please God and do our duty in service of our King depends upon our choices regarding the care of our physical bodies. Neglecting our health results in diminished effectiveness as soldiers, and the abuse of our bodies and the weakening of our health will give the enemy an advantage over us and our loved ones. We have been told:

“The misuse of our physical powers shortens the period of time in which our lives can be used for the glory of God. And it unfits us to accomplish the work God has given us to do. By allowing ourselves to form wrong habits, by keeping late hours, by gratifying appetite at the expense of health, we lay the foundation for feebleness” (Ellen White, *Christ’s Object Lessons*, p. 346.4). Ω

WRITTEN BY Sheri Stump

Continued from page 9 (A Silent Teacher)

At WC, I decided to take responsibility for caring for Waldo, the school’s carabao. Waldo was not well-trained and was difficult to handle. At the same time, we had little prior knowledge of how to care for this kind of animal. Through this responsibility, God blessed me greatly. It forced me to become more conscious of my duty. Many times, I had to choose to check on him and make sure he was okay, even when I did not feel like doing so.

Caring for and working with an animal that has no reasoning ability requires patience and careful attention to its needs. There were moments when we loaded his cart based on our own judgment, without fully realizing how heavy the load was for him. When he slowed down or stopped, we sometimes pushed him to continue, not understanding his limits. In those moments, it felt as if Waldo himself was reminding me, “Don’t you see that this is heavy? Don’t you notice that I am already tired?”



Instructions had been given to us beforehand, but I only understood their importance when I personally experienced the hardships those instructions were meant to prevent.

When difficult situations occurred, they spoke clearly to me. They revealed not only my weaknesses of character but also my lack of understanding, even in a time when information is easily accessible. I realized that in challenging situations, I often tried to force results instead of acting with patience and wisdom. Through this simple experience, God taught me humility. Even the silence of an animal became a means God used to correct me. Ω

Progress Report of the 1889 HSDA Uganda Conference

REPORT FROM Ben Okiring

Steady Progress in Mission, Education, and Development

The 1889 Historic Seventh Day Adventists (HSDA) Uganda Conference continues to advance the work entrusted to it, guided by faith, commitment, and a clear sense of mission. While many initiatives are still in progressive stages of development, the Conference remains focused on laying firm foundations for spiritual growth, education, and institutional strength.

Development of Worship Structures

Across different fields, the Conference is in the process of raising simple church structures to provide humble places of worship and fellowship. Some congregations have already acquired land, which now awaits development.



Currently, the World Conference Committee is considering assisting a local church in the Central Field (the area near Uganda's capital, Kampala) to acquire land for its church building.

These efforts reflect the growing need for stable worship spaces and a commitment to orderly growth, though resources remain limited. The emphasis continues to be on

simplicity, reverence, and functionality, in harmony with historic Seventh-day Adventist principles.

Growth of the Otuke HSDA Education Hub



Education remains a vital pillar of the Conference's mission, as we make a turn away from the false educational system toward an educational system centered on gospel missions. The Otuke HSDA Education Hub is currently under construction and represents a long-term investment in holistic Christian education. So far, one school block is nearing completion, marking a significant step forward.

The vision for the hub includes:

- A Nursery School
- A Primary School
- A Technical School to equip youth with practical and vocational skills

On the same land designated for the education hub, the Conference also has a vision to establish a sanitarium and a church building in the future. These plans are intended to integrate education, health, and spiritual nurture within one mission-centered environment. We trust in God's leading and provision of resources to achieve all of these goals.

Publishing and Literature Ministry

The Conference has continued to engage in the publishing of books and religious literature, recognizing literature evangelism as an essential arm of the gospel work. While content development and printing have progressed, the publishing ministry faces practical limitations due to the absence of a binding machine, which affects efficiency and

volume. Addressing this challenge remains an important objective as the Conference seeks to expand its outreach. About 100 Fundamental Study Guides prepared by the Media Committee were printed, and by God's grace, all were purchased and distributed to camp meeting attendees. We also had a blessing of 100 Bibles, which were cheerfully received mainly by youth and a few adults. This is a powerful testimony of the Lord's blessing.



Uganda Conference National Camp Meeting and Fellowship

The 2025 National Camp Meeting was a blessing to many. We were richly blessed by the messages delivered by Pastors Daniel Mesa and Allen Stump.

This camp meeting brought together believers from various parts of East Africa. Brethren attended from Rwanda, South Sudan, Kenya, and Congo. The gathering provided an opportunity for spiritual revival, doctrinal instruction, fellowship, and renewed commitment to the historic faith. The messages and shared experiences strengthened unity and encouraged faithfulness amid present-day challenges.



2026 January-February Missions

We have planned a home-to-home outreach followed by a public evangelistic campaign in Northern Uganda, Otuke District. Literature materials (tracts and booklets) are to

be printed to support this campaign. We call upon brethren worldwide to support this mission through prayer, asking God to soften the hearts of those who will come into contact with the truth, for we live in a generation that lacks interest in the things of God.

Outlook and Prayerful Commitment

Though much of the work remains in progress, the 1889 HSDA Uganda Conference is encouraged by the steps already taken and the unity demonstrated among members. With continued prayer, sacrifice, and cooperation within the global 1889 HSDA fellowship, the Conference looks forward to seeing these developing initiatives mature into fully established centers of worship, education, health, and mission.

The work moves forward steadily, trusting that He who has begun a good work will bring it to completion in His time. Ω



A Silent Teacher

TESTIMONY BY Rodvel Jumantoc

When I came to the Waldensian Center (WC), located in the mountains of Negros Oriental and the official school of our church in the Philippines, I desired to build new habits—to be responsible in small matters, to manage my time properly, and to develop regularity and consistency. This desire grew out of my experience leading a small congregation. However, aside from these goals, I also had serious character defects that were not immediately apparent to me. Some people had spoken to me before about certain aspects of my character, and I now see that what they said was true. Through simple daily experiences, God helped me recognize my own weaknesses, even though I did not consider those experiences extraordinary.

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Having a Good Spiritual Toolbox



Every tradesman needs good tools. A carpenter needs a good hammer, saw, measuring device, square, and many more tools. A plumber needs wrenches, pipe cutters, an auger, and other such tools. Some essential tools for an electrician might include wire strippers, various types of pliers, and insulated screwdrivers.

A missionary also needs to have good tools for his or her mission. The most important tool is, of course, the Bible. It is a lamp unto our feet and a light unto our path (Psalm 119:105). A thorough knowledge of the Bible is imperative for us to be the best in the service of our Master. One must have an in-depth knowledge of the Bible to fulfill the command, “But sanctify the Lord God in your hearts: and be ready always to give an answer to every man that asketh you a reason of the hope that is in you with meekness and fear” (1 Peter 3:15).

Such knowledge cannot come without regular Berean-like study. There are, however, passages that are at times difficult to understand (2 Peter 3:16). Having extra tools to help with Bible study is a blessing. Such tools as a good concordance, a biblical dictionary, and the Spirit of Prophecy writings are of great value. Thankfully, these tools and more are available for free or at very low cost as digital downloads.¹ While printed materials are great to have and

will be needed when there is no electricity to power digital devices, the ability to download a wealth of material on phones, tablets, and computers gives believers access to many materials they might not otherwise have.

As we gain a knowledge of Christ and spiritual truths, we will certainly want to share this treasure with others. We are told:

“No sooner is one converted than there is born within him a desire to make known to others what a precious friend he has found in Jesus. The saving and sanctifying truth cannot be shut up in his heart” (Ellen White, *The Desire of Ages*, p. 141.3).

But there are so many different people and situations in which one can witness. It would be helpful to have a guide to help one to know how to witness in various situations. Good news, beloved. There is a great “how-to” resource for those who wish to share their faith. It is the book *Evangelism* by Ellen White.

You might be thinking, “What? That book used to suggest that Sister White promoted the Trinity!” Yes, that book. While selected quotes taken out of context and placed under suggestive subtitles have caused many to have issues with the book, outside of those specific issues, the book is a compilation of inspired counsel on how to minister and share the truth with others.

There are sections in *Evangelism* that deal with everything from clinching the interest of the individual student to planning a large public evangelistic campaign. The book also covers such subjects as song and medical evangelism, laboring for special classes of people, and the spirit of the ministry.

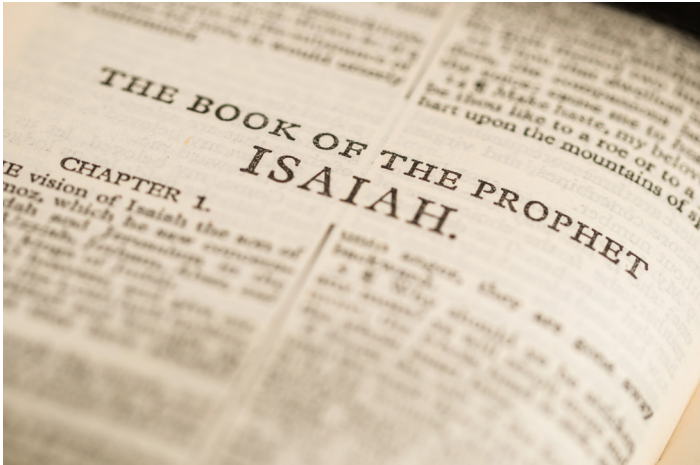
If you have not read this book in some time, I would encourage you to do so.

May God bestow upon you an abundance of spiritual tools, empowering you to embark on your endeavors with unwavering diligence and purpose. Ω

WRITTEN BY Allen Stump

¹ Downloads for many Bibles and biblical helps can be found at <https://www.e-sword.net/> and Ellen White writings can be found at <https://ellenwhite.org/>.

Prophecies in the Fifth Gospel



There is one book of the Old Testament that stands out as the one most quoted by the New Testament writers. Perhaps this is because this book's entire purpose, like that of the four Gospels, seems to be to reveal the Messiah. More than any other Old Testament book, it reveals His identity—His divinity and humanity, His mission, His life, His sufferings, His death, His coming reign, His execution of the judgment, and His kingdoms of grace and glory. In fact, so much so that it is sometimes alluded to as the fifth Gospel. Its testimony helped Christ's forerunner understand the spiritual nature of His kingdom's establishment, which is to take place before the setting up of His physical kingdom. It speaks of justice and judgment to the wicked but also comfort and hope to the repentant. Some of its prophecies took place at Christ's first coming, while others await fulfillment at His second or third coming. You have probably figured out by now that I am referring to the book of Isaiah.

The prophecies contained in Isaiah differ from those in the two main prophetic and apocalyptic books of Daniel and Revelation that we have been studying in our previous articles, as these two contain prophetic chains that must be studied in their context and as units. In these two books, the symbols—animals, horns, heads, etc.—are clearly symbolic and are usually explained in the immediate context. The timing of the

prophecies in Daniel and Revelation, too, is often not too difficult to ascertain because one symbol follows another—one church follows another, one beast another, one seal follows another, and so on. Isaiah is entirely different and must be studied differently.

Isaiah's writing is rich not only in the myriad of its themes, but also in the variety of its style and manner of presentation. In this article, we will only have space to discuss how to go about discovering its hidden treasures.

1. In one sense, we need to approach the study of the book of Isaiah as we do Daniel and Revelation—that is, from the perspective of trying to ascertain what it reveals to us about Christ and His kingdom.

2. It seamlessly mingles historical narrative, warning, regional predictions, and messianic and eschatological prophetic utterances. A classic example of this is found in Isaiah 7:10–16:

“Moreover the LORD spake again unto Ahaz, saying, Ask thee a sign of the LORD thy God; ask it either in the depth, or in the height above. But Ahaz said, I will not ask, neither will I tempt the LORD. And he said, Hear ye now, O house of David; Is it a small thing for you to weary men, but will ye weary my God also? Therefore the Lord himself shall give you a sign; Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel. Butter and honey shall he eat, that he may know to refuse the evil,

In one sense, we need to approach the study of the book of Isaiah as we do Daniel and Revelation—that is, from the perspective of trying to ascertain what it reveals to us about Christ and His kingdom.

and choose the good. For before the child shall know to refuse the evil, and choose the good, the land that thou abhorrest shall be forsaken of both her kings.”

This dialogue took place between King Ahaz and Isaiah

when God sent the prophet to see the distraught king of Judah, following the threat of an attack from the confederate kings of Israel and Syria. God, in mercy, wanted to give this wicked and undeserving king a message of comfort and deliverance through the prophet Isaiah, and he exhorted him to trust in the Divine Arm. He encouraged the king's faith in God's power by asking him to request a sign. The king, however, disregarded the warning recorded in verse 9—"If ye will not believe, surely ye shall not be established."—refusing to trust God, preferring human aid.

The disappointed prophet proceeded to give the Lord's sign regardless of the king's unbelief. The sign was that a virgin (maid or damsel) would conceive and give birth to a child who would be called Immanuel. Before this child would reach the age of reason, the lands whose kings Ahaz dreaded would lose their kings. The Bible records the regional fulfillment of these predictions: Rezin, King of Syria, was killed by Tiglathpileser (2 Kings 16:9), while Pekah, king of Israel, was killed by a conspirator, Hoshea (2 Kings 15:30).

Yet verse 14 from this otherwise regional event and its immediately fulfilled prediction was detached from its context by the Gospel writer Matthew, who applied it to the Messiah's birth, a distant event of global significance. And we have no extant record of its regional fulfillment.

3. Notice, when studying Isaiah, that future events are sometimes not clearly distinguished from present or past events.

"That thou shalt take up this proverb against the king of Babylon, and say, How hath the oppressor ceased! the golden city ceased" (Isaiah 14:4)!

This proverb concerning Babylon, although stated in the

Notice, when studying Isaiah, that future events are sometimes not clearly distinguished from present or past events.

past tense, refers to something that we know was 150 years or more in the future at the time Isaiah wrote it, even in its regional and literal fulfillment. But it also had a wider, cosmic application to Lucifer (referred to figuratively as Babylon here), who will finally meet his end after the millennium.

"¹²How art thou fallen from heaven, O Lucifer, son of the morning! how art thou cut down to the ground, which didst weaken the nations! . . . ¹⁷That made the world as a wilderness, and destroyed the cities thereof; that

References to events connected with Jesus' first and second comings, and sometimes even the third coming, are often mingled in the same chapter, discourse, or even the same verse.

opened not the house of his prisoners? ¹⁸All the kings of the nations, even all of them, lie in glory, every one in his own house. ¹⁹But thou art cast out of thy grave like an abominable branch, and as the raiment of those that are slain, thrust through with a sword, that go down to the stones of the pit; as a carcass trodden under feet. ²⁰Thou shalt not be joined with them in burial, because thou hast destroyed thy land, and slain thy people: the seed of evildoers shall never be renowned" (Isaiah 14:12, 17–20).

Verse 17 mentions that Lucifer has destroyed the world in the past tense, but this has not met its complete fulfillment even now. Verses 18 and 19 are in the present tense, and verse 20 is future tense, but it is obvious that all these events happen within the same time frame in the future. So, we can ascertain that Isaiah is transported in vision to future time periods and describes what he sees from that future time reference.

4. References to events connected with Jesus' first and second comings, and sometimes even the third coming, are often mingled in the same chapter, discourse, or even the same verse. An example of this is found in Isaiah 61.

"¹The Spirit of the Lord GOD is upon me; because the LORD hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the broken-hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound; ²To proclaim the

acceptable year of the LORD, and the day of vengeance of our God; to comfort all that mourn" (Isaiah 61:1–2).

All of these point to the work of the Messiah during His first advent, except for the one line which refers to the day of God's vengeance, which will not take place until the

time of Jesus' second and third comings.

5. The future reward of the saints in the earth made new is depicted in ways that could be fulfilled in a temporal way concerning literal Israel and literal Jerusalem, if the Jews had received Christ; yet, portions clearly portray the newly created heaven and earth.

“And they shall build houses, and inhabit them; and they shall plant vineyards, and eat the fruit of them” (Isaiah 65:21).

The verse quoted above, and even the verses before and after it (Isaiah 65:19–20, 22–25), show events that could have also been true in the life of the Jews as a chosen nation had they only accepted the Saviour. But whether or not they were fulfilled locally and temporally, the depictions are often figurative of the saints' inheritance in the new earth.

Matthew 24 is similar. The disciples asked a twofold question, thinking that the destruction of Jerusalem coincided with the end of the world. Jesus saw that they were not ready to have their understanding corrected, so He mingled the signs of the destruction of Jerusalem and the end of the world, leaving it with His people to sort through the description and ascertain which points applied to which event.

“Jesus did not answer His disciples by taking up separately the destruction of Jerusalem and the great day of His coming. He mingled the description of these two events. Had He opened to His disciples future events as He beheld them, they would have been unable to endure the sight. In mercy to them He blended the description of the two great crises, leaving the disciples to study out the meaning for themselves. When He referred to the destruction of Jerusalem, His prophetic words reached beyond that event to the final conflagration in that day when the Lord shall rise out of His place to punish the world for their iniquity, when the earth shall disclose her blood, and shall no more cover her slain. This entire discourse was given, not for the disciples only, but for those who should live in the last scenes of this earth's history” (Ellen White, *The Desire of Ages*, p. 628.1).

6. Its prophecies of regional events, messianic prophecies, and eschatological prophecies are often mingled, leaving it with us to sort out which applies to what event.

7. An observation to remember when studying Isaiah is that just about every chapter of the book contains portions that can be proven to have an application to the

last days. In a future article, we will look at one or two verses from each chapter of the book to confirm that. Otherwise, this article may become too long for anyone to read.

Throughout the book, regional names, places, events, and even predictions, at least in part, prefigure a messianic or eschatological application. Isaiah explains:

“Behold, I and the children whom the LORD hath given me are for signs and for wonders in Israel from the LORD of hosts, which dwelleth in mount Zion” (Isaiah 8:18).

Isaiah's sons' names were chosen by God, because of their meaning, to be signs or figures:

- Shear-jashub (“remnant shall return”) signifies hope and restoration for Israel, even amid judgment.
- Maher-shalal-hash-baz (“swift to the plunder, quick to the spoil”) warns of the imminent Assyrian invasion and God's judgment on Israel and Syria.

And not only he and his sons, but Jerusalem, the adversaries of Israel, and many aspects of the prophet's temporal surroundings were also used figuratively.

Its prophecies of regional events, messianic prophecies, and eschatological prophecies are often mingled, leaving it with us to sort out which applies to what event.

With this background, I believe we can better understand the book of Isaiah when we read it. We should look beyond the literal local and temporal fulfillments of the prophecies to the figurative aspects that may deal with events surrounding the first, second, or third coming of Christ. We should look for what it says about Christ, His kingdom, and His offices—the different roles that He fills, such as sacrifice, priest, king, and judge. We also need to recognize that these prophecies may be dealing with multiple times, places, and events mingled together, which need to be sorted by the diligent Bible student.

Especially should we realize that, like the history of Israel and the entire Bible, “they are written for our admonition, upon whom the ends of the world are come” (1 Corinthians 10:11). Ω

WRITTEN BY David Sims

Parental Authority



“We are just as accountable for evils that we might have checked in others, by reproof, by warning, by exercise of parental or pastoral authority, as if we were guilty of the acts ourselves” (Ellen White, *Gospel Workers*, 1892 ed., p. 83.2).

The work of pastors and parents is similar, and the exercise of their authority bears a similar responsibility. The statement quoted above reveals the seriousness of this matter. Parents will be held accountable for the wrongs their children commit if they fail to exercise parental authority to prevent those things from happening.

God has enjoined upon parents a solemn responsibility. “Train up a child in the way he should go: and when he is old, he will not depart from it” (Proverbs 22:6). “And thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up” (Deuteronomy 6:7).

But not only must we teach. We must also exercise our authority to discipline when necessary. “He that spareth his rod hateth his son: but he that loveth him chasteneth him betimes” (Proverbs 13:24).

There is a very sad story that serves as an example of one who failed to exercise his authority as both pastor and

parent.

“Eli should have first attempted to restrain evil by mild measures; but if that would not avail, he should have subdued the wrong by the sternest measures. God’s honor must be sacredly preserved, even if it separates us from the nearest relative. One defect in a man otherwise talented may destroy his usefulness in this life, and cause him to hear in the day of God the unwelcome words, ‘Depart from me, ye that work iniquity’ [Matthew 7:23]” (Ellen White, *Testimonies for the Church*, vol. 4, p. 517.1).

“Eli was gentle, loving, and kind, and had a true interest in the service of God and the prosperity of his cause. He was a man who had power in prayer. He never rose up in rebellion against the words of God. But he was wanting; he did not have firmness of character to reprove sin and execute justice against the sinner, so that God could depend upon him to keep Israel pure. He did not add to his faith the courage and power to say No at the right time and in the right place. Sin is sin; righteousness is righteousness. The trumpet note of warning must be sounded. We are living in a fearfully wicked age. The worship of God will become corrupted unless there are wide-awake men at every post of duty. It is no time now for any to be absorbed in selfish ease. Not one of the words which God has spoken must be allowed to fall to the ground” (*Ibid.*, p. 517.2).

“The guilty sons of Eli were slain in battle. He could endure to hear that his sons were slain, but he could not

Parents will be held accountable for the wrongs their children commit if they fail to exercise parental authority to prevent those things from happening.

bear the news that the ark of God was taken. He knew that his sin of neglect in failing to stand for the right and restrain wrong had at last deprived Israel of her strength and glory. The pallor of death came upon his face, and he

Continued on page 3

Homemade Fertilizer

Just this month, some of our fruit trees, particularly avocados, have been producing flowers and bearing fruit for the first time. That is always one of the most joyful times for the gardener.

We recently had a typhoon, which created a type of dormant season by blowing off many of the leaves of our trees and breaking some of the branches. We cleaned off the broken branches and dead leaves, did a little extra pruning, then cleaned around them and fertilized with a special fertilizer that we have been making ourselves.

The results were phenomenal. Within a few days, there were new leaves, and within a very short time, there were blossoms on many trees.

This fertilizer is rich in growth and rooting hormones and is an excellent fruiting compound. This is confirmed by both research and our own experience. We have had up to one foot of growth in a month in a fruit tree that had been totally dormant for two years, without growing at all. In the most recent application of this fertilizer, we have had six inches of growth in less than a week on some trees. Everything we have applied it to has produced growth, in some cases two inches within two days. A couple of weeks ago, we planted some blueberry bushes that were completely leafless, and now they have already produced leaves, flowers, and blueberries. Some of our avocado trees that have received a somewhat consistent dosing of this fertilizer have huge leaves.

We have had good success with this fertilizer ever since we began making it. And the beautiful thing is that it is made from materials that we have at hand. One of the principles that has been brought out in at least two of our previous articles, one by Donie Montac and one by Marvic Bugayong, is that you can use the things readily available to you. There are many ways to accomplish the same goals with many different materials.

Our homemade fertilizer is formed from two different mixtures, both of which are made from materials that we have an abundance of. In our case, we have an abundance of banana trees and fruit, plenty of coconuts, and lots of

leguminous tree leaves.

1. We blend the banana peels with coconut water (both of which are rich in potassium) and however much rice rinse water we have (which provides lactic acid). The coconut water not only adds potassium but also contains growth hormones, and it aids in fermentation. Then we let it ferment for two weeks, resulting in “Fermented Fruit Juice” (FFJ). Sometimes we make this fertilizer with the addition of 300 grams of ground peanuts (a nitrogen source) to the 5-gallon bucket of blended banana and coconut water. We found, however, that in our case, when combining this FFJ with the fermented plant juice (FPJ), described next, it was not necessary to use the peanuts.

2. The second mixture is the main nitrogen source, which is fermented separately. The leaves of a leguminous tree called Madre de Cacao, other plants or parts of plants high in nitrogen, such as peanut plants when we harvest our peanuts or certain other leguminous plants, are combined with the prunings of the new shoots and leaves of mango and avocado (which add growth, rooting, and fruiting hormones), producing Fermented Plant Juice (FPJ). Our soil has plenty of phosphorus, which just needs activation, and the microbes produced in this recipe work well for that. If your soil does not naturally have lots of phosphorus, you can ferment mustard seed meal with your banana and coconut water mixture.

We then combine the two mixtures at about one to five: one part FFJ and five parts FPJ. And then dilute that at a ratio of one part of the fertilizer to 20 parts water for a soil drench or 1:30 for a foliar spray.

This fertilizer has a fairly equal amount of the macronutrients nitrogen, phosphorus, and potassium (NPK) and also a wide variety of micronutrients found in the leaves and the banana peels. It also contains the growth hormones previously mentioned.

Since our soil is not very rocky, I put some rocks in the barrel with the fermenting leaves to allow the acids from

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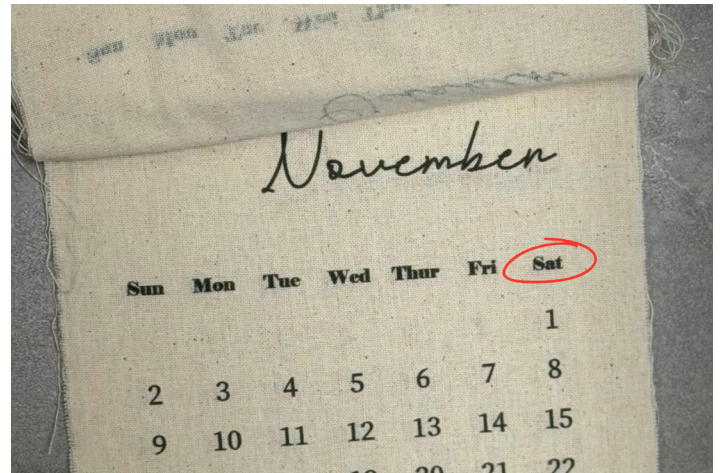
The Teaching of the Seventh-day Adventist Pioneers on the Sabbath (Part 3)

The 7th Day Sabbath, commonly called Saturday

“XII. That the fourth commandment of this law requires that we devote the seventh day of each week, commonly called Saturday, to abstinence from our own labor, and to the performance of sacred and religious duties; that this is the only weekly Sabbath known to the Bible, being the day that was set apart before Paradise was lost (Genesis 2:2, 3), and which will be observed in Paradise restored (Isaiah 66:22, 23); that the facts upon which the Sabbath institution is based confine it to the seventh day, as they are not true of any other day; and that the terms *Jewish Sabbath*, as applied to the seventh day, and *Christian Sabbath*, as applied to the first day of the week, are names of human invention, unscriptural in fact, and false in meaning” (*Fundamental Principles of Seventh-Day Adventists*, p.149.3, original emphasis)

In the following excerpt, Alonzo Jones argued that the Fourth Commandment should be interpreted plainly and literally:

“To illustrate: Suppose the Amendment [this refers to the constitutional amendment proposed by the National Reform Association, often referred to at the time as the “Religious Amendment” or “Christian Amendment,” which sought to explicitly enshrine Christianity in the U.S. Con-



Bible, find the Ten Commandments, and begin to study diligently to learn what is my duty under this government. I am taught by these fundamental principles in the interpretation of law, that ‘when words are plain in a written law, there is an end to all construction; they must be followed.’ And having this plain rule, from the Hon. John A. Bingham, for my guide, and believing that the Congress of the United States made no mistake when it chose Mr. Bingham as the Special Judge Advocate to conduct the trial of the assassins of President Lincoln, and again when it chose him to conduct its impeachment of President Johnson; therefore be leading him to be a safe guide

in the interpretation of law, and having also the plain directions of Chancellor Kent, I proceed to the inquiry, as to what is required of me by the Ten Commandments. I come to the fourth commandment. I read, ‘The seventh day is the Sabbath of the Lord thy God. In it thou shalt not do any work.’ I applied my rule, thus:

(1) This is a written law; (2) the words

are plain,—‘The seventh day is the Sabbath.’ Now if I find what day is the seventh day, my duty is plain. I turn to that subject, and I find that all the sources of inquiry to which I reply, answer with one voice, ‘The day commonly called Saturday *is the seventh day*.’ Having found the seventh day, and the words been ‘plain,’ (3) ‘there is an end to all con-

Therefore, by these plain principles of the highest authority, I am compelled to admit that the seventh day is the Sabbath, and also to keep it as such.

stitution and make the ‘law of the Bible’ / the morality of the Ten Commandments the supreme standard for civil legislation.] is secured, and, therefore, Ten Commandments are the supreme law of this nation. I, to be loyal to my government, as well as loyal to my God, take the

struction,' they must be followed.' Now I apply Chancellor Kent's rule, that by the testimony of two witnesses I may be right. First, are the words of the statute to such as are of 'common use it'? I read the statute over carefully, and I find not a single word that is not of common use, and not one which I do not understand. Then I must take them 'in their natural, plain, obvious, and ordinary signification and import.' Therefore, by these plain principles of the highest authority, I am compelled to admit that the seventh day is the Sabbath, and also to keep it as such" (Alonzo T. Jones, *The Advent Review and Sabbath Herald*, Vol. 61, March 25, 1884, p. 203.3, original emphasis).

The following passage continues this line of reasoning, showing how they identified the true Sabbath day:

"Now the Seventh-day Adventists could be grateful to the *Missionary Review* for such an advertisement if only we certainly knew what it had said all this about us. For while it is not true, as is implied, that the Seventh-day Adventists are all 'from Battle Creek, Mich.,' but are from San Francisco, and London, and all the way between, *both ways*, yet it *is* true that the Seventh-day Adventists 'have representatives in Chile;' we *do* 'give emphasis to feet-washing as a part of the rite of the Lord's Supper,' because the Lord so established it: we *do* hold to the sleep of the dead, because Christ said it: we *do* observe 'as the rest day' the day commonly called Saturday, because God says, 'The seventh day is the Sabbath [the rest] of the Lord thy God:' we *do* 'insist on not eating pork,'—thank the Lord!—because the Lord has said that the swine is 'an abomination,'—such an abomination, too, that ye shall not 'touch,' much less 'eat,' 'his dead carcass:' and we *do* 'require immersion,' because the word of God requires it, though it is *not* true that 'laymen are permitted to administer the rite' (Alonzo T. Jones, *The Advent Review and Sabbath Herald*, Vol. 75, November 1, 1898, p. 700.3, original emphasis).

"... William R. Jacobs seriously tells the *Evening World's* many readers that in violating the Sunday laws you violate the law of God, by which he means the Bible and the ten commandments, and throughout his letter he calls Sunday the Sabbath. Now for that gentleman's benefit I would inform him that the Sabbath is the seventh day of the week, commonly called Saturday, and was the day kept holy in the old law and by the apostles; it was later on changed by the Roman Catholic Church, and every Protestant who keeps

Sunday thereby acknowledges that church to be the true church with the right to make religious laws for the entire Christian world. If Mr. Jacobs doubts me I refer him to the *Catholic Mirror's* challenge to the Protestant world to prove by the Bible or commandments that they were authorized to change the day of rest from Saturday to Sunday, and to the AMERICAN SENTINEL, a Protestant weekly, which has the same challenge in its columns every issue. If Protestants want to know how to keep Sunday they should ask the Roman Catholic Church, as that body, having made the day, knows best how it should be kept . . ." (Alonzo T. Jones, *The American Sentinel*, Vol.10, March 28, 1895, p. 104.16, original emphasis).

"Yet again: Whatever remains is something *left over*, something *continued*, of what was before. The *remainder* is not the *beginning* of a thing. "That which *remaineth*' can not correctly be spoken of anything newly begun, of something only just now being set up. Now the most extreme claim for the origin of Sunday, the first day of the week, as a 'day of rest,' or 'the Christian sabbath,' is that it was in 'the primitive church' 'in the apostolic times.' Therefore as, according to their own claim, that time was but the *beginning* of Sunday observance as a day of rest; and as what *remains* is something *left over*, something *continued*, of what *was before*, it is the very certainty of truth that this 'rest,' this 'keeping of a Sabbath,' that 'remaineth to the people of God,' is NOT the rest of the *first day of the week*, commonly called *Sunday*, which, according to their own claim, was just then having its *beginning*; but IS the

...it is the very certainty of truth that this 'rest,' this 'keeping of a Sabbath,' that 'remaineth to the people of God,' is NOT the rest of the first day of the week, commonly called Sunday, which, according to their own claim, was just then having its beginning; but IS the rest of the seventh day, the Sabbath of the Lord, commonly called Saturday, which was prepared at the foundation of the world, which waited for Israel to enter in, and which, thank the Lord! yet 'REMAINETH to the people of God.

rest of the *seventh day*, the Sabbath of the Lord, commonly called Saturday, which was *prepared* at the foundation of the world, which *waited* for Israel to enter in, and which, thank the Lord! yet 'REMAINETH to the people of God'" (Alonzo T. Jones, *Is Sunday the True Sabbath of God ?*, p. 63.2, original emphasis).

“... ‘In Jewish law, corresponding to this fact, the last of the days of the week was fixed upon as the day of rest.’ Is then a commandment that ‘is inseparable from the nature of man,’ a ‘Jewish law’? If so, how so? And by whom was the last of the days of the week fixed upon as the day of rest? It was by the Lord himself. He not only in the commandment said the seventh day is the Sabbath, but by withholding the manna on a certain day and causing it to keep over that day, which it would not do any other day, and by continuing this for forty years, he showed to all people precisely what he means when he says in the commandment, ‘The seventh day is the Sabbath.’ The people had no part whatever in the fixing of the day of rest. It was not only fixed without their will, but directly against the will of some of them. The lesson writer is correct in saying that the last of the days of the week was fixed upon as the day of rest. And it was fixed upon by the Creator himself, and no power can unfix it—there it must remain fixed forever. God has given commandment that the seventh day is the Sabbath, he has also given his own interpretation of what he means by the seventh day; that interpretation he has held before the world from Sinai to this day, and no power can reverse it. The day which God fixed as the Sabbath by withholding the manna is the day which he means when he says in the commandment, ‘The seventh day is the Sabbath of the Lord thy God,’ and that day is ‘the last of the days of the week,’—the seventh day, commonly called Saturday” (Alonzo T. Jones, *The Signs of the Times*, Vol.13, December 8, 1887, p. 744.7).



“When thinking men find that our restaurants are closed on the Sabbath, they will make inquiries in regard to the principles that lead us to close our doors on Saturday. In answering their questions, we shall have opportunity to acquaint them with the reasons for our faith. We can give them copies of our periodicals and tracts, so that they

may be able to understand the difference between ‘him that serveth God and him that serveth Him not’” (Ellen G. White, *Testimonies for the Church*, Vol. 7, p. 123.1).

“One day Brother Pearson drove us to Strawberry Hill, one of the beautiful parts of the city, and then to our vegetarian restaurant, on Market Street, near the heart of the city. Here we met Brother E. G. Fulton and his wife, who, with a company of willing helpers, are serving about five

The day which God fixed as the Sabbath by withholding the manna is the day which he means when he says in the commandment, ‘The seventh day is the Sabbath of the Lord thy God,’ and that day is ‘the last of the days of the week,’—the seventh day, commonly called Saturday.

hundred meals a day. The building is narrow, and will accommodate about fifty persons at once. Everything about the place was clean, wholesome, and attractive. We were pleased to see that right principles are observed in the selection and preparation of all the foods. There was not a particle of meat, poultry, fish, nor anything that requires the sacrifice of life. We were also pleased to learn that this restaurant is wholly closed on the Sabbath. At first the complaints and pleadings of regular boarders were listened to, and some meals were served on the Sabbath. Many declared that the enterprise could not be maintained if it closed its doors on Saturday. But since the Sabbath closing, a special blessing has manifestly rested upon the work” (Ellen G. White, *The Review and Herald*, February 19, 1901, par. 6).

“Another neighbor came in during the evening and in the course of the conversation asked me if I would explain to her about the Sabbath. I began by reading a text in the first of Genesis. Then I read the fourth commandment. When I had read this, they said, ‘Yes, but Sunday is the seventh day.’ I explained to them that Sunday is the first day, and that the day called Saturday by the world is the seventh day. Then I read the last six verses of the thirty-first chapter of Exodus, where the Sabbath is clearly specified as the sign between God and His people” (Ellen G. White, *Letters and Manuscripts*, Vol. 19, Lt 163, 1904, par. 4).

To be continued. Ω

COMPILED BY Jean-Christophe Bolotte

Respect for Sacred Things

Hello, young friends! I hope you're doing well and staying close to God in all you do. This time, I would like to share with you some important things to remember as we walk closer to our Savior and Creator.

Young people, especially nowadays, are so energetic and, many times, careless and unmindful of the consequences of unguarded words and actions. Sometimes I hear young ones praying in a careless, thoughtless way, not being watchful of how they should behave in the house of worship. The same goes for how they conduct themselves on the Sabbath day.

Each of us needs to be reminded to be watchful. Do you know that God is very particular in His instructions regarding sacred things? There are experiences recorded in Scripture about the results of not paying attention to the necessity of guarding ourselves when dealing with God's sacred things.

One example is the story of Uzzah. The sanctuary and all that is in it is sacred, especially the Ark of the Covenant, which contained the Tablets of Stone which had the Ten Commandments written on them by the finger of God Himself. God specified *how it should be carried and who should carry it*:

"...the sons of Kohath shall come to bear it: but they shall not touch any holy thing, lest they die..." (Numbers 4:15).

However, there was one instance when this instruction was not followed. They set the Ark of God upon a new cart:

"⁶And when they came to Nachon's threshingfloor, Uzzah put forth his hand to the ark of God, and took hold of it; for the oxen shook it. ⁷And the anger of the LORD was kindled against Uzzah; and God smote him there for his error; and there he died by the ark of God." (2 Samuel 6:6-7).

See what happened to him? He was punished immediately for *not heeding the Lord's instruction*.

Another example is Nadab and Abihu:

"¹And Nadab and Abihu, the sons of Aaron, took either of them his censer, and put fire therein, and put incense thereon, and offered strange fire before the LORD, which he commanded them not. ²And there went out fire from the LORD, and devoured them, and they died before the LORD." (Leviticus 10:1-2).

One more example is King Belshazzar:

"¹Belshazzar the king made a great feast to a thousand of his lords, and drank wine before the thousand. ²Belshazzar, while he tasted the wine, commanded to bring the golden and silver vessels which his father Nebuchadnezzar had taken out of the temple which was in Jerusalem; that the king, and his princes, his wives, and his concubines, might drink therein." (Daniel 5:1-2).

"In the same hour came forth fingers of a man's hand, and wrote over against the candlestick upon the plaister of the wall of the king's palace: and the king saw the part of the hand that wrote" (Daniel 5:5).

If you read Daniel chapter 5, you will see what the hand wrote. It was *God's judgment for the wicked king*. That very night, Belshazzar, the king of the Chaldeans, was slain (Daniel 5:30).

I think these examples are enough for you to understand *how careful and watchful we need to be regarding the things God has declared holy*.

Remember that every time we approach God, we are on holy ground. So the next time you pray, go to the house of worship, or open your Bible, *remember to be reverent and ask God for grace so you can think, speak, and act accordingly*. Ω

WRITTEN BY Yeyen Batasin

Oat Quinoa Crackers

RECIPE BY Samaritana Malinay

Ingredients

- 3/4 cup ground rolled oats
- 1/4 cup ground quinoa
- 1/4 cup coconut cream
- 1/2 tsp mixed dried herbs of your choice
- 1/8 tsp salt



Instructions

1. Preheat the oven to 180°C (350°F).
2. In a mixing bowl, combine all the dry ingredients.
3. Add the coconut cream and stir until the mixture forms a dough.
4. Knead the dough by hand until smooth and well combined.
5. Roll the dough out into a thin, even layer on a sheet of parchment paper (about as thick as a typical cracker).
6. Cut the dough into crackers of your desired shape and size.
7. Poke each cracker with a fork.
8. Transfer the parchment paper with the crackers to a baking tray.
9. Bake for about 10 minutes, or until golden.
10. Cool the crackers on a wire rack.
11. Store fully cooled crackers in an airtight container.

Note:

To make coconut cream, strain the pure juice from freshly grated coconut. Do not add any liquid.

*And whatsoever ye do, do it heartily,
as to the Lord, and not unto men;*

~ Colossians 3:23 ~

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.

EDITOR Samaritana Malinay
ASSISTANT EDITORS David Sims, Allen Stump
PROOFREADER Krysyll Lacap

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WEBSITE <https://1889hsda.org>

EMAIL admin@1889hsda.org