

Sabbath Remnant VOICE

Mar-Apr 2017

Striving to be among the remnant of her seed

John's Mission and Death—Part 6

Advent Review and Sabbath Herald, April 8, 1873

Herod had been exalted by his lordly guests for constancy and superior judgment. And he did not wish to appear fickle or rash in character. The oath had been made on the account of Herod's guests. And had one of them offered a word of remonstrance, to deter him from the fulfillment of his promise, he would gladly have saved the life of John. Herod gave them opportunity to speak in behalf of John. They had traveled long distances to the mountains in the wilderness to listen to his earnest, intelligent, and powerful discourses. Herod told them if it would not be considered a special mark of dishonor to them, he would not abide by his oath. It was on their account he carried out his promise. Why was there no voice to be heard in that company to keep Herod from fulfilling his mad vow? They were intoxicated with wine, and to their benumbed senses there was nothing to be revered.

Although the royal guests virtually had an invitation to release him from his oath, their tongues seemed paralyzed. Herod himself was under the delusion that he must, in order to save his own reputation, keep an oath made under the influence of intoxication. Moral principle, the only safeguard of the soul, was paralyzed. Herod and his guests were slaves, held in the lowest bondage to brute appetite. The guardians of the people, men in authority, upon whose decision the life of eminent men have hung, should have been condemned to death if found guilty of intemperance and crime. Those who have power to enforce laws, should be law-keepers. They should be men of self-government, fully enlightened in regard to the laws governing their physical, mental, and moral being, that their vigor of intellect may not be clouded, and that their standard of refinement and moral feeling may be exalted.

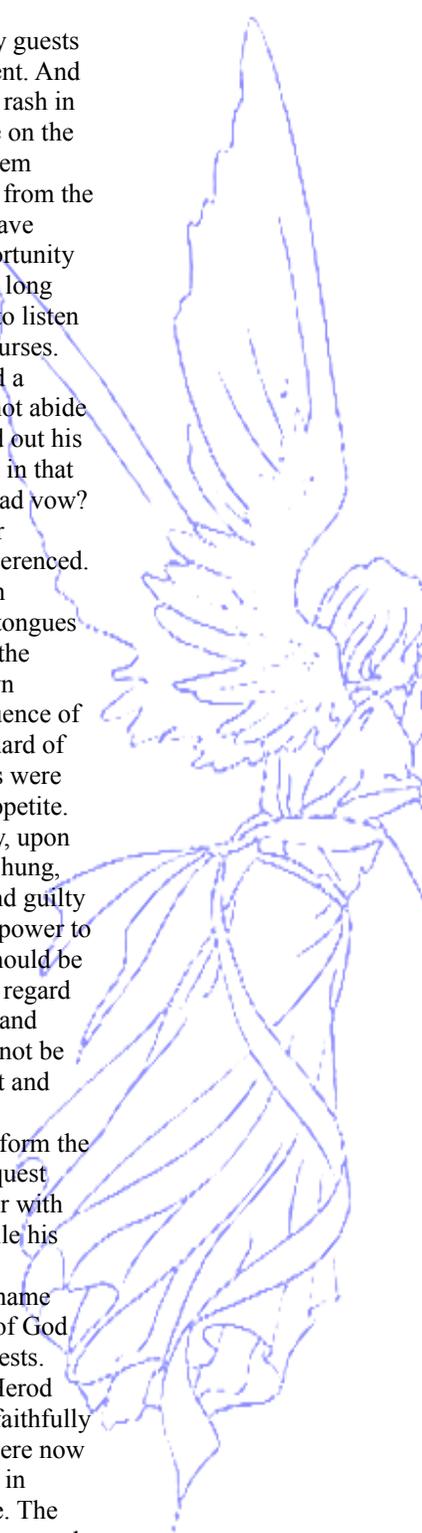
Herod commanded the executioner to perform the terrible act of taking the life of John. This request was carried out, which branded Herod forever with dishonor. The very act which he thought, while his reason and judgment were perverted, was maintaining his honor and dignity, made his name detestable. The head of the honored prophet of God was soon brought in before Herod and his guests. Those lips that had answered the inquiry of Herod why he could not be his disciple, and which faithfully declared the necessity of reform in his life, were now sealed. Never more would his voice be heard in trumpet tones calling the sinner to repentance. The reproofs of John had stirred Herod's conscience, and

had caused his proud heart to tremble. But now he, himself, had commanded the head of this remarkable prophet to be severed from his body, to gratify the revenge of a licentious woman.

Herodias received the bloody head of John with fiendish satisfaction. She exulted that she had her revenge, and that Herod's conscience would no more be disturbed. But this inhuman act on her part made her name notorious and abhorred. She had, by this satanic conduct, enshrined this good and self-sacrificing prophet in the hearts not only of his disciples, but very many who had listened to his warning message, who had been aroused and convinced by his teachings, yet had not moral courage to take their stand openly as his disciples. His reproofs and his example in reform were remembered, and this inhuman act of Herod, in taking the life of John, rejoiced Herodias, but brought sorrow and regret to many hearts. But Herodias could not silence the influence of John's reproofs. They were to extend down through every generation to the close of time, and her corrupt life, and her satanic revenge, stand upon the page of sacred history, making her name infamous.

In the martyrdom of John, we have the result of intemperance. This eventful birthday of Herod should carry an earnest and faithful lesson of warning, and exhortation to Christian temperance. The lovers of pleasure should look upon the birthday feast of Herod as a warning to beware of self-indulgences and popular pleasure. Herod and his guests were partly intoxicated. Reason was servant to the baser passions. And after Herod and his guests had gorged themselves, like beasts, with luxurious food, they added to their surfeiting, drunkenness. The mental powers were enervated by the pleasure of sense, which perverted their ideas of justice and mercy. Satan seized upon this opportunity, in the person of Herodias, to lead them to rush into decisions which cost the precious life of one of God's prophets.

The minds of Herod and his guests, under the effects of intemperance in eating and in drinking, were in a state of animal excitement. Herod was under the delusion that his oath, made under the excitement of feasting, dancing, and revelry, when nothing was too sacred for them to profane, must be kept. The life of one of the greatest prophets that God had sent as a messenger to the earth, was in the balance, and this company of great men pronounced sentence of death after the intellect and manhood had



been sacrificed to sensual indulgence.

Herod was brought to the test before his guests. Would he lift himself up against the Lord of Heaven, and exalt his oath above the commandment of God, which saith, "Thou shalt not kill"?¹ Would he preserve his honor and dignity as a king, and violate the law of God in sacrificing the life of an innocent man? Or would he humble himself to ask his guests to release him from his rash oath. If Herod and his guests had preserved the vigor of their intellect, their minds would have been awake to sense the noble demands of justice and duty. Calm reason would have borne sway, and they would have recoiled with horror at the thought of beheading an innocent man, and he an exalted prophet of God.

When Herod commenced his feast of revelry, if one had suggested to him the part he would act before its close, in taking the life of John, he would have answered, "Is thy servant a dog that he should do this?"² But, under the excitement of wine, his rash vow was made, that led to results that he would not cease to regret as long as life should last.

After the feast of Herod had ended, the effects of his intoxication and revelry had passed away, and reason had resumed her throne, the king was filled with remorse. He was constantly seeking to find relief from the sting of a guilty conscience. His faith in John as an honored prophet of God, was unshaken. As he reflected upon his life of self-denial, his powerful discourses, his solemn, earnest appeals, his sound judgment as a counselor, and then reflected that he had put him to death, his conscience was

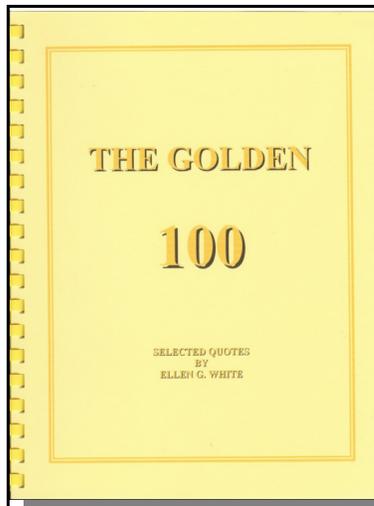
fearfully troubled. While engaged in the affairs of the nation, receiving honors from men, he bore a smiling face and dignified mien, while he concealed an anxious, aching heart, and was constantly terrified with fearful forebodings that the curse of God was upon him.

When Herod heard of the wonderful works of Christ in healing the sick, casting out devils, and in raising the dead, he was exceedingly troubled and perplexed. His convictions were that God, whom John preached, was indeed present in every place, and that he had witnessed the wild mirth and wicked dissipation in the banqueting room, and that his ear had heard his command to the executioner to behead John. His eye had seen the exultation of Herodias, and the taunting and insult with which she reproached the severed head of her enemy. And many things which he had heard from the lips of the prophet, seemed now to speak to his conscience in louder tones than his preaching in the wilderness. He had heard from the lips of the prophet that nothing could be hid from God.

When Herod heard of the works of Christ, he thought that God had resurrected John, and sent him forth with still greater power to condemn sin. He was in constant fear that John would avenge his death by passing condemnation upon him and his house. "And king Herod heard of him [Christ] (for his name was spread abroad); and he said, That John the Baptist was risen from the dead, and therefore mighty works do show forth themselves in him. Others said, That it is Elias. And others said, That it is a prophet, or as

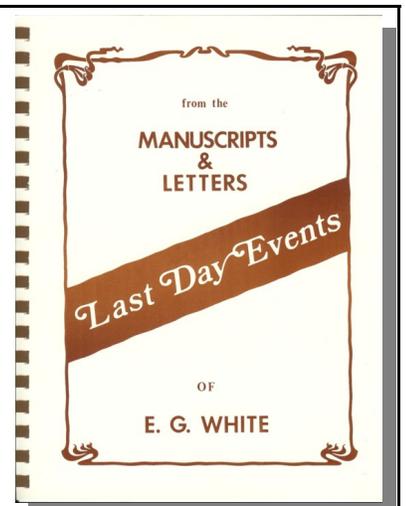
1. Ex 20:13

2. Ex 20:13



THE GOLDEN 100
The SRPA has a book available entitled "The Golden 100." It consists of 100 selected quotes by Ellen G. White. Its focus is on the apostasy in the SDA church and defining our position as the Remnant people of God. It is spiral bound, is about thirty pages, and is formatted with a 16 point font, so it will make a handy reference for mission workers in the field. We are asking a suggested donation of \$7.50 for each copy.

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one of the prophets. But when Herod heard thereof, he said, It is John, whom I beheaded: he is risen from the dead.”³

3. Mark 6:14-16

The Lord followed Herod as is described in Deuteronomy, “The Lord shall give thee there a trembling heart, and failing of eyes, and sorrow of mind. And thy life shall hang in doubt before thee, and thou shalt fear, day and night, and shalt have none assurance of thy life. In the morning thou shalt say, Would God it were even! and at even thou shalt say, Would God it were morning! for the fear of thine heart wherewith thou shalt fear, and for the sight of thine eyes which thou shalt see.”⁴

4. Deut 28:65-67

The life and mission of John were ended. Christ had said of him that he was more than a prophet. Again he said, “Among those that are born of women there is not a greater prophet than John the Baptist.”⁵ He had been executed as a criminal, not because of any guilt resting upon him, but for the reason that he had fearlessly reprov'd crime. His spotless life, his practical piety, his virtue and justice, condemned the dishonest and sinful lives of the Jews as well as the Gentiles.

7. Luke 7:19

5. Luke 7:28

Said Christ, in vindication of John, “But what went ye out for to see? A prophet? yea, I say unto you, and more than a prophet.”⁶ Not only was John a prophet to foretell future events, but he was a child of promise, filled with the Holy Spirit from his birth, and was ordained of God to execute a special work as a reformer, in preparing a people for the reception of Christ. The prophet John was the connecting link between the two dispensations.

8. John 1:5

The religion of the Jews, in consequence of their departure from God, consisted mostly in ceremony. John was the lesser light, which was to be followed by a greater light. He was to shake the confidence of the people in their traditions, and call their sins to their remembrance, and lead them to repentance; that they might be prepared to appreciate the work of Christ. God communicated to John by inspiration, illuminating the prophet that he might remove the superstition and darkness from the minds of the honest Jews, which had been, through false teachings for generations, gathering upon them.

6. Luke 7:26

The least disciple that followed Jesus, that witnessed his miracles, and listened to his divine lessons of instruction, and heard the comforting words which fell from his lips, was more privileged than John the Baptist, for he had a clearer light. No other light has shone, or ever will shine, upon the

intellect of sinful, fallen man, save that which was, and is, communicated through Him who is the light of the world. Christ and his mission had been but dimly understood through the shadowy sacrifices. Even John thought that the reign of Christ would be in Jerusalem, and that he would set up a temporal kingdom, the subjects of which would be holy.

While John was in prison, he had contemplated Christ's taking his power and authority, and subduing the kingdoms of the world under his rule. Then he expected to be released from prison. As his expectations were not realized, he became impatient. Unbelief took possession of his mind, and he sent his disciples to inquire of Christ, “Art thou he that should come? or look we for another?”⁷ John did not clearly discern the character of Christ's kingdom. The future immortal life through Christ was not distinctly understood by him. Christ's first advent to the world was to dispel the dense moral darkness and blindness of fallen man, in consequence of sin. “The light shone in the midst of darkness, and the darkness comprehended it not.”⁸ The lessons of practical instruction which Christ gave the people shed a flood of light on the prophecies.

Although not one of the prophets had a higher mission or greater work to perform than had John, yet he was not to see even the result of his own mission. He was not privileged to be with Christ and witness the divine power attending the greater light, which was manifested in the recovery of health to the sick, of sight to the blind, of hearing to the deaf. He did not see the light which shone through every word of Christ, reflecting glory upon the promises in prophecy. The world was illuminated with pure light from the brightness of the Father's glory in the person of his Son; but John was denied the privilege of seeing the display of wisdom and power of God in the unsearchable riches of the knowledge of Christ.

Those who were privileged with being with Christ when he walked a man among men, and listened to his divine teachings under a variety of circumstances while preaching in the temple—walking in the streets, teaching the multitudes by the way side, and in the open air by the sea-side, and while an invited guest seated at the table, ever giving words of instruction to meet the cases of all who needed his help; healing, comforting, and reprov'ing, as circumstances required—were more exalted than John the Baptist.

John's Mission and Death —Concluded

The outpouring of the Spirit in the days of the apostles was the beginning of the early, or former, rain, and glorious was the result. To the end of time the presence of the Spirit is to abide with the true church.

—AA 54, 55

Editorial—“Abide With Me”

“Abide with me, fast falls the eventide” is a hymn we have sung many times. But have you ever thought about the lyrics? What are we saying when we sing this song? The word “abide” is not an unfamiliar word, used frequently in the Bible and Spirit Of Prophecy and in poetry, but not often in our modern conversations. We might ask someone to “stay” or to “spend time” or maybe even “live” with us, but we would probably not use the word “abide.”

Webster’s 1828 dictionary defines the word this way:

1. To rest, or dwell. Genesis 29:19

2. To tarry or stay for a short time.

Genesis 24:55

3. To continue permanently or in the same state; to be firm and immovable.

Psalm 119:90.

4. To remain, to continue. Acts 27:31; Ecclesiastes 8:15

When one examines the way the Bible uses the word “abide” it has a deeper and more beautiful meaning; it comes across as a promise to be there when needed. Isn’t that really what we all want? A friend who will always be there for us? Jesus has promised to be our friend, our defense, our Saviour, our helper. When we add up all

these promises and put them together, the sum of everything is His promise to abide with each one of us.

When you see or hear the word “abide” now, think of the blessing and invitation it carries for you. Your most faithful Friend, who has promised to be at your side before you even ask, stands at the door knocking and waiting to be invited in. Will you abide with Him?

The Spirit of Prophecy uses the phrase “abide with” 283 times, and the Bible uses the word “abide” 77 times. Some of the quotes from the Spirit of Prophecy will be found in the boxes in this Voice issue.

Children’s Story—“Are You Angry Pa?”

It was the Lord’s-day afternoon, and Mr. Gray had paced the floor until he was wearied with the endless round. The day of rest had no holy charms for him; its hours were always tedious; and now they seemed doubly so, for the grass had not yet covered the grave of his loving and loved wife, and this evening he was very sad and lonely.

The door suddenly opened, and Bessie, his only child, stood before him. Her lip was quivering and her bosom swelling with deep emotion; but she did not speak.

“My child!” exclaimed Mr. Gray, in alarm “what is the matter? what has happened?”

Bessie was so overcome she could not reply.

Taking her by the hand, Mr. Gray led her to his arm-chair, and seated her upon his knee. Supposing it was only some childish grief, he smoothed her soft curls caressingly saying: “What has troubled my darling? Has kitty caught your bird, or dolly fallen into the fire? Don’t cry, tell me what it is. Dry your eyes, little one see here!” and a golden coin was slipped into her hand.

“No, no ; I don’t want any money,” said Bessie, sobbing. “I am not going to Sabbath-school any more.”

“Has any one hurt your feelings, Bessie You know you promised your dear mother you would go. Has any one at the Sabbath school said anything to wound you, my darling?”

“No; not there, pa, but here ” and she pointed to the Bible that lay upon her lap.

“How could that innocent book hurt

your feelings, child ?” asked Mr. Gray, with a smile.

“Because because” but Bessie stopped.

“Well, because what?”

“O pa, you will be angry, I know you will,” and Bessie wept again.

“No, my child, I will not. What is it?”

“I was reading in it this evening, and it said you were a fool. Just think of its calling you that, pa!”

“Called me a fool, child ?”

“Yes, sir, it did; and I’m not going to read it another time.”

“Called me a fool,” repeated Mr. Gray, slowly. “How can you make that out?”

“It says anybody who says there is no God, is a fool; and I heard you tell Mr. Green the other day that there was no God, so isn’t that the same as calling you a fool ?

A heavy frown settled upon Mr. Gray’s brow, and pushing Bessie from his knee, he walked the floor with a rapid step.

“Are you angry, pa?” asked Bessie, softly.

“No, child, no; bring the book here, and read it to me.”

The child read: “The fool hath said in his heart, there is no God.” She paused, exacting a burst of anger; but his voice only trembled a little, as he said, “Go on;” and again the childish voice went on

“They are corrupt, they have done abominable works.”

“Stop, child !” he exclaimed. “I cannot hear it. Go, leave me now.”

“Are you angry, pa ?”

“No, darling, no;” and he stooped and kissed her. “No, not angry, my precious

one, only waking up. Go now.”

The door closed. Swift over the portals of Heaven an angel flew, shouting, “Behold, he prays!” Ah! there was joy among the glittering throng that night.

Ere another Lord’s-day rolled around, a large gilt Bible lay upon the little stand. Upon the first blank leaf were traced the words, “The fool hath said in his heart, There is no God. They are corrupt, they have done abominable works.” It was a strange, but a loved, inscription. There was no terror now in the words, no condemnation, for below was written, “The smile of the Lord is the feast of my soul.”

The Youth’s Instructor, April 15, 1871

**Abide in Me,
and I in you.
As the branch
cannot bear fruit
of itself,
except it
abide in the vine;
no more can ye,
except ye
abide in Me.
John 15:4**

Health Nugget—What Is Asparagus Good For?

What Is Asparagus Good For?

Assets of Asparagus

Botanical name: *Violetto d'Albenga*

Wild asparagus, which grows abundantly around irrigation ditches and marshes, has thin, pencil-like shoots. Through selective breeding and growing techniques, a thicker stem was developed to have more edible flesh, but most asparagus aficionados believe the more slender stalks are less reedy and tough. Snap them at a natural breaking point about three-quarters of the way down the stalk.

Some asparagus spears have a purplish hue, which are typically more tender and have a sweeter flavor than the green variety. Asparagus is delicious when lightly sautéed and served “tender crisp” as a side dish or on a salad.

Health Benefits of Asparagus

Asparagus is one of the most nutritionally balanced plant-derived foods. Low in fat, cholesterol, and sodium, asparagus also has vitamin A (also known as retinol because it produces pigments in the retina), E (has strong antioxidant properties, meaning it reduces oxidative damage caused by oxygen, which can harm human tissue, cells, and organs), and K (which helps your blood clot), magnesium, zinc and selenium, as well as fiber, thiamin, riboflavin, niacin, vitamin B6, iron, copper, and manganese.

As the above list shows, asparagus leads the pack in the wide range of nutrients it supplies, as well as amounts. An example: a 5.3 ounce serving of asparagus provides a whopping 60% of the recommended daily allowance of folate—and the USDA calls 40% excellent. Besides keeping your heart healthy, folate is necessary for blood cell reproduction, especially in bone marrow, normal growth, and liver disease prevention. Studies have shown folate, also known as vitamin B9, to be a significant factor in the prevention of neural tube defects, such as spina bifida.¹

Studies Done on Asparagus

A study published in 2012 showed that the folic acid levels transferred from a pregnant woman to her baby are significantly reduced when chronic or heavy alcohol consumption is a factor. Because folic acid is crucial to the healthy development of both the placenta and fetus, disruption of the normal flow of folate from mother to child may contribute to the deficits observed in fetal alcohol disorders.²

Considered a “major problem” in Japan, growth inhibition of asparagus was studied to diagnose the reason. Still a controversial topic as experts discuss the possibility of chemical or food borne pathogens, the study, which was conducted using soil studies in several fields in 2007 and 2008, concluded that the growth inhibition was due to continuous cropping of asparagus.³

Asparagus Fun Facts

Asparagus cultivation began in Egypt more than 2,000 years ago for medicinal purposes. Its name was derived from the Persian term “asparag,” meaning “shoot.” An asparagus-based aphrodisiac from the same area was discovered in a 16th

Asparagus Nutrition Facts		
Serving Size: 3.5 ounces (100 grams), raw		
	Amount Per Serving	% Daily Value
Calories	20	
Sodium	0 mg	0%
Total Carbohydrates	4g	1%
Dietary Fiber	2g	8%
Sugar	2g	—
Protein	2g	—
Vitamin A	15%	
Vitamin C	9%	
Calcium	2%	
Iron	12%	
*Percent Daily Values are based on a 2,000 calorie diet. Your daily values may be higher or lower depending on your calorie intake.		

century love manual. Experts advised

consuming it three days in a row for the most potent effect. English peasants called it “sparrow grass,” which morphed to “sperage” and later “sparagus.”

Asparagus came to America with the pilgrims. Today, California is the largest producer of asparagus in the U.S.

Summary

The wealth of nutrients offered by asparagus is truly remarkable, especially since it has fiber and is so nutritionally balanced. Ongoing studies are revealing that this vegetable may have more attributes for the human body than we are now aware of. Luckily, it's a tasty dish with a long list of ways to prepare it, making it an in-season favorite.

References:

- 1 Genetic and epigenomic footprints of folate, <https://www.ncbi.nlm.nih.gov/pubmed/22656376/>, June 2012 \
- 2 Folic Acid transport to the human fetus is decreased in pregnancies with chronic alcohol exposure, <http://www.ncbi.nlm.nih.gov/pubmed/2266445>, June 2012
- 3 “Application of PCR-Denaturing-Gradient Gel Electrophoresis (DGGE) Method to Examine Microbial Community Structure in Asparagus Fields with Growth Inhibition due to Continuous Cropping,” <http://www.ncbi.nlm.nih.gov/pubmed>, June 2012

—Mercola.com

**I will pray the Father,
and He shall give you
another Comforter,
that he may abide with
you for ever;
even the Spirit of truth.
John 14:16, 17**

RECIPE—Asparagus-Celery Soup

Ingredients

- 2 tablespoons refined coconut oil
- 1 small leek (white and light green parts – thinly sliced)
- 2 celery stalks (chopped)
- 2 medium garlic cloves (minced)
- 1 small white-skinned potato (unpeeled, chopped small)
- 4-5 cups low-sodium vegetable broth (divided)
- 1 pound asparagus (trimmed and chopped into 1-inch pieces)
- 1/8 teaspoon ground nutmeg
- 1/4 cup fresh basil leaves
- Chives (optional)
- Serves 6

Directions

1. Melt coconut oil in a large pot over medium heat and cook leek and celery until tender, 2–3 minutes. Stir in garlic and cook for 1 minute longer. Add potato and 3 cups broth, bring to a boil, reduce heat to medium, cover, and cook for 10 minutes, or until potato pieces are tender. Add asparagus and cook for 3–4 minutes more, until tender. Stir in nutmeg.
2. Transfer soup to a food processor, add basil, and purée (in batches if necessary), adding remaining 1–2 cups broth as needed to adjust consistency. Season to taste with sea salt. (For a very smooth consistency, strain soup through a fine sieve.) Serve hot, sprinkled with chives, if using.

Abide With Me

Abide with me; fast falls the eventide;
The darkness deepens; Lord with me abide.
When other helpers fail and comforts flee,
Help of the helpless, O abide with me.

Swift to its close ebbs out life's little day;
Earth's joys grow dim; its glories pass away;
Change and decay in all around I see;
O Thou who changest not, abide with me.

Not a brief glance I beg, a passing word;
But as Thou dwell'st with Thy disciples, Lord,
Familiar, condescending, patient, free.
Come not to sojourn, but abide with me.

Come not in terrors, as the King of kings,
But kind and good, with healing in Thy wings,
Tears for all woes, a heart for every plea—
Come, Friend of sinners, and thus bide with me.

Thou on my head in early youth didst smile;
And, though rebellious and perverse meanwhile,
Thou hast not left me, oft as I left Thee,
On to the close, O Lord, abide with me.

I need Thy presence every passing hour.
What but Thy grace can foil the tempter's power?
Who, like Thyself, my guide and stay can be?
Through cloud and sunshine, Lord, abide with me.

I fear no foe, with Thee at hand to bless;
Ills have no weight, and tears no bitterness.
Where is death's sting? Where, grave, thy victory?
I triumph still, if Thou abide with me.

Hold Thou Thy cross before my closing eyes;
Shine through the gloom and point me to the skies.
Heaven's morning breaks, and earth's vain
shadows flee;
In life, in death, O Lord, abide with me.

Words: Henry F. Lyte, 1847.

Music: Eventide, William H. Monk, 1861

Mrs. Monk described the setting:

This tune was written at a time of great sorrow—when together we watched, as we did daily, the glories of the setting sun. As the last golden ray faded, he took some paper and penciled that tune which has gone all over the earth.

King of the North—Rome's Little Helper—Part 12

When I was a teenager I used to read books about Adventists and other Christians who survived the world wars and their experiences under the communist regimes of Russia and China. One book was so fascinating that I have read it at least four or five times. This book was called “Terror by Night and Day” and was written by an Adventist survivor of the Armenian Genocide named Marie Egitanhoff. As I read and pondered her experiences in the first world war, I used to say to myself, “This is what we can expect to happen during the time of trouble, in the future, this will happen to us.” I then read about Corrie Ten Boom and her experiences in Nazi concentration camps for the crime of hiding Jews. Again I thought that this was what we could expect in the future time of trouble.

I was taught in the Seventh-day Adventist church that this time of trouble was future and that it would surpass anything we could imagine. But I wondered how could anything surpass the horrors about which I was reading? As Adventists we have been taught to think of prophecy as extending to 1844 and then recommencing at the Sunday law and extending from there to the restoration of the world. But does prophecy really leave a gap like this?

Adventist young people are increasingly finding Adventism to be irrelevant to their life in this world. The leaders of the church wonder why this is. Could it be that it is because they have missed where we really are in prophecy?

The thing most disturbing about this history is that it has been hidden in plain sight and that the Adventist church, contrary to its own teaching, has not only been a party to the concealment but has taken an active role in these events.

The end of the Ottoman Empire as the king of the north in 1922 points us to the fact that the time of trouble has been going on around us for a century. The church should have recognized the increasing disasters and calamities in the world as indicative of the time of trouble, and, while a few did, the majority of the leadership did not. Instead they threw out the pioneer interpretation of the king of the north prophecy because it hadn't been fulfilled in

just the way they thought it should have. In its place they inserted a futuristic and spiritualistic interpretation. Then, to give this new position credibility, they falsely claimed that it was the pioneer position. But, was this the correct conclusion?

In our last article we discussed the persecution of Sabbath keepers in Europe during World War II and under communism. Of the estimated 2,500,000 Sabbath keepers in Russia at the end of the 19th century, only a few thousand remained after the Nazis and Communists had ravaged eastern Europe.

The interesting thing about the persecutions during the 20th century is that the religious aspect of these persecutions has been carefully hidden under a racial disguise. Prior to the 19th century, persecution was clearly linked to religious belief. The Jews were hated and proscribed, not because of their Jewish ancestry, but because of their religious beliefs and practices and anyone following any of these beliefs—be it Sabbath keeping, keeping the feast days, not eating pork, or practicing circumcision—were condemned as Judiazers. You must remember that Jews were never condemned as Judiazers. Judiazers were Christians who followed Jewish practices and Judiazers must always be burned alive as punishment for their so called crimes against the church. Jews were very rarely burned alive, as they were not considered backsliders, having never confessed Christ.

This history is very important to grasp as we consider the genocides and persecutions of the 20th century. But wasn't the holocaust aimed only at ethnic Jews? This couldn't possibly be part of the religious persecution at the end, could it? Let's consider this:

The Jews claim 6 million deaths in the Nazi camps in World War II, but since the Nazi files have been unsealed, the numbers have risen to as many as 14 million. Who are the other people that the Nazis considered Jews, but the Jews don't claim as their own?

“To become a Jew or to be a Jew must be a very complicated issue. But to be made a Jew—that is very easy. I was made a Jew; I now can tell what it is like to be a Jew.” *Géza Szávai, The Hungarian*

Quarterly (Budapest) 2001-10-01
<http://www.szavaigeza.hu/jerusalemicile/?visszhang=7>.

“To be made a Jew,” or to be classified as a Jew, when in fact you are not; this has been the fate of Sabbath keepers for centuries under the 1260 years of papal persecution. This leads us to wonder just how many Sabbath keeping Christians have been “made Jews” in the 20th century.

“But who exactly was a Jew? Frick's decree applied to people with at least three out of four grandparents who were Jewish and, naturally, to all those who practiced the Judaic religion... Meanwhile, all the authorities had to go on in establishing Jewish ancestry was whether or not someone's grandparents had practiced the Judaic religion, a fact which rather made a nonsense of scientific claims about the importance of race and blood in determining Jewish or German identity.” *The Third Reich in Power, Richard J. Evans.*

Did you know that Hitler enacted a type of Sunday law in Germany, in order to cause economic hardship for the Jews, and everyone else who kept the seventh day Sabbath?

“A ban on Sunday shopping struck at Jewish retailers, who now either had to open on the Jewish Sabbath or lose customers by being closed two days a week.” *The Third Reich in Power, Richard J. Evans.*

But who were these 8 million “Jews” who were “made Jews”? these people whom the Jews do not claim as theirs. We do know who at least some of them were. During the reformation, there were some reformers who were known as Anabaptists because they did not believe in infant baptism. Of these, there was a small group who adopted the seventh day Sabbath. Not accepted (and even persecuted) by the protestants, some of these went with Count Zinzendorf to create a Sabbath keeping colony in Moravia (Czechoslovakia). Some of these Sabbath keepers also moved to America where Count Zinzendorf visited them in the 1700's. This American group later organized themselves into the Seventh Day Baptist denomination.

“The Bohemian religious movement of the Hussites, which began in the fifteenth

century, comprised diverse sectarian groups, among them some of outright Judaizers. In the sixteenth century, reports from various parts of Germany, and especially from the Austrian hereditary possessions where Hussite traditions were still very much alive, speak of the emergence of new sects which were following the Old Testament literally and were adopting such basic Jewish practices as circumcision and the observance of the Sabbath. There were rumors that many Christians had actually converted to Judaism and were helped by the Jews to emigrate to Turkey in order to escape the wrath of the Christian authorities.” *The Myth of the Jewish Race*, page 89.

Of the group who remained in Europe, some began to adopt the Jewish feast days and learned Hebrew. Some eventually gave up the New Testament and belief in Jesus. They adopted Jewish dress, becoming Jews in everything but name and race, but others did not, retaining their belief in Jesus but keeping the seventh day. Known as Sabbatarians or Judiazers, they were persecuted as Jews by the Christians and rejected as Gentiles by the Jews. They formed their own communities, mostly in Eastern Europe. Today, very few of these communities still exist. These people were almost entirely wiped out in the Nazi death camps or scattered by communist persecution and repression.

“The sixteenth century saw the foundation of the Sabbatarian sect in Transylvania. Its originator was a Szekely-Hungarian nobleman, Andras Eossi, who in 1567, together with several other Transylvanian nobles, converted to the Unitarian faith, and a few years later founded the Sabbatarian sect. The doctrines of the sect were developed by Eossi together with his adopted son, Simon Pechi (who was the leading Transylvanian statesman of his age) and Miklos Bogathy Fazekas. Pechi (b. c. 1565) prepared a Hungarian prayer book for the Sabbatarians, while Fazekas translated the Psalms into Hungarian. Pechi became chancellor of the state of Transylvania and his great reputation led to the conversion of some 20,000 Szekelys to the Sabbatarian faith. In 1595 the diet of Fehervar passed a decree against the Sabbatarians which was renewed in 1618 by Gabor Bethlen, the ruling prince of Transylvania. The sect nevertheless continued to spread among both peasantry and nobility. Sabbatarian preachers roamed the country and convinced many to adopt the faith, which demanded a strict observance of the Sabbath and adherence to the laws of the Pentateuch.” *The Myth of the Jewish Race*,

page 92.

Another little known fact today is that Hungary, in eastern Europe, was the first European country to introduce religious freedom.

“For, as a background to the life of the Székely Jews of Bözödújfalú, the history of Transylvania is unfolded, especially the sad case of almost two million Hungarians who came under Romanian rule almost a hundred years ago. Transylvania used to be a land of cultural and ethnic diversity, a haven of liberty of conscience and religion. Szávai proudly refers to the decrees of the 1568 Diet of Torda (Turda), the first to declare in a Europe rent by religious wars and autos-da-fé, the principle of the freedom of conscience, an idea that was later to become a cornerstone of Western civilization. He quotes the famous decree of tolerance: ‘Let preachers preach the Gospel in all places, according to their own minds, and let the community decide whether they accept it or not; let not the preacher be forced to change his mind, and let every community keep a preacher they like; from which it follows that no superintendents can hurt preachers, and nobody can be censured for his religion, and that nobody can be threatened with incarceration or ousting for his teaching, for faith is a gift of God, which is fostered by listening, which listening derives from God’s word.’ Szávai also points out that accepting the achievements of the Reformation and the emancipation of the Reformed Churches, involved lessening the importance of the formerly sovereign Roman Catholic Church.” *The Hungarian Quarterly (Budapest) 2001-10-01* <http://www.szavaigeza.hu/jerusalemicile/?visszhang=7>.

It is interesting that this is the exact region torn apart by both world wars and heavily repressed by communism. The Jesuits never forgive and they never forget. But surely the pope cannot have supported Nazism and Communism, just to get rid of protestants, Jews, and Sabbath keepers. Thousands of Catholics were killed as well. Well, let’s consider history. Back in the days of the inquisition, in the 10th through 12th centuries, when the church was uprooting the Albigensian and Waldensian “heresies” in south-western Europe (both considered by the church to be “Jews” or “Judiazers,” by the the way), they came to towns that had mixed Catholic and pietist populations. The troops asked their superiors how they were to tell the Catholics from the heretics. The chilling answer came back, “Kill them all! God will know His own.” The church has not changed.

But while the Nazis put the Jews to death and then incinerated the bodies, there was a special fate reserved for these ancient Christian Sabbath keepers. They were burned alive in the furnaces.

“From this we see that a number of people deported from Romania and Hungary as Jews were in fact Sabbatarians. This then helps to explain an apparent anomaly in the records of the Jewish camps. In the camps involved it seems that there were a substantial number of those classified as Jews that were burnt alive while the majority were shot. A number of these are recorded as being placed in the oven alive while the majority of Jews were simply shot or gassed and then burnt.” *Theology of Genocide, Wade Cox*.

“This is at first glance puzzling until we realize that from the council of Genoa and through various councils of the church the Sabbatarians were condemned to be burnt as heretics. When one views this activity the discernible pattern emerges of a religious inquisition where the persecution of the Sabbatarians was systematically carried out in the twentieth century as a continuation of a policy started centuries earlier.” *Theology of Genocide, Wade Cox*.

“While the Protestant world is by her attitude making concessions to Rome, let us arouse to comprehend the situation and view the contest before us in its true bearings. **Let the watchmen now lift up their voice and give the message which is present truth for this time. Let us show the people where we are in prophetic history** and seek to arouse the spirit of true Protestantism, awaking the world to a sense of the value of the privileges of religious liberty so long enjoyed.” *Testimonies Vol. 5, page 716*.

But surely this could not be part of the persecution Ellen White speaks of as occurring during the time of trouble, for the Adventists were, by in large, exempt from it. But wait a minute, what did the Adventist leadership in Europe do during this time? In an article under the title of “Church Leaders Say ‘We’re Sorry’ German and Austrian Churches Apologize for Holocaust Actions,” we read this startling admission:

“Noting the sixtieth anniversary of the end of World War II, Seventh-day Adventist church leaders in Germany and Austria have released a declaration saying they ‘deeply regret’ any participation in or support of Nazi activities during the war. The church bodies ‘honestly confess’ a failure ‘in following our Lord’ by not protecting Jews, and others, from that era’s genocide, widely known as the Holocaust... The declaration was initially published in

the May 2005 issue of Advent Echo, a monthly German-language church magazine, and also will appear in other German publications, said Günther Machel, president of the South German Union Conference and one of three signatories to the statement... 'We deeply regret that the character of National Socialist dictatorship had not been realized in time and distinctly enough, and the ungodly nature of [Nazi] ideology had not clearly been identified,' the statement, as translated from German, reads. The church says it also regrets 'that in some of our publications... there were found articles glorifying Adolf Hitler and agreeing with the ideology of anti-Semitism in a way that is unbelievable from today's [perspective].' Church leaders also expressed regret that 'our peoples became associated with racial fanaticism destroying the lives and freedom of 6 million Jews and representatives of minorities in all of Europe' and 'that many Seventh-day Adventists did not share the need and suffering of their Jewish fellow-citizens.' A paramount regret, the statement indicated, was that German and Austrian Adventist congregations 'excluded, separated and left [church members who were]... of Jewish origin to themselves so that they were delivered to imprisonment, exile or death.'"

<http://www.adventistreview.org/article/92/archives/issue-2005-1540/adventist-news>

This admission by church leadership is astounding. The church was not included in this persecution of Sabbath keepers, hidden behind a racial disguise, because they helped the regime! Remember how a person's Jewish ancestry was often determined? If your grandparents practiced any of the rights of Judaism, including Sabbath keeping, you were a racial, ethnic Jew! This means you could have been a descendant of that Russian lady whose letter was printed in the Review in 1893 and you would have been classified as an ethnic Jew, and the SDA church would have turned you over to the Nazis!

"Under various racial decrees, some Adventist congregations expelled members of Jewish heritage. One, Max-Israel Munk, was placed in two concentration camps by the Nazis and survived and returned to his church after the war. He said he did not wish to act toward his congregation in the way in which he had been treated, according to Daniel Heinz, a church archivist at Friedensau Adventist University who has studied Adventist activities during the National Socialist era... Asked how a church that considers keeping the Sabbath as one of its core beliefs could forsake Jewish Sabbath-keepers during a time of

persecution, Brugger suggested that it was political, not theological, considerations that may have led to the strategy. During World War I a portion of the German Adventist church had split off, opposing any military service. This led the National Socialists in 1936 to ban the so-called 'Reform Movement' during their time in power. Brugger said concern over a Nazi closure of the main Adventist churches may have weighed on leaders in that era. 'I think during these times the official leaders of our church were afraid of losing the control over the church and losing the church because the political authorities had already... [confused] our church with the Reform movement,' he explained. 'I think our leaders were afraid to lose the official recognition of our church, so therefore maybe they were not [as faithful] to our beliefs as would have been necessary...' 'We had to realize that one wrong statement, one wrong move by a person meant he could end up in a concentration camp,' Pöhler said of that era. '[That was the] reason why we excluded and disfellowshipped Jewish-born Adventists from our midst: If a local church had not done this, [the Nazis] would have closed the church, taken the elder to prison, and it would have meant the whole church would be forbidden.'"

<http://www.adventistreview.org/article/92/archives/issue-2005-1540/adventist-news>

This is the way church leadership has handled religious persecution in the past, and even though they have apologized and said sorry, sixty years later, when it is popular to apologize to Jews, what if the tide turns again? Could this be what Ellen White saw in this dream?

"That night I dreamed that I was in Battle Creek looking out from the side glass at the door and saw a company marching up to the house, two and two. They looked stern and determined. I knew them well and turned to open the parlor door to receive them, but thought I would look again. The scene was changed. The company now presented the appearance of a Catholic procession. One bore in his hand a cross, another a reed. And as they approached, the one carrying a reed made a circle around the house, saying three times: 'This house is proscribed. The goods must be confiscated. They have spoken against our holy order.' Terror seized me, and I ran through the house, out of the north door, and found myself in the midst of a company, some of whom I knew, but I dared not speak a word to them for fear of being betrayed. I tried to seek a retired spot where I might weep and pray without meeting eager, inquisitive eyes wherever I

turned. I repeated frequently: 'If I could only understand this! If they will tell me what I have said or what I have done!'

"I wept and prayed much as I saw our goods confiscated. I tried to read sympathy or pity for me in the looks of those around me, and marked the countenances of several whom I thought would speak to me and comfort me if they did not fear that they would be observed by others. I made one attempt to escape from the crowd, but seeing that I was watched, I concealed my intentions. I commenced weeping aloud, and saying: 'If they would only tell me what I have done or what I have said!' My husband, who was sleeping in a bed in the same room, heard me weeping aloud and awoke me. My pillow was wet with tears, and a sad depression of spirits was upon me." *Testimonies to the Church Vol. 1 page 577-578*

The parallel between this dream and the situation in Eastern Europe in WWII sends chills down your spine. But that was our grandparents' generation and we live in a more enlightened age, right? The sad truth is that things have not changed much. If anything, they are worse, and the Adventist church hasn't changed either. In 1994 Adventists not only turned a blind eye to the plight of their fellow Adventists in Rwanda, they actually participated in the killing. Adventists actively killing their fellow Adventists, and the church is not apologizing for this one.

"The Rev. Elizaphan Ntakirutimana, 78, the former head of the Seventh-day Adventist Church in western Rwanda, was sentenced to 10 years in prison for aiding and abetting genocide. His son, Dr. Gérard Ntakirutimana, 45, who worked at the church's hospital, received a total sentence of 25 years for the same charges and for shooting two people to death. With the verdict, Mr. Ntakirutimana became the first clergyman to be convicted of genocide by an international tribunal."

<http://www.nytimes.com/2003/02/20/world/rwandan-pastor-and-his-son-are-convicted-of-genocide.html>

"A Rwandan Seventh Day Adventist pastor and his son who had a church roof removed to expose Tutsi refugees to Hutu attackers were convicted of genocide by the UN war crimes tribunal for Rwanda yesterday. Elizaphan Ntakirutimana, 78, and his son Gerard, 45, a doctor, were found guilty of herding families into the church and summoning the Hutu militia to butcher them. It was one of the more notorious of the 1994 bloodbath's massacres. The two men were convicted of genocide, complicity in genocide, conspiracy to commit genocide and crimes

against humanity for aiding the slaughter at the Seventh Day Adventist compound in Kibuye. Ntakirutimana, president of the Seventh Day Adventists' west Rwanda area, was one of the many clerics accused of complicity in the genocide, and the first to be convicted by the tribunal."

<http://www.theguardian.com/world/2003/feb/20/rorycarroll>

"Until the 1994 killings, the church in Rwanda was one of the fastest growing in the world. According to the General Conference Archives, in 1993, one in every 27 Rwandans was an Adventist, one of the highest concentrations in the world... A General Conference World Report says that, of the nearly 300,000 Adventist Rwandans, more than 100,000 fled as refugees and 10,000 more were killed in the crisis." *Spectrum June, 1996.*

"Many Adventists were murdered in their homes, while others were killed in churches where they fled for safety. One of the worst tragedies occurred in a large Adventist community in Mugunaro, in the region of Kibuye. The Adventist headquarters for the area boasted a large church, a nursing school, a hospital, and a primary school. It was an 'Adventist ghetto,' said Elder L.T. Daniel, president of the Africa-Indian Ocean Division, and many people went there for protection." *Spectrum June, 1996.*

"According to a special Adventist World Report released in December 1994, at least 3,000 people died in the slaughter at Mugunaro, and close to 1,000 were killed at the Adventist university in Gitwe." *Spectrum June, 1996.*

"The conviction of the former Rwandan conference president and his son was based on many eyewitness accounts of survivors of the Sabbath massacre at Mugunaro. But the SDA African-Indian Ocean Division president, Daniel said that, 'Some of it is true, some is not.' Heraldo Seidl, head of ADRA, agrees. 'nobody tells the truth. People are afraid to. You cannot prove anything in a confused situation like that.'" *Spectrum June, 1996.*

Every Christian denomination in Rwanda was involved in the genocide but most are ashamed of their role and have already issued official apologies to the people of Rwanda.

"The genocide shook all the Christian churches, and provoked reactions of confessing guilt by most of them. Protestant congregations mostly asked Rwandans pardon for the atrocities committed by their members and excommunicated members suspected of forming part of the genocide. Anglican Bishop Samuel Musabyimana immediately

was excommunicated as the charges against him were known."

<http://www.globalpolicy.org/component/content/article/201/39210.html>

The Adventist church, on the other hand, takes no responsibility for the actions of their members and employees during the genocide. While they did not attempt to defend Ntakirutimana, they also did not disfellowship him and attempted to discredit the accounts of his participation in the genocide.

"The church has not made an official statement concerning Ntakirutimana. 'He did not act officially, if he acted at all,' Daniel said. 'there was no committee meeting, as we know of, which he called and [which] passed any action. So the church cannot defend him officially because there was no official action... If he acted at all he acted on his own... so the church does not have an official position on him.' Ray Dabrowski, communication direct of the General Conference, says, 'The Seventh-day Adventist Church condemns atrocity in any form. We are supportive of the initiatives of the Rwandan government and the United Nations to bring to justice those who are responsible for the illegal activities in that country's crisis.'" *Spectrum June, 1996.*

The church is quick to deal with those who question its authority, but takes no official action when one of its ministers takes an active roll in murder! In spite of all assertions to the contrary, is not this lack of action tantamount to approving his actions?

There is one other church who takes an almost identical stand as the Adventists. Is it any surprise that this other church who denies corporate responsibility is none other than the Roman Catholic church?

"In March 1996, Pope John Paul II told the Rwandan people, 'The Church... cannot be held responsible for the guilt of its members that have acted against the evangelic law; they will be called to render account of their own actions. All Church members that have sinned during the genocide must have the courage to assume the consequences of their deeds they have done against God and fellow men.'" *http://www.newsfromafrica.org/articles/art_10231.html*

http://www.newsfromafrica.org/articles/art_10231.html

However the church sees it though, the evidence is undeniable that the Catholic church played a substantial role over the previous 100 years in creating the prejudices and attitudes that caused the genocide. The odd thing about the Rwanda genocide is that it cannot be classed as an attack of one religion against another.

"While the exact portion of the Tutsi population killed in the genocide cannot be

accurately determined, it seems fair to estimate that at least 80 percent of the Tutsi living in the country lost their lives. In the aftermath of this horrific bloodbath, Rwanda's Christian churches have faced extensive criticism... that religious institutions should be implicated in a genocide is not exceptional. In Rwanda, however, unlike the genocides of Armenians in Turkey, Jews in Europe in World War II, and Muslims in Bosnia, and to the genocidal violence between Hindus, Muslims, and Sikhs in India and Christians and various Muslim groups in Lebanon, religion did not serve as an ascriptive identifier to demarcate a social group as an essential 'other.' Both Catholic and Protestant churches in Rwanda are multi-ethnic, and the genocide in Rwanda occurred *within* religious groups. In most communities members of a church parish killed their fellow parishioners and even, in a number of cases, their own pastor or priest. Although religious identities did not separate perpetrators from victims in Rwanda, my research indicates that religion was nevertheless an essential element in the Rwandan genocide. Contrary to the claims of some church authorities, the involvement of the churches went beyond a simple failure to act in the face of atrocities or the individual transgressions of church members... the culpability of the churches lies not only in their historic role in teaching obedience to state authority and in constructing ethnic identities but also in their modern role as centers of social, political, and economic power, allied with the state, actively practicing ethnic discrimination, and working to preserve the status quo."

<http://friendsofevil.wordpress.com/2010/10/13/christian-churches-and-genocide-in-rwanda/>

The horrifying spectacle of mobs of Christians chasing down, attacking, and hacking up groups of other Christians in cold blood, has to be one of the most disturbing visions in the modern history of the Christian church. Both the beast and his image taking an active role in murder and both distancing themselves and claiming no responsibility in the situation. Pastors killing members of their own congregations, and members killing their pastors, it sounds like total Armageddon, a complete nightmare, and yet it happened, not that long ago. But is this not what we were told would happen during the time of trouble?

"Houses and lands will be of no use to the saints in the time of trouble, **for they will then have to flee before infuriated mobs**, and at that time their possessions

cannot be disposed of to advance the cause of present truth.” *Early Writings page 56*

Some have thought this scenario to be impossible in our modern age, but the events in Rwanda prove otherwise. But the Rwanda genocide seems an enigma in the history of 20th century genocides. The Tutsi where not even a historical ethnic group, adhering to an ancient Christian faith opposed to Rome as the Armenians and Jews were. Is there a link between them and the Jesuits in the dark past that led to this atrocity?

When we delve into the history of the region, we find a link between the genocide in Rwanda and the Abyssinian church of Ethiopia that is surprising. It is not a direct link of genealogy, but one of European assumption. In order to understand what happened in Rwanda in 1994, we need to understand what happened in Abyssinia in the 1600s and before.

Ancient Abyssinia covered an area roughly similar to that of Ethiopia. Tradition has it that the Queen of Sheba who visited Solomon, came from here, and that the Abyssinians largely adopted the religion of Israel as a result of her visit.

“The connection and intimacy that subsequently existed between the Jewish and Ethiopian courts resulted in the conversion of this people to Judaism, in the profession of which they remained until the time of the Saviour. It is also evident that considerable intercourse was carried on between Axuma, the capital of Ethiopia, and the royal city of Judea, no less for commercial than for religious purposes.” *A General History of the Sabbatian Churches, by Tamar Davis.*

The idea of Ethiopian Jewishness is supported by the New Testament story of Philip and the Ethiopian eunuch. After his baptism, this eunuch carried the message of Jesus back to his homeland in Africa. No one knows the subsequent history of this man or what happened when he returned home, but tradition says that Matthew later went to labor in Abyssinia and was martyred there.

What we do know is that by the fourth century Christianity was well established as the religion of the Ethiopian kingdom. We also know that these African Christians worshiped on the Bible Sabbath, in opposition to Rome.

In the seventh century, when the hordes of Islam swept across northern Africa, this church was cut off from the rest of the Christian world until the Portuguese discovered them toward the end of the fifteenth century. By their own account, these Catholics of Europe discovered the Abyssinian keeping the Sabbath and

observing other Jewish rites. The Jesuits were immediately dispatched to “convert” these “heathen” peoples to the faith of Rome. To their surprise, the Jesuits found them difficult subjects to convert. Managing to obtain the sympathies of the Abyssinian monarch, the Jesuits began a ruthless inquisition to force convert the populace to Rome, with only small results. The persecution was horrific and relentless, including, burning, confiscation of property, and banishment. Finally the people had had enough. They rose in rebellion and expelled the Jesuits from their domains. This, the Jesuits would never forget.

In the 19th century when the evangelical missionaries arrived in Rwanda, which is not close to Ethiopia, or ancient Abyssinia, they found a well ordered society with a sophisticated government. These Europeans made the assumption that no well ordered and sophisticated government could possibly come from an African mind and decided that the ruling class, known as Tutsis to the locals, must have originated from somewhere else. They theorized that these people must have come from the Abyssinians who were banished in the 15th century inquisitions in Ethiopia and that possibly they even originally were one of the lost tribes of Israel.

“Influenced by contemporary European notions of race which held that the world could be divided into clearly defined and hierarchically ranked racial and national groups, the missionaries, ignoring important divisions within each of the groups, viewed Hutu, Tutsi, and Twa as three distinct peoples representing three separate waves of immigration. They viewed the Twa as the autochthonous population, the original inhabitants of the region, who many centuries earlier were subdued by Bantu migrants from the west who became the Hutu. According to the missionary account, the Tutsi arrived from the northeast sometime later, around 1600, and because of their clear superiority, conquered the Hutu, whom they had ruled ever since. Doubting that Africans could have designed so complex and efficient a political system, the missionaries hypothesized that the Tutsi were not really African but a Hamitic or Semitic group from the Middle East, perhaps a lost tribe of Israel.” *Timothy Longman.*

From this time forward the churches played an active role in grooming Rwandan society into the type of thinking that led to an all out genocide. Why? Because the Jesuits must have pay back for the way they were treated in Abyssinia and the supposed link between the Tutsi and

Abyssinia was enough for them to receive the full fury of the order.

“The Anglicans and Roman Catholics thought and taught that the Tutsi were probably descendants of the tribes of Israel who had come from the north ca 1600. They came to Rwanda and used the ruling Tutsi to ingratiate themselves with the populace. They then raised and trained the Hutu replacement structure and helped them to power. Once in power they then set up the process of exterminating what they thought might have been God’s people and in part also the Sabbatarians they found there from the Rift Valley system.” *Theology of Genocide, Wade Cox.*

The fact that the SDA hierarchy has been involved in both the Nazi holocaust and the Rwanda genocide is deeply disturbing, or at least it should be. These could have been isolated incidents of individual sin in the church, but when you consider the overall picture and general attitude of indifference it doesn’t appear isolated at all. But the Rwanda genocide wasn’t persecution on the surface. It was given the appearance of racism and the church hasn’t been involved in persecution since, right?

In 2013 a group in Uganda went to an SDA college town in Uganda and passed out several boxes of Spirit of Prophecy books to the community. The books included Steps to Christ and Patriarchs and Prophets, printed by the Pacific Press, as well as a number of truth filled tracts. The next day the college administration asked all the people in the area to turn over the books to them. When not everyone complied with the request the administration went to the police and had the houses searched, confiscating all the literature they could find. They then piled them up in the front yard of the college and burned them. The people were told they would be given books by the college that did not contain heresy. To date we have not heard that those books have ever materialized. While the books were being burned, several personnel at the college were heard to say that if they ever caught those who had distributed these books, they would treat them the same way they were treating the books. Is not this the very image of Rome?

Not only has the church involved itself in aiding genocide, it now openly supports its young people participating in military conflict.

“The September 2001 terrorist attacks in the United States saw the final denouement of Adventism as a prophetic movement that could not be co-opted by nationalistic crusades. Amid the many

heartfelt and sincere expressions of grief following the tragedy, churches from coast to coast reflexively wrapped themselves in the flag, no different from the rest of evangelical America. Sligo Church in Washington, DC featured a Veteran's Day service in which a military honor guard marched down the center aisle with bolt-action rifles gripped to their chests. At a camp-meeting in Northern California, a patriotic song service was followed by a 21 gun salute with live ammunition. And near the end of the American bombing campaign in Afghanistan, the General Conference organized a special weekend to honor the US military and send care packages overseas, not care packages to the afflicted Afghans, but stuffed animals to US bomber crews stationed at Diego Garcia Air Force Base... Little thought was given by the planners of the event to the history of American policy in the Middle East, or the estimated 3,400 Afghani civilians killed by US bombs, four hundred more innocent people than perished on September 11. Where Adventists once venerated those Protestant martyrs who died rather than betray their religious convictions, they would now honor US soldiers who kill at

the bidding of their political masters. As President George W. Bush promised to take his war against America's enemies to far-flung corners of the globe, one thing was certain: many Adventists would soon be shipping out to exotic lands, not as missionaries, but as warriors, assault rifles in hand."

<http://www.calltorepent.com/sdas-in-time-of-war-1>.

Yes, the young people of the SDA church have become, not protestants, protesting against the evils of Rome, but willing crusaders of the pope in his unholy crusades to eliminate opposition and bring in the new world order. The Seventh-day Adventist church is no longer the most protestant of protestant churches, but is now Rome's little helper and the most disturbing thing about this fact is that they have been Rome's little helper since the 1940s!

"While the Protestant world is by her attitude making concessions to Rome, let us arouse to comprehend the situation and view the contest before us in its true bearings. **Let the watchmen now lift up their voice and give the message which is present truth for this time. Let us show**

the people where we are in prophetic history and seek to arouse the spirit of true Protestantism, awaking the world to a sense of the value of the privileges of religious liberty so long enjoyed." *Testimonies Vol. 5, page 716.*

"I was shown God's people waiting for some change to take place—a compelling power to take hold of them. But they will be disappointed, for they are wrong. They must act, they must take hold of the work themselves and earnestly cry to God for a true knowledge of themselves. **The scenes which are passing before us are of sufficient magnitude to cause us to arouse and urge the truth home to the hearts of all who will listen.**" *Testimonies Vol. 1 page 261.*

"Let us read and study the twelfth chapter of Daniel. It is a warning that we shall all need to understand before the time of the end." *Manuscript Releases Vol. 15, page 228.*

But what is this warning that we need to understand? What is this message of truth that we must preach to the world? We will take a look at this warning in our next article.

— Rick and Virginia Markwell

**Before offering Himself as the sacrificial victim,
Christ sought for the most essential and complete gift
to bestow upon His followers,
a gift that would bring within their reach
the boundless resources of grace.**

**"I will pray the Father," He said, "and He shall give you another Comforter,
that He may abide with you for ever;
even the Spirit of truth; whom the world cannot receive,
because it seeth Him not, neither knoweth Him: but ye know Him;
for He dwelleth with you, and shall be in you. I will not leave you orphans:
I will come to you" (John 14:16-18, margin).**

**Before this the Spirit had been in the world;
from the very beginning of the work of redemption
He had been moving upon men's hearts.
But while Christ was on earth, the disciples
had desired no other helper.**

**Not until they were deprived of His presence
would they feel their need of the Spirit,
and then He would come.**

LHU 179.2-3

Letters—Kenya

Throughout the world, societies are in mayhem, and a thorough transformation is needed to mold the whole social fabric through the school of Christ. Those engaged in instructing souls in the school of Christ for the Divine wisdom, refinement, and reform of souls, should be prepared to enter a persevering and unmovable sacrificial awakening for conviction souls. **Jer. 4:19** Therefore, my efforts have been to encourage faithful ones, find and convert souls to the right foundation as it was done in the early church **James 1:21**

This is the time to allow God to finish His work in us so that we are transformed by the Holy Spirit. I am grateful that after E__ Camp meeting of Dec. 2016, where many of our brethren did raise up their commitment to be a blessing to others by sharing the greatest Gift this world has ever known—the gift of Jesus and His love—planned to have a Crusade in M__ in Feb. 2017 and E__ O__ & J__ M__ were the main speakers in the G__ C__. While O__ H__ traveled to N__ to lead and open up a Sabbath bible study branch there in a bid to revive our people for eternity. My greatest joy was that of experiencing the working of the Holy Spirit and leading of Jesus Christ by our (Matt 28:20) seeing many of our brethren renew their hearts and lives to Jesus and standing up to the gospel to make more disciples! **Acts 14:21-23**

We, as God's church, ought to be faithful actors to our mission by taking the gospel to the world. This responsibility rests upon you and me. God gives us (Matt. 5:14) light, to go light the world with His glory **Rev. 18:1-5**. We can light the world in our homes, in our families, in our neighborhoods, in our church, at our workplaces, and everywhere we take a step, is a place that we can work, live and share the love of Jesus! This is how to live for eternity even if the start of year 2017 has been a heavy one with varied challenges.

I have been answering a number of correspondences from persons who long for the truth online, whereby some of them, required us traveling there to meet with them. Elder D__ & L__ sent some contacts to find here and it has occupied most of my time to look for them. Establishing their physical location is a bit simpler but finding out their stand and position on the doctrine and faith becomes very argumentative. I found all of them and I

have been sharing a lot of information about the Present Truth with them. I have made plans to visit them in their respective places and know how best we can help them be established in the Gospel of Christ. It is true that all of them had separated from the SDA church but they seem to be wanting in areas of Health reform, Order and Organization and also standing by the true principles of our faith and doctrine.

I did make contacts to find bro. R__ S__ in S. Africa whom bro. J__ & L__ had referred to me for more information about our separation movement. According to J__, he thought that bro. R__ was still in SDA main stream church but R__ told me on skype that a number of churches no longer affiliate to main SDA headquartered in Maryland Silver Spring! They have registered with the government of S. Africa and there is a Law Suit against them over the use of the name SDA which is a trademark of the church. We have been in full engagement to find out each ones' doctrine and belief but I have made plans to meet with bro. R__ S__ in S__ soon so that I may be of good help to them in understanding how they should establish on the true pillars of Seventh day Adventist doctrine. I need about \$410 for a round trip to his home town. I have sent him a lot of information on our faith & doctrine including "The Government of God 1 & 2", "The Pillars of our Faith" and the "Constitution of SRA." He told me that they are studying them.

R__ S__ also in turn sent me another contact of an American citizen staying in Uganda whom he thought was one of us known here as Pastor W__ C__ from Tennessee. I found out that he was 800km away from me and living in K__ near R__ and DRC boarder line but was also operating a medical project on the island of L. V__ in K__ district. I contacted him and sent him our study materials of present truth until he agreed to meet but with lots of difficulties in comprehending the full gospel present truth message. He also revealed to me that he knew very well P__ & S__ before coming here. He feared to be imprisoned over the name SDA by GC that had instituted case against him over trade mark. At that time he is unwilling to denounce the name SDA which he believes was given by YAH to His church which had separated from SDA and calling it Babylon. He fled to what he thought to be serenity

location in U__ and now settled here. I have sent Pastor W__ our study lessons which compelled him to agree to meeting me soon, seeming to holding some fanaticism!

This quarter of the year 2017, has been heavily loaded with many correspondences wanting us to visit them but means remain our biggest shortfall. V__ S__ is from DRC is another contact from Elder D__ and L__ which I had to establish to figure out which language does he need to receive the Present Truth message! He told me that he knows French and Swahili and now living in L__—DR C__. I had to download some books and tracts in French to send him. This book 'L'ABOMINATION DE LA DESOLATION ET L'HISTOIRE DE L'EGLISE', would open him a wide area of study until we meet soon.

I am now very busy preparing some materials for prints and power point lessons to project when I travel away from my home to areas where I will have opportunity to use power. I pray for continual support to enable accomplish what seem to be hard for us finish so that we may go home soon.

God bless you.— N J

Let us not endure the thought of being religious dwarfs....

We must ever be growing unto the full stature of men and women in Christ Jesus, till we are complete in Him.

Christ will come and abide with every soul who will say from the heart, Come in.

He loves every one who has a desire to follow Him.

HP 185.5

Christian Service—Chapter 7 Co-operation of Ministers and Laymen

The Ministry of Song

Students who have learned to sing sweet gospel songs with melody and distinctness, can do much good as singing evangelists. They will find many opportunities to use the talent that God has given them in carrying melody and sunshine into many lonely places darkened by sorrow and affliction, singing to those who seldom have church privileges. {ChS 66.1}

Students, go out into the highways and hedges. Endeavor to reach the higher as well as the lower classes. Enter the homes of the rich as well as the poor, and as you have opportunity, ask, "Would you be pleased to have us sing some gospel hymns?" Then as hearts are softened, the way may open for you to offer a few words of prayer for the blessing of God. Not many will refuse to listen. Such ministry is genuine missionary work.—Counsels to Teachers, pp. 547, 548. {ChS 66.2}

—end of chapter 6

Chapter 7 Co-operation of Ministers and Laymen

Unitedly Enter the Field of Service

Let ministers and lay members go forth into the ripening fields. They will find their harvest wherever they proclaim the forgotten truths of the Bible. They will find those who will accept the truth, and who will devote their lives to winning souls to Christ.—Australian Signs of the Times, Aug. 3, 1903. {ChS 67.1}

It is not the Lord's purpose that ministers should be left to do the greatest part of the work of sowing the seeds of truth. Men who are not called to the ministry are to be encouraged to labor for the Master according to their several ability. Hundreds of men and women now idle could do acceptable service. By carrying the truth into the homes of their friends and neighbors, they could do a great work for the Master.—Testimonies, vol. 7, p. 21. {ChS 67.2}

God has given His ministers the message of truth to proclaim. This the churches are to receive, and in every possible way to communicate, catching the first rays of light and diffusing them.—Testimonies, vol. 6, p. 425. {ChS 67.3}

The people must lift where the minister lifts, thus seconding his efforts and helping him bear his burdens, and then he will not be overworked and become discouraged. There is no influence that can be brought to bear on a church that will be enduring unless the people shall move intelligently, from principle, to do all they can to forward the work.—Review and Herald, Aug. 23, 1881. {ChS 67.4}

A Convincing Combination

The world will be convinced, not by what the pulpit teaches, but by what the church lives. The minister in the desk announces the theory of the gospel; the practical piety of the church demonstrates its power.—Testimonies, vol. 7, p. 16. {ChS 67.5}

The work of God in this earth can never be finished until the men and women comprising our church membership rally to the work, and unite their efforts with those of ministers and church officers.—Gospel Workers, p. 352. {ChS 68.1}

Preaching is a small part of the work to be done for the salvation of souls. God's Spirit convicts sinners of the truth, and He places them in the arms of the church. The ministers may do their part, but they can never perform the work that the church should do.—Testimonies, vol. 4, p. 69. {ChS 68.2}

The dissemination of the truth of God is not confined to a few ordained ministers. The truth is to be scattered by all who claim to be disciples of Christ. It must be sown beside all waters.—Review and Herald, Aug. 22, 1899. {ChS 68.3}

Ministers may preach pleasing and forcible discourses, and much labor may be put forth to build up and make the church prosperous; but unless its individual members shall act their part as servants of Jesus Christ, the church will ever be in darkness and without strength. Hard and dark as the world is, the influence of a really consistent example will be a power for good.—Testimonies, vol. 4, pp. 285, 286. {ChS 68.4}

A Fatal Mistake

It is a fatal mistake to suppose that the work of soulsaving depends alone upon the ministry. The humble, consecrated believer upon whom the Master of the vineyard

places a burden for souls, is to be given encouragement by the men upon whom the Lord has laid larger responsibilities. Those who stand as leaders in the church of God are to realize that the Saviour's commission is given to all who believe in His name. God will send forth into His vineyard many who have not been dedicated to the ministry by the laying on of hands.—The Acts of the Apostles, p. 110. {ChS 68.5}

The idea that the minister must carry all the burdens and do all the work, is a great mistake. Overworked and broken down, he may go into the grave, when, had the burden been shared as the Lord designed, he might have lived. That the burden may be distributed, an education must be given to the church by those who can teach the workers to follow Christ and to work as He worked.—Testimonies, vol. 6, p. 435. {ChS 68.6}

The minister should not feel that it is his duty to do all the talking and all the laboring and all the praying; he should educate helpers in every church. Let different ones take turns in leading the meetings, and in giving Bible readings; in so doing they will be calling into use the talents which God has given them, and at the same time be receiving a training as workers.—Gospel Workers, p. 197. {ChS 69.1}

Ministers should not do the work which belongs to the church, thus wearying themselves, and preventing others from performing their duty. They should teach the members how to labor in the church and in the community.—Historical Sketches, p. 291. {ChS 69.2}

When an effort is made to present our faith to unbelievers, the members of the church too often stand back, as if they were not an interested party, and let all the burden rest upon the minister. For this reason the labor of our most able ministers has been at times productive of little good.—Gospel Workers, p. 196. {ChS 69.3}

The Minister's Duty

The best help that ministers can give the members of our churches is not sermonizing, but planning work for them. Give each one something to do for others. Help all to see that as receivers of the grace of Christ they are under obligation to work for Him. And let all be taught how to work.

Especially should those who are newly come to the faith be educated to become laborers together with God.—Testimonies, vol. 9, p. 82. {ChS 69.4}

Ministers, preach the truths that will lead to personal labor for those who are out of Christ. Encourage personal effort in every possible way.—Testimonies, vol. 9, p. 124. {ChS 69.5}

Let ministers teach church members that in order to grow in spirituality, they must carry the burden that the Lord has laid upon them,—the burden of leading souls into the truth. Those who are not fulfilling their responsibility should be visited, prayed with, labored for. Do not lead people to depend upon you as ministers; teach them rather that they are to use their talents in giving the truth to those around them. In thus working they will have the co-operation of heavenly angels, and will obtain an experience that will increase their faith, and give them a strong hold on God.—Gospel Workers, p. 200. {ChS 69.6}

In laboring where there are already some in the faith, the minister should at first seek not so much to convert unbelievers, as to train the church members for acceptable co-operation. Let him labor for them individually, endeavoring to arouse them to seek for a deeper experience themselves, and to work for others. When

they are prepared to sustain the minister by their prayers and labors, greater success will attend his efforts.—Gospel Workers, p. 196. {ChS 70.1}

In some respects the pastor occupies a position similar to that of the foreman of a gang of laboring men or the captain of a ship's crew. They are expected to see that the men over whom they are set, do the work assigned to them correctly and promptly, and only in case of emergency are they to execute in detail. The owner of a large mill once found his superintendent in a wheel-pit, making some simple repairs, while a half-dozen workmen in that line were standing by, idly looking on. The proprietor, after learning the facts, so as to be sure that no injustice was done, called the foreman to his office and handed him his discharge with full pay. In surprise the foreman asked for an explanation. It was given in these words: "I employed you to keep six men at work. I found the six idle, and you doing the work of but one. Your work could have been done just as well by any one of the six. I cannot afford to pay the wages of seven for you to teach the six how to be idle." {ChS 70.2}

This incident may be applicable in some cases, and in others not. But many pastors fail in not knowing how, or in not trying, to get the full membership of the church

actively engaged in the various departments of church work. If pastors would give more attention to getting and keeping their flock actively engaged at work, they would accomplish more good, have more time for study and religious visiting, and also avoid many causes of friction.—Gospel Workers, pp. 197, 198. {ChS 70.3}

A Good Example

The apostle [Paul] felt that he was to a large extent responsible for the spiritual welfare of those converted under his labors. His desire for them was that they might increase in a knowledge of the only true God, and Jesus Christ, whom He had sent. Often in his ministry he would meet with little companies of men and women who loved Jesus, and bow with them in prayer, asking God to teach them how to maintain a living connection with Him. Often he took counsel with them as to the best methods of giving to others the light of gospel truth. And often, when separated from those for whom he had thus labored, he pleaded with God to keep them from evil, and help them to be earnest, active missionaries.—The Acts of the Apostles, p. 262. {ChS 71.1}

End of Chapter 7

Saved from a Robber by Rain

A Merchant was one day returning from market. He was on horseback, and behind him was a valise filled with money. The rain fell with violence, and the good old man was wet to his skin. At this he was vexed, and murmured because God had given him such bad weather for his journey.

He soon reached the border of a thick forest. What was his terror at beholding, on one side of the road, a robber, with leveled gun, aiming at him, and attempting to fire but, the powder being wet by the rain, the gun did not go off; and the merchant, giving spurs to his horse, fortunately had time to escape.

As soon as he found himself safe, he said to himself: "How wrong was I, not to endure the rain patiently, as sent by Providence! If the weather had been dry and fair, I should not, probably, have been alive at this hour and my little children would have expected my return in vain. The rain, which caused me to murmur, came at a fortunate moment, to save my life, and preserve my property." And thus it is with a multitude of our afflictions; by causing us slight and short sufferings, they preserve us from others far greater, and of longer duration.

The Youth Instructor, Feb 1, 1871

“Abide With”

During the journey the sun had gone down, and before the travelers reached their place of rest, the laborers in the fields had left their work. As the disciples were about to enter their home, the stranger appeared as though He would continue His journey. But the disciples felt drawn to Him. Their souls hungered to hear more from Him. “**Abide with us,**” they said. He did not seem to accept the invitation, but they pressed it upon Him, urging, “It is toward evening, and the day is far spent.” Christ yielded to this entreaty and “went in to tarry with them.”

Had the disciples failed to press their invitation, they would not have known that their traveling companion was the risen Lord. Christ never forces His company upon anyone. He interests Himself in those who need Him. Gladly will He enter the humblest home, and cheer the lowliest heart. But if men are too indifferent to think of the heavenly Guest, or ask Him to **abide with** them, He passes on. Thus many meet with great loss. They do not know Christ any more than did the disciples as He walked with them by the way. {DA 800.2-3}

All blessings are bestowed upon those who have a vital connection with Jesus Christ. Jesus calls them to Himself not simply to refresh us with His grace and presence for a few hours, and then to send us forth from His light to walk apart from Him in sadness and gloom. No, no. He tells us that we must **abide with** Him and He with us.... Trust in Him continually, and doubt not His love. He knows all our weakness and that which we need. He will give us grace sufficient for our day. {AG 117.2}

Christ promised that the Holy Spirit should **abide with** those who wrestle for victory over sin, to demonstrate the power of divine might by endowing the human agent with supernatural strength and instructing the ignorant in the mysteries of the kingdom of God....

When one is fully emptied of self, when every false god is cast out of the soul, the vacuum is filled by the inflowing of the Spirit of Christ. Such a one has the faith that purifies the soul from defilement. He is conformed to the Spirit, and he minds the things of the Spirit. He has no confidence in self. Christ is all and in all. {AG 212.5-6}

I entreat of you never to utter one word of complaint, but to cherish feelings of gratitude and thankfulness. By so doing you will be learning to make melody in your hearts. Weave into your experience the warp and woof, the golden threads, of gratitude. Contemplate the better land, where tears are never shed, where temptations and trials are never experienced, where losses and reproaches are never known, where all is peace and joy and happiness. Here your imagination may have full scope. These thoughts will make you more heavenly-minded, will endue you with heavenly vigor, will satisfy your thirsty soul with rivers of living waters, and will set upon your heart the seal of the divine image. They will fill you with joy and hope in believing and will **abide with** you as a comforter forever. {HP 36.5}

It is not a casual touch with Christ that is needed, but it is to **abide with** Him. He called you to **abide with** Him. He does not propose to you a short-lived blessedness that is realized occasionally through earnest seeking of the Lord and passes away as you engage in the common duties of life. Your **abiding with** Christ makes every necessary duty light, for He bears the weight of every burden. He has prepared for you to **abide with** Him. This means that you are to be conscious of an abiding Christ, that you are continually with Christ, where your mind is encouraged and strengthened...

Do not stand outside of Christ, as many professed Christians of today. To “abide in me, and I in you” is a possible thing to do, and the invitation would not be given if you could not do this. Jesus our Saviour is constantly drawing you by His Holy Spirit, working with your mind that you will **abide with** Christ.... The blessings He bestows are all connected with your own individual action. Shall Christ be refused? He says, “Him that cometh to me I will in no wise cast out” (John 6:37). Of another class He says, “Ye will not come to me, that ye might have life” (John 5:40)...

Have you, have I, fully comprehended the gracious call, “Come unto me”? He says, “Abide in me,” not **Abide with Me**. “Do understand My call. Come to Me to stay with Me.” He will freely bestow all blessings connected with Himself upon all who come to Him for life. He has something better for you than a short-lived blessedness that you feel when you seek the Lord in earnest prayer. That is but as a drop in the bucket, to have a word with Christ. You are privileged with His abiding presence in the place of a short-lived privilege that is not lasting as you engage in

the duties of life.... Will anxiety, perplexity, and cares drive you away from Christ? Are we less dependent upon God when in the workshop, in the field, in the market-place?... The Lord Jesus will **abide with** you and you with Him in every place. {HP 55.2-4}

I entreat of you never to utter one word of complaint, but to cherish feelings of gratitude and thankfulness. By so doing you will be learning to make melody in your hearts. Weave into your experience the warp and woof, the golden threads, of gratitude. Contemplate the better land, where tears are never shed, where temptations and trials are never experienced, where losses and reproaches are never known, where all is peace and joy and happiness. Here your imagination may have full scope. These thoughts will make you more heavenly-minded, will endue you with heavenly vigor, will satisfy your thirsty soul with rivers of living waters, and will set upon your heart the seal of the divine image. They will fill you with joy and hope in believing and will **abide with** you as a comforter forever. {HP 36.5}

Consecrate yourself to God in the morning; make this your very first work. Let your prayer be, “Take me, O Lord, as wholly Thine. I lay all my plans at Thy feet. Use me today in Thy service. **Abide with** me, and let all my work be wrought in Thee.” This is a daily matter. Each morning consecrate yourself to God for that day. Surrender all your plans to Him, to be carried out or given up as His providence shall indicate. Thus day by day you may be giving your life into the hands of God, and thus your life will be molded more and more after the life of Christ. {FLB 125.4}

The image of Christ engraved upon the heart is reflected in character, in practical life, day by day, because we represent a personal Saviour. The Holy Spirit is promised to all who will ask for it. When you search the Scriptures, the Holy Spirit is by your side, personating Jesus Christ.

If we will open the door to Jesus, he will come in and **abide with** us. Our strength will always be reinforced by his actual representative, the Holy Spirit.

The truth is a living principle made to shine in precious clearness to the understanding, and then, O then, it is time to speak words from the living Christ. “Ye are laborers together with God.” {GCB, February 15, 1895 par. 5-7}