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I Die Daily

In 1 Corinthians 15:31, the apostle Paul made a statement with which many of us are familiar: “I die daily.” But what does this really mean? Practically speaking, what does this look like?

To begin with, we understand he is expressing a spiritual discipline—one that involves dying to self, particularly to selfish desires, ambitions, and comforts, in order to live fully for Christ.

Let us go back to the Bible and look at other ways in which one can “daily die to selfishness”:

1. Take Up Your Cross Daily

“...If any man will come after me, let

him deny himself, and take up his cross daily, and follow me” (Luke 9:23).

Jesus clearly teaches that following Him involves self-denial—a conscious, daily decision to put God’s will above our own. The “cross” symbolizes death to self and complete surrender.

2. Crucify the Flesh

“And they that are Christ’s have crucified the flesh with the affections and lusts” (Galatians 5:24).

This means resisting sinful inclinations, like pride, envy, and selfish ambition, and, instead, choosing the fruit of the Spirit, as outlined previously in this chapter (Galatians 5:22–23).

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3. Renew Your Mind

“And be not conformed to this world; but be ye transformed by the renewing of your mind...” (Romans 12:2).

Selfishness often stems from worldly thinking. Daily renewal through Scripture and prayer helps align your thoughts with God’s.

4. Live by the Spirit

“This I say then, walk in the Spirit, and ye shall not fulfil the lust of the flesh” (Galatians 5:16).

Living by the Spirit means actively depending on God’s strength rather than your own. It’s a moment-by-moment surrender to the leading of God’s Holy Spirit.

5. Serve Others

“Let nothing be done through strife or vainglory; but in lowliness of mind let each esteem other better than themselves. Look not every man on his own things, but every man also on the things of others” (Philippians 2:3–4).

A few verses later, Paul goes on to say, *“Yea, and if I be offered upon the sacrifice and service of your faith, I joy and rejoice with you all”* (v. 17).

Serving others with humility is one of the most practical ways to die to selfishness. It shifts the focus from *me* to *thee*, and it brings real joy.

What does this look like in real life?

Here are some practical, real-life ways you can apply “dying to selfishness” in your everyday life:

1. Start Your Day with Surrender

How: Begin each morning with prayer and a focused part on submission to God.

Why: It sets your heart and mindset on God first, not on yourself or your agenda.

“My voice shalt thou hear in the morning, O LORD; in the morning will I direct my prayer unto Thee, and will look up” (Psalm 5:3).

2. Make Time for God’s Word

How: Spend time daily in Scripture. It can align your heart with God’s.

Why: Renewing your mind daily keeps you spiritually focused and less prone to selfishness.

“And be not conformed to this world; but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God” (Ro-

mans 12:2).

3. Choose People over Preferences

How: Let someone else have their preference. Listen without interrupting. Let go of the need to always be first or right.

Why: It humbles your pride and puts others before yourself.

“Let nothing be done through strife or vainglory; but in lowliness of mind let each esteem other better than themselves. Look not every man on his own things, but every man also on the things of others” (Philippians 2:3–4).

4. Practice Hidden Acts of Kindness

How: Help someone behind the scenes, pray for another without telling them, or do a necessary chore without recognition.

Why: It trains your heart to serve without seeking applause, crucifying selfish ambition.

“But when thou doest alms, let not thy left hand know what thy right hand doeth” (Matthew 6:3).

5. Pause Before Reacting

How: When you’re irritated or offended, pause and pray instead of reacting. Ask: *“Is this about myself or God’s glory?”*

Why: Dying to self in the heat of emotion develops humility.

“Wherefore, my beloved brethren, let every man be swift to hear, slow to speak, slow to wrath; For the wrath of man worketh not the righteousness of God” (James 1:19–20).

6. Give Generously

How: Give tithes and offerings faithfully. Support someone in need. Donate time to serve others.

Why: Greed is a form of selfishness. Generosity breaks its grip and reminds you that all you have belongs to God.

“Charge them that are rich in this world, that they be not highminded, nor trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy; That they do good, that they be rich in good works, ready to distribute, willing to communicate; Laying up in store for themselves a good foundation against the time to come, that they may lay hold on eternal life” (1 Timothy 6:17–19).

7. Say No to Something for the Sake of Someone

How: Skip your entertainment to visit someone lonely.

Fast a meal to pray for others. Delay a purchase to support a cause.

Why: Self-denial trains your spirit to put kingdom values over personal comfort.

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

In Summary

The apostle Paul in Romans 8:13 tells us, “For if ye live after the flesh, ye shall die [eternally]: but if ye through the Spirit do mortify [or put to death] the deeds of the body, ye shall live [eternally].”

So, when the apostle talks about dying to self daily, it carries eternal consequences.

Dying daily is a spiritual act of choosing Christ over self, empowered by God’s Holy Spirit. It is expressed in:

- Self-denial
- Crucifying sinful desires
- Renewing your mind
- Following the Spirit’s lead
- And serving others in love. Ω

WRITTEN BY Todd Brown

Continued from page 13 (Saved by Grace)

the path of righteousness during that time.

In 2014, I went to Trinidad and Tobago to complete my course in drilling as a derrick man at Kensington School of Technology. During my stay there, I saw true Seventh-day Adventist men and women who convicted me of my past life, and I resolved to live as they did. Their lives convicted me of sin. They were so good and loving to me and led me deeper into the Bible. I attended the San Fernando Seventh-day Adventist Church. The Christians in that church drew me closer to God by example and precept.

I attended the public meeting held by Pastor Richards in one of the towns. It was my first time hearing the Seventh-day Adventist doctrines taught with clear evidence from the Scriptures. That was a turning point in my life. I resolved to leave my old life and commit my life to God. They gave us books to read, and I took four of my friends

to church. They studied the Scriptures, and today, some are Seventh-day Adventists. During my time there, I would say that I lived a righteous life, though I failed now and then. This would discourage me, but I kept getting up and pleading with Jesus to forgive my sinful, wayward heart and renew me.

When I returned to Uganda in May 2014, my wife and I had one daughter, our firstborn child. She started to teach me how to pray and read the Bible. She would wake me up at the ninth hour of the night to pray.

One morning, as I was arranging books on the shelf before heading to the city to look for work, my conscience was deeply troubled. I heard a voice speak to my conscience with these words: “Jordan, you have read the books of the world’s wise men, but you have not read the book of your Creator. When you burn in hell, what shall you do?”

I took the Bible and realized how small a volume it was compared to the large biology, chemistry, physics, mathematics, and geology books I had read. So I decided to read this book and lift the burden off my shoulders. But the more I read, the more I loved it.

From 2014 onward, my eyes and mind were opened to understand the Scriptures and the Spirit of Prophecy. Then God answered all my questions.

I discovered that there is one God who begot a Son in the days of eternity before the creation of the world. I discovered that Jesus was indeed born of God and later sent into the world as the Savior of mankind. I saw very clearly that the Son of God died in my stead to save me from my sins and has provided me forgiveness from sin. I learned that whoever does the will of God is the child of God. I saw that we are forgiven by faith, not by works, and that faith must be manifested in obedience to the Ten Commandments of God.

I was so encouraged that I resolved to give my life to the service of God, to help in the salvation of others who are now living the life I lived before committing my life to Him. This has been a life of marching and battling, but the grace of God is sufficient to save, and I will love His law and walk in it as long as I live.

From 2014 until now, I can say that God has worked and will continue to work with me until He will present me as refined gold out of the fire. I know He will accomplish His work in me as a testimony of His grace to the whole world.

This testimony is just in part and dim. You may never know where God brought me from. Be encouraged! God saves and never forsakes those who trust in Him. Ω

Faithful in the Little Things



“He that is faithful in that which is least is faithful also in much; and he that is unjust in the least is unjust also in much” (Luke 16:10).

In the quiet, everyday moments of our lives, where no applause is heard and no praise is expected, our character is revealed. There are no crowds when we wash the dishes, no cameras watching when we faithfully make use of our time. But Heaven sees. And in these seemingly insignificant moments, the Lord evaluates our soul.

So often we long for greater responsibilities and opportunities in God’s work. But have we first been faithful in the little? Have we shown care and order in our homes and our duties? Have we spoken the truth to those around us?

Faithfulness is revealed in the familiar moments of our lives. It is the diligence in daily labor and the consistency with which we allocate our time wisely. When no one sees, the real test is given. Therefore, “whatsoever ye do, do it heartily, as to the Lord, and not unto men” (Colossians 3:23), because every small act that is done faithfully for the Lord is significant in His sight.

Jesus, in His resurrection, did not leave His grave clothes in disorder. The napkin that was about His head He folded and set apart (John 20:7). What a silent witness to His character! Even in triumph over death, He showed care in little things. Shall we then consider any part of our day beneath His notice or unworthy of our best?

Let us not be deceived. Neglect in little things can be fraught with danger. One careless moment, one duty postponed can shape our habits and spoil our soul. “Dead flies cause the ointment of the apothecary to send forth a stinking savour” (Ecclesiastes 10:1). What small sin or what duty undone is being weighed in Heaven even now?

But there is hope, for the One who calls us to be faithful is Himself faithful. He understands our weaknesses and does not ask us to overcome before offering us help. He invites us to learn of Him, to grow in faithfulness as we walk with Him. If we surrender our scattered, inconsistent efforts to Him, He will mold them by His grace, for “it is God which worketh” in us “both to will and to do of his good pleasure” (Philippians 2:13).

The Scriptures are filled with people whom God entrusted with great work, but only after they were proven faithful in lesser things. David tended his father’s sheep in quiet hills before he ruled a kingdom. Joseph served as a slave before Pharaoh entrusted him with the government of Egypt. Samuel heard God’s call while still a child serving in the tabernacle under priest Eli. Even a nameless little maid was used by God to guide Naaman toward healing.

And so it is today. You need not wait for some great opportunity to serve. Begin to be faithful now in what is before you. Whether it is a task at home, a prayer in secret, or a word of kindness, do everything for Christ, and do it with love. “Seest thou a man diligent in his business? he shall stand before kings” (Proverbs 22:29). If we are faithful now, we shall one day hear the blessed words: “Well done, thou good and faithful servant: thou hast been faithful over a few things, I will make thee ruler over many things” (Matthew 25:21).

“And let us not be weary in well doing: for in due season we shall reap, if we faint not” (Galatians 6:9). Let us choose, this very day, to be faithful in the little things, neither for praise nor for recognition, but because Jesus is worthy of our faithfulness, even in that which is least. Ω

WRITTEN BY Samaritana Malinay

For the Development of Godly Character

“I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service” (Romans 12:1).

A healthy lifestyle has beneficial effects on much more than the physical body. It also has positive effects on our spiritual state as well as on our mind, attitude, and mood. Our lifestyles, to a degree, reveal who we are and who we serve. Being physically healthy alone is not the goal of good health habits. The development of our characters is also involved.

A healthy lifestyle is a discipline of making good choices that will develop good character. Each new day, we face multiple choices. All of these choices will determine what our physical and spiritual health will be tomorrow, next month, and next year. Are we obeying biblical instruction? God created human beings with free will. God did not make us automatons. We can choose to indulge our physical and emotional appetites, or we can choose to obey the physical, emotional, and spiritual laws that God, our Creator, reveals in the Bible. God, in His wisdom, gave humans freedom of choice in every area of their lives, and that discipline, which we exercise in choosing to follow biblical instruction, develops good character.

It is well known that the standard American diet (SAD), which is now commonly practiced in almost every advanced country, is not healthy, but health is not only about the food we consume. Besides nutrition, a healthy lifestyle includes exercise, the use of water both inside and outside, getting regular sunlight, proper sleep, breathing pure air, temperance (judicious use of that which is good and avoidance of that which is harmful), and trust in the divine. These are all very important for our health, and when used together, they promote spiritual, emotional, and mental well-being.

God has given us clear instructions in regard to our health. He also has given us the freedom to choose whether we will obey His health laws or indulge our appetites with unhealthy foods and unhealthy lifestyle choices.



Today's typical lifestyle weakens the life forces. One of the ways many are negatively influenced today is through excessive use of electronic devices, even to the point of being addicted to their use. Many, especially the youth, spend time on social media platforms and neglect the study of the word of God. Valuable time is wasted feeding the soul with worldly, mind-dulling entertainment which is indoctrinating society toward worldly beliefs and practices. The choice is ours. Speaking about freedom of choice, Ellen White wrote the following:

“... Man was created a free moral agent. Like the inhabitants of all other worlds, he must be subjected to the test of obedience; but he is never brought into such a position that yielding to evil becomes a matter of necessity. No temptation or trial is permitted to come to him which he is unable to resist. God made such ample provision that man need never have been defeated in the conflict with Satan” (EGW, *Patriarchs and Prophets*, p. 331.4).

When our omniscient God created man, He could see the future and knew what our world would look like. He is not surprised at the contamination, pollution, and degradation we deal with in the year 2025. In His vast wisdom, He knew that the same health laws that benefited Adam and Eve in the garden would benefit us today. He also knew how difficult it would be for us to practice a healthy lifestyle in the world we live in, and yet, by His empowering grace, it is possible!

What a contrast we see compared to just a few generations ago, when people mostly lived off-grid on farms in the country. No electrical lines were strung throughout the countryside to supply electricity to each home. The homes then were not filled with appliances that required electricity. They prepared their food on cook stoves that burned wood, they heated their homes with wood burners, and they generally drew water from streams. No electromagnetic frequencies filled their homes from Bluetooth, Wi-Fi, smart meters, or power grids. They did not have cell phones that needed to be charged, nor did they have cell phone towers.

How different our lives are today. And yet, God saw all that we would deal with in the last days of this earth's history and provided us with powerful counsel that, when heeded, will provide the obedient follower with physical, mental, emotional, and spiritual health.

In a letter to Brother and Sister John Wessels, "Sunnyside," Cooranbong, New South Wales, Australia, on May 1, 1899, Sister Ellen White wrote:

"God's healing power runs all through nature. If a human being cuts his flesh or breaks a bone, nature at once begins to heal the injury, and thus preserve the man's life. But man can place himself in a position where nature is trampled so that she cannot do her work.... If tobacco is used, ... the healing power of nature is weakened to a greater or less extent.... When intoxicating liquor is used, the system is not able to resist disease in its original God-given power as a healer. It is God who has made the provision that nature shall work to restore the exhausted powers. The power is of God. He is the Great Healer.—Letter 77, 1899" (EGW, *Medical Ministry*, p. 11.6; ellipses in original).

Yes, God is the great healer; however, we make choices that affect our health and place us in either obedience or disobedience to God's laws of health. If we disobey the laws of health, what is the result?

"Therefore to him that knoweth to do good, and doeth it not, to him it is sin" (James 4:17).

God will not be mocked. When we understand the choices needed for good health and choose not to follow them, illness should be expected. We need to carefully consider our lifestyles and choose to practice good health principles every day. Inspiration tells us:

"To those who desire prayer for their restoration to health, it should be made plain that the violation of God's law, either natural or spiritual, is sin, and that in order for them

to receive His blessing, sin must be confessed and forsaken" (EGW, *Ministry of Healing*, p. 228.1).

A complementary statement helps to clarify this thought:

"... there are many who make themselves sick by intemperate eating or by indulging in other wrong habits. When they get sick, shall we pray for them to be raised up, that they may carry on the very same work again? There must be a reformation throughout our ranks; the people must *reach a higher standard before we can expect the power of God to be manifested in a marked manner for the healing of the sick. . .*" (EGW, *Medical Ministry*, p. 15.4, emphasis supplied).

We see here that intemperate eating and indulging in wrong habits may disqualify the sick person from the benefits of prayer for their healing.

This quote from the book *Education* has had a powerful impact on my life:

"The greatest want of the world is the want of men, men who will not be bought or sold, Men who in their inmost souls are pure and honest, men who do not fear to call sin by its right name. Men whose conscience is as true to duty as the needle to the pole, men who will stand for the right though the heavens fall. But such character is not the result of accident; It is not due to special favors or endowments of providence. A noble character is the result of self discipline, of the subjection of the lower to the higher nature, the surrender of self for the service of love to God and man" (EGW, *Education*, p. 57.4).

This is a solemn quote. When considered, we see that compromise is not an option for the sincere Christian. Many pray for strength and courage to stand in the end times but do not realize that we are being tested now to reveal the metal of which our characters are made. Each day, we can strengthen our characters by making good choices so that we represent biblical standards to others. If we compromise and excuse ourselves in the little choices, will we be able to stand for the right though the heavens fall? Are we afraid to call sin by its right name. Disobedience to what we know is truth is a sin. Are we true to duty? Are we taking care of the physical body God gave us?

"Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you? 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 3:16, 17).

Let us consider the subjection of the lower (fleshly) nature to the higher (spiritual) nature. To subject the lower nature to the higher nature is our choice. It doesn't hap-

pen naturally. This is a daily battle with our selfish desires. Are we daily making the simple choices that will result in the courage to stand for the right, though the heavens fall, when the time of persecution comes? If we compromise and make allowances to indulge our fleshly appetites today, both in food consumption and in lifestyle choices, we will choose to take the easy path when the final test comes!

Have you considered what you will do when you are required to take a stand against the ungodly wishes of your family? For some this will be a huge test!

“He that loveth father or mother more than me is not worthy of me: and he that loveth son or daughter more than me is not worthy of me. And he that taketh not his cross, and followeth after me, is not worthy of me” (Matthew 10:37–38).

Will we be able to stand against the powers of darkness when the price of our obedience to God’s holy word is death?

One young father who was studying the health message from the Bible and who had accepted the clean and unclean meat teaching told me: “I will eat only clean meat, but if a time comes when pork is the only thing available or my family will starve, we will eat pork.”

This man’s commitment to follow God’s instructions is limited to convenience. If the family were required to endure hunger to uphold God’s standards, then he and his family would not stand for what is right. They would eat what God says is an abomination.

Using the same logic, this man will never stand for the Sabbath when obedience to the fourth commandment means he can no longer even buy unclean food! If he will not stand for the right and honor God when hunger is required, he will certainly not honor God and His standards if the consequence is death.

These smaller decisions that face us day by day are either strengthening our characters so that we will be overcomers in the last days, or they are weakening our characters by indulging our selfish desires, which will result in choosing the easy way that leads to destruction. Today is the day to choose.

“And if it seem evil unto you to serve the Lord, choose you this day whom ye will serve; whether the gods which your fathers served that were on the other side of the flood, or the gods of the Amorites, in whose land ye dwell: but as for me and my house, we will serve the Lord” (Joshua 24:15).

We are to choose to follow God, and in this, we are also

representing Him and His character to the world.

“Now then we are ambassadors for Christ, as though God did beseech you by us: we pray you in Christ’s stead, be ye reconciled to God” (2 Corinthians 5:20).

We are called to be God’s ambassadors to represent His standards and biblical lifestyles to the world. We must stand strong against the general flow of society today. We must be in the narrow way, contrary to the majority who are walking on the easy, wide path that leads to destruction.

“Enter ye in at the strait gate: for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat: Because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it” (Matthew 7:13–14).

The only way we can stand strong and walk the narrow path is to trust in Jesus and have faith in His precious atoning blood for us. And as we cooperate with Him in His plan of healthy living, He will bless us with improved health and characters fit for heaven. We have been told:

“The relation which exists between the mind and the body is very intimate. When one is affected, the other sympathizes. The condition of the mind affects the health of the physical system. If the mind is free and happy, from a consciousness of right-doing and a sense of satisfaction in causing happiness to others, it creates a cheerfulness that will react upon the whole system, causing a freer circulation of the blood, and a toning up of the entire body. The blessing of God is a healing power, and those who are abundant in benefiting others will realize that wondrous blessing in both heart and life” (EGW, *Christian Temperance and Bible Hygiene*, p. 13.3).

When we trust in God and cooperate with Him, He can work for us and bless both the body and spirit.

It is rare to find people in our generation who are courageous enough to stand for truth and fully trust their Creator.

“Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God” (1 Corinthians 10:31).

Most people today are easily bought or sold. When called upon to stand against what it seems everyone else is doing, most will compromise. Will you? ☪

WRITTEN BY Sheri Stump

The Revelation of Christ: 2025 Camp Meeting in Philippines

REPORT BY Krysyll Balasabas

A camp meeting with the theme “The Revelation of Christ: A Message to His Church” was held from May 13 to 17 on the quiet and beautiful mountain of Sitio Lip-o, Barangay Imelda, Guihulngan City, Negros Oriental, Philippines, where the Waldensian Training Center (WC) is located. The event opened with a message on the importance of holy convocation and closed with the blessings of God.

Pastor David Sims and Pastor Daniel Mesa led a verse-by-verse study of the book of Revelation, emphasizing its important truths for our time. They also encouraged the attendees to study these prophecies for themselves. Participants traveled from all over the Philippines to attend this convocation, joining WC trainees from Philippines, Kenya, and Serbia, along with other brethren already residing on the mountain.

It is noteworthy how the enemy of our souls attempted to hinder some from attending—flights were delayed, re-routed, canceled, and painful injuries were sustained—but God’s providence prevailed. Despite early monsoon rains, mud, and slippery ground, the attendees endured the conditions, leaving the protection of their temporary tents and warmer accommodations to hike up and crowd into the small church where the meetings were held.



As the week closed, testimonies poured in like a flood, with not enough time to convey their joy and heartfelt gratitude to the Almighty. One notable testimony recounted God’s

protection during a life-and-death situation while traveling to the camp meeting. After the meetings, five souls were baptized and decided to start a new life with Christ.

We hope you will join us for the next camp meeting, which will be held again at the same location from May 12–16 next year.

Here are the testimonies of some of the attendees:

“I was so blessed by God at the last camp meeting, and I am very grateful to have met all the brothers and sisters, my new family in Christ. I am very happy and thankful to God for being baptized into this genuine, pure, and heavenly doctrine. I learned the doctrines of the Bible as well as lessons from the writings of Ellen G. White. I came to understand that in order to glorify God, we must dress, eat, drink, and live according to His divine will. Above all, I gained a deeper understanding of the issue of the true Sabbath from our pastors and fellow brethren. After my baptism, I felt refreshed and reborn because the Spirit of God is working in me now, lightening my load and guiding my ways. It was a great and unforgettable experience. I encourage everyone to remain unwavering in serving the Lord despite difficulties. God bless everyone.” (*Mary Concha, Bohol, Philippines*)

“It was my first time attending a camp meeting without sports or any worldly activities. This helped me learn and challenged me to study about Daniel and Revelation more. It was a great privilege to learn more about God and Jesus, and the work of ministering angels for the salvation of men. I learned many things each day, and my heart was filled with thankfulness for God’s goodness in allowing me to meet His faithful people. It inspired me to grow more in faith. I can honestly say this was the first time in my life I truly experienced what a camp meeting is meant to be, and I’m praising God for that.” (*Ai Jo Ambagan, Sipalay, Philippines*)

“It was my first time attending a camp meeting, and I encountered many unfamiliar faces. But, united in Christ’s love, we were drawn together with brotherly love. Everything was uplifting: the warmth of fellowship, the solemn messages from the speakers, and the breathtaking beauty and serenity of nature. I could feel the presence of God, which led me to meditate on His goodness. The food was simple but satisfying. This experience brought me closer

to God, and I am already looking forward to next year's camp meeting. God bless us all!" (Cleo Lacap, *General Santos City, Philippines*) Ω

(More pictures on the last page.)

A Visit to Italy

REPORT BY Jean-Christophe Bolotte

The following is a report of a trip to Italy from May 23–26, 2025, to attend a seminar and conduct pastoral visits.

The Sabbath Bible Seminar was held in Sala Consilina at the same location as in 2023, with the same theme—"The Sanctuary." Ten people attended in person, while others joined virtually. Remote participants were able to ask questions and interact, contributing to a rich exchange of ideas. I was responsible for delivering the messages, with Sister Viorela Marina as the main translator. Three messages were presented: the prophecies of Daniel 8 and 9, the need for church organization, and the principles of church organization.

Recordings of these messages will soon be available online. The seminar generated considerable interest, especially from a young man who had accompanied his mother. Both were deeply moved by the teachings they received and expressed a strong desire to return. I was also glad to reconnect with many people I had met in 2023 and earlier, reinforcing the sense of continuity in the work. At the end of the last presentation on organization, the hopeful brethren exclaimed, "Let us pray for our church in Italy to be fully organized, according to the will of God." The Sabbath day was marked by a spirit of humility and consecration during our fellowship service.

On Sunday morning, following the exhortation of James 5:14–15, I anointed an elderly sick sister living in Sala Consilina who had not been able to join us physically due to her health. We also held a small fellowship service there.

On Sunday evening, I returned to Naples to meet with a small group of believers who were strongly committed to their independence. I shared with them biblical principles regarding church organization. Although they were unable to refute the Bible study I presented, they showed no enthusiasm.

During this last visit, I fell ill, but Sister Viorela took care of me, and two days later I had recovered. Before and during this trip, this mother in Israel "laboured with me in the gospel" (Philippians 4:3).

Though physically weakened, I was eager to speak with a brother who had once served as our local worker. I encouraged him, and he confided his desire to return to the work after rededicating himself to the Lord, a matter for which we prayed together.



I was originally scheduled to return to Italy in 2024 but was not able, and this field has been, and continues to be, affected by doctrinal winds and a prevailing spirit of independence. The need for pastoral care and sound teaching remains very great.

We invite everyone to pray for God's work in Italy that the seed of truth may take root in people's hearts and that the Lord may raise up laborers into his harvest. Maranatha! Ω

A Journey of Faith: Our Family Mission Trip to Thailand and Malaysia

TESTIMONY BY Gideon and Shiela Avanceña

In January 2025, our family embarked on a journey to Thailand to engage in mission work, sharing our faith and serving where we could. During our time there, we also had the opportunity to visit the neighboring country of Malaysia for a couple of weeks, where we experienced its culture and connected with fellow believers.

After a year of training in Negros and with much prayer and the support of the church, our family, filled with excitement and hope, decided to go to Thailand.

Upon arriving in Thailand, our first step was to check into a hotel while searching for a short-term rental apartment. This turned out to be quite a challenge, as most places required a lease of at least six months to a year. While some

offered short-term options, the prices were significantly higher.

Fortunately, by God's guidance, we found a property owned by Supanee Kosuwan, a kind Christian woman. Not only was she welcoming, but she also helped us search for another apartment after our contract with her ended. During our conversations, we learned that she had been battling breast cancer and had undergone surgery and also had lung problems, which opened up an opportunity for us to discuss health matters with her.

In addition to that, we shared insights about the Sabbath and exchanged book recommendations. We committed to continuing these conversations and supporting her while we were there.

We faced many struggles while doing missionary work in Thailand. The first challenge was the language barrier, as most people had only limited knowledge of English, making communication difficult.

Sharing the gospel with people from different languages and cultures is indeed a challenging experience. We were learning the language ourselves, which added another layer to the journey. Despite these challenges, we strove to communicate in whatever way we could. We visited parks and various places to share the gospel with the Thai people.



There were discouraging moments when it seemed like we weren't making any progress. But by God's grace, we connected with two Thai women who share the same faith, Sister Sirimongkon Norda and her sister. They have been yearning to establish a church rooted in this faith. We also met Brother Peter, an Italian man, and his wife, who also share our beliefs and passion. These encounters were incredibly encouraging and reminded us of the importance of perseverance in our mission.

Trip to Malaysia

Our visit to Malaysia was a treasured moment where we felt the Lord's guiding hand leading us. We traveled by train from Thailand, and during our attempt to cross the border, we were initially denied entry due to a missing document. On our second attempt, we were finally allowed in. However, when we arrived at the train station, we found that the last train to Kuala Lumpur had just left. We had originally planned to visit some people who lived nearby, but the Lord had a different plan.

Instead of meeting our original contacts, God led us to some remarkable individuals. In Kedah, Malaysia, we met Sister Lim Pinai, who is in her seventies and leads a local church. We had the opportunity to share the truth about God with her, and she was eager to learn more. She expressed a desire for us to return someday.

We also visited a brother in the next city, where we had the chance to share insights about our organization. In Kuala Lumpur, we met a woman who also believes in the truth about God. She shared her experiences of persecution for trying to share her faith, and she expressed a longing to connect with fellow believers. Our visit was a blessing to her, and she hopes and prays that God will gather His people in that area.



In reflecting on our time in Thailand and Malaysia, we are reminded of the importance of perseverance, prayer and the need for the support of the organized church in the mission field.

Despite our struggles with language barriers and the challenges of establishing relationships, we have been blessed to encounter like-minded individuals whose faith mirrors ours, and who need the fellowship, emotional support, guidance, and stability that only an organized church can offer. Because it is important for the follow-up and ongoing nurturing of interests and for new believers to

have an organized church, these connections inspired us to continue our mission with renewed vigor and hope as potential first fruits to be able to establish the work on a solid footing. The stories of those we met resonate deeply, revealing the universal yearning for fellowship, support and belonging, among believers, no matter where they are in the world.

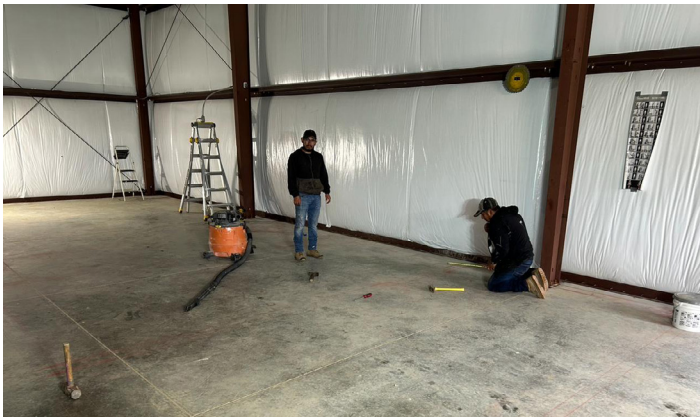
We thank you for your prayers and support, and we solicit your continued prayers for these contacts that we have met. Ω

The Building

TESTIMONY BY Daniel Mesa III

After being impressed by the Lord to “buy a building” for months while walking in prayer, I bought one. Years later, the Brown family reached out and said, “What about having a youth retreat at your property to help finish the project you’ve told us about...?” Months later, it’s happening.

Three skilled workers who were being kept from their regular work because of rain, were led to work on this project during rainy days. They made a huge headway in framing a two-story addition inside the existing building. Then, in perfect timing, two more specialists, Brethren Rob Chisum and Em Ropka, came while I was away in the Philippines. They worked on the electrical and sheetrock and did an amazing job!



Since then, a group from various places came to help with furthering the project to where it is. The bathrooms are now finished, the kitchen is working, and the propane and water are hooked up. I can’t help, but praise God for what I am witnessing—His providence, clearly.

While in the Philippines with Pastor Sims, I was able to see the possibility of this location becoming another training

center for various purposes: Bible study, teaching, preaching, auto repair, building, painting, gardening, exercise, and more. It would be a great place for preparing missionaries to function in various areas around the world.



Without clear direction of what the building is for, I can’t promise that it will be a training center; yet, it’s a strong possibility, and we will continue to watch God’s leading in this group undertaking. Please keep this in prayer.—North-Western Georgia, USA. Ω

Saved by Grace

TESTIMONY BY Jordan Opio

“And they overcame him by the blood of the Lamb, and **by the word of their testimony**; and they loved not their lives unto the death” (Revelation 12:11).

I would love, in the name of God, to share a bit of my life journey. I was born on December 30, 1986, in Uganda with my twin sister, Achen Margret, in a suburb of the capital city, Kampala, eleven months after the government of the current president took over the country.

My father had just left the copper mine in Kilembe region in Kasese district, where he had been doing on-the-job training after finishing his studies. Due to the prevailing conditions in Uganda, where the governments were being overthrown, my father had to raise his children in a tumultuous environment. This led him to seek God, and he became an Anglican (Protestant). Soon after we were born, a myth circulated that twins were either gods or devils. In my vernacular that means demons, ghosts, or spirits. Because of this myth, my father placed me and my twin sister in a basin one rainy day and set us afloat on a river that carried sewage water from Bukoto Estates to

Lake Victoria because we lived near this channel.

He ran off in fear of the people. But we thank God that at the time he was taking us to the river, an old woman had been watching and saved us from drowning by using a long eucalyptus log to pull the basin ashore. She took us in as her own children. My father fled in fear of being arrested, but when he came back to his senses, he returned home, repented of his actions, and was forgiven. We were given back to him.

His life changed, and he began to seek God again. Through the reading of the Bible and studying with other Christians, he became a Seventh-day Adventist. He started attending church and continued in this new faith. Each morning and evening, he taught us Scripture and new songs. We loved singing with him; he had a deep, powerful voice that commanded reverence. But he did not take us to church on Sabbath because it was very far away. Instead, every Sabbath evening, he would recount everything he had seen and heard at church, including the word of God and the songs sung. It was always a beautiful evening.

As he grew in faith, he submitted to the ordinance of baptism, and this time he took me with him to church to witness his baptism. That moment left a lasting impression on me and guided and strengthened me from then on. I also decided to follow the path of God. I saw his forehead shine with glory, and his cheeks were filled with joy and smiles. The songs sung at the baptism filled my heart with joy, and, like a hummingbird, I would hum them as the days passed.

Not long after, my father's faith was tried by the community of Nubians—followers of Islam—among whom he lived. They told him he must leave because he was not a Muslim. If he wanted to stay, he had to give me to them to be raised in the Islamic faith. Rather than leave, he chose to hand me over to them. I was taught the Quran daily, evening and morning, until 1996. I became deeply devoted to Islam and believed there was nothing better, and I desired to serve Allah. While roaming the streets playing football and fighting, I spent much time praying, fasting, giving alms, and studying the Quran.

Sinful passions took hold of me, and I found no satisfaction or peace. I knew something better existed that I could not find in that faith, so I searched for it on the streets. I got into drug abuse and trafficking. Still, there was no peace. I sinned greatly against God, until I thought there was no escape from these lusts.

But I thank God because one morning, as we rose from our rubbish bed—we slept on rubbish for warmth—I

heard the president declare free education for all Ugandans. I told my street friends, "Let's go to school and become like President Museveni." They agreed. There were eleven of us, and I was their ringleader. Each one returned to his family. I went to my mother. I found her washing clothes that morning. She ran and carried me with tears of joy. I told her I wanted to go to school and become like the president. She took me to the shop and bought me four exercise books, 48 pages each. I asked her for my name. She said, "Go ask you father." He told me my name was Opio Jordan Lodiango and wrote it in the books. On Monday, I started school and continued until I finished school.

Now, regarding my faith: I was raised a Muslim, though my father remained a Seventh-day Adventist. At age twelve, I was about to be circumcised and make my confession of faith in the Islamic faith, when my father arrived with policemen and the village chairman. I was taken from the Muslim home back to his. I was saddened by this, but now I give glory to God. My father never talked about religion afterward, for he knew I had been trained to hate his religion and was relentless and determined in spirit, but his silence made me begin to question:

1. If Allah is not the one and only true God, then who is the one true God?
2. If the Quran is not the word of God, then what is?
3. If Muhammad is not the one sent by God to save us from sin, then who is the one sent by God to save us from sin?
4. If Muslims are not God's people, then who are?
5. If circumcision is not the means by which we join the people of God, then what is?
6. If the angel Gabriel is not the Holy Spirit, then who is?
7. If Judas and not Jesus died on the cross, then did anyone die for my sins?
8. How can I escape from my sins, and who shall forgive me?

These questions rang in my mind. I kept praying that one day God would reveal Himself and answer them. I studied from 1997 to 2004 at St. Jude Primary School Naguru, a Catholic school. I was top of my class, head boy in leadership, and excelled in athletics and football. In this school, my questions concerning the word of God were answered when I read John 3:16 from the Bible. Tears ran down my cheeks because of the love of God in sending His Son to die for my sins.

In Islam, no one has died for your sins. Muhammad didn't die for anyone but condemned all to be killed, if they don't become Muslims. So, I love the Bible.

From 2005 to 2010, I attended Namilyango College for secondary education. Fellow students and the school administration helped pay my school fees. In 2007, my father and my youngest brother visited me after hearing about my athletic success. I gave my brother the marathon jar prize, and he gave me a new King James Bible. My father gave me his old hymn book, *Christ in Song*. I seldom read the Bible, but I often sang the songs from the hymn book. These two books were sources of comfort during those school days.

Our school chaplain, a Catholic priest called Father Norman, often quoted John 10:10, so we nicknamed him "Fuller life." One day, he read the verse again, and this time it caught my attention. I started to long for this fuller life that I had been seeking in my former faith. I stood up and earnestly asked him, "How can I get this fuller life?" I asked with a commanding yet sincere voice. He saw the genuine desire in my voice, and he gently answered that only by becoming part of the family of God can you live forever.

Then I asked him, "How can I be part of the family of God?"

He told me, "By being born again and being baptized in water, just as Jesus Christ was baptized by John."

I inquired again, "Which people baptize like you have described? I want to get this fuller life."

He answered, "The Seventh-day Adventists."

"Why are they called the Seventh-day Adventists?" I asked.

"Because they worship God on the seventh day of the week, according to Exodus 20:8–11," he replied. He then opened his Bible in class and read the verse from Exodus, telling me this is the fourth commandment of God.

I immediately left the class, went straight to the call box, and dialed my father's number. He picked up the phone right away, and I told him that I wanted to be baptized and become part of the family of God, the Seventh-day Adventists. He was so happy and told me, "Tomorrow is the Sabbath day. Come back home and attend the church's camp meeting, which ends tomorrow, and be baptized."

The next day, I left the school on the Sabbath and was baptized into the Seventh-day Adventist Church on September 5, 2009, at Kireka District, by a Seventh-day Adventist pastor also named Pastor Norman. What a providence

for a Catholic priest and an Adventist pastor to share the same name!

I was filled with joy after the baptism. I was baptized together with an old schoolmate from my primary school, Simon Peter Mutumba. This gave me even more joy because I knew Mutumba, and I had always thought he would never come to know God. He surprised me, and I surprised him, for he, too, thought I would never come to know God. Two people surprised at each other. This was meant to strengthen both of us and encourage us in this new faith of Seventh-day Adventism. Whenever I feel discouraged, I remember the day I was baptized and the surprise of seeing Mutumba also being baptized.

In 2010, I completed my studies at college and then joined university in 2011 to study medicine. I had wanted to study biomedical engineering, but my father wanted me to study petroleum engineering, and his will prevailed over mine in part.

By the grace of God, I qualified to study petroleum engineering at the Petroleum Institute of Kigumba for three

years until 2013. During my time at the institution, I lost my purity due to indulgences. I nearly became lost forever because I was living in the pleasures of sin and in playing football, dancing, partying, and fighting bullies at the institute. I was going astray, but I thank God that one day, as I was crying in my room because of my bad behavior toward God and my fellow students, I heard the sound of singing from one of the classes. I went out to find the source of this sweet music. I followed the music, "Just as I Am," and found about twelve students welcoming the Sabbath. They were about to pray when I entered and asked them to pray for me.

They were so glad to do so, for they knew how dangerous I had been in school. They were surprised to hear me ask for prayer. They prayed for me and began to teach me and guide me back on the path of righteousness. I will just mention a few of them here: Kigozi Faruok, Sonko Nathan, Stephen, Daniel, Andrew, Solomon, Mwebaza Cicese, and others. These people helped me to return to



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The Value of A Soul

Forty-five years ago, I was canvassing full-time when my local church held evangelistic meetings on prophecy and the mark of the beast. We mailed flyers to 100,000 people in the area. The first presentations were held in a rented hotel meeting room holding about 150 people. On the first night, the room was full, and 150 more people waited in the parking lot for an impromptu second meeting.

Gradually, as testing truths were presented, the crowds got smaller and smaller. As I recall, a few people were baptized. No doubt, some learned important truths that they could act upon later, but it was a lot of effort and expense for the few people who accepted the truth at the time, but effort well spent, for even one soul would be worth the effort if saved for God's kingdom. In fact, one soul saved for heaven will, through eternity, outlive all the combined lives of every person lost!

While such meetings have their place and can do a good work, Jesus said, "The kingdom of God cometh not with observation" (Luke 17:20). It is not with great fanfare that the kingdom of God is established.

Arguably, John's gospel account is the most favorite book of the New Testament and perhaps of the entire Bible. Its stories and teachings are rich and deep. And while the feeding of the five thousand is included in the gospel of John, the book focuses upon the personal, one-to-one work of Jesus for others.

Jesus began with talking to just Andrew and John and took them to where he abode. The next day, Peter met Jesus. The following day, Jesus found Philip. Then Philip brought Nathanael to meet Jesus.

The third chapter centers around Jesus meeting just one person, a "Pharisee named Nicodemus, a ruler of the Jews" (John 3:1). But out of that one-on-one meeting, the

greatest, most sublime truth ever taught was revealed. If I had been Jesus, I might have rented a big hall and put out billboards and radio announcements to get people to come and hear the truth of John 3:16, but Jesus had a better idea.

In the fourth chapter of John, we find a woman of Samaria at Jacob's well, where Jesus spoke about the water of life. That one-on-one conversation resulted in many from the nearby town seeking Jesus.

The fifth chapter of John deals with Jesus not healing multitudes, which he did at times, but rather with the healing of one man who had been sick for thirty-eight years.

Chapter 8 of John delves into the story of a woman who was caught in the act of adultery. Christ's compassion is extended to this woman, who was in dire need of amazing grace.

We could continue, but the point is that some of the greatest soul-winning comes from one-on-one work with individuals or families. Philip the deacon, led by the Spirit, met an Ethiopian, leading to the beginning of

centuries-old Sabbath-keeping Christians in that country.

"The value of a soul, who can estimate? Would you know its worth, go to Gethsemane, and there watch with Christ through those hours of anguish, when He sweat as it were great drops of blood. Look upon the Saviour uplifted on the cross. Hear that despairing cry, 'My God, My God, why hast Thou forsaken Me?' Mark 15:34. Look upon the wounded head, the pierced side, the marred feet. Remember that Christ risked all. For our redemption, heaven itself was imperiled. At the foot of the cross, remembering that for one sinner Christ would have laid down His life,

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Daniel

In our prophecy article in the last issue of *The 1889 Review*, we showed that in Revelation there are four great chains of prophecy. We pointed out that the key to understanding the book of Revelation is to recognize it as a Revelation of Christ and that by considering Christ's role and location in specific prophecies, we can identify the time and place of the events portrayed.

In the book of Daniel, we also see four great chains of prophecy. Once again, we find the same principle to be true, for by looking for Christ—His work and place in the prophecy, we can rightly interpret its meaning, time and place. The slight differences we find in presentation are simply because many of the events depicted in Daniel were to take place either before Christ's inauguration to the priesthood or after His ministration in the sanctuary is finished, when He takes on the role of king; therefore, He is not depicted in the sanctuary in those cases.

Let's take a closer look at Daniel now.

Daniel 2

Daniel 2 is a record of King Nebuchadnezzar's dream, which is the first chain of prophecy in Daniel. Nebuchadnezzar saw an image with five sections, the first four made up of four different metals and the fifth made up of a mixture of a metal and clay. He then saw a stone smash the image. The stone, symbolizing Christ, the "chief cornerstone," and His kingdom, hits the image on its feet and destroys the image. After the metals are broken, they are ground to powder and blown away. Then, after the image is blown away by the wind, the stone becomes a great mountain. Daniel interprets the various metals to represent the major world kingdoms that would arise, beginning with the head of gold, which represents the king and the kingdom then ruling the world.

The starting point is clear that it began with the kingdom then ruling the world. The ending point of the vision is also clear when we look for Christ. In this vision, Christ, as the representative of His kingdom, is signified by the stone in its three different phases—cut out of the moun-

tain without hands, dashing the image to pieces, and then grinding it to powder and growing into a great mountain. Christ receives His kingdom during the **investigative** judgment (1844) up to just before the second coming. At the second coming, the nations are destroyed, and at the close of the millennium, He **executes** the judgment in the final eradication of the wicked. Then His kingdom shall embrace the world.

Daniel 7

The next prophecy is found in Chapter 7. The main symbols, in this case animals, are said to represent kingdoms. Once again, there are four world empires, followed by a divided world. As in Chapter 2, after the fall and division of the fourth kingdom, during the time allotted for the divided world, a judgment is depicted. There are additional details that Chapter 2 does not mention, such as a strange blasphemous power that persecutes God's people during the time of the divided world and an investigative phase of judgment prior to the execution of the judgment, when the books of record are opened. As in Chapter 2, we are directed to a time in the prophecy when Christ is shown participating in the judgment, not symbolically this time but in plain language.

"I beheld till the thrones were cast down, and the Ancient of days did sit, whose garment was white as snow, and the

By looking for Christ's work and place in the prophecy, we can rightly interpret its meaning, time and place.

hair of his head like the pure wool: his throne was like the fiery flame, and his wheels as burning fire. ¹⁰A fiery stream issued and came forth from before him: thousand thousands ministered unto him, and ten thousand times ten thousand stood before him: the judgment was set, and the books were opened. ¹¹I beheld then because of the voice of the great words which the horn spake: I beheld even till the beast was slain, and his body destroyed, and given to

the burning flame. ¹²As concerning the rest of the beasts, they had their dominion taken away: yet their lives were prolonged for a season and time. 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 7:9–14).

“But the judgment shall sit, and they shall take away his dominion, to consume and to destroy it unto the end” (Daniel 7:26).

Daniel 8, 9

Chapters 8 and 9, where the next prophecy is found, trace the same time period. Since one kingdom had already been conquered, this prophecy only depicts three of the four nations which were presented in symbol in the previous prophecies. Also, this prophecy uses sanctuary services and sacrificial animals as its symbols, instead of the ferocious beasts of prey used in Daniel 7. The symbols take us through the rise and fall of kingdoms. As depicted in Daniel 7, where ten horns rose from the last beast, and as the feet had remnants of iron in them from the legs of the image in Chapter 2, the division of the world is depicted in Daniel 8 as the little horn waxing exceedingly great. The two phases of the fourth kingdom are represented by the “daily” being replaced by the “transgression of desolation,” two terms used in connection with the sanctuary. As depicted in Chapters 2 and 7, the judgment scene follows, symbolized by the cleansing of the sanctuary, which is another sanctuary event called the Day of Atonement.

⁴I saw the ram pushing westward, and northward, and southward; so that no beasts might stand before him, neither was there any that could deliver out of his hand; but he did according to his will, and became great. ⁵And as I was considering, behold, an he goat came from the west on the face of the whole earth, and touched not the ground: and the goat had a notable horn between his eyes. ⁶And he came to the ram that had two horns, which I had seen standing before the river, and ran unto him in the fury of his power. ⁷And I saw him come close unto the ram, and he was moved with choler against him, and smote the ram, and brake his two horns: and there was no power in the ram to stand before him, but he cast him down to the ground, and stamped upon him: and there was none that could deliver the ram out of his hand. ⁸Therefore the he goat waxed very great: and when he was strong, the

great horn was broken; and for it came up four notable ones toward the four winds of heaven. ⁹And out of one of them came forth a little horn, which waxed exceeding great, toward the south, and toward the east, and toward the pleasant land. ¹⁰And it waxed great, even to the host of heaven; and it cast down some of the host and of the stars to the ground, and stamped upon them. ¹¹Yea, he magnified himself even to the prince of the host, and by him the daily sacrifice was taken away, and the place of his sanctuary was cast down. ¹²And an host was given him against the daily sacrifice by reason of transgression, and it cast down the truth to the ground; and it practised, and prospered. ¹³Then I heard one saint speaking, and another saint said unto that certain saint which spake, How long shall be the vision concerning the daily sacrifice, and the transgression of desolation, to give both the sanctuary and the host to be trodden under foot? ¹⁴And he said unto me, Unto two thousand and three hundred days; then shall the sanctuary be cleansed (Daniel 8:4–14).

In this prophecy, Christ and His work are depicted or implied twice—firstly in verse 11, when the little horn magnifies himself even to the “Prince of the Host.” This is a title for Christ, and this verse refers to the time of the crucifixion of Christ. Secondly, verse 14 speaks of the cleansing of the sanctuary and refers to the time when Christ, as our High Priest, blots out sins or names from the Book of Life in the heavenly sanctuary during the investigative judgment, which was to begin in 1844 at the close of the 2300 years. Thus, two events connected with Christ, marked in history and prophecy, fix the timing and interpretation of this prophecy. This interpretation of the Prince of the Host being Christ is further corroborated in the interpretation of Daniel 8, partially given in Chapter 9, where it calls this prince the Messiah (Daniel 9:25), which is the Hebrew equivalent of Christ, and says that He would be cut off (Daniel 9:26).

Daniel 11

The last chain of prophecy we find in Daniel is found in Chapters 10–12. Once again, the three remaining world empires are depicted, the first two even clearly called by name—Medo-Persia and Greece. This prophecy differs in that it doesn’t use symbolic language to represent nations but says clearly a “king” does this or that. Though covering the same time period, we find quite a few more political details. Once again, Christ is depicted as being killed: “... and shall be broken; yea also the *prince of the covenant*” (Daniel 11:22). The time period of this prophecy closes with a revelation of Christ in Chapter 12, verse 1: “And at

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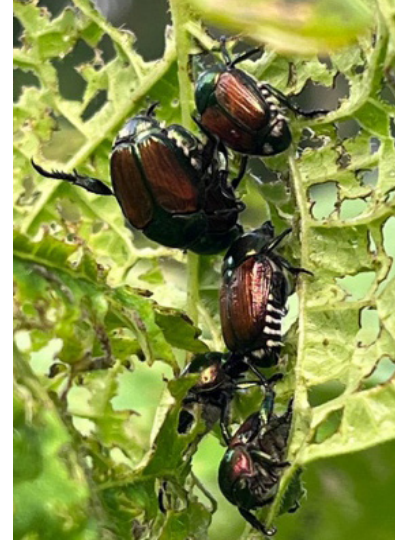
Lessons from the Beetle Hunt

Around the middle of June in our area something emerges which every gardener dreads—the beautiful but destructive Japanese beetle. They just show up one day, and it’s like a plague. Sometimes there are as many as a dozen on a single leaf, resulting in just the skeleton of the leaf remaining. Because the beetle has few natural predators, the organic gardener spends much of their time collecting these little pests.

They are sluggish in the early morning hours, so my first job of the day is to take my bucket of soapy water and go in search of them. It was during one of these quiet morning hunts that God revealed to me a profound little gem from the garden.

I found that while gathering these pests it was most profitable to target mating pairs. That way I didn’t just get two beetles, but I got their future offspring as well. The thought struck me that Satan is doing the same thing to us. He is going after the marriage, and thus he doesn’t just affect the couple but their children and beyond. This helped me understand a little better why there is such a breakdown in marriages. We have been warned that “the devil, as a roaring lion, walketh about, seeking whom he may devour” (1 Peter 5:8), very much like me with my soap bucket. My husband and I recently celebrated our 30th wedding anniversary, and we both admit that we have felt the breath of that roaring lion many times through the years, but we are so thankful that, by God’s grace, we have escaped so

the image of the beetle trap led me to bequeath the following three points that have been helpful to me over the years. They are in no way exhaustive, but I hope they will be useful to them in their journey, as well as help them to avoid becoming the “prey of the terrible” (Isaiah 49:25). I hope you will find them useful as well.



The first thing is something that my grandfather told me many years ago before I was married. It sounds very cliché, but I have found it to be rather profound over the years. He said, “You know, marriage requires you to give 100%, not 50-50, but 100%.” This didn’t mean that I was to give 100% only if my spouse did, but, rather, that I give 100% regardless.

That counsel didn’t really mean much to me at the time, but, through the years, I have come to understand that it is how God is with us, and we will be happiest if we practice it as well.

Satan is going after the marriage, and thus he doesn’t just affect the couple but their children and beyond. This helped me understand a little better why there is such a breakdown in marriages.

far. We are also learning that, even after all these years, he doesn’t give up.

With all this fresh on my mind, I was recently pondering what I could share for a devotional at my niece’s wedding shower. The thought of how vulnerable they will be and

The world may tell us to only give 50% and expect 50% back. That sounds fair, but it only leads to frustration and unhappiness because we spend much of our time and joy keeping score.

The second thing I will bequeath to this young couple is the challenge to really understand and apply Ephesians 5:33. I am ashamed to say that I have read this verse many times over the years, but only recently have I begun to understand how powerful it is. I just assumed that my husband’s needs were the same as my own, but this verse points out that there is a difference. It says: “Nevertheless

let every one of you in particular so love his wife even as himself; and the wife see that she reverence [or respect] her husband.” Of course, as a woman, I could relate to the desire for the love mentioned in the verse, but I didn’t understand how desperately men needed respect. I would dare say many couples end up in the proverbial “soap bucket” because they fail to understand this verse.

Finally, I will bequeath to them a recent understanding of Ephesians 5:10: “Proving what is acceptable unto the Lord.” While in church one Sabbath morning, God removed some of the scales from my eyes. The pastor was explaining that the “acceptable” in that verse doesn’t just mean giving what is expected, but, rather, what is well pleasing.

The sermon really wasn’t in reference to marriage, but I recognized at that moment that I had been giving what was expected in my marriage rather than seeking to find what was well pleasing to my spouse. I will illustrate this with an incident I witnessed some years ago. I happened to observe the exchange between an elderly couple. The husband was sitting comfortably in an armchair, while his wife was busily going about her work. Without considering the burdens she was carrying, he put in his request for something to drink. I was indignant. I was thinking, “Would you like to get it yourself, or would you like her to dump it on your head?” But she wearily smiled and said, “Would you like that in the [soda] can or in a glass?” While God doesn’t approve of us being inconsiderate of our spouse, the response of that woman demonstrated to me the “well pleasing” in this verse. It reaches beyond the expected and goes the extra mile. And who better to go the extra mile for than our own spouse?

So while it is true that marriage is under attack, we are not left hopeless. The one who made marriage says: “What therefore God hath joined together, let not man put asunder” (Mark 10:9). Let us remember the lesson learned from the beetle hunt. We do have an enemy, and he is focusing his efforts on our marriages. We do not, however, need to fall prey because we have been given the promise that “greater is he that is in you, than he that is in the world” (1 John 4:4). Take a step back and look at the person you have promised to have and to hold and recognize that your union is in danger. But God is faithful, and He will provide a way of escape. “But if thou shalt indeed obey his voice, and do all that I speak; then I will be an enemy unto thine enemies, and an adversary unto thine adversaries” (Exodus 23:22). Ω

WRITTEN BY Rhonda Brown

Continued from page 16 (Daniel)

that time shall *Michael* [Christ] 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).

Once more, the location and application of the prophecy is clearly fixed in the revelation of Christ in the different stages of the prophecy.

Summary

There is no need for ignorance on the main aspects of these prophecies. Their beginning, location, and end are so connected with either well-known historical events or well-known events in the work of Christ, such as His death or His second coming, that none need misapply them. Ω

WRITTEN BY David Sims

Continued from page 14 (The Value of A Soul)

you may estimate the value of a soul” (EGW, *Christ’s Object Lessons*, p. 196.4).

Please look upon every person you encounter as a candidate for heaven. Work for that one soul, maybe a neighbor, a co-worker, or a family member. Writing to an evangelist who was discouraged, Sister White once said:

“The Lord has bidden me speak to Bro. and Sr. Baker. You are considering your work as almost a failure, but if one soul holds fast to truth, and endures unto the end, your work cannot be pronounced a failure. If one mother has been turned from her disloyalty to obedience, you may rejoice. The mother who follows on to know the Lord will teach her children to follow in her footsteps” (EGW, *Letters and Manuscripts*, vol. 10, Letter 8, 1895, par. 1). Ω

WRITTEN BY Allen Stump

A Case for Divine Justice

Pure love springs from God, and in that love is inherently united the element of justice. Love without justice is not divine. It is because God is just that He executes judgment. Habakkuk, through vision, saw how in the future the LORD would use the Chaldeans as a rod to punish His backsliding people, and He exclaimed:

“...O LORD, thou hast ordained them for judgment; and, O mighty God, thou hast established them for correction. Thou art of purer eyes than to behold evil and canst not look on iniquity...” (Habakkuk 1:12–13).

But the human idea of love is too narrow. We tend to think that if God uses severe and harsh means to check evil, He cannot be a God of love, that love can only be expressed in gentle measures, and that any other methods or manifestations outside that scope must be of the devil. We measure the Infinite with our finite gauges and examine the designs of the Divine through our human lenses.

Our finite conception of love cannot be the main basis of what divine love must be. Our human passions and motives are so tainted with selfishness that we cannot make them the criterion for divine love, the height and depth of which are beyond measure. To conclude that God must act a certain way, otherwise He is no longer a God of righteousness and love, is wrong. That’s why He declared through Isaiah in Isaiah 55:8–9:

“For my thoughts are not your thoughts, neither are your ways my ways...For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts.”

In the study of the Scriptures, we can see clearly, by comparing one passage with another, how God’s wrath or judgment is generally brought about. “His restraining power [is] *in a measure removed from the agencies of evil, so that a train of circumstances will arise which will punish sin with sin*” (EGW, *Patriarchs and Prophets*, p. 728.1). God uses the principle of cause and effect. We see this at work in the way He dealt with the backsliding Israelites, in the sin of Saul, of David, and of others. But just as it is wrong to believe that God is a tyrant, an avenging ruler out to punish the disobedient, it is equally wrong to be-



lieve that God cannot actively and directly be involved in the execution of His judgments. The Bible calls these His strange work and act because He generally works through the laws He has already put in place. In God’s dealing with man, He allows circumstances to take their natural course so people can see the evil consequences of sin and choose, of their own free will, to despise iniquity and love righteousness. But as the Sovereign of the universe, He at times has to directly intervene to put a check on evil.

A case in point is the punishment for the Israelites’ sin of apostasy at Sinai. Here we see an example of how God used the human channel to mete out His judgment. In His dealings with humanity, God generally uses various agencies to fulfill His will—sometimes He commands angels, sometimes He directs men, and sometimes He controls nature to do His bidding.

The following inspired writings are quoted for reference and clarity on the subject:

“Though God had granted the prayer of Moses in sparing Israel from destruction, their apostasy was to be signally punished. The lawlessness and insubordination into which Aaron had permitted them to fall, if not speedily crushed, would run riot in wickedness, and would involve the nation in irretrievable ruin. **By terrible severity the evil must be put away....** But a large company, mostly of the mixed multitude that instigated the making of the calf,

stubbornly persisted in their rebellion. In the name of “the Lord God of Israel,” Moses now commanded those upon his right hand, who had kept themselves clear of idolatry, **to gird on their swords and slay all who persisted in rebellion.** “And there fell of the people that day about three thousand men.” Without regard to position, kindred, or friendship, the ringleaders in wickedness were cut off; but all who repented and humbled themselves were spared.

“Those who performed this terrible work of judgment were acting by divine authority, executing the sentence of the King of heaven. Men are to beware how they, in their human blindness, judge and condemn their fellow men; but when God commands them to execute His sentence upon iniquity, He is to be obeyed. **Those who performed this painful act, thus manifested their abhorrence of rebellion and idolatry, and consecrated themselves more fully to the service of the true God. The Lord honored their faithfulness by bestowing special distinction upon the tribe of Levi**” (*Ibid.*, p. 324.1, .2).

We can clearly see that the rebellious were killed through the sword of the Levites (those who had not participated in the sin) and note that it was not just the man, Moses, who gave the command. *They were acting by divine authority, enacting the sentence of God Himself.* Can you imagine the struggle the Levites must have gone through in obeying this command? Some of those they killed may have been their close friends, but, painful as the act was, they obeyed. They rose above emotion and followed principle. They expressed their hatred of sin by slaying the evildoers who, if allowed to continue in their evil course, would have destroyed the whole nation. By this act, they consecrated themselves more fully to God’s service, and God honored them by setting them apart for the service of the sanctuary, a wonderful privilege of serving Him more intimately.

Love no less than justice demanded that for this sin judgment should be inflicted. God is the guardian as well as the sovereign of His people. He cuts off those who are determined upon rebellion, that they may not lead others to ruin.

Another instance where we see God directly and actively engaged in the work of judgment was when He brought about a universal flood to destroy a powerful race that had corrupted itself. God plainly declared **what** He would do and **how** He would do it. In Genesis 7:4, He said: **“I will**

cause it to rain upon the earth forty days and forty nights; and every living substance that I have made will I destroy from off the face of the earth.” Remember that before the flood there was no rain. Genesis 2:5–6 records the original watering system: “...for the LORD God had not caused it to rain upon the earth, and there was not a man to till the ground. But **there went up a mist from the earth, and watered the whole face of the ground.**”

On this occasion, God used nature as His instrument in the work of destruction. How He caused the rain to form is not revealed in the Scriptures, but what is revealed is that He who created man and all of nature was the One who caused the rain to form to fulfill His will of bringing about a universal deluge. The Spirit of Prophecy states:

“Many teach that matter possesses vital power—that certain properties are imparted to matter, and it is then left to act through its own inherent energy; **and that the operations of nature are conducted in harmony with fixed laws, with which God Himself cannot interfere. This is false science, and is not sustained by the word of God. Nature is the servant of her Creator. God does not annul His laws or work contrary to them, but He is continually using them as His instruments.** Nature testifies of an intelligence, a presence, an active energy, that works in and through her laws” (*Ibid.*, p. 114.4).

And “all the fountains of the great deep [were] broken up, and the windows of heaven were opened” (Genesis 7:11). This is not a passive action. The breaking of the great deep and the opening of the heavens must be done by someone who has dominion over them. The inspired writings reveal Satan’s own experience during the flood:

“Satan himself, who was compelled to remain in the midst of the warring elements, feared for his own existence. He had delighted to control so powerful a race, and desired them to live to practice their abominations and continue their rebellion against the Ruler of heaven. He now uttered imprecations against God, charging Him with injustice and cruelty” (*Ibid.*, p. 99.3).

If Satan (who has no direct power over nature) was “compelled to remain” on the earth and even “feared for his own existence,” then he could not have been in command of that event. It was the Creator who had “shut up the sea with doors” (Job 38:8), and He alone has the power to open those doors. The following statement from *Patriarchs and Prophets*, page 96.3 confirms the same thought:

“The world before the Flood reasoned that for centuries the laws of nature had been fixed. The recurring seasons had come in their order. Heretofore rain had never fallen; the earth had been watered by a mist or dew. The rivers had never yet passed their boundaries, but had borne their waters safely to the sea. Fixed decrees had kept the waters from overflowing their banks. **But these reasoners did not recognize the hand of Him who had stayed the waters, saying, ‘Hitherto shalt thou come, but no further.’** Job 38:11.”

Another instance is recorded in Scripture of how God directly used nature to perform a series of judgments against a heathen nation to liberate a race of slaves. We are very familiar with the Hebrews’ miraculous deliverance from Egypt, how the plagues were inflicted upon the Egyptians, while the Red Sea was supernaturally opened and made dry for the Hebrews to pass through. The inspired writings made it evidently clear that it was Jehovah, the God of Israel, who sent the judgments and protected the Israelites.

“Before the infliction of each plague, Moses was to describe its nature and effects, that the king might save himself from it if he chose. Every punishment rejected would be followed by one more severe, until his proud heart would be humbled, and he would acknowledge the Maker of heaven and earth as the true and living God. The Lord would give the Egyptians an opportunity to see how vain was the wisdom of their mighty men, how feeble the power of their gods, when opposed to the commands of Jehovah. **He would punish the people of Egypt for their idolatry and silence their boasting of the blessings received from their senseless deities. God would glorify His own name, that other nations might hear of His power and tremble at His mighty acts, and that His people might be led to turn from their idolatry and render Him pure worship**” (*Ibid.*, p 263.1).

“At the command of God, Aaron stretched out his hand, and the dust of the earth became lice throughout all the land of Egypt. Pharaoh called upon the magicians to do the same, but they could not. The work of God was thus shown to be superior to that of Satan. The magicians themselves acknowledged, **“This is the finger of God”** (*Ibid.*, p. 266.2).

“The storm came as predicted—thunder and hail, and fire mingled with it, ‘very grievous, such as there was none like it in all the land of Egypt since it became a nation.’ Ruin and desolation marked the path of the destroying angel. The land of Goshen alone was spared. **It was demonstrated to the Egyptians that the earth is under the control**

of the living God, that the elements obey His voice, and that the only safety is in obedience to Him” (*Ibid.*, p. 269.3).

When God has decreed a judgment in His word and has plainly stated that He did it, it is wrong to explain it differently and create suppositions that it actually happened through natural or satanic agencies for the sake of supporting our mere human ideas. In the specific instances where God has plainly stated in unmistakable language that He was directly and actively involved in the execution of justice, it would be absurd to deny His plain words and say, “No, God does not do that. That is against His character and ways. He did not do it directly. This is how He actually did it.” Is that not making God a liar? Is that not exalting our own human theories above God’s word?



“His people were permitted to experience the grinding cruelty of the Egyptians, that they might not be deceived concerning the debasing influence of idolatry. **In His dealing with Pharaoh, the Lord manifested His hatred of idolatry and His determination to punish cruelty and oppression**” (*Ibid.*, p. 267.4).

“The Lord was manifesting His power to confirm the faith of Israel in Him as the only true and living God. He would give unmistakable evidence of the difference He placed between them and the Egyptians, and would **cause all nations to know that the Hebrews**, whom they had despised and oppressed, **were under the protection of the God of heaven**” (*Ibid.*, p. 270.3).

In the record of the Old Testament, from the birth of Israel as a nation to their subsequent dispersion, we see the history of a nation that was under the direct care and control of the divine government. Laws had to be enforced; rebellion and idolatry were accounted as threats to order and security and punished accordingly. The reason for that is because God was not only their protector but also their

ruler. As their guardian, He had to consider their well-being, and as their sovereign, He had to uphold the law to maintain peace and order for the safety of the whole nation. Had He allowed them to continue in their wickedness, they would have ended up destroying one another.

“Love no less than justice demanded that for this sin judgment should be inflicted. God is the guardian as well as the sovereign of His people. He cuts off those who are determined upon rebellion, that they may not lead others to ruin. In sparing the life of Cain, God had demonstrated to the universe what would be the result of permitting sin to go unpunished. The influence exerted upon his descendants by his life and teaching led to the state of corruption that demanded the destruction of the whole world by a flood. The history of the antediluvians testifies that long life is not a blessing to the sinner; God’s great forbearance did not repress their wickedness. The longer men lived, the more corrupt they became” (*Ibid.*, p. 325.2).

“It was necessary for the good of Israel, and also as a lesson to all succeeding generations, that crime should be promptly punished. And it was no less a mercy to the sinners themselves that they should be cut short in their evil course. **Had their life been spared, the same spirit that led them to rebel against God would have been manifested in hatred and strife among themselves, and they would eventually have destroyed one another. It was in love to the world, in love to Israel, and even to the transgressors, that crime was punished with swift and terrible severity**” (*Ibid.*, p. 325.3).

Once more, we see that it was love—not a weak, sentimental emotion but a firm, steadfast principle—that was the motivating force behind what seems, to human perception, a brutal and harsh penalty. It is only because we do not see as God sees that we think any expression of severity is always opposed to mercy. If we could see the end result of sin, if we could hate iniquity as God does, then we might begin to understand why He does His strange act.

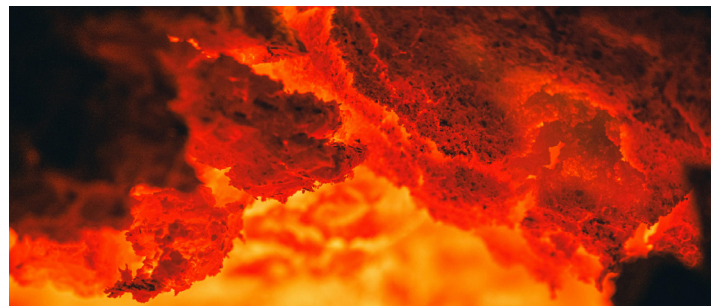
In the execution of the final judgment, nature will again become an instrument of destruction, not with water but with fire. And the same fire that will consume the wicked will also cleanse the earth. The apostle Peter, in his second epistle, and the inspired writings made this very clear.

“For this they willingly are ignorant of, that by the word of God the heavens were of old, and the earth standing out of the water and in the water: Whereby the world that then was, being overflowed with water, perished: But the heavens and the earth, which are now, by the same word are kept in store, reserved unto fire against the day of judg-

ment and perdition of ungodly men” (2 Peter 3:5–7).

“Fire comes down from God out of heaven. **The earth is broken up. The weapons concealed in its depths are drawn forth. Devouring flames burst from every yawning chasm. The very rocks are on fire.** The day has come that shall burn as an oven. The elements melt with fervent heat, the earth also, and the works that are therein are burned up” (EGW, *The Great Controversy*, p. 672.2).

“In the cleansing flames the wicked are at last destroyed, root and branch—Satan the root, his followers the branches. The full penalty of the law has been visited; the demands of justice have been met; and heaven and earth, beholding, declare the righteousness of Jehovah” (*Ibid.*, p. 673.1).



When the manifestation of His righteousness is beyond our human reason, we need to choose to trust our Father fully. We need to find comfort in the expressions of His love found in His word and in our past experiences. God has His own reasons for doing things the way He does. When our human minds cannot fathom His infinite purposes, let us not invent human theories to explain His motives. God does not need man’s fallible rationality to justify His motives or defend His actions.

“In order to endure the trial before them, they [God’s commandment-keeping people] must understand the will of God as revealed in His word; they can honor Him only as they have a right conception of His character, government and purposes, and act in accordance with them” (*Ibid.*, p. 593.2).

A right conception of God’s character, government, and purposes is necessary for us to honor Him and to endure the trial before us. Our God is our Father and guardian. He has done and is doing everything to save us. But He is also the Sovereign of the universe; hence, He is responsible for implementing judgment according to His righteous laws. Let us trust His word fully and find comfort in the revelations of His love. Ω

WRITTEN BY Marrah Sims

Garden Missionary Work

Garden missionary work is very significant in reaching people from all walks of life. Furthermore, it shapes our character and promotes vibrant health through the exercise obtained in the growing of hygienic food.

“I wish to tell you that soon there will be no work done in ministerial lines but medical missionary work” (EGW, *Manuscript 150*, 1901, par. 18).

Medical missionary work is the gospel in practice, the right arm of the gospel, a form of relief work, and the entering wedge. Garden missionary work incorporates these principles; hence, it can have similar results. When rightly understood and practiced, it will serve as a great blessing in furthering the three angels’ messages, especially in the end times when the ministerial lines will be restricted by the laws of the land.

“*Christian farmers can do real missionary work* in helping the poor to find homes on the land and in teaching them how to till the soil and make it productive. Teach them how to use the implements of agriculture, how to cultivate various crops, how to plant and care for orchards” (EGW, *The Ministry of Healing*, p. 193.2, emphasis supplied unless otherwise noted).



learn. If any do not wish you to speak to them of advanced ideas, let the lessons be given silently. Keep up the culture of your own land. Drop a word to your neighbors when you can, and let the harvest be eloquent in favor of right methods. Demonstrate what can be done with the land when properly worked” (*Ibid.*, p. 193.4).

We should rise to this call, brethren.

Home Religion

In our homes, we are to have small gardens for our own produce. The farms or gardens should serve as demonstrative gardens. Their setting should be orderly, neat, and attractive so that they resemble the order of heaven as they serve us and those around us.

This will be a lesson book to those within the sphere of the home. Especially the children will learn many lessons as they dress and take care of the fruit orchards, vegetable patches, and other plantations.

Encourage Missionary Spirit in the Children

“Many a child who lives out of the city can have a little plot of land where he can learn to garden. He can be taught to make this a means of *securing money to give to the cause of God*. Both boys and girls can engage in this work; and

Continued on page 26



When taught and practiced effectively, garden missionary work can be an effective way to reach people. God calls us to restore gardening methods to the Edenic principles. “Let proper methods be taught to all who are willing to

The Teaching of the Seventh-day Adventist Pioneers on the Sabbath (Part 2)

Friday: Sabbath Preparation Day

“God has not left the matter so undefined that we can not tell when the true Sabbath comes. ‘Six days,’ he says, ‘may work be done; but in the seventh is the Sabbath of rest, holy to the Lord.’ He has given directions that on Friday, the day prior to the Sabbath, shall be prepared all the food to be eaten on the Sabbath. ‘Bake that which ye will bake,’ he says, ‘and seethe that ye will seethe; and that which remaineth over lay up for you to be kept until the morning.’ Servile work for a livelihood, or common business transactions upon the Sabbath, constitute those who take part in them transgressors. All labor necessary to provide for the sustenance of the body is to be done in the six working days” (EGW, *The Review and Herald*, September 6, 1898, par. 8).

“In the circumstances connected with the giving of the manna, we have conclusive evidence that the Sabbath was not instituted, as many claim, when the law was given at Sinai. Before the Israelites came to Sinai they understood the Sabbath to be obligatory upon them. In being obliged to gather every Friday a double portion of manna in preparation for the Sabbath, when none would fall, the sacred nature of the day of rest was continually impressed

When the Sabbath commences, we should place a guard upon ourselves, upon our acts and our words, lest we rob God by appropriating to our own use that time which is strictly the Lord’s.

upon them. And when some of the people went out on the Sabbath to gather manna, the Lord asked, ‘How long refuse ye to keep My commandments and My laws?’” (EGW, *Patriarchs and Prophets*, p. 296.3).

“When the Sabbath commences, we should place a guard



upon ourselves, upon our acts and our words, lest we rob God by appropriating to our own use that time which is strictly the Lord’s. We should not do ourselves, nor suffer our children to do, any manner of our own work for a livelihood, or anything which could have been done on the six working days. Friday is the day of preparation. Time can then be devoted to making the necessary preparation for the Sabbath and to thinking and conversing about it. Nothing which will in the sight of Heaven be regarded as a violation of the holy Sabbath should be left unsaid or un-

done, to be said or done upon the Sabbath. God requires not only that we refrain from physical labor upon the Sabbath, but that the mind be disciplined to dwell upon sacred themes. The fourth commandment is virtually transgressed by conversing upon worldly things or by engaging in light and trifling conversation. Talking upon anything or everything which may come into the mind is speaking our own words. Every deviation from right brings us into

bondage and condemnation” (EGW, *Testimonies for the Church*, vol. 2, p. 702.1).

“When the Sabbath is thus remembered, the temporal will not be allowed to encroach upon the spiritual. No duty pertaining to the six working days will be left for the Sab-

bath. During the week our energies will not be so exhausted in temporal labor that on the day when the Lord rested and was refreshed we shall be too weary to engage in His service.

“While preparation for the Sabbath is to be made all through the week, Friday is to be the special preparation day. Through Moses the Lord said to the children of Israel: ‘Tomorrow is the rest of the holy Sabbath unto the Lord: bake that which ye will bake today, and seethe that ye will seethe; and that which remaineth over lay up for you to be kept until the morning.’ ‘And the people went about, and gathered it [the manna], and ground it in mills, or beat it in a mortar, and baked it in pans, and made cakes of it.’ Exodus 16:23; Numbers 11:8. There was something to be done in preparing the heaven-sent bread for the children of Israel. The Lord told them that this work must be done on Friday, the preparation day. This was a test to them. God desired to see whether or not they would keep the Sabbath holy.

“This direction from the lips of Jehovah is for our instruction. The Bible is a perfect guide, and if its pages are prayerfully studied by hearts willing to understand, none need err upon this question.

“Many need instruction as to how they should appear in the assembly for worship on the Sabbath. They are not to enter the presence of God in the common clothing worn during the week. All should have a special Sabbath suit, to be worn when attending service in God’s house. While we should not conform to worldly fashions, we are not to be indifferent in regard to our outward appearance. We are to be neat and trim, though without adornment. The children of God should be pure within and without.

“On Friday let the preparation for the Sabbath be completed. See that all the clothing is in readiness and that all the cooking is done. Let the boots be blacked and the baths be taken. It is possible to do this. If you make it a rule you can do it. The Sabbath is not to be given to the repairing of garments, to the cooking of food, to pleasure seeking, or to any other worldly employment. Before the setting of the sun let all secular work be laid aside and all secular papers be put out of sight. Parents, explain your work and its purpose to your children, and let them share in your preparation to keep the Sabbath according to the commandment.

“We should jealously guard the edges of the Sabbath. Remember that every moment is consecrated, holy time.

Whenever it is possible, employers should give their workers the hours from Friday noon until the beginning of the Sabbath. Give them time for preparation, that they may welcome the Lord’s day with quietness of mind. By such a course you will suffer no loss even in temporal things” (EGW, *Testimonies for the Church*, vol. 6, pp. 354.3–356.1).

“A scene passed before me. I was in our restaurant in San Francisco. It was Friday. Several of the workers were busily engaged in putting up packages of such foods as could be easily carried by the people to their homes, and a number were waiting to receive these packages. I asked the meaning of this, and the workers told me that some among their patrons were troubled because, on account of the closing of the restaurant, they could not on the Sabbath obtain food of the same kind as that which they used during the week. Realizing the value of the wholesome foods obtained at the restaurant, they protested against being denied them on the seventh day and pleaded with those in charge of the restaurant to keep it open every day in the week, pointing out what they would suffer if this were not done. ‘What you see today,’ said the workers, ‘is our answer to this demand for the health foods upon the Sabbath. These people take on Friday food that lasts over the Sabbath, and in this way we avoid condemnation for refusing to open the restaurant on the Sabbath’” (EGW, *Testimonies for the Church*, vol. 7, p.121.4).

Nothing which will in the sight of Heaven be regarded as a violation of the holy Sabbath should be left unsaid or undone, to be said or done upon the Sabbath. God requires not only that we refrain from physical labor upon the Sabbath, but that the mind be disciplined to dwell upon sacred themes.

“Give up your schemes, your projects and enterprises. Face duty, stern duty and faithfully perform that which rests upon you. Friday commence in the morning to prepare for the Sabbath and one hour before sundown, have everything done and you be prepared for reading” (EGW, *Letters and Manuscripts*, vol.1, Lt 5a, 1865, par. 2).

“I was sent for again to come and speak to our people on the Sabbath and in the same church on Sunday. We came on Friday, had a meeting that evening with our people in their new chapel. Yesterday Bro. Ings spoke on the gifts, with freedom. The people were deeply interested, and in the afternoon I spoke, and the Lord spoke to the hearts of many. Bro. Guenin’s wife had become so prejudiced by



Bro. Czechowski's course that she took no part with the family and church, and she had no confidence in any one who came from America, but she broke down and bore a good testimony. Their son had taken a wrong course and there was alienation between him and his father's family and did not attend meetings. He also broke down and confessed with deep feeling. Another man who had been wrong confessed. We had a very interesting social meeting, the Spirit of God was in our midst, softening and subduing the souls of our brethren and sisters. Bro. Guenin made interesting remarks. He said he had for years been praying for his brother that he might see and take hold of the truth. During the Week of Prayer he made this case a special subject of prayer. He went to see him to see if he could not do something to convince him of the truth. He found his brother deeply convicted, but was not ready to take his stand. About two weeks since, while working on Friday towards sundown, his tools seemed so heavy that it seemed he must drop them and keep the Sabbath, which he did. The tract *Sufferings of Christ* brought the decision that he would not break another Sabbath. He told his employer what his intentions were, expecting to lose his place, but he was told to go right on with his work. Bro. Guenin was filled with joy and says there is another man of much influence who is also convicted of the truth. I sought to impress upon them the importance of feeling a greater interest for those who know not the truth, and all resolved that they would take hold as they had never done before. They had had but little faith, but they would seek God and become missionaries in seeking to be co-laborers with God. There was a determination to give themselves up to God with all their heart. I told them that we learn God's truth by doing His will" (EGW, *Letters and Manuscripts*, vol.5, Lt 34, 1887, par. 12). Ω

COMPILED BY Jean-Christophe Bolotte

it will, if they are rightly instructed, teach them the value of money and how to economize. *It is possible for the children, besides raising money for missionary purposes, to be able to help in buying their own clothes, and they should be encouraged to do this*" (EGW, *The Adventist Home*, p. 388.1). This will serve many purposes in the development of the children, physically, mentally, and spiritually, while also developing in them a missionary spirit and faithfulness by educating them to give a portion of their money to God's cause, including tithes and offerings.



God Factor

"The God of nature is perpetually at work. His infinite power works unseen, but manifestations appear in the effects which the work produces. The same God who guides the planets works in the fruit orchard and in the vegetable garden. He never made a thorn, a thistle, or a tare. These are Satan's work, the result of degeneration, introduced by him among the precious things; but it is through God's immediate agency that every bud bursts into blossom. When He was in the world in the form of humanity, Christ said: 'My Father worketh hitherto, and I work.' John 5:17. So when the students employ their time and strength in agricultural work, in heaven it is said of them, Ye 'are laborers together with God.' 1 Corinthians 3:9" (EGW, *Testimonies for the Church*, vol. 6, p. 86.2). Ω

WRITTEN BY Stephen Ochieng

GOD'S OPPORTUNITY

Everyone has their own challenges and hardships to deal with. I believe that even you, as young people, have your own. You might even think that yours are the heaviest of all. ☺ But the good news is that God looks at each of us interestedly, as if we were the only ones He had created. What a wonderful thought!

Matthew 6:26 says, “Behold the fowls of the air: for they sow not, neither do they reap, nor gather into barns; yet your heavenly Father feedeth them. **Are ye not much better than they?**” Our God is able to help us when we find ourselves in situations that seem hopeless. “...*man's extremity is God's opportunity*” (EGW, *The Acts of the Apostles*, p. 145.4, emphasis supplied).

I would like to share with you the experience of Apostle Peter when he was delivered from prison.

“Peter was confined in a rock-hewn cell, the doors of which were strongly bolted and barred; and the soldiers on guard were made answerable for the safekeeping of the prisoner.

“A mighty angel is sent from heaven to rescue Peter. The strong gates that shut in the saint of God open without the aid of human hands. The angel of the Most High passes through, and the gates close noiselessly behind him. He enters the cell, and there lies Peter, sleeping the peaceful sleep of perfect trust.

“The light that surrounds the angel fills the cell, but does not rouse the apostle. Not until he feels the touch of the angel's hand and hears a voice saying, ‘Arise up quickly,’ does he awaken sufficiently to see his cell illuminated by the light of heaven, and an angel of great glory standing before him. Mechanically he obeys the word spoken to him, and as in rising he lifts his hands he is dimly conscious that the chains have fallen from his wrists.

“Again the voice of the heavenly messenger bids him, ‘Gird thyself, and bind on thy sandals,’ and again Peter mechan-

ically obeys, keeping his wondering gaze riveted upon his visitor and believing himself to be dreaming or in a vision. Once more the angel commands, ‘Cast thy garment about thee, and follow me.’ ... They step over the guard and reach the heavily bolted door, which of its own accord swings open and closes again immediately, while the guards within and without are motionless at their post.

“The second door, also guarded within and without, is reached. It opens as did the first, with no creaking of hinges or rattling of iron bolts. They pass through, and it closes again as noiselessly. In the same way they pass through the third gateway and find themselves in the open street. No word is spoken; there is no sound of footsteps. The angel glides on in front, encircled by a light of dazzling brightness, and Peter, bewildered, and still believing himself to be in a dream, follows his deliverer. Thus they pass on through one street, and then, the mission of the angel being accomplished, he suddenly disappears.

“He tried to recall the events of the past few moments. He remembered falling asleep, bound between two soldiers, with his sandals and outer garments removed. He examined his person and found himself fully dressed and girded. His wrists, swollen from wearing the cruel irons, were free from the manacles. He realized that his freedom was no delusion, no dream or vision, but a blessed reality. On the morrow he was to have been led forth to die; but, lo, an angel had delivered him from prison and from death. ‘And when Peter was come to himself, he said, Now I know of a surety, that the Lord hath sent His angel, and hath delivered me out of the hand of Herod, and from all the expectation of the people of the Jews’” (*Ibid.*, pp. 146–148).

Here we see that nothing is impossible with God. So, lay all your burdens on Him, and He will surely take care of them. ☺ Ω

WRITTEN BY Yeyen Batasin

White Butter Bean Stew

RECIPE BY Remi Wilberforce

Ingredients:

- 1 cup cooked white butter beans
- ½ cup blended red bell peppers
- 3 cloves of garlic, minced
- 1 medium red onion, cubed
- Salt to taste
- 4 tsp thick coconut cream
- 1 tsp coriander powder
- 1 tsp paprika powder

Procedure:

1. In a cooking pot combine the garlic and onion, and 2 teaspoons of the coconut cream with a little water. Place over medium heat.
2. Cook, while stirring, for about 2 minutes.
3. Add the butter beans and blended bell peppers. Mix well and let simmer for about 5 minutes.
4. Add the remaining coconut cream, paprika powder, salt, and coriander powder. Continue cooking for another 2 minutes.
5. Garnish with your preferred herbs or seeds and serve with rice, bread, or any accompaniment of your choice.



Some photos of the camp meeting in Philippines



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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