

HALF A CENTURY
OF APOSTASY

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The New Theology's Grim Harvest
1956-2006

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Contents

God's Word to Ordained Ministers, Elders and deacons xiii

PART I **The Barnhouse-Martin Dialogue**

1.	Brevity	3
2.	Nineteen Fifty-Six	5
3.	Questions on Doctrine	7
4.	Fear of Scorn	9
5.	Criticism	11
6.	The Unscriptural Barnhouse-Martin Theology	13
7.	Evangelicals Document Doctrinal Changes	15
8.	Doctrines Diminished in 1956	17
9.	The "Martyrdom" of M L Andreasen	19
10.	No Compromise With Sin	21
11.	Pastors	23
12.	Promise	25
13.	Wycliffe	27

II **Ecumenism**

14.	So Much in Common	31
15.	Vatican II Council	33
16.	Deceived By Rome	35
17.	Covenanted Lack of Witness	37
18.	Ecumenism in Book Store	38
19.	Evangelistic Commitment	40
20.	Pentecostal Fever	42
21.	President an Evangelical Adventist	44
22.	German Apostasy	46
23.	Ecumenical Foolishness	48
24.	Emergency Ministry	50
25.	Early History of Ecumenical Links in Australia	52
26.	Ecumenism in America	54
27.	Common Ground with the Salvation Army	55
28.	Yoked	56
29.	Inspired Theologian?	57
30.	World Evangelism	58
31.	Churches for the Unchurched	59
32.	Ecumenical Evangelism	61
33.	Willow Creek	62

PART III
College and University Issues

34.	The Evil of College Accreditation	67
35.	A College President's Testimony I	69
36.	A College President's Testimony II	71
37.	College Training	73
38.	Young Pastors' Evaluation I	74
39.	Young Pastors' Evaluation II	76
40.	Young Pastors' Evaluation III	77
41.	Young Pastors' Evaluation IV	79
42.	Young Pastors' Evaluation V	81
43.	A Student Reports	83
44.	Apostasy Broadcast	85
45.	Brutal Punishment "Inflicted by God"	87
46.	Qualifications	89
47.	A Secular College	91
48.	Twisted Scripture	93

PART IV
Immorality

49.	Kinship Kamp Meeting I	97
50.	Kinship Kamp Meeting II	99
51.	Homosexuality Promoted	100
52.	Homosexual Advice	101
53.	Immoral Books	102
54.	Morals in the Dutch Church	104
55.	Illicit Sex	106
56.	Lewdness	108
57.	Romance	110
58.	Genocide	111

PART V
Fiscal Infidelity

59.	Presidential Scams	115
60.	Financial Infidelity in the General Conference	117
61.	Theft of Tithes and Offerings	119
62.	Financial Infidelity Worldwide	120
63.	The Davenport Affair	122
64.	Misuse of Tithe	124
65.	Giving of Means	125

PART VI
Music

66.	Biblical Perversion	129
67.	Roman Catholic Terms	131

68.	Vain Repetition	133
69.	Compulsory Alterations	134
70.	Swedish Hymns	135
71.	Solid Rock Café	137
72.	Youth Destruction	139
73.	Youth Camp Music	141
74.	Ear-Piercing Music	143
75.	Revolting Youth Evangelism	144
76.	The Edge	146
77.	Singing Pagan Rock Songs on Sabbath	148
78.	Our Heavenly Father Blasphemed	150
79.	Jazz	152

PART VII
Romeward Bound

80.	Persecution of the Faithful	155
81.	Assisting Catholicism	157
82.	Prayer for Catholic Saint	158
83.	Spiritual Formation I – Jesuit Teachings at Southern Adventist College	160
84.	Spiritual Formation II – Jesuit Teachings at Andrews University	162
85.	Spiritual Formation III and Ignatius Loyola	164
86.	Spiritual Formation IV – A Tool of Ecumenism	166
87.	Ecumenical Service and Mass Promoted	168
88.	Public Excuse	170
89.	Rome and Church Law Suit	171
90.	What We Share with Roman Catholicism	173
91.	French Words for Roman Catholics	174
92.	To Rome Via Lutheranism	176
93.	Has Rome Changed?	178
94.	Polish Confessional Similarities?	180
95.	666	182
96.	Vatican II	184
97.	The European Union	186
98.	Prayer for the Roman Catholic Church	188
99.	Flag at Half-Mast	190

PART VIII
Self-Supporting Apostasy

100.	Winds of Doctrine I	195
101.	Winds of Doctrine II	197
102.	Winds of Doctrine III	199
103.	Winds of Doctrine IV	201

**PART IX
Women in Ministry**

104.	Women's Ordination	205
105.	Women's Ordination Tacitly Approved	207
106.	Spurned Ministerial Credentials	209
107.	Women's Ministries	210
108.	Women Elders	212

**PART X
Doctrinal Degradation**

109.	Abhorrence of Sanctification	215
110.	Conditional Salvation	216
111.	Cheap Grace	218
112.	Phillip Yancey on Radio	220
113.	Evolution Upheld	222
114.	Theistic Evolution	224
115.	Peter the Rock	226
116.	Christ's Human Nature	227
117.	Human Nature of Christ	229
118.	Fictional Heaven	231
119.	Basis of Mission	233
120.	The Holy Spirit on the Day of Pentecost	234
121.	Imperceptive Leaders	236
122.	Deliberate Destruction of the Faith of the Laity	237
123.	No Longer Adventist?	239
124.	Apostasy by Stealth – The Seal of God	241
124a	Welcoming the Pope	243
125.	University Professor Attacks Truth	245
126.	Administrative Tactics	246
127.	Seventh-day Adventists and Hitler – I	247
128.	Seventh-day Adventists and Hitler – II	249
129.	Seventh-day Adventists and Hitler – III	251
130.	Seventh-day Adventists and Hitler – IV	252

**PART XI
The Health Work**

131.	The Health Message Despised	255
132.	Demise of Our Medical Work	257
132a	Why God Closed One Hospital	259
133.	Health Care Fraud	261
134.	Seventh-day Adventist Guinea Pigs	263
135.	Abortion	265
136.	Abortions at Washington Adventist Hospital	267
137.	Bribing Doctors	268
138.	Flesh Foods and Immorality	269
139.	Unionism in the Sanitarium Health Food Company	271

**PART XII
Publishing**

140.	Roman Catholic Books	275
141.	Book Reviews	277
142.	Publishing Houses	279
143.	Blasphemous Books	280
144.	Selling Rank Error	281

**PART XIII
Lent, Palm Sunday and Easter**

145.	Lent	285
146.	Palm Sunday	287
147.	Palm Sunday Catholicism	290
148.	Palm Sunday Procession	292
149.	Easter	294

**PART XIV
Persecution**

150.	Warning	299
151.	Condemnation	301
152.	Silencing Truth	303
153.	Misapplied Association	304
154.	Taking Court Action	305
155.	Law Suits	307
156.	Disfellowshippment	309
157.	Illegal Disfellowshippment	311
158.	Disfellowshipped for Non-Attendance	313
159.	Hungary and Communism	315
160.	Illegal Disbanding of Church	317
161.	Cast Into Prison	319
162.	Headhunting in the South Pacific I	321
163.	Headhunting in the South Pacific II	323
164.	Headhunting in the South Pacific III	325
165.	Headhunting in the South Pacific IV	327
166.	Pango Church Taken to Court	329
167.	The Pango Church Obtains Registration	331
168.	The Solomon Islands	333

**PART XV
Christian Education**

169.	Education	337
170.	Review and Herald Editor Scorned	339
171.	Motivation for Teachers	341
172.	Trade Unions in Education	342
173.	A Mixed Multitude	343
174.	Christian Education in India Degraded	344

**PART XVI
Inspiration**

175.	Erroneous Scripture	347
176.	Diminished Truth	349
177.	Bible	351
178.	Sabbath School Quarterly Error	353
179.	Daniel 7 Denied	355
180.	The Bible Doubted	357
181.	Inspiration Doubted	359
182.	Scriptural Infallibility I	360
183.	Scriptural Infallibility II	362
184.	Ellen White's Credentials as a Prophet	363
185.	Altering the Spirit of Prophecy	365
186.	The Spirit of Prophecy Denigrated	367
187.	Tepid "praise" for the Spirit of Prophecy	369
188.	The Accuracy of the Spirit of Prophecy	371
189.	Open Destruction of the Spirit of Prophecy	372

**PART XVII
Denominational Concerns**

190.	Guidance	375
191.	Omitted Name	377
192.	Exposing Church Defects to Others	378
193.	The Church Manual	380
194.	Decline in Church Attendance	382
195.	Is the General Conference the Voice of God?	384
196.	Press Coverage	386
197.	Feedback from Press Coverage	388
198.	A Church in Decline	390
199.	Church Membership Decline	391
200.	Statistical Decline	393
201.	A Conference's Mission	395
202.	Apostasy in the Baltics	397
203.	General Conference Delegates I	398
204.	General Conference Delegates II	400
205.	The Sanctuary Message	401
206.	Heathenism	403
207.	Pastor of the Month	405
208.	St. Andrews Seventh-day Adventist Church	406

**PART XVIII
Entertainment**

209.	Drama	411
210.	Clowns Symbolise General Conference Sessions	412
211.	Shameful Youth Programme at General Conference Session	413

212.	Sport I	415
213.	Sport II	417
214.	Apostate Sabbath School	419
215.	Blighted Youth	421
216.	The Fate of Celebration Churches	423
217.	Worldly Fashion	425
218.	Cinema and Angels	427

**PART XIX
Baptism**

219.	Baptism	431
220.	Bribed Converts	433
221.	Sacred Baptism Mocked	434
222.	Christening	435

**PART XX
Sabbath Observance**

223.	Sunday Uplifted	439
224.	Olympic Games Sabbath Desecration	441
225.	Sabbath Family Festival	443
226.	God Blesses Sabbath-keeping I	444
227.	God Blesses Sabbath-keeping II	446
228.	General Conference Session Apostasy	448
229.	Promotion of Sunday Worship I	450
230.	Promotion of Sunday Worship II	452
231.	Promotion of Sunday Worship III	454
232.	Promotion of Sunday Worship IV	456

**PART XXI
Finale**

233.	The Oracles of God	461
234.	To God's People With Love	463
235.	God's Plea	465
236.	A Final Work for God	467

Index

Scriptural Index	469
Spirit of Prophecy Index	473
Personalities Index	478

Other

Books by the Authors	484
About the Authors	490

God's Word to Ordained Ministers, Elders and Deacons

He, the author of truth, must separate truth from the chaff of man's utterance, which had made it of no effect. The principles of God's government and the plan of redemption must be clearly defined. The lessons of the Old Testament must be fully set before men.... The people whom God had called to be the pillar and ground of the truth had become representatives of Satan. They were doing the work that he desired them to do, taking a course to misrepresent the character of God.... Sin had become a science, and vice was consecrated as a part of religion. Rebellion had struck its roots deep into the heart, and the hostility of man was most violent against heaven.

(*Desire of Ages*, pp. 34, 36, 37).

⁶But if the watchman see the sword come, and blow not the trumpet, and the people be not warned; if the sword come, and take *any* person from among them, he is taken away in his iniquity; but his blood will I require at the watchman's hand. ⁷So thou, O son of man, I have set thee a watchman unto the house of Israel; therefore thou shalt hear the word at my mouth, and warn them from me. ⁸When I say unto the wicked, O wicked *man*, thou shalt surely die; if thou dost not speak to warn the wicked from his way, that wicked *man* shall die in his iniquity; but his blood will I require at thine hand. ⁹Nevertheless, if thou warn the wicked of his way to turn from it; if he do not turn from his way, he shall die in his iniquity; but thou hast delivered thy soul. ¹⁰Therefore, O thou son of man, speak unto the house of Israel; Thus ye speak, saying, If our transgressions and our sins *be* upon us, and we pine away in them, how should we then live? ¹¹Say unto them, As I live, saith the Lord GOD, I have no pleasure in the death of the wicked; but that the wicked turn from his way and live: turn ye, turn ye from your evil ways; for why will ye die, O house of Israel? (Ezekiel 33:6-11).

The thirty-third chapter of Ezekiel is an outline of the work that God approves. Those in positions of sacred trust, those honored of God by being appointed to stand as watchmen on the walls of Zion, are in every respect to be all that is embraced in the meaning of the word "watchmen." They are to be ever on guard against the dangers threatening the spiritual life and health and prosperity of God's heritage. Upon us as ministers God has placed a burden of solemn responsibility. . . . When we see God dishonored, we ought not to remain quiet, but should do and say all that we can to lead others to see that the God of heaven is not to be thought of as a common man, but as the Infinite One, the One worthy of man's highest reverence.

Let us present God's Word in its purity, and lift up the voice in warning against everything that would dishonor our heavenly Father.

(*Seventh-day Adventist Bible Commentary*, Vol. 4, p. 1164).

¹⁰His watchmen *are* blind: they are all ignorant, they *are* all dumb dogs, they cannot bark; sleeping, lying down, loving to slumber. ¹¹Yea, *they are* greedy dogs *which* can never have enough, and they are shepherds *that* cannot understand: they all look to their own way, every one for his gain, from his quarter. ¹²Come ye, *say they*, I will fetch wine, and we will fill ourselves with strong drink; and to morrow shall be as this day, *and* much more abundant.

(Isaiah 56:10-12).

Thus "Peace and safety" is the cry from men who will never again lift up their voice like a trumpet to show God's people their transgressions and the house of Jacob their sins. These dumb dogs that would not bark are the ones who feel the just vengeance of an offended God.

(*Testimonies for the Church*, Vol. 5, p. 211).

The responsibility of the watchmen of today is as much greater than in the days of the prophet as our light is clearer and our privileges and opportunities greater than theirs. It is the minister's duty to warn every man, to teach every man, in all meekness and wisdom. He is not to conform to the practices of the world, but, as God's servant, he must contend for the faith once delivered to the saints. Satan is constantly at work to break down the strongholds which debar him from free access to souls; and, while our ministers are no more spiritually minded....

(*Ibid*, p. 16).

Upon the ministers of God rests a solemn, serious charge. They will be called to a strict account for the manner in which they have discharged their responsibility. If they do not tell the people of the binding claims of God's law, if they do not preach the Word with clearness, but confuse the minds of the people by their own interpretations, they are shepherds who feed themselves, but neglect to feed the flock. They make of none effect the law of Jehovah, and souls perish because of their unfaithfulness. The blood of these souls will be upon their heads. God will call them to account for their unfaithfulness.

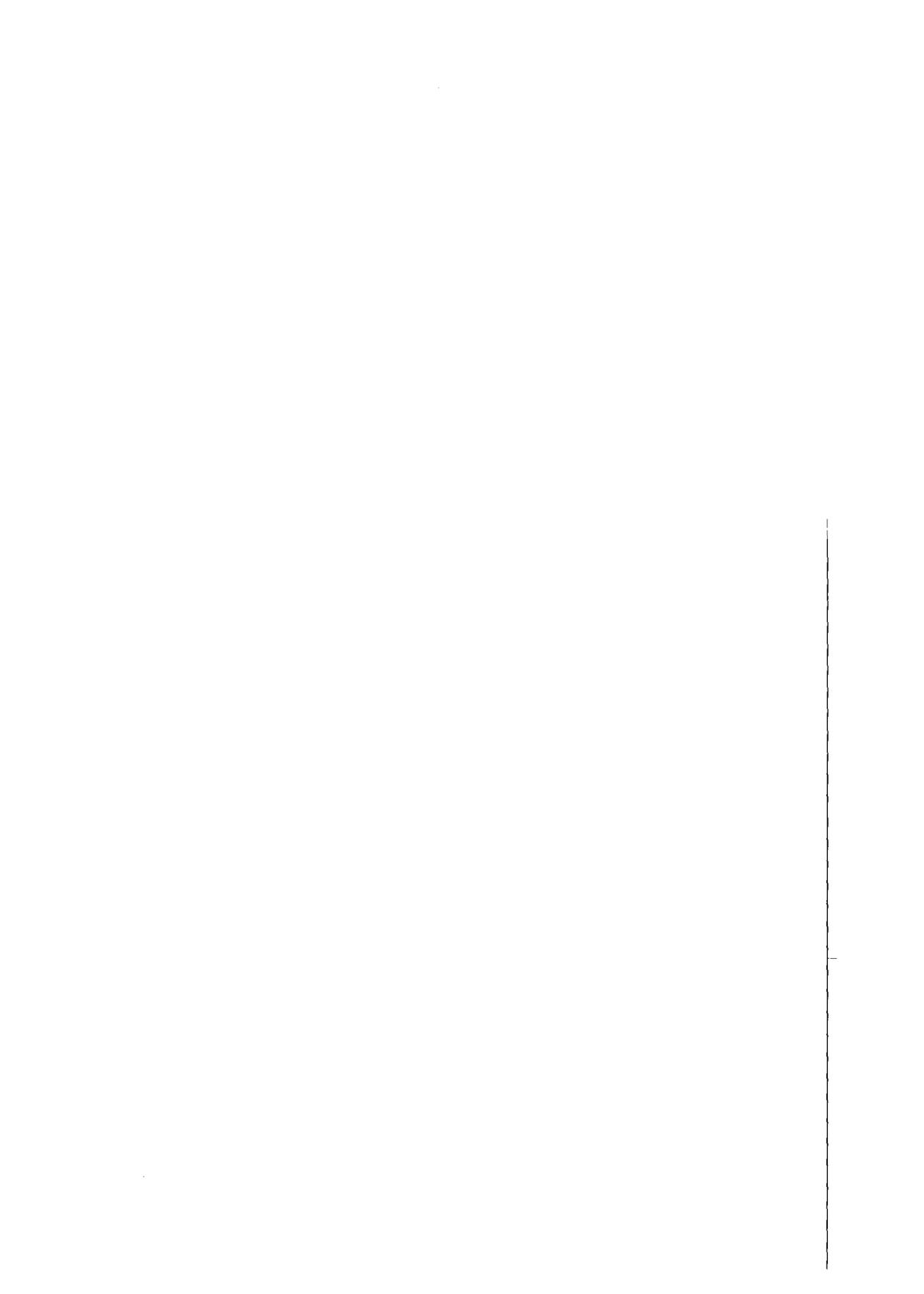
(*Seventh-day Adventist Bible Commentary*, Vol. 4, p. 1164).

May it be said in heaven of each reader and the authors that among the Seventh-day Adventists "there were yet steadfast souls, descendants of that holy line through whom a knowledge of God had been preserved. These still looked for the hope of the promise made unto the fathers".

(*Desire of Ages*, p. 34).

PART I

The Barnhouse-Martin Dialogue



Chapter 1

Brevity

27 October, 2005: Today around 9.00pm we reached 72 years of age; 864 months of post-natal existence; one day short of 3,757 weeks of living; 26,298 days upon earth; 631,152 hours of experiencing God's care; 37,869,120 minutes of God's love; 2,272,147,200 seconds of probationary time. How brief a period, in terms of eternity, a mere 2.2721472×10^9 seconds!

If we had commenced to count this number of seconds twenty-four hours per day at the rate of one per second, from the moment of our birth, a simple pace to attain at 1, 2, 3, 4, 5..., but an impossible rate when we had reached two billion, two hundred and seventy-two million, one hundred and forty-seven thousand and two hundred, we would just now have completed our task.

In 2005 the United States budget was 3.5 trillion dollars. To count each dollar at the same rate we would have to live, not 72 years, but about 1,500 years. This fact demonstrates the brevity of our lives on this earth.

But God did not place us upon earth in order to count numbers. He placed us in this sin-cursed earth so that we would choose to accept Christ's calling:

But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth. (Acts 1:8).

God placed us upon this planet for a second reason:

I am come that [ye] might have life, and that [ye] might have it more abundantly. (John 10:10).

What a marvellous God!

This book will be unique among our previous books in that no chapter, chapter 146 excepted, will exceed two pages in length. In it we will bring before God's people indisputable evidence that the adoption of the New Theology teachings have caused such havoc within the Seventh-day Adventist faith, that virtually no Biblical doctrine has remained unscathed.

Many sincere Seventh-day Adventists believe that a number of doctrines have been altered to varying degrees by leaders, ministers, theologians, writers in denominational publications, and leaders in local churches, but the majority of God's precious Truths remain inviolate.

This book will document the fact that virtually no doctrine, no standard of our Church, has been spared the relentless attacks upon our faith.

We conclude that the Omega of Apostasy is indeed of a

most startling nature.

(*Selected Messages*, Book 1, p. 197).

That it consists of

...deadly heresies.

(*Ibid*, p. 200),

cannot be disputed.

In this book we document, with few exceptions, from authoritative Seventh-day Adventist organisational sources, reputable news reports, or from prominent Seventh-day Adventist denominational workers writing in other papers, who continued in Church employment.

Our sole hope as a people is to return whole-heartedly to the pure and holy faith delivered to us. God bless you, each reader, as you ponder these words and seek to uphold and live the pure faith encapsulated in the greatest message ever delivered to mankind – the Everlasting Gospel of the Three Angels Messages.

Some will question the purpose of a book such as this. Few Seventh-day Adventists in the twenty-first century any longer see the need for the ministry of reproof in our midst. Rather, even if they hold concerns about the escalating headlong descent into deep and deeper apostasy, they believe it prudent to keep such concerns to themselves. They deem silence to be appropriate. Such evince no love for God and His Church. Surely, today, as in Judah of old, Christ cries out to us who are pastors:

Thus saith the LORD; Stand in the court of the LORD'S house, and speak unto all the cities of Judah, which come to worship in the LORD'S house, all the words that I command thee to speak unto them; diminish not a word: (Jeremiah 26:2).

It is the measure of our love for God's Seventh-day Adventist Church and the deep, deep sorrow that sears our hearts which compels us, as a wake-up call to a complacent ministry and laity, to DIMINISH NOT A WORD. God's cry to His Church today is,

Awake to righteousness, and sin not; for some have not the knowledge of God: I speak this to your shame. (1 Corinthians 15:34).

Chapter 2

Nineteen Fifty-Six

As we publish this book in 2006, half a century has passed since the disastrous Barnhouse-Martin Dialogue. It is appropriate to evaluate the long-term consequences of this dialogue.

The year 1956 was a significant one in the history of the Seventh-day Adventist Church. Although the full significance of the events of that year were not immediately apparent, nevertheless, the period of the following half century has clearly demonstrated that the events of 1956 were to have an enormous influence upon the doctrinal affairs of the Seventh-day Adventist Church in the years to come.

We were young men 22 years of age in 1956 when these events transpired. Russell was a member of the headquarters church of the Australasian Division located in Wahroonga in Sydney. One Sabbath he was alerted by a statement from the Division secretary, Pastor L. C. Naden, who indicated that an evangelical Protestant magazine entitled *Eternity* had declared that Seventh-day Adventists had been found to be part of the body of Christ. The speaker was very enthusiastic about this matter and saw it as a breakthrough in fraternal relations between a large body of Protestantism in the United States and the Seventh-day Adventist Church.

Russell was totally unacquainted with the background which had produced this declaration, but he did feel uneasy that such a publication would speak in such friendly terms concerning God's Remnant Church. It must be remembered that in 1956 the ecumenical spirit which today seems to pervade Christianity, at least on a superficial level, was far less in evidence and that members of smaller Christian churches often suffered much scorn from the lips of ministers and laity in the larger denominations. Seventh-day Adventists had quite naturally been the recipients of more than their share of contempt from these organisations. God has inspired His servant to write concerning His church,

[The Church]...enfeebled and defective, needing to be reproved, warned, and counselled, is the only object upon earth upon which Christ bestows His supreme regard. (*Testimonies to Ministers*, p. 49).

What then was the background to *Eternity* magazine's unique pronouncement? The history unfolded gradually over the next year or two. A relatively young graduate student, Walter Martin, was in the process of writing a thesis entitled *Kingdom of the Cults*, addressing the major professing Christian sects which he regarded as non-Christian. These included Jehovah's Witnesses, Christian Scientists, Mormons and Seventh-day Adventists. In order to gather his material and to be accurate and fair in his

presentation of the beliefs of Seventh-day Adventists, Mr (later Dr) Martin felt it necessary to discuss our beliefs with a number of Adventist theologians and administrators. He sought the advice of Dr Donald Barnhouse, editor of *Eternity* magazine, in order to make contacts with representative Seventh-day Adventists.

Dr Barnhouse was the pastor of the Tenth Presbyterian Church in Philadelphia, Pennsylvania, and had in 1949 presented a talk on the radio. This talk had been heard by the president of the East Pennsylvania Conference of Seventh-day Adventists, Pastor T. E. Unruh. He had felt helped by the presentation and had written to Dr Barnhouse expressing his appreciation for the material presented. Dr Barnhouse was rather surprised, for he had felt that no Seventh-day Adventist could have accepted that which he had stated. This matter was still in his mind when Walter Martin came to seek his assistance. It was therefore recommended that the president of the East Pennsylvania Conference be contacted in order to see whether he could arrange a meeting between Martin and representative Seventh-day Adventist leaders so that he might hear firsthand what was our position on a number of distinctive doctrines.

Not only was Russell perplexed by the announcement, he felt a sense of consternation. Two thoughts entered his mind. "What a gall these people possess that they believe it is their prerogative to determine whether or not our holy Church is part of the body of Christ," was the first of these two thoughts. The second was, "I wonder what our leaders told them about the mark of the beast."

On the following Monday evening when Russell and Colin met at the University of Sydney, Russell told Colin of Pastor Naden's announcement. Colin expressed his shock, expressing the thought that our leaders must not have revealed all our distinctive beliefs to the Evangelicals. Our conjectures on this matter proved to understate the degree in which these Church leaders compromised our faith in order to seek the acclaim of these Evangelicals, one (Barnhouse) a Presbyterian and the other a Baptist.

Little did Russell as he sat in the old wooden Wahroonga Church recognise how this 1956 dialogue would impact the lives of each of us.

Chapter 3

Questions on Doctrine

In 2004 a new edition of the book *Seventh-day Adventists Answer Questions on Doctrine*, containing profuse annotations contributed by Dr George Knight, Professor of Church History at Andrews University Theological Seminary, was published. It is appropriate to review the dire impact which the original book has had upon God's Church since its publication in 1957, and to provide a brief background to it.

Pastor Unrah was very enthusiastic to accommodate the request of Walter Martin to meet with Seventh-day Adventist Church leaders and soon contacted the General Conference leadership and made arrangements as requested. To these men Martin presented a series of specific questions concerning our beliefs, and a representative group of Seventh-day Adventist leaders provided answers to these questions. The questions asked and the answers provided may be readily reviewed, for they were published in 1957 in the form of a book entitled *Seventh-day Adventists Answer Questions on Doctrine*. In common terminology this book became known by the last three words of its title. It was presented as an authoritative statement of Seventh-day Adventist beliefs and remained so for almost a decade and a half. By the mid-1970s, however, a number of Church leaders had expressed concern over some of the answers presented in that book, and it had not been reprinted since that time. These doubts were typified in an article by Dr Herbert Douglass, then associate editor of the *Adventist Review*, who in 1975 wrote:

The historic view regarding the human nature of Christ as best set forth in *The Desire of Ages* is now being given its proper emphasis here in Washington, and the aberrant position since the publication of *Questions on Doctrine* is now being seen in its proper light – an unacceptable position for Seventh-day Adventists in view of the E G White counsel.

(See Dr Ralph Larson, *Fraud of the Unfallen Nature*).

It must not be thought that *Questions on Doctrine* was wholly or even substantially in error. Many sections clearly, indeed expertly, set forth God's Truth. But it did contain serious aberrations of Bible Truth. The most noticeable changes concerned the presentation of the Seventh-day Adventist understanding of the human nature of Christ and our consequent understanding of Righteousness by Faith. Further, many believed that the Seventh-day Adventist views of the mark of the beast, Babylon, the Sanctuary, the Atonement and the Spirit of Prophecy were seriously muted, if not largely effectively destroyed. Our faith was effectively destroyed, its central doctrines compromised.

Barnhouse and Martin were pleasantly surprised with the doctrinal alterations which they noted in the answers to their questions and felt that these were of sufficient significance to merit the announcement which they made indicating Seventh-day Adventism should be removed from the category of sects and placed among the group of true believers in Christ. While no Seventh-day Adventist would go out of his way in order to induce scorn from those of other faiths, nevertheless many began to ask whether the acclaim which had been received had cost the Church too much in doctrinal integrity. Certainly that question began to grow as in the subsequent years the long-term results of these changes emerged.

The authors of the book were not publicly announced but much evidence points to Dr LeRoy Edwin Froom (USA – 1890-1974); and Dr Roy Allan Anderson (Australia – 1895-1988) as the chief co-authors. The General Conference President, Elder R. R. Figuhr (1896-1983), strongly supported its publication. It is strange indeed how enthusiastically Seventh-day Adventists have responded to the least interest shown in them by other official church denominations. This fact has also been demonstrated by the Church's growing relationship with the World Council of Churches (WCC). Our first conversations with the WCC began in 1965. Since that time we have contributed increasingly to committees of this organization. Since the WCC is clearly not of God, for its principles are established upon consensus, and compromise of doctrine, not upon a plain "thus saith the Lord," we would do well to eschew totally contacts with it. Such are unequal yokes.

One man, Danish born, Millian Lauritz Andreasen (1876-1962) stood virtually alone against the book, *Questions on Doctrine*. He paid a dear penalty, losing his ministerial credentials and his sustentation (6 April, 1961), until the American Internal Revenue forced the denomination to restore the latter. His credentials were restored posthumously (1 March, 1962 – he died 19 February, 1962), in order that his widow could receive sustentation support. Pastor Andreasen's book, *Letters to the Churches*, still stands as an historical testimony to his perceptive stand. Pastor Andreasen had served as President of the Greater New York and Minnesota Conferences, Dean of Union College, Nebraska, and retired as a Field Secretary of the General Conference. The rejection of Elder Andreasen's rightful ministry of reproof and the persecution accorded him for his noble stand has served to forward the escalating apostasy in our Church. It also was a foretaste of the unjust treatment to be received by other faithful pastors and laity.

Chapter 4

Fear of Scorn

We wish to speak in deep Christian love to our pastors and church members alike. Today a fear pervades the ranks of our Church. Many earnest pastors and laymen are deeply concerned by the rampaging deterioration in sanctified living, doctrinal fidelity, entertainment, dress and health standards, evangelistic outreach, study of Scripture and the Spirit of Prophecy, and educational principles.

Yet a form of vocal paralysis has overtaken most of us. It is not a physical paralysis, but an apparent inability to exert our God-ordained responsibility to stand in the breach (Isaiah 58:12), courageously ignoring the likelihood of ecclesiastical penalties that may follow.

We are in a state akin to the “fear of the Jews” which pervaded God’s Jewish Church during the era of the First Advent. Naturally the enemy of souls, as the Second Advent nears, is once more employing this means which proved so effective in taking Church members and clergy from their eternal destiny two thousand years ago, with even greater vigour today.

Even godly leaders like Nicodemus and Joseph of Arimathaea suffered from this fear of Church leadership.

¹There was a man of the Pharisees, named Nicodemus, a ruler of the Jews:

²The same came to Jesus by night.... (John 3:1, 2).

And there came also Nicodemus, which at the first came to Jesus by night, and brought a mixture of myrrh and aloes, about an hundred pound *weight*.

(John 19:39).

And after this Joseph of Arimathaea, being a disciple of Jesus, but secretly for fear of the Jews, besought Pilate that he might take away the body of Jesus: and Pilate gave *him* leave. He came therefore, and took the body of Jesus. (John 19:38).

Joseph and Nicodemus were not alone among the chief rulers who feared their peers on the Sanhedrin and silenced their faith in Christ. However, they did distinguish themselves from the other members of their class by standing openly for Christ and His truth at the darkest hour of the Christian Church. The remainder lost eternity. What a tragedy this was!

Nevertheless among the chief rulers also many believed on him; but because of the Pharisees they did not confess *him*, lest they should be put out of the synagogue: (John 12:42).

Scripture reveals the genuine reason for the silence of these men.

For they loved the praise of men more than the praise of God. (John 12:43).

The same cowardice was evidenced by many members of the laity. We cite one example, that of the parents of the healed blind man.

²¹But by what means he now seeth, we know not; or who hath opened his eyes, we know not: he is of age; ask him: he shall speak for himself. ²²These words spake his parents, because they feared the Jews: for the Jews had agreed already, that if any man did confess that he was Christ, he should be put out of the synagogue. (John 9:21, 22).

We need to heed the words of Zacharias, John the Baptist's father:

That he would grant unto us, that we being delivered out of the hand of our enemies might serve him without fear (Luke 1:74).

Our challenge today is to fear God and not man.

Did Christ fear the consequences of boldly pointing out the sins of Judah? (See Matthew 23:1-36). He knew where such loving warnings would lead. Yet He did not diminish His words, even when addressing apostate Church leadership. (See chapter 5 entitled *Criticism*).

The motive for Christ's stern rebuke was clear:

O Jerusalem, Jerusalem, *thou* that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under *her* wings, and ye would not! (Matthew 23:37).

Here is our example of a God-ordained ministry of reproof. Undoubtedly some souls, listening to Christ's words, perhaps some of the priests included, found the path to salvation through Christ's strident, but deeply loving and appropriate words of much needed reproof.

Like Christ, Jeremiah had faced imminent martyrdom for presenting God's warning message without diminishing one word.

But know ye for certain, that if ye put me to death, ye shall surely bring innocent blood upon yourselves, and upon this city, and upon the inhabitants thereof: for of a truth the LORD hath sent me unto you to speak all these words in your ears. (Jeremiah 26:15).

Chapter 5

Criticism

The standard response to faithful warnings of the inroads of apostasy into God's Seventh-day Adventist Church is to declare His faithful servants to be heaping criticism upon God's Church.

This is quite understandable, for such a charge has proven very successful in inducing many sincere Church members to seal their ears against the faithful message of reproof, so urgently required in our Church today.

Few contemplate the fact that the generators of such charges are utilising a ploy to cover the sins of Israel, a ploy which is circular in its nature. If we accuse an individual of being critical, we, ourselves, are criticising the one so accused.

The question, which God alone can truly discern, is whether the individual presenting warnings of apostasy in our midst is doing so from a hateful heart towards God's professed people or from a heart of love for God and His beloved people.

Today there is an urgent need to:

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

Blow ye the trumpet in Zion, and sound an alarm in my holy mountain: let all the inhabitants of the land tremble: for the day of the LORD cometh, for it is nigh at hand; (Joel 2:1).

There is also an impelling reason for the implementation of these commands which must not be set aside for "fear of the Jews," for God calls:

¹⁴Who knoweth if he will return and repent, and leave a blessing behind him; even a meat offering and a drink offering unto the LORD your God?

¹⁵Blow the trumpet in Zion, sanctify a fast, call a solemn assembly: (Joel 1:14, 15).

Christ presented us an example of a loving ministry of reproof. While we have never come close to using language of the strength He employed amid the tragic apostasy in His Church two thousand years ago, nevertheless His example is plainly set before us. His words were applied to church leaders in His day – the "scribes and Pharisees." In the twenty-third chapter of Matthew we read that seven times He described them as hypocrites (verses 13, 14, 15, 23, 25, 27, 29); five times He charged them with blindness of a spiritual nature (verses 16, 17, 19, 24, 26). He twice charged them as fools (verses 17, 19), and also referred to these leaders as whited sepulchres (verse 27) and a generation of vipers (verse 33).

Does Christ stand charged with the sin of heaping hateful criticism upon the leaders of God's Church in His day? Of course not! On a further occasion Christ addressed the Pharisees in terms of great severity.

⁴⁰But now ye seek to kill me, a man that hath told you the truth, which I have heard of God: this did not Abraham. ⁴¹Ye do the deeds of your father. Then said they to him, We be not born of fornication; we have one Father, even God. ⁴²Jesus said unto them, If God were your Father, ye would love me: for I proceeded forth and came from God; neither came I of myself, but he sent me. ⁴³Why do ye not understand my speech? *even* because ye cannot hear my word. ⁴⁴Ye are of *your* father the devil, and the lusts of your father ye will do. He was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it. (John 8:40-44).

Earlier our Saviour had declared of the Pharisees:

Think not that I am come to send peace on earth: I came not to send peace, but a sword. (Matthew 10:34).

Christ declared of John the Baptist:

For I say unto you, Among those that are born of women there is not a greater prophet than John the Baptist: but he that is least in the kingdom of God is greater than he. (Luke 7:28).

Yet John the Baptist, before Christ, had also used the same appellation as Christ when speaking of the Pharisees and the Sadducees:

But when he saw many of the Pharisees and Sadducees come to his baptism, he said unto them, O generation of vipers, who hath warned you to flee from the wrath to come? (Matthew 3:7).

Sister White clearly points to the reason why many in Church leadership and numerous members of the laity despise those upon whom Christ lays the deliverance of the essential ministry of reproof:

The fact that Jesus spoke the truth, and that with certainty, was why He was not received by the Jewish leaders. It was the truth that offended these self-righteous men. The truth exposed the fallacy of error; it condemned their teaching and practice, and it was unwelcome. (*Desire of Ages*, p. 467).

Chapter 6

The Unscriptural Barnhouse-Martin Theology

The characters of Dr Donald Barnhouse and Dr Walter Martin may be evaluated by the following documentation. These men violently opposed truth and wallowed in error. That we, as a people, would express gratitude for their fatuous approval is a matter of the deepest concern.

1. **Obedience to the Decalogue.** “They [Seventh-day Adventists] take a position (to us very illogical) that the Ten Commandments are to be obeyed.”
(Donald Barnhouse, “Are Seventh-day Adventists Christians?” *Eternity*, September, 1956), round brackets in original.
2. **The Investigative Judgment.** “The latter doctrine [the investigative judgment], to me, is the most colossal, psychological, face-saving phenomenon in religious history.” (*Ibid*).
3. **The Nature of Christ.** “The belief that Jesus took a fallen nature is ‘completely repugnant to the Church at large.’” (*Ibid*).
4. **The Remnant Church.** “We cannot accept the ‘remnant church’ concept with its exclusivism.”
(Walter Martin, *The Truth about Seventh-day Adventism*, p. 212).
5. **Creation.** “The Adventists tenaciously hold the six-day creation concept. That is, six 24-hour days during which God created the earth.... Without contradicting Genesis, scientific evidence indicates that this was not the case.” (*Ibid*, p. 157).
6. **The Spirit of Prophecy.** “God Almighty never spake through a woman. You can’t justify a woman preaching and usurping authority over a man. It can’t be done.”
(Donald Barnhouse in recorded telephone conversation with Al Hudson, 16 May, 1958).
7. **Free Choice.** “They [the Seventh-day Adventists who dialogued with Barnhouse and Martin] believe that I am a born-again person. That I am saved and have eternal life. They know that I hold the Calvinistic position that I am saved forever and can never be lost.” (*Ibid*).
8. **The Sabbath.** “Do you think that in cursing Saturday as the Sabbath, cursing everything that is of the law, and wanting grace alone, and wanting to live in holiness, believing that all sin is

removed by the blood of Jesus Christ alone, do you believe that therefore I am a lost soul?" (*Ibid*).

"In the name of Jesus Christ, I curse the Seventh-day Sabbath." (Dr Barnhouse in an address in late 1959 in Peru. Reported by a Seventh-day Adventist medical missionary. Recorded in Vance Ferrell's *The Beginning of the End*, No. 16).

9. **The State of the Dead.** Dr Barnhouse described the failure to accept the doctrine of the immortality of the soul as "folly."

(Dr Barnhouse's recorded telephone conversation with Al Hudson, 16 May, 1958).

10. **God's Law as Bondage.** Walter Martin described this doctrine as "their effort to bring us under bondage."

(Martin, *The Truth about Seventh-day Adventism*, p. 201).

That Church leaders sold our faith for far less than thirty pieces of silver cannot be denied. The men publicly denied Bible Truth.

Further, Donald Barnhouse in particular, did little for the reputation of some of our leaders. Speaking of Sister White, Al Hudson queried, "And you don't think Elders Froom and Richards [H.M.S. Senior, founder of the Voice of Prophecy Radio programme] and the others take my position? That she is a true prophet?" (Barnhouse's telephone conversation with Al Hudson, 16 May, 1958). To this question Barnhouse replied, "Of course they don't. None of them do." (*Ibid*). At the time of this conversation, in 1958, this was a revelation to Church members. When Hudson said that he had not encountered such errors in her writings, Dr Barnhouse exclaimed, "Oh brother, you are a dupe. You are not as honest as the people at Takoma Park" [the location of the General Conference Office in 1958] (*Ibid*). Hudson followed with a question, "They feel she has written error?" (*Ibid*). In reply, Dr Barnhouse asserted, "Of course they do. Every one of these men have said this to me. Every man. Every man. They believe that she was raised up by God to be a great blessing, and that the Spirit of prophecy was upon her, but they all agree that she wrote error in some places." (*Ibid*).

Barnhouse also attributed to our leaders a libel upon God's people which the authors feel almost defies credibility. "They [the men involved in these evangelical conferences] explained to Mr Martin that they had among their number certain members of their 'lunatic fringe,' even as there are similar wide-eyed irresponsibles in every field of fundamental Christianity." (Barnhouse, "Are Seventh-day Adventists Christians?" *Eternity*, September 1956). This statement followed mention of topics such as the significance of the Sabbath and the identification of the mark of the beast. We are concerned that the General Conference never publicly denied the alleged slur upon the faithful members of God's Church. This omission lends credence to Dr Barnhouse's published claim.

Chapter 7

Evangelicals Document Doctrinal Changes

OMEGA

A prominent evangelical minister, E. Schuyler English, in *Our Hope*, November, 1956 stated:

Seventh-day Adventism has been undergoing a change through the past decade.

Dr Walter Martin, *The Truth About Seventh-day Adventists*, p. 235 stated that,

In recent years, however, there has been a definite movement towards a more explicit declaration of belief in the principles of the Christian faith and the tenets of Christian theology.

A study of Dr Martin's views reveals that what he meant by "Christian faith" and "tenets of Christian theology" were the errors of apostate Protestantism. Dr Martin also stated,

It is to the credit of the Adventists that their organisation has officially repudiated this position [that the atonement of Christ is yet to be completed], maintaining that the atonement has already been completed.

(*Martin Speaks Out on the Cults*, p. 152).

Dr Martin further declared that he,

As a research polemicist had no hesitation whatsoever in stating that those previous positions so widely seized upon by the enemies of Adventism have been totally repudiated by the Seventh-day Adventist denomination for some years. (Our Hope, November, 1956).

That these men were not mistaken was evident in a letter written by Dr Roy Allan Anderson (1895-1988), an Australian who at the date of writing was Ministerial Secretary of the General Conference. His letter was addressed to Pastor Robert Greive, President of the North New Zealand Conference.

Through a series of events Pastor Greive had accepted the salient features of the New Theology, denying the Sanctuary Message, doubting the Spirit of Prophecy and denying the Biblical requirement of sanctification. He had studied under Pastor William Warde Fletcher (1879-1947) at Avondale College in the late 1920's. Pastor Fletcher was subsequently dis-fellowshipped for his teaching of the above views. He in turn had learned these views earlier in the 1920's from Pastor Louis Conradi (1856-1939),

Field Secretary of the General Conference, who also died out of the faith. (See our book, *The General Conference Confronts Apostasy*).

In order to spare Pastor Greive inevitable disfellowshipment in an age when the three truths cited above were valued in our midst, Dr Anderson, who with Dr Leroy Froom, led out in the dialogue with Drs Barnhouse (Presbyterian) and Martin (Baptist) which sealed a massive destruction of our faith, offered counsel to him. The stealth with which these men white-anted our precious Church is exposed in this letter Pastor Anderson wrote:

If you would suffer me this little word of counsel as a friend, I would suggest that you hold those thoughts in your heart and not make an issue of them until we, as a people, come to the place where we understand this doctrine as clearly as we should, and, as clearly as we do other points of faith.... I am confident that the time is near when this great mystery of godliness will be understood better by us as a people. But until then it would seem wise if we could confine ourselves to a prayerful discussion of it between us as workers. (Letter to R. A. Greive, president of the North New Zealand Conference, dated 19 January, 1956).

To his credit Pastor Greive did not follow this deceitful course and was rightly dismissed from the ministry and subsequently disfellowshipped. He died out of the faith. He took two young pastors, our contemporaries at Avondale College, out of the faith – Darryl Wyborn and Stanley Bellette.

In 1976 the South Pacific Division (then termed the Australasian Division) Biblical Research Institute (BRI) confirmed the alteration in faith in our midst when the members supported Dr Desmond Ford's New Theology teachings and told a group of eleven faithful pastors in their report, following a discussion approved by Division leadership, held 3, 4 February, 1976 that:

The senior ministers (as represented by their speakers) were somewhat unaware of the movements in Adventist thought and the style of doctrinal presentation in recent years, a fact which explains their reaction to some contemporary expositions.

The concerned senior pastors were not a little dismayed by the assertion that there had been "movements in Adventist thought" and the inference that these "movements" were acceptable. It was clear that the members of the B.R.I. fully recognised that changes had come into our Church, yet none of these alterations were ever discussed or accepted by the General Conference in session. It had thus been a "back door" method of entry quite out of harmony with Church policy, and deeply damaging to our faith.

Chapter 8

Doctrines Diminished in 1956

OMEGA

Double talk was not infrequently employed in order to introduce error subtly into our midst. This technique was employed immediately following the Barnhouse-Martin dialogue. We cite one example.

In an article in the General Conference *Ministry Magazine*, the author correctly stated that the Spirit of Prophecy clearly teaches that both the death of Christ on Calvary and our Heavenly High Priest's ministry in the antitypical Day of Atonement are included in the atonement,

...one aspect being incomplete without the other, and each being the indispensable compliment of the other. (*Ministry*, February, 1957, p. 9).

Despite this correct statement with which Seventh-day Adventists in 1957 would, in the great majority, have agreed accorded with Scripture, on the following page the writer supported rank error.

The sacrificial act of the cross [is] a complete, final, and perfect atonement for man's sin. (*Ibid*, p. 10).

As Pastor M L Andreasen stated:

These two statement are irreconcilable. (*Letters to the Churches*, p. 26).

The Truth of the High Priestly ministry of Christ was utterly destroyed through the dialogue with the Evangelicals. It was diluted to an unscriptural position.

When, therefore, one hears an Adventist say, or reads in Adventist literature – even in the writings of Ellen G. White – that Christ is making atonement now, it should be understood that we mean simply that Christ is now *making application of the benefits of the sacrificial atonement He made on the cross....*" (*Questions on Doctrine*, pp. 354, 355).

Nowhere in the Spirit of Prophecy may this false doctrine be found. Further, Sister White was greatly reduced in status. Notice the following:

Ellen G. White, one of our leading writers, wrote in 1892.... (*Ibid*, p. 29).

Was Sister White merely "one of our leading writers"? Were her inspired writings only ranked with those men such as J N Andrews, Stephen Loughborough or Uriah Smith? To describe Sister White in this manner was to greatly diminish the authority and inspiration in our midst.

A third doctrine, one so crucial to a right understanding of sanctification, one absolutely central to the gospel of salvation, the human nature of Christ was utterly destroyed by a selective misuse of the Spirit of Prophecy. Clear passages of Scripture (Romans 1:3; 8:3; Hebrews 2:14-18 and Hebrews 4:15) were not included in this response. Further, passages of the Spirit of Prophecy which no one could gainsay, including *Desire of Ages*, pp. 49, 117 and 123 were not included.

When the authors of *Questions on Doctrine* quoted the last paragraph of *The Youth's Instructor*, 25 April, 1901 in support of their false position they chose to omit the final sentence of the paragraph. We quote the last paragraph quoted in *Questions on Doctrine*, p. 651, paragraph 2, and add also the final sentence.

When Christ bowed His head and died, He bore the pillars of Satan's kingdom with Him to the earth. He *vanquished Satan in the same nature over which in Eden Satan obtained the victory*. The enemy was overcome by Christ in His human nature. The power of the Saviour's Godhead was hidden. He overcame in human nature, relying upon God for power. This is the privilege of all. In proportion to our faith will be our victory.

(Youth's Instructor, 25 April, 1901).

Notice the first sentence quoted above plainly states that Christ "overcame in human nature, relying upon God for power." But this sentence does not state whether this was fallen or unfallen nature. However the final sentence which was conveniently omitted makes this matter plain. Now read the final sentence above. If Christ had the enormous advantage over us of possessing an unfallen nature, the promise of the final sentence would be meaningless to us for we could justly cry, "Christ did not set us, who possess fallen natures, such an example for His advantage we do not possess."

The authors attempted to bias the readers by their false headline – "Took Sinless Human Nature" and confusing the terms sinless nature (character) with unfallen nature (genetic).

TRUTH

³For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears;

⁴And they shall turn away *their* ears from the truth, and shall be turned unto fables.

(2 Timothy 4:3, 4).

Chapter 9

The “Martyrdom” of M L Andreasen

OMEGA

Elder Andreasen’s counsels and earnest warnings were spitefully rejected. As reacted God’s Church Organisation of the First Advent so did ours of the era of the Second Advent. This saint of God was eighty years of age in 1956. He possessed only six years more of life on this earth. While others of lesser Christian fortitude and fidelity sealed their lips and paralysed their writing hand, Elder Andreasen sallied forth to the battle of the Lord almost single handedly. His seventy-one page book, *Letters to the Churches*, rings in our ears today as a testimony of the mighty power of one man, filled with the love of Jesus, the grace of his Heavenly Father and the infinite power of the Holy Spirit can achieve in the battle of the Lord against the “seducing spirits and doctrines of devils.” (1 Timothy 4:1).

Without dispute the doctrines of the New Theology were crafted by Satan for they are compounded with “lies in apostasy” (1 Timothy 4:2) for they of a certainty destroy “sound doctrine,” leading to the practice of degrading “lust” which “heap to themselves teachers, having itching ears” (2 Timothy 4:3) and have turned God’s people “from the truth” and turned their ears “unto fables” (2 Timothy 4:4). This book fully exposes this fact.

The treatment meted out to Elder Andreasen was a shameful blot upon our Church history. In denying clear Bible Truths in a thirst for the approval of the Churches of Babylon we, as a people, crucified our Lord afresh.

⁴For it is impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost, ⁵And have tasted the good word of God, and the powers of the world to come, ⁶If they shall fall away, to renew them again unto repentance; seeing they crucify to themselves the Son of God afresh, and put *him* to an open shame. ⁷For the earth which drinketh in the rain that cometh oft upon it, and bringeth forth herbs meet for them by whom it is dressed, receiveth blessing from God: ⁸But that which beareth thorns and briers is rejected, and is nigh unto cursing; whose end is to be burned. (Hebrews 6:4-8).

We speak to God’s Church leaders today, to pastors, theologians and Bible teachers, please measure and evaluate your present course as we, ourselves must do. Fear not ecclesiastical reprisals; rather fear God and give glory to Him, for the hour of His judgment is come. (Revelation 14:7).

In Elder Andreasen’s life-sketch in the *Seventh-day Adventist Encyclopedia*, Review and Herald Publishing Association, Hagerstown, Maryland, 1996, Vol. 1, p. 68, not a single word is provided concerning the

mighty courage he evidenced in 1956-1962 or the unconscionable treatment accorded him during that period.

Elder Andreasen died with a deeply sorrowful heart, his ministerial credentials punitatively stripped from him, his motives besmirched and like his Saviour whom he loved so deeply and for whose Truth he stood when champions were not only few, but virtually non-existent, he was "a man of sorrows and acquainted with grief: and we hid as it were our faces from him; he was despised and we esteemed him not." (Isaiah 53:3).

Sister Andreasen survived her husband, having endured severe stress generated by the unjust treatment imposed by Church leaders on her husband. Pastor Andreasen died of a haemorrhaging peptic ulcer. He died largely unvalued, generally unmourned by his fellow pastors who bought the organisation leaders' depiction of him as a rebel within the Church. Elder R. R. Figuhr (1896-1983) was the General Conference President during this sorry episode in our denominational history.

This true Seventh-day Adventist pastor now rests awaiting the resurrection. He was God's man, a voice crying in the wilderness. Like John the Baptist, his faithful message of reproof and urgent cries for a return to the old paths approved of God were scorned by the very Church leaders who ought to have heeded them.

We bear witness to his godly example in our own lives. Elder Andreasen well understood God's promise:

¹¹Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake. ¹²Rejoice, and be exceeding glad: for great is your reward in heaven: for so persecuted they the prophets which were before you. (Matthew 5:11, 12).

Chapter 10

No Compromise With Sin

John, the “disciple whom Jesus loved” (John 13:23) and whose inspired writings exuded love as evidenced in each of his epistles was the disciple with the closest affinity to his Saviour. Notice his loving words to Christ’s flock in each of his epistles:

¹Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God: therefore the world knoweth us not, because it knew him not. ²Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is. (1 John 3:1, 2).

The elder unto the elect lady and her children, whom I love in the truth; and not I only, but also all they that have known the truth; (2 John 1:1).

The elder unto the wellbeloved Gaius, whom I love in the truth. (3 John 1:1).

Yet, in the grace and love of Christ he called sin by its right name. Measure every word in the following paragraph from the pen of inspiration.

John enjoyed the blessing of true sanctification. But mark, the apostle does not claim to be sinless; he is seeking perfection by walking in the light of God’s countenance. He testifies that the man who professes to know God, and yet breaks the divine law, gives the lie to his profession. “He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him” (1 John 2:4). In this age of boasted liberality these words would be branded as bigotry. But the apostle teaches that while we should manifest Christian courtesy, we are authorized to call sin and sinners by their right names – that this is consistent with true charity. While we are to love the souls for whom Christ died, and labor for their salvation, we should not make a compromise with sin. We are not to unite with the rebellious, and call this charity. God requires His people in this age of the world to stand, as did John in his time, unflinchingly for the right, in opposition to soul-destroying errors. (*The Sanctified Life*, p. 65).

This wonderful paragraph reveals several features of the loving ministry of the Apostle John:

1. He was sanctified but he made no boast of this;
2. He was ever seeking perfection of character;

3. He sternly stated that any man who made a profession of loving Jesus, while breaching God's Commandments, was a liar. No light rebuke was this charge!
4. Today such a charge would be judged as bigotry;
5. Sister White applies John's firm rebuke against both sin and sinners to be our duty, explaining that this is the essence of true charity.
6. We are to love the souls for whom Christ died;
7. We must not unite with the rebels against God's law, professing this is evidence of our charity towards them;
8. God requires His people today to stand unflinchingly for the right, in opposition to soul-destroying errors.

This is the *raison d'être* for our authorship of this book which is written in deep love for God's professing children and with hearts full of tears.

Chapter 11

Pastors

Our dear Mother, what an oversight of all our terrible behaviour she possessed. God bless her. That oversight was never more manifest than the day when our twenty-eight year old Mother, (Hilda Marie Joyce Standish, nee Bailey, 1912-1974) said, “Boys” – there was that word again – but at the age of seven years old no one could gainsay its applicability to us. “Boys,” she questioned, “Wouldn’t it be wonderful if you two boys became pastors?”

Wonderful? The thought was horrifying! “No! No! A million times No! All the pastors we knew were saints of God, not wicked rascals like us.” “Remember,” Mum continued, “You are fourth generation Seventh-day Adventists and not one member of our family has ever entered the ministry.” Our unspoken thoughts synchronised – “And we will not be the first.”

But Mum lived to learn of Colin’s ordination to the ministry at thirty-seven years of age on 17 April, 1971. Russell was home on furlough from Malaysia when we received a letter from Colin, then serving as President of West Indies College in Jamaica, informing us that he was to be ordained to the gospel ministry. Russell had never seen Mum more joyous – her long-held godly dream had been half-fulfilled. We are sure that on the glad resurrection day, her body immortalised, her expression of joy will be even more ably expressed when she learns that on 6 December, 1980, at the age of forty-seven, Russell, too, was ordained to the gospel ministry. She always liked her identical twins to be as close to the same as possible in everything and above all, her dream that one day we would both serve the Lord in ministry.

It is no evidence of mock modesty that we state, that only a God of grace and tender love could have seen any promise in either of us, which would cause Him to deem us candidates for such solemn responsibility in these last days. Since neither of us studied for the ministry, we never expected to be called to such ordination.

We had both been ordained as church deacons, Colin at twenty (1954), Russell at twenty-eight (1962); and church elders, Colin at twenty-seven (1961) and Russell at twenty-nine (1963), Colin at the Mullumbimby (North New South Wales Conference) and Woollahra (Greater Sydney Conference) Churches respectively and Russell at the Wahroonga church, in the Greater Sydney Conference. We had never aspired to any ordained position in God’s Church, although our father, Darcy Rowland Standish, 1912-1997, had been ordained as a church elder at twenty-seven years of age in 1939 in the Boolaroo Church in the North New South Wales Conference.

When God called us to ordained posts we both accepted that call seriously. We knew that God's ordination was a call to service, service which would include upholding the pure faith of our God. In His love God had entrusted to the Seventh-day Adventist Church in these last days the greatest body of knowledge of His purposes, plans and requirements ever entrusted to sinful created beings.

In God's grace, in defense of His faith, we endeavour to heed His command.

By the time Russell was ordained as a pastor in 1980, he as a Church elder was already uniting with senior pastors of our Church in the South Pacific opposing the entry of the apostasy into our ranks. He had joined eleven retired Church administrators, all ministers, missionaries, also ministers and four other laymen in taking Dr Desmond Ford before the Biblical Research Institute in Australia, on 3, 4 February, 1976. In the same year Dr John Clifford, one of the four above laymen, and Russell co-authored the first book written exposing the errors in Dr Ford's theology.

For this Russell was stripped of his eldership in the Nunawading Church in the Victorian Conference. He could never have envisaged a call to ministry four years later. Further we co-authored our first book, *Adventism Vindicated* in 1979. At that time Russell was President of Bangkok Adventist Hospital in Thailand. Russell had informed the Union President, American Elder Robert Heisler, of this work-in-progress. At the time the General Conference President, Elder Neal Wilson, had suggested that nothing be written on the subject of righteousness by faith, the subject of our book, until after the Glacier View Meetings of 10-15 August, 1980, when Dr Ford's theories were to be examined. Elder Heisler strongly suggested Russell abide by the General Conference President's prohibition. Russell declined, as he well knew that Satan would call no truce. Russell expected to be dismissed.

But Elder Heisler was a man of generous disposition. To Russell's amazement it was the Southeast Asia Union Committee which just over one year later recommended Russell's ordination. We now believe that in these tests, God was preparing Russell, unknown to him, for ministry.

Chapter 12

Promise

From the mists of infancy they were always there – Darcy Rowland Standish, aged 21 years 4 months and 5 days and Hilda Marie Joyce Standish, 21 years 3 months and 11 days at the time of our births. So young! But how privileged we were!

From Dad's three dollars (one pound ten shillings in 1933) per week salary they saved sufficient means to purchase a home without a mortgage. The buying price was twenty dollars (ten pounds). No one helped them financially. They entered it debt free when we were about eighteen months old. Mum and Dad always referred to it as their bag shack. The rusted tin roof leaked. The three rooms were partitioned by hessian sacks crafted together. The floors were bare, the table set with the simplest of vegetarian fare. But it was HOME, for Mum and Dad were there.

When we departed our first home located in Charlestown Heights, then a semi-rural suburb of Newcastle, New South Wales, in love our parents gave our home to a Church couple and their children in even more straightened circumstances than our own.

We lived together in five other homes with our parents – in Blackalls, sited on Lake Macquarie, Australia's largest salt-water lake, Boolaroo, located across the lake, Cardiff and finally the Newcastle suburb of Hamilton. None of these dwellings were ever considered for heritage listing, although that old bag shack, had it survived, may well have merited such a listing as an example of the hardships of the worldwide dire economic depression of the last year of the 1920's and the first half of the 1930's. Nor would any of these homes commence to compare with an average lower middle class home of the twenty-first century.

But they were home! – a succession of loving homes – because Dad and Mum were there. They were home because Christ was there. They were home because the Word of God was uplifted. They were home because earnest prayers addressed to our Heavenly Father ascended from them.

Our wonderful parents set before us righteousness, piety, fidelity, and truth. They inspired us to service for our God. What they believed, they lived. What they confessed they devoutly believed.

They set before us the soon coming of our Lord. They uplifted the Seventh-day Adventist Church as the one object of Christ's supreme regard. They enthused about the joys of heaven. They counselled fidelity to the Words of Scripture and the Spirit of Prophecy.

To our deep sorrow our precious mother died at the age of sixty-one on 5 May, 1974. God spared Dad until two years and two months prior to the turn of the twenty-first century.

Colin was President of Columbia Union College located in Greater Washington D.C. when Mum died. He had not seen her for almost a year when she proudly attended his sermon in the Croydon Church in Victoria. Russell had seen Mum seven weeks earlier. Russell was then forty years of age, a physician at Sydney Adventist Hospital. Mum required some blood tests and Russell took her to the laboratory. Mum possessed fine and deep veins which were very difficult to find and after many attempts no blood had been drawn. In her frustration the laboratory technician thrust the syringe into Russell's hand with the words, "You're a doctor, you try and get it." Since Russell's internship he had rarely drawn blood, that being done by the laboratory personnel. He wasn't optimistic. With a prayer Russell thrust the needle and immediately the blood poured into the syringe. It appeared to be a case of beginner's luck. But it was not. It was God's work. As they left Mum squeezed Russell's left hand as she said, "Russ, I never doubted you'd get it." What blind love! Seven weeks later, as she suffered an unexpected heart attack, almost her last words to Dad were, "If only Russy were here! He'd know what to do." What love, so often expressed by Mum!

Six weeks prior to Dad's death on 30 October, 1997, he addressed us together for the last time. His voice was full of emotion, his heart exuding love, his interest in our eternal welfare plainly evidenced. "Boys," he commenced – yes we were still his boys, of course we were, it mattered nought that we reached our sixty-fourth birthdays three days prior to his death – "Boys, please promise me that you will never cease to preach the truths you now proclaim." His voice faltered momentarily, "Boys, if something should happen to me suddenly, please don't forget my love for you." We cannot remember Dad ever before telling us that he loved us. There was no need. His actions said it on a million occasions during our lives.

In God's grace we vowed to fulfil Dad's final wish for us – to "never cease to preach the Truth." In God's grace we pray that we will keep this vow. Such a vow must be true to God's commission: Cry aloud, spare not, lift up thy voice like a trumpet, and show my people their transgression, and the house of Jacob their sins. (Isaiah 58:1). Yet we are well aware that we are very weak mortals. But God's precious Truth burns within our hearts and we dare not stand by mute when wholesale destruction of Christ's faith is designed and few stand in the breach. And, of course, we will never forget Dad's love.

Chapter 13

Wycliffe

The era of fourteenth century England has met once more in the twenty-first century. In this century the era has not recurred in the Roman Catholic Church; that Church is beyond reformation. The era of the fourteenth century is finding its repetition in God's noble, ordained end-time Church, established by grace in enlightenment of unprecedented magnitude, its tenets of faith a wonderment to men and angels.

Indisputably Christ's Old Testament parable of the vineyard, true of the Church of God during the eighth century BC, was even more bountifully fulfilled in His church of the nineteenth century AD. As we listen to the inspired words of Isaiah they ring within our ears with an unquestioned veracity, and strike an inspirational note in our hearts.

¹Now will I sing to my wellbeloved a song of my beloved touching his vineyard. My wellbeloved hath a vineyard in a very fruitful hill: ²And he fenced it, and gathered out the stones thereof, and planted it with the choicest vine, and built a tower in the midst of it, and also made a winepress therein...

(Isaiah 5:1, 2).

God's Remnant Church was planted on a fruitful hill. The New England states of the United States consisted in the first half of the nineteenth century as the most pious Christian region on earth. Those six states, Connecticut, Maine, Massachusetts, New Hampshire, Rhode Island and Vermont, nestled together in the extreme north-eastern corner of the United States, still treasured men and women whose Pilgrim Fathers' genes stirred their souls in the nineteenth century.

New England harboured men and women, many of whom possessed scarce means. The devout people sacrificed for the cause of God. They spoke a tongue which, while alien to the continent they had inhabited, was destined to emerge during the twentieth century as the most communicable language upon earth. As the Greek language had dominated the era of the inception of Christianity and Latin in the Middle Ages, so, too, does English in the present and past two centuries, to a degree that greatly exceeds both Greek and Latin at their zeniths.

A fruitful hill indeed!

But the martyr-prophet proceeded to predict a dire consequence.

... and he looked that it should bring forth grapes, and it brought forth wild grapes. ³And now, O inhabitants of Jerusalem, and men of Judah, judge, I pray you, betwixt me and my vineyard. ⁴What could have been done more

to my vineyard, that I have not done in it? wherefore, when I looked that it should bring forth grapes, brought it forth wild grapes? (Isaiah 5:2-4).

Tragedy of tragedies! A tragedy fully evident today. The era of John Wycliffe has returned. God calls for men to emulate his cries for reform today. This requirement is even more urgent than in Wycliffe's era. The words of the English peer, Baron Melvyn Bragg, echo a resounding note in our ears today.

His [Wycliffe's] main argument was to distinguish the eternal, ideal Church of God from the material one of Rome. In short, he maintained that if something is not in the Bible there is no truth in it whatever the Pope says – and, incidentally, the Bible says nothing at all about having a Pope. When men speak of the Church, he said, they usually mean priests, monks, canons and friars. But it should not be so. 'Were there a hundred popes,' he wrote, 'and all the friars turned to cardinals, their opinions on faith should not be accepted except in so far as they are founded on scripture itself.'

(Baron Melvyn Bragg, *The Adventure of English – The Biography of Language*, Hodder and Stoughton, London, 2003, p. 83).

With a few denominational terms substituted for papal designations, this is the pressing need within God's Church, the Seventh-day Adventist Church, today.

Are the consequences of Wycliffe's noble stand different, today, in our beloved Church? Ponder these words from the pen of Lord Bragg:

This was inflammatory and cut away the roots of all established authority.... His prime and revolutionary argument, one which, if accepted in any shape or form would have toppled the Church entirely, was that the Bible was the sole authority for religious faith and practice and that everyone had the right to read and interpret scripture for himself. This would have changed the world and those who ruled the world knew it. He was to become their prime enemy. (*Ibid*, pp. 83, 84).

Tragically, pious men such as Elder M. L. Andreasen, already mentioned in this book, have been characterised as enemies of God's Church because they, like John Wycliffe, wished to bring God's professed people back to pure Bible Truth. In Australia in the 1990's, faithful pastors, Austin Cooke, Maurice Peterson (both New Zealanders), Thomas Turner (Scottish) and Desmond Williams (Australian) have had their ordinations annulled by leaders in the South Pacific Division, but, we earnestly believe, not by God! In 1978 two evangelists of the first rank, Pastors George Burnside and James Kent were banned from preaching in our pulpits. Both are now deceased.

PART II
Ecumenism

Chapter 14

So Much in Common

OMEGA

The Barnhouse-Martin Dialogue with the General Conference in 1956 opened a floodgate of ecumenism. It led to conversations with the World Council of Churches (WCC) which has drawn us closer and closer into the web of unsanctified ecumenism.

In 1973, a book jointly edited by Dr B B Beach, Director of Public Affairs, North [now Trans-] European Division and Dr Lukas Vischer, Faith and Order Secretariat, WCC was published. The book, *So Much in Common*, extended to 116 pages. The origin of these conversations and the ultimate application, accepted by the WCC, of our Church to join the WCC as a member at the Observer level, will alarm but not surprise those Church members who are cognizant of where the Barnhouse-Martin Accord of 1956 has led us.

Strange as it may seem, these yearly Consultations are an indirect by-product of Vatican II (1962-1965). In fact, while in Rome in connection with the Vatican Council a WCC staff member and an Adventist representative [Pr B B Beach, who attended this Papal Council as an accredited representative of the *Review and Herald*] came to the conclusion that an informal meeting of a small group of Seventh-day Adventists and an equal number of representatives from the World Council of Churches would fulfil a useful purpose.

(*So Much in Common*, World Council of Churches, Geneva, 1973, p. 98).

The very title of this book is a fearful reflection upon many leaders in Seventh-day Adventism today, for genuine Seventh-day Adventism and the WCC have virtually nothing in common with one another. The WCC is simply fulfilling God's Word by leading "all that dwell upon the earth" (Revelation 13:8), the remnant excepted, to worship the beast power, Roman Catholicism, and its image, Apostate Protestantism. Over and over again the "virtue" of the Ecumenical Movement is endorsed. We quote examples:

A very useful product of the Conversations is the statement regarding the SDA Church which was published in the January, 1967 issue of the *Ecumenical Review*. (Ibid, p. 100).

Christians cannot be divided in their witness. Any situations where contact and cooperation between Churches are refused must be regarded as abnormal. (Ibid, p. 83).

Witness should be completely ... concerned to do nothing which would compromise the progress of ecumenical dialogue and action. (*Ibid*, p. 86).

Missionary action should be carried out in an ecumenical spirit.
(*Ibid*, p. 88).

...the church that admits a new member should be conscious of the ecumenical repercussions.
(*Ibid*, p. 89).

These are most serious matters. This is the basis of our Church having embraced the New Theology doctrines, as taught in the majority of our Colleges worldwide. These doctrines are those promoted by the fallen Churches of Babylon.

TRUTH

Today we are resiling from our God-ordained duty to pastors of other faiths. In this we shame our Lord and rebel against Him.

But God has servants to whom he has entrusted a solemn, fearful message, to bring out and fit up a people for the coming of Christ. There is a great a difference in our faith and that of nominal professors, as the heavens are higher than the earth.

The people are asleep in their sins, and need to be alarmed before they can shake off this lethargy. Their ministers have preached smooth things. God's servants, who bear sacred, vital truths, should cry aloud and spare not, that the truth may tear off the garment of security, and find its way to the heart.
(*Spiritual Gifts*, Vol. 2, p. 300).

We have a work to do for the ministers of other churches. God wants them to be saved. They, like ourselves, can have immortality only through faith and obedience. We must labor for them earnestly that they may obtain it. God wants them to have a part in His special work for this time. He wants them to be among the number who are giving to His household meat in due season. Why should they not be engaged in this work?

(*Testimonies for the Church*, Vol. 6, pp. 77, 78).

Chapter 15

Vatican II Council

OMEGA

The spirit of the Ecumenical Movement has enveloped the Seventh-day Adventist Church. Ever since Dr Bert Beach and Pastor Arthur Maxwell attended the Vatican II Ecumenical Council called by Pope John XXIII in 1962 and completed by Pope Paul VI in 1965, the path toward Rome was laid.

In an interview conducted by Dr Roy Adams, Associate editor of the *Adventist Review*, 8 November, 2001, with Dr Beach, Dr Adams stated:

I wanted to know what events stood out in his mind. (*Ibid*, p. 10).

The big event of his [Dr Beach's] life, he said, was his attendance at the Second Vatican Council. (*Ibid*).

Many will recall that Dr Beach in 1976 presented a medal to Pope Paul VI. This act naturally caused widespread consternation throughout the Seventh-day Adventist Church.

In his interview with Dr Adams, Dr Beach confirmed that he had presented the medal to the Pope. Dr Adams asked:

You once presented a medallion to the pope. What was that about? (*Ibid*, p. 11).

It happened something like 24 years ago. I think during the term of Pope Paul VI. (*Ibid*).

On 30 June, 1993, Russell was sitting in the library of the General Conference Office. From opposite directions Dr Beach and Clifford Goldstein, then in the Religious Liberty Department of which Dr Beach was Director, were about to pass in the corridor.

Russell called them both over to him. His purpose was to comment upon the fact that Clifford Goldstein had recently written a defense of Dr Beach's action in presenting that medal to the Pope in 1978, fifteen years earlier.

"Cliff," Russell said, "you just wrote an article supporting Bertie's action in presenting the medal to Paul VI." Before Cliff could speak Dr Beach interjected, "You don't think I was supporting the Roman Catholic Church when I did that do you?"

Russell candidly replied, "As a matter of fact, Bertie, I do."

"Well," he responded, "the pope gave me a medal. Was he supporting the Seventh-day Adventist Church?"

"Certainly not!" Russell answered with a little emphasis. Dr Beach, not

altogether unexpectedly, accused Russell of patent inconsistency. Looking at the matter from his point of view, no doubt Russell's answer appeared to possess that defect. But Russell's answer was not based upon logic, but rather Scripture. Our conversation came to an abrupt conclusion when Russell expressed his view. "There is absolutely no inconsistency. Scripture does not declare that all the world wondered after the Seventh-day Adventist Church."

Dr Beach had attended the Vatican II Council as the official representative of the *Review and Herald*.

TRUTH

The defenders of popery declare that she has been maligned; and the Protestant world is inclined to accept the statement. Many urge that it is unjust to judge the Romish Church of today by the abominations and absurdities that marked her reign during the centuries of ignorance and darkness. They excuse her horrible cruelty as the result of the barbarism of the times, and plead that civilization has changed her sentiments. Have these persons forgotten the claim of infallibility for eight hundred years put forth by this haughty power? (*Spirit of Prophecy*, Vol. 4, pp. 380, 381).

³For all nations have drunk of the wine of the wrath of her fornication, and the kings of the earth have committed fornication with her, and the merchants of the earth are waxed rich through the abundance of her delicacies. ⁴And I heard another voice from heaven, saying, Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues. ⁵For her sins have reached unto heaven, and God hath remembered her iniquities. (Revelation 18:3-5).

And the devil that deceived them was cast into the lake of fire and brimstone, where the beast and the false prophet are, and shall be tormented day and night for ever and ever. (Revelation 20:10).

For a Seventh-day Adventist pastor to regard his attendance at a Roman Catholic Ecumenical Council as the biggest event in his life, is incredible. The history of these Councils from the fourth to the twentieth centuries has been one of massive destruction of the pure faith of Christ.

Chapter 16

Deceived by Rome

OMEGA

The Signs of the Times had its own accredited representative at the Vatican II Council, Pastor Arthur Stanley Maxwell (1896-1970) of *Bedtime Stories* and *The Bible Stories* renown.

Incredibly, he, too, was seduced. In a sermon report entitled "Impressions of Vatican II," his words were plain. He dared to use the blasphemous title assumed by the Pope.

Pastor Maxwell seemed honoured that he had sat only forty feet from the Pope.

Nobody will ever believe me, that I sat so long, so near to His Holiness. But I had a wonderful view and I saw some fascinating close-up views.

(Ibid, p. 3).

Pastor Maxwell on ten occasions applied the word father to Roman Catholic priests. One example suffices:

Now I wouldn't have dared to say that, but this Catholic father said to a group of us journalists, "Some of the reverend fathers don't understand what they are reading."

(Ibid, p. 6).

Speaking of the apparent changes he noticed in the Roman Catholic Church, Pastor Maxwell exclaimed:

Fascinating! It's a new day, friends. It's a new day!

(Ibid, p. 7).

The level of Dr Maxwell's imbibed deception may be measured by two statements among many. He was asked, "Is the Catholic Church sincere in this declaration of religious liberty?"

Now, my personal view is that they are sincere – they are utterly sincere.... This is a tremendous change that the Roman Catholic Church has embarked upon.... It's an amazing thing that the [Roman Catholic] church has done to set itself alongside Protestants in declaring that every man has the right to choose his own religion and follow the dictates of his own conscience. Whether the church will stay by that forever, I **DON'T KNOW**.

(Ibid, p. 11 – emphasis added).

This was a startling admission of ignorance on this matter. Had not Pastor Maxwell read Revelation chapter 13 or *The Great Controversy*? Had Pastor Maxwell lived into the twenty-first century he would have learned

that Pope John Paul II beatified Pope Pius IX who had declared in his diabolical *Syllabus of Errors*, published 8 December, 1864, that:

The absurd and erroneous doctrine or ravings in defense of liberty of conscience are a most pestilential error, a pest of all others, most to be dreaded in a state.

Reaching his conclusion, Pastor Maxwell advised:

We must rethink our approach to our Roman Catholic friends. How can we reject an outstretched hand and be Christians? How can we say that they belong to antichrist when they reveal many beautiful Christian attitudes? Does that shock you very much? I hope it does! I just hope it does! ... We can't stamp them with the mark of the beast. What a terrible thing we've been doing to them all through the years. (*Ibid*, p. 13).

It has never been the role of Seventh-day Adventists to "stamp" anyone with the mark of the beast. That decision is made by Christ. But Rome IS the antichrist power.

One British Roman Catholic priest and theologian, Dr Charles Davis, who too was present at Vatican II was far more perceptive. He attended as an expert consultant. He reported his observations in a book, *A Question of Conscience*, published by Harper and Row. We quote from a review of this book in the *Hanford Sentinel*, California, 28 October, 1967.

He [Dr Davis] was shocked by what he felt was a cynical "disregard for truth" among high Vatican officials and many bishops.... He was also disenchanted by a close-up look at the back stage power struggles, the bureaucratic intrigues and Machiavellian manipulations which took place. (*Ibid*).

TRUTH

¹And after these things I saw another angel come down from heaven, having great power; and the earth was lightened with his glory. ²And he cried mightily with a strong voice, saying, Babylon the great is fallen, is fallen, and is become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird. (Revelation 18:1, 2).

Chapter 17

Covenanted Lack of Witness

OMEGA

At 7.30 am on Wednesday, October 20th a rather unique event took place. 28 ministers and pastors from all different denominations in Wanganui [North Island, New Zealand] gathered for a prayer breakfast. The unique thing was not in the gathering for prayer of ministers and pastors from different denominations, nor was it in the fact of having breakfast together. That morning the ministers and pastors of Wanganui signed a Covenant of Cooperation....

The Covenant was signed by pastors from Anglican, Apostolic, Assemblies of God, Baptist, Brethren, Catholic, Church of Christ, Christian Outreach Centre, Hosanna, Presbyterian, and Seventh Day Adventist [sic] churches. More signatures are being obtained as those who were not able to attend are contacted. It is hoped that every minister, pastor or priest in Wanganui will sign. (Statement by Wanganui, New Zealand Ministers Fraternal).

Item No. 7 of the Covenant stated, "I will endeavour to lead my congregation without discrediting other churches, soliciting members from them or criticizing their pastors." (*Ibid*). This silenced the Loud Cry.

TRUTH

Can two walk together, except they be agreed? (Amos 3:3).

There has never been any thing more positive, and at the same time more aggressive, than the position of the Protestants at Spire. By maintaining that their faith is alone capable of saving the world, they defended with intrepid courage the rights of Christian proselytism. We cannot abandon this proselytism without deserting the Protestant principle.

(Merle D'Aubigne, *History of the Reformation*, p. 521).

There can be no union between light and darkness. God intends that His people shall be a peculiar people, separate from the world, and be living examples of holiness, that the world may be enlightened, convicted, or condemned, according as they treat the light given them. The truth that has been brought before the understanding, the light that has shone upon the soul, will judge and condemn if it be neglected or turned from.

(*Testimonies for the Church*, Vol. 2, p. 689).

Chapter 18

Ecumenism in Book Store

OMEGA

Seventh-day Adventism is now deep into Ecumenism, a course which is Romeward bound. No professing Christian Church, the Roman Catholic Church excepted, has the least prospect of gaining from this movement. Yet denominational papers in the United States constantly promote such destruction of faith.

Meet in person: Robert A. Schuller [Pastor of the huge Pentecostal Crystal Cathedral in California]. Associate speaker of the *Hour of Power* television broadcast and author of the new book *Dump Your Hang-Ups*. Thursday, August 9, 5.00 pm to 7.30 pm Potomac Adventist Book & Health Food Store. (Columbia Union Visitor, 15 August, 1993).

That our Potomac Conference Adventist Book Center, now the largest in the world, would promote Robert Schuller and invite him to its store, demonstrates just how entrenched the ecumenical spirit is in our midst.

TRUTH

¹⁴Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? ¹⁵And what concord hath Christ with Belial? or what part hath he that believeth with an infidel? ¹⁶And what agreement hath the temple of God with idols? for ye are the temple of the living God; as God hath said, I will dwell in them, and walk in *them*; and I will be their God, and they shall be my people. ¹⁷Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean *thing*; and I will receive you, ¹⁸And will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty. (2 Corinthians 6:14-18).

Dr Schuller is a leader in the fallen churches of Babylon. In a letter written to Brother "S" living in Napier, on the east coast of the North Island of New Zealand, dated 23 March, 1893, Sister White stated:

It is our individual duty to walk humbly with God. We are not to seek any strange, new message. We are not to think that the chosen ones of God who are trying to walk in the light compose Babylon. The fallen denominational churches are Babylon. Babylon has been fostering poisonous doctrines, the wine of error. This wine of error is made up of false doctrines, such as the natural immortality of the soul, the eternal torment of the wicked, the

denial of the pre-existence of Christ prior to His birth in Bethlehem, and advocating and exalting the first day of the week above God's holy and sanctified day. These and kindred errors are presented to the world by the various churches, and thus the Scriptures are fulfilled that say, 'For all nations have drunk of the wine of the wrath of her fornication.'

(*Testimonies to Ministers*, pp. 61, 62).

Christ plainly set forth the course of Babylon. It is foolishness in the extreme to court those leading out in the Babylonish apostasy to ally with God's pure and holy Church. Consider and weigh the meaning and implications of the following words of Scripture:

⁵For her sins have reached unto heaven, and God hath remembered her iniquities. ⁶Reward her even as she rewarded you, and double unto her double according to her works: in the cup which she hath filled fill to her double. ⁷How much she hath glorified herself, and lived deliciously, so much torment and sorrow give her: for she saith in her heart, I sit a queen, and am no widow, and shall see no sorrow. ⁸Therefore shall her plagues come in one day, death, and mourning, and famine; and she shall be utterly burned with fire: for strong is the Lord God who judgeth her. (Revelation 18:5-8).

The words of inspiration, if believed, should halt such folly and lead those who were culpable in issuing the invitation to Dr Schuller.

The message of the fall of Babylon, as given by the second angel, is repeated, with the additional mention of the corruptions which have been entering the churches since 1844. The work of this angel comes in at the right time to join in the last great work of the third angel's message as it swells to a loud cry. And the people of God are thus prepared to stand in the hour of temptation, which they are soon to meet. I saw a great light resting upon them, and they united to fearlessly proclaim the third angel's message....

The glory of God rested upon the patient, waiting saints, and they fearlessly gave the last solemn warning, proclaiming the fall of Babylon and calling upon God's people to come out of her that they might escape her fearful doom. (*Early Writings*, pp. 277, 278).

Dr Schuller teaches the natural immortality of the soul, the eternal torment of the wicked and exalts the first day of the week. To promote him is to bring apostasy into our midst.

Chapter 19

Evangelistic Commitment

OMEGA

Popular Seventh-day Adventist youth preacher, Pastor "Litch" Litchfield from the United States conducted an evangelistic series for youth in the Mildura Church, Victorian Conference, Australia. At the conclusion the youth were passed a commitment sheet which stated:

- I would like to make a once in a lifetime decision and accept the offer of eternal life.
- I would like to be involved in a Bible Study Group.
- I would like to join a Youth Fellowship Group
- The Fellowship Group I would like to contact me is:
 - Anglican
 - Living Waters
 - Red Cliffs Christian Fellowship
 - Seventh-day Adventist
 - Other
 - Church of Christ
 - Presbyterian
 - Salvation Army
 - Uniting[Church of Australia]

(This commitment form is on file on our Remnant Herald Office).

How can God's Church lead young people into Babylon and feel content? We have totally lost the vision of the divine calling of our God.

Yet in a letter dated 20 June, 1995 the Youth Director of the Victorian Conference wrote that "After travelling up to Mildura for the Sun City Youth Rally, I just wanted to share with you and the crew that I think everybody involved in the programme did a tremendous job." The Youth Director in the same letter stated that "I have said to the administration down here in the Conference Office that I believe that this is a new day for public evangelism here in Victoria." How true! Even more distressing is the fact that the Youth Director stated, "I also understand some video footage was taken and I would like to use part of that at camp time to encourage young people to be involved in these kinds of programs."

Pity and pray for our youth. Needless to add that the outreach was replete with drama and music of an unsacred nature. The pastor of the Mildura Church said it all when he claimed that "music is the god of this age, and if we don't exploit it the devil will." (*South Pacific Record*, 15 July, 1995). The devil's music is devilish and unfit for sacred purposes. It was Satan's music which was presented. The pastor asserted, "Other churches need to pick up on the power of a contemporary music group of Adventist

young people.” (*Ibid*). Do they? The pastor went on to present the truth of the situation. “The youth got excited, the members got excited, the pastor got excited and even the devil got excited.” (*Ibid*). Undoubtedly he did, but the Mildura Church pastor mistakenly attributed to Satan the courageous stand for acceptable worship standards by a few, using the words:

“Sadly, there were a few disaffected church members handing out inappropriate literature, and one refused to leave unless he was arrested – which in the end he was.” (*Ibid*).

TRUTH

Men will employ every means to make less prominent the difference between Seventh-day Adventists and observers of the first day of the week. (*Testimonies for the Church*, Vol. 6, p. 144).

This evangelist series offered the churches of Babylon to these attendees. Scripture plainly foretells the fate of Babylon.

And a mighty angel took up a stone like a great millstone, and cast it into the sea, saying, Thus with violence shall that great city Babylon be thrown down, and shall be found no more at all. (Revelation 18:21).

Why would any Seventh-day Adventist evangelist wish to offer the fallen churches of Christendom to our youth? Far better that such evangelistic programme had never taken place. The members of Babylonian churches will ultimately persecute God’s people.

The churches, represented by Babylon, are represented as having fallen from their spiritual state to become a persecuting power against those who keep the commandments of God and have the testimony of Jesus Christ. (*Testimonies to Ministers*, p. 117).

Chapter 20

Pentecostal Fever

OMEGA

Promise-keepers, Gentlemen! Wednesday night, 23 August, we would like to introduce you to a dynamic international ministry which is going to be a great ministry to our church. Come to a pizza & ice cream tea in our hall at 7 pm.

(Para Vista S.D.A. Church Bulletin, 19 August, 1995 – South Australian Conference).

TRUTH

Satan early introduced charismatic services into our Church.

In 1843 and 1844 we were called to meet just such fanaticism. Men would say, I have the Holy Spirit of God, and they would come into the meeting and roll just like a hoop; and because some would not receive this as evidence of the working of the Spirit of God, they were looked upon as wicked people. The Lord sent me into the midst of this fanaticism.... Some would come to me and ask, Why do you not join with them? I said, I have another Leader than this, One who is meek and lowly in heart, One who made no such demonstrations as you are making here, nor such boasts. These demonstrations are not of Christ but of the devil.

(Selected Messages, Book 2, p. 26).

I was instructed that fanaticism similar to that which we were called to meet after the passing of the time in 1844 would come in among us again in the closing days of the message, and that we must meet this evil just as decidedly now as we met it in our early experiences.

(Selected Messages, Book 1, p. 221).

It is time to learn from past experiences in the history of God's Church.

Promise-Keepers is an all-male ecumenical charismatic group rampaging through America. They have the support of the Roman Catholic Archbishop of Los Angeles, Cardinal Roger Mahoney, who declared:

This [Promise-Keepers] seems to me to be a wonderful way to prepare for the Third millennium of Christianity.

(Psycho Heresy Awareness Letter, July-August, 1995).

The editor of *Foundation* magazine, M. H. Reynolds, delineated seven crucial dangers of Promise-Keepers. These are:

- Advocacy of an unscriptural religious unity at the expense of sound doctrine and practice.
- Acceptance and promotion of unscriptural Charismatic teachings.
- Approval and use of psychological approaches and techniques.
- Use and promotion of corrupted modern versions of the Bible.
- Twisting, mis-applying, and mis-interpreting key Scriptures.
- A program stressing the importance of evangelism while ignoring the need of a pure gospel.
- A subtle and very harmful influence upon local churches which have heretofore resisted unscriptural programs and fellowships.

(*Foundation*, Jan-Feb, 1995, p. 7).

One of the leaders of Promise-Keepers, Dr Jack Hayward has stated:

Whether your tradition celebrates ... Eucharist, the Mass, or the Lord's Supper, we are all called to this centerpiece of Christian worship.

(Jack Hayward, *Seven Promises of a Promise-Keeper*, p. 19).

Dr Dick Duerksen, Vice-President of the Columbia Union Conference in the United States, wrote the following words:

At the Promise Keepers meeting, we [he and his son] brought along a stack of baseball caps "to share with new friends." The seats we chose were in the second balcony behind a group of energetic men. We sang, we prayed, we rejoiced, we listened to awesome preaching, we recommitted to God, and we prayed some more. Then we gave away the caps to our energetic companions. Bill's Forty-Niner cap with the inner caption of "The Road to the Super Bowl Starts Here" went to a fellow who gave his life to Christ for the first time that night. The Penn State Nittany Lion cap went to a "lifelong" Penn State alumnus and fan. The green Notre Dame cap was given to a man who would not accept it without trading Ray his silver crucifix for the gift.

(*Columbia Union Visitor*, 15 August, 1997).

Whatever has possessed the ministry and leaders of our Church? Exchanging a baseball cap for a crucifix? Surely that was not meant to be a witness to Christ's perfect truth!

Chapter 21

President an Evangelical Adventist

OMEGA

I consider myself a true evangelical Adventist. I hope you do too.
(*Adventist Review*, April 1997).

So wrote the General Conference President, Elder Robert Folkenberg. A prominent Evangelical spokesman, eagerly seized the opportunity to place a broadside against faithful Seventh-day Adventists, who, believe whole-heartedly that we are saved by grace alone and not works, lest any man boast (see Ephesians 2:8, 9). Nevertheless we so love our God that in His strength we seek the power of the Holy Spirit in order to obey God's commandments, knowing that no one will be admitted to heaven whose character possesses any spot.

Wherefore, beloved, seeing that ye look for such things, be diligent that ye may be found of him in peace, without spot, and blameless. (2 Peter 3:14)

On the internet Bill Thompson, prominent evangelical spokesman, stated that Seventh-day Adventists probably would not believe himself or Canright concerning the fact that most Seventh-day Adventists are legalists but perhaps they will believe their General Conference President. He then referred to the article cited above which claimed that there could be millions of Seventh-day Adventist legalists. It is distressing when we are providing ammunition for Evangelicals who are attacking the precious Truths of the Bible.

Pastor Folkenberg, writing in the same article stated,

I wish everyone in the church was an evangelical Adventist, because inherent in the word 'Adventist' should be the concept of 'evangelical.'

Inherent in the name Seventh-day Adventist is "Evangelistic" but certainly not "Evangelical".

TRUTH

No name which we can take will be appropriate but that which accords with our profession and expresses our faith and marks us a peculiar people. The name Seventh-day Adventist is a standing rebuke to the Protestant world. Here is the line of distinction between the worshipers of God and those who worship the beast and receive his mark.

(*Testimonies for the Church*, Vol. 1, p. 223).

That such an attack upon God's faithful few should be written by the General Conference President, demonstrates how fearful is the apostasy in our midst.

While less than two years later Elder Folkenberg became the first General Conference President to be forced by the General Conference Executive Committee to resign his office, that forced resignation was not instigated because of his publishing of his views in his book, *We Still Believe*, which destroyed our faith. Nor was he dismissed for his denunciation, in the most pejorative of terms, of faithful Seventh-day Adventists who so love their Lord that they keep, in the power of the Holy Spirit, His commandments.

It seems that belief in unscriptural doctrines is no longer seen as a barrier to high office in God's end-time Church.

That obedience, in Christ's power, to the law of God is represented by one holding such high an office in God's Church as legalism, demonstrates a profound ignorance of Scripture. Should we then charge our Saviour with the sin of legalism because He "did no sin, neither was guile found in His mouth" (1 Peter 2:22) as an Example for us (See 1 Peter 2:21)?

Legalism is seeking salvation in our own strength, believing that we, ourselves, can live lives of sanctification. There is such a wide difference between legalism and God-empowered obedience in love for Him that,

...wayfaring men, though fools, shall not err therein. (Isaiah 35:8).

Chapter 22

German Apostasy

OMEGA

On 10 April, 1997 the North German Union of Seventh-day Adventists joined the *Arbeitsgemeinschaft Christlicher Kirchen in Deutschland* (ACK) – the Council of Christian Churches in Germany, approximately 75 percent of the Constituency voting in favour. In May, 1997 the South German Union Conference voted likewise, but with a much smaller margin – 129 votes to 109 (54.2 percent in favour). Only the Baden-Wuerttemberg Conference, led by its President, Pastor Erhard Biro and former President, Pastor Heinz Hopf, stoutly opposed this move. We met with Pastor Hopf in the Conference headquarters in Stuttgart in 1997. He is a man of God with stout Seventh-day Adventist Bible convictions. Pastor Biro was also present.

Pastor Folkenberg, then General Conference President, was acquainted with this drive to join this Satanic body as 68 faithful German believers wrote to him in advance of the issue in a letter dated 30 November, 1996. Yet through his assistant he weakly replied,

Elder Folkenberg has received your letter of 30 Nov. 1996 and has arranged to forward your material to Bro. Frikart, President of the Euro-Africa Division [EUD]. Please communicate with the EUD administration in future. (Translated from German).

Numbers of faithful believers in Germany have recognised that it would be unwise to provide further financial support to an organisation which has united in the rebellion against God. Full membership of the ACK entails a capitation fee decided by membership numbers. Already anguished members in Germany were asking,

What shall we do when our names on the church roll will ensure that further means from God's treasury is provided in order to persecute and destroy true believers [in the future]?

This is a most perplexing question and one which Church administrators should never impose upon God's flock. God's sincere people deserve leaders of an entirely different order.

The shepherds of the flock betrayed, not only God, but also His flock.

TRUTH

The unfaithful leaders in Germany have joined themselves to the Churches of Babylon.

The churches, represented by Babylon, are represented as having fallen from their spiritual state to become a persecuting power against those who keep the commandments of God and have the testimony of Jesus Christ.

(*Testimonies to Ministers*, p. 117).

Unrepentant, these false leaders will join Babylon in the persecution of God's loyal Church members.

They shall put you out of the synagogues: yea, the time cometh, that whosoever killeth you will think that he doeth God service. (John 16:2).

The German Seventh-day Adventist Church already has a track record fulfilling this prophecy of our Lord during both World Wars I (1914-1918) and II (1939-1945). This matter is extensively documented in our book, *The General Conference Confronts Apostasy*. We instance one report in the *Stuttgarter Neues Tagblatt*, 26 September, 1918, referring to conscientious Seventh-day Adventists who refused to enlist in the army. The newspaper quoted the President of the Wuerttenburg Conference, Pastor E. Gugel.

They were admonished by the denomination, but because of their stubborn persistence they were a menace to internal and external peace, they had to be disfellowshipped. It sometimes happens that the authorities arrest such agitators. (*Ibid*).

In 2005 the two German Unions and the Austrian Union tepidly apologised for the actions against Seventh-day Adventist Jews in World War II. There will be fearful consequences in our German Church.

Wherever the divine precepts are rejected, sin ceases to appear sinful or righteousness desirable. Those who refuse to submit to the government of God are wholly unfitted to govern themselves. Through their pernicious teachings the spirit of insubordination is implanted in the hearts of children and youth, who are naturally impatient of control; and a lawless, licentious state of society results. While scoffing at the credulity of those who obey the requirements of God, the multitudes eagerly accept the delusions of Satan. They give the rein to lust and practice the sins which have called down judgments upon the heathen. (*Great Controversy*, p. 584).

Chapter 23

Ecumenical Foolishness

OMEGA

Where will you find a Catholic priest speaking in a Baptist Church with music being performed by Seventh-day Adventists and members of a Church of Christ? At the Festival of Christian Unity for the Great Jubilee service.

In what is believed to be a first of its kind event in the Huntsville [Alabama] area, the Christian community will gather for a time of worship and praise at first Baptist church on Sunday, Jan. 23, for an interdenominational gathering that organizers and participants hope will be the beginning of a new ecumenical movement here.

"It's going to be a wonderful service," said Susan Smith, executive director of the Inter-faith Mission Service, who is helping coordinate the program. "Traditionally during this time each year, we have the Week of Prayer for Christian Unity, which is what we are all about, but a lot of denominations don't get excited about Christian Unity Week services. This year seemed the right time to expand."

The Pope declared 2000 the Year of Jubilee – the origin of this ecumenical celebration. The Year of Jubilee is based on the ancient Jewish tradition which began when God spoke to Moses from Mount Sinai as the Israelites wandered in the wilderness following their exodus from slavery in Egypt.

Christians, however, mark the Year of the Jubilee beginning with the birth of Christ. So the year 2000 is being celebrated by Christians as a Jubilee Year.

First Baptist Church of Huntsville will host the Christian Jubilee service, which begins at 6:30 p.m. It will feature music from various local choirs, including the Oakwood [Seventh-day Adventist] College Aeolians, the First Baptist choir, the Twickenham Church of Christ Praise Team, and an orchestra and children's choir made up of musicians from area congregations.

The Rev. Phil O'Kennedy, pastor at Good Shepherd Catholic Church, will be the speaker. O'Kennedy said it is not only important that the Christian "streams" of Roman Catholicism, Orthodox, Protestant and Evangelicals/Pentecostals come together for dialogue, but that they do so with people from **ALL OF THE WORLD'S MAJOR RELIGIONS** or "we will never have peace."

Working together

The Rev. John Nixon, pastor of Oakwood College Seventh-day Adventist Church, said he is "excited" about the role his denomination will play in the event.

"This is a first-time event and **THE FACT THAT IT IS BRINGING TOGETHER CATHOLICS AND PROTESTANTS IS VERY EXCITING,**" said Nixon. "What makes it so meaningful is the fact that it was initiated by the church and is not something political, such as a mayor's prayer breakfast. It does not have a political agenda, but a spiritual one. **IT IS OUR HOPE THAT ALL BARRIERS OF DIVISIVENESS WILL BE MOVED AND WE WILL FOCUS ON THE THINGS THAT UNITE US AND DRAW US TOGETHER.**" (The Huntsville *Times*, January 2000, emphasis added).

TRUTH

On 29 November, 1998 the Pope declared the period 25 December, 1999 – 6 January, 2001 as the Year of Jubilee in which Christians could obtain indulgences in order to reduce time in purgatory.

As the storm approaches, a large class who have professed faith in the third angel's message, but have not been sanctified through obedience to the truth, abandon their position and join the ranks of the opposition. By uniting with the world and partaking of its spirit, they have come to view matters in nearly the same light; and when the test is brought, they are prepared to choose the easy, popular side. (Great Controversy, p. 608).

Our hearts are deeply disturbed by such apostasy. Cannot our ministers and people discern that their course, uncorrected, will lead them to the fearful judgments of God? The reason we author this book is to serve as a warning out of our love for God's professing people.

There must no longer be any secret agreements, no compact with other denominations who hate the law of God and the Sabbath of the Lord ... who ridicule our most holy faith.

(Pastor Milian Lauritz Andreasen, (1876-1962), *Letters to the Churches*, p. 33).

Let there ever be an impenetrable barrier between the Remnant Church and the Antichrist power, but let us ever pray for the conversion to Christ and His Truth by those dear souls searching and thirsting for salvation.

Chapter 24

Emergency Ministry

OMEGA

The Adventist Chaplaincy Ministries has prepared a paper entitled *Emergency Ministry*, funded by Adventist Health Care and distributed by *Ministry* magazine, which is a publication of the Ministerial Association of the General Conference.

Emergency Ministry is an absolute outrage against the faith of Jesus. Its purpose is clearly set forth:

A Collection of Prayers From Distinctive Faith Groups: this information is provided as an aid to clergy of various denominations because they may be called upon to do emergency ministry. It does not constitute a theological endorsement of any kind. We hope it will enable you to minister more effectively from your religious perspective to individuals of various faiths.

We cite examples of set prayers and rites for the dying in emergencies: For Roman Catholics, the following is suggested:

If a dying person desires ministry, repeat with him/her the following:

1. The Hail Mary. 'Hail Mary, full of grace, the Lord is with thee. Blessed art thou among women, and blessed is the fruit of thy womb, Jesus. Holy Mary, Mother of God, pray for us sinners, now and at the hour of our death. Amen.'
2. The Act of Contrition. 'O my God, I am heartily sorry for having offended Thee, and I detest all my sins, because of Thy just punishments, but most of all because they offended Thee, my God, who art all-good and deserving of all my love. I firmly resolve, with the help of Thy grace, to sin no more, and to avoid the near occasions of sin. Amen.'
3. The Sign of the Cross. 'In the name of the Father, and of the Son, and of the Holy Spirit. Amen.'

In the event of death the following prayer may be said. 'Eternal rest grant unto him/her, O Lord, and let perpetual light shine upon him/her. May his/her soul and all the souls of the faithful departed through the mercy of God rest in peace. Amen.'

JEWISH – The Confession for the Critically Ill: 'Lord my God, God of my fathers, before Thee I confess that in Thy hand alone rests my healing or my death. If it be Thy will, grant me a perfect healing. Yet if my death be fully determined by Thee, I will in love accept it at Thy hand. Then may death

be an atonement for all sins, transgressions, and for all the wrong which I have committed before Thee. Amen.'

ISLAMIC – 'The Allah Ekber. 'There is no god but Allah, and Muhammad is God's apostle.'

BUDDHIST – 'I take refuge in the Buddha. I take refuge in the Dhamma. I take refuge in the Sangha.... In the event of death the following prayer may be said: 'Studying the same doctrine, under one master. You and I are friends. See yonder white mists floating in the air on the way back to the peaks. This parting may be our last meeting in this life. Not just in a dream, but in our deep thought, let us meet often hereafter.'

HINDU – If a dying person desires religious ministrations, anyone may encourage him/her to recite 'Narayana' (the name of the Lord Vishnu). If he/she is not able to do so, then anyone may whisper the name of the Lord in his/her ear. A spoonful of pure water is then placed in his/her mouth.

The following passage from the Bhagavad Gita may be read to comfort the person: (Saith Lord Vishnu) 'Ariuna, of this be sure: None who pays Me worship of loyalty and love is ever lost. For whosoever makes Me his haven, base-born though he may be, yes, women too, and artisans, even serfs, theirs is to tread the highest Way. On Me thy mind, for Me thy loving service, for Me thy sacrifice, and to Me thy prostrations: Let thine own self be integrated, and then shalt thou come to Me, thy striving bent on Me.'

PROTESTANT AND EASTERN ORTHODOX – offers the same counterfeit baptism as to the Roman Catholics.

TRUTH

The physician should not only give as much physical relief as possible to those who are soon to lie in the grave, but he should also relieve their burdened souls. Present before them the uplifted Saviour. Let them behold the Lamb of God, who taketh away the sin of the world...

(Medical Ministry, p. 31).

Chapter 25

Early History of Ecumenical Links in Australia

OMEGA

In Australia, we document very early moves toward ecumenism. In the town of Young, New South Wales, the *South West News Pictorial* of 4 November, 1944 under the headline – “Historic Dinner: Church Unity Discussed” it was stated that “Church history was made at Young on Wednesday night when Anglican, Catholics, Methodists, Presbyterians, Seventh Day Adventists [sic] and Salvation Army adherents met at dinner to discuss Church Unity.”

In the Melbourne suburb of Ringwood in Victoria, a similar meeting was held two decades later. *The Eastern Post-Gazette*, dated 11 November, 1965, headlined “Seven Churches Link in R’wood: Unity Meeting Next Monday.” The article stated that the meeting would be held at Our Lady’s Parish Hall in Ringwood and that the main speaker would be “the Rev. E. Lyall Williams, a world authority on church unity. [He] is principal of the Churches of Christ College of the Bible.” Mr William’s topic was “The Ecumenical Movement.”

The newspaper article reported that,

Ringwood’s Church council comprised representatives of the Church of Christ, Church of England, Lutheran, Methodist, Presbyterian, Roman Catholic, Salvation Army, Seventh Day Adventist [sic] and the Ringwood East Baptist churches.

In 1983, the Melbourne *Sun News Pictorial* of 12 May ran an article entitled “Pentecost ushers Unity dialogue.” This article featured the upcoming service of 22 May, 1983, to be held in the Roman Catholic St. Patrick’s Cathedral to which Archbishop Little invited the Moderator of the Uniting church of Australia (formed in 1977 as a combined Congregational, Methodist and Presbyterian Church), Alan Crawford, to speak. It was the first time a Uniting Church pastor had spoken in St. Patrick’s Cathedral.

Interesting to Seventh-day Adventists is the fact that the article referred to the disgraceful BEM document signed the previous year, 1982, in Lima, Peru. This document took up Baptism, stating that both christening of babies and adult immersion were valid forms of baptism; Eucharist, stating both the mass and the Lord’s Supper were valid; and Ministry, stating that there should be no activities attempting to convert Christians of other faiths.

Significantly the Melbourne *Sun News Pictorial* cited above, stated:

The service [in St. Patrick's Cathedral] will celebrate the beginning of a three-year series of Church Unity studies. the first year of study between the people, both traditions will be an overview of an important ecumenical document, the Lima texts on Baptism, Eucharist and Ministry. Based on an agreed statement of over one hundred theologians who met in Lima, Peru, in January 1982, the document marks a major advance in the ecumenical journey.

Virtually all the major church traditions have made a contribution to the Lima text; Eastern Orthodox, Roman Catholic, Old Catholics, Lutheran, Anglican, Reformed, Methodists, United, Baptists, Adventists and Pentecostal. *(Ibid)*.

The sorry truth is that this is correct. The Seventh-day Adventist representative in Lima at the BEM Conference was Dr Raoul Dederen, a Professor of Theology at the Theological Seminary at Andrews University. No negative votes were registered at the BEM meeting when its decisions were adopted.

TRUTH

⁸The Lord sent a word into Jacob, and it hath lighted upon Israel. ⁹And all the people shall know, even Ephraim and the inhabitant of Samaria, that say in the pride and stoutness of heart, ¹⁰The bricks are fallen down, but we will build with hewn stones: the sycamores are cut down, but we will change *them into cedars*. ¹¹Therefore the LORD shall set up the adversaries of Rezin against him, and join his enemies together; ¹²The Syrians before, and the Philistines behind; and they shall devour Israel with open mouth. For all this his anger is not turned away, but his hand is stretched out still. ¹³For the people turneth not unto him that smiteth them, neither do they seek the LORD of hosts. *(Isaiah 9:8-13)*.

As we unite our efforts with those of the fallen Babylonian Churches, our God cannot protect His people. It is time for us to work diligently, and in love, to enlighten the ministry and laity of these fallen churches, preparing them for God's kingdom. But we must never work in league with them, for that will only divert us from our heavenly commission!

Chapter 26

Ecumenism in America

OMEGA

In a letter written by Doris M. Thompson of the Office of Information of the National Council of the Churches of Christ in the USA to Brother Connolly of Auckland, New Zealand, dated 21 March, 1960, Doris Thompson stated that

The Seventh-day Adventists have been affiliated with a unit of the [United States National] Council [of Churches] since its formation in 1950. it is probable that they were connected with one of the merging organizations prior to the Council inception.

This letter was sent from New York.

A decade later, in a letter dated 19 May, 1970, James L. Stoner wrote from the same New York address to Brother A. Kube, in Saitlans, France,

...the [United States] National Council of Churches ... lists the names of the 33 denominations who are the official members. In addition, we have 28 other denominations that have a relationship to us. The Seventh Day Adventist [sic] is one of the 28. This means that the Council recognizes that the Seventh Day Adventist [sic] Church work is consistent with the Preamble of the National Council and therefore they are permitted to serve on some of our committees.

Mr. Stoner gleefully added,

These are exciting days for the ecumenical movement. It is very important that Churches work together if we are to find solutions to the problems in our world today. *(Ibid).*

TRUTH

But there is no union between the Prince of light and the prince of darkness, and there can be no union between their followers. When Christians consented to unite with those who were but half converted from paganism, they entered upon a path which led further and further from the truth. Satan exulted that he had succeeded in deceiving so large a number of the followers of Christ. *(Great Controversy, p. 45).*

Chapter 27

Common Ground with the Salvation Army

OMEGA

The General Conference Adventist News Network (ANN) announced in its 13 January, 2004 Bulletin, that theologians of the Seventh-day Adventist Church and the Salvation Army met in dialogue on theological issues 5-8 January. This follows similar dialogues with Lutheran and Roman Catholic theologians.

As so often happens, it was reported that “there are more things that unite us than divide us.” Yet the Salvation Army does not support the Sabbath truth, our view of the state of the dead, the sanctuary message, to name three major differences, nor do they practise any form of baptism or communion service, both instituted by our Saviour.

TRUTH

And the repentant believer, who takes the steps required in conversion, commemorates in his baptism the death, burial, and resurrection of Christ. He goes down into the water in the likeness of Christ's death and burial, and he is raised out of the water in the likeness of his resurrection – not to take up the old life of sin, but to live a new life in Christ Jesus.

(The Spirit of Prophecy, vol. 3, p. 204).

Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God. (John 3:5).

For as often as ye eat this bread, and drink this cup, ye do show the Lord's death till he come. (1 Corinthians 11:26).

Chapter 28

Yoked

OMEGA

The National Council of Churches has set aside the Week of Prayer for Christian Unity between 11-25 January. There is a gathering for all pastors, priests and religious people on 15th January [1993] at the St John's Chapel at 69, Wan Tho Avenue, from 9 a.m. to 1 p.m. The speaker for the gathering is Dr John Deschner, the Lehman Professor of Church Doctrine at the Perkins School of Theology, Southern Methodist University. I would encourage that all of us try to attend this function so that we can get to know our fellow ministers of other denominations.

(Letter written to: "All pastors of the Singapore Mission" by the Singapore Mission President, dated 7 January, 1993).

TRUTH

There is no place in God's precious Church for attendance at such ecumenical meetings. God's prohibition is clear and specific:

¹⁴Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? ¹⁵And what concord hath Christ with Belial? or what part hath he that believeth with an infidel? ¹⁶And what agreement hath the temple of God with idols? for ye are the temple of the living God; as God hath said, I will dwell in them, and walk in *them*; and I will be their God, and they shall be my people. ¹⁷Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean *thing*; and I will receive you, ¹⁸And will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty. (2 Corinthians 6:14-18).

Such meetings lead only to the prophetic fulfilment:

And all that dwell upon the earth shall worship him, whose names are not written in the book of life of the Lamb slain from the foundation of the world. (Revelation 13:8).

Chapter 29

Inspired Theologian?

OMEGA

The *Sabbath School Quarterly* has developed into a most unreliable guide to Bible Truth. It is time long overdue that this General Conference publication should be discarded. *Sabbath School Quarterlies* of earlier eras, free of the errors of very faulted theologians, are easily available. These almost entirely confine their material to Scripture and the Spirit of Prophecy with an occasional historical item added.

We have a formula that we are required to follow in quoting material from sources outside the Bible. We try to keep quotations from Ellen White to 30% of total copy (or less), and to quote some outside sources who have proven their exegetical abilities. Many non-Adventist theologians have written inspired materials on books of the Bible. We do well to be informed of these men and women, and to acknowledge that God does speak to those not of our faith. (Letter written by the Assistant Editor of the Sabbath School Lessons of the General Conference to a layman, dated 3 May, 1991).

Who, we enquire, are these **INSPIRED**, non-Adventist theologians?

TRUTH

To the law and to the testimony: if they speak not according to this word, it is because there is no light in them. (Isaiah 8:20).

Abraham saith unto him, They have Moses and the prophets; let them hear them. (Luke 16:29).

It was not the scholarly theologians who had an understanding of this [the early Advent Message] truth, and engaged in its proclamation. Had these been faithful watchmen, diligently and prayerfully searching the Scriptures, they would have known the time of night; the prophecies would have opened to them the events about to take place. But they did not occupy this position, and the message was given by humbler men. Said Jesus: "Walk while ye have the light, lest darkness come upon you." John 12:35. Those who turn away from the light which God has given, or who neglect to seek it when it is within their reach, are left in darkness.

(*Great Controversy*, p. 312).

Are non-Seventh-day Adventist theologians more to be trusted today?

Chapter 30

World Evangelism

OMEGA

In the *Adventist Review*, January 1995 Monthly edition, it was reported that our Church involved itself in a dialogue with the Lutheran World Federation at Darmstadt, Germany. This Federation represents 95 per cent of all Lutherans. Since the Lutherans were simultaneously avidly discussing unity with Rome, our dialogue had ominous overtones. It is especially concerning that in relation to this apostate Protestant Lutheran Federation, General Conference Policy 075 was applied. This policy states that Seventh-day Adventists “recognise those agencies that lift up Christ before men as a part of the divine plan for evangelisation of the world.”

It was ominous that the Lutheran World Federation was dialoguing with Seventh-day Adventist representatives upon the topic of Justification by Faith, the same topic upon which they were dialoguing with the Vatican appointed theologians. Even more ominous was the fact that the Lutherans and the Vatican came to an agreed statement at the end of their dialogue.

TRUTH

The Lutheran Church, the church of our paternal ancestors, constitutes Babylon.

God has a church upon the earth who are His chosen people, who keep His commandments.... The fallen denominational churches are Babylon. Babylon has been fostering poisonous doctrines, the wine of error. This wine of error is made up of false doctrines, such as the natural immortality of the soul, the eternal torment of the wicked... and advocating and exalting the first day of the week above God's holy and sanctified day.

(*Testimonies to Ministers*, p. 61).

This inspired statement brooks no contradiction. The Lutheran Church Organisation is Babylon.

Can any Church of Babylon take God's last message, the Three Angels' Message, to the world? The General Conference policy is rank apostasy.

Chapter 31

Churches for the Unchurched

OMEGA

On 25 January, 1996 the South Australian Conference “endorsed the planting of a new Church, to be known as “The Grove Adventist Church.” (Letter written by Pastor Graeme Olson, Secretary, Pastoral Care Ministry of the South Australian Conference to Church members, 9 February, 1996). The purposes of the Church are commendable – To evangelise:

1. Fringe and Former Church members, and
2. the Secular and Unchurched.

However there are major concerns with the planting of such Churches. For a number of years, Pastor Peter Roennfeldt was designated by the South Pacific Division as the Coordinator of Adventist Churches for the Unchurched, and a number of such Churches have been established in this Division.

The first concern is that the paradigm being pursued largely depends upon the methods of Pastor Bill Hybels, pastor of the Willow Creek Community Church in the United States. This is a Sunday-keeping church which has shown rapid and enormous membership growth. Pastor Dave Hamilton, a Conference appointee to the Grove Adventist Church Council is a member of the Willow Creek Association Australia Ministries Inc. (“The Grove Adventist Church, a Seventh-day Adventist Ministry Proposal”, p. 2). There is a growing trend for God’s people to look to the fallen churches of Babylon for their guidance in matters pertaining to Church evangelism and even practice. Such a policy is perilous, for we are well aware of the lost condition of such churches which deny the eight S’s – Sabbath, Sealing, State of the Dead, Scriptural Versions, Sanctuary Message, Spirit of Prophecy, the truth of the Second Coming, and the full Truth of Sanctification by faith. Further, implicit in the use of methods espoused by such fallen Churches, we are denying that Christ has provided HIS formula for evangelistic success to His Remnant Church and instead has concealed it within those Churches which have rejected Him and His Truth. The pursuance of such methods is doomed to utter failure.

Our second concern is that we are clearly following the policy of the BEM (Baptism, Eucharist & Ministry) Ecumenical Document signed under the auspices of the World Council of Churches in Lima, Peru in 1982, which forbids the proselytising of members of other Christian Churches. It will be

noticed above that this group is not listed in the two purposes of the Grove Adventist Church. Such an omission would deny our purpose as a people and play right into the designs of the Antichrist power.

TRUTH

Our divine commission is not restricted to the unchurched such as atheists and those of non-Christian faiths. Our commission is Christ-ordained.

And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come. (Matthew 24:14).

And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people... (Revelation 14:6).

¹⁹Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: ²⁰Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world. Amen. (Matthew 28:19, 20).

This commission includes every member of the fallen churches of Babylon. There is a growing push in our Church, as the folly of the ecumenical movement gathers alarming momentum in our midst, to confine our outreach to the unchurched alone. Such a course condemns the members of the fallen Babylonian Church to eternal annihilation. It demonstrates a spirit devoid of true love to those souls lost in error.

When the fifth seal was opened, John the Revelator in vision saw beneath the altar the company that were slain for the Word of God and the testimony of Jesus Christ. After this came the scenes described in the eighteenth of Revelation, when those who are faithful and true are called out from Babylon. (*Seventh-day Adventist Bible Commentary*, Vol. 7, p. 968).

The glory of God rested upon the patient, waiting saints, and they fearlessly gave the last solemn warning, proclaiming the fall of Babylon and calling upon God's people to come out of her, that they might escape her fearful doom. (*Story of Redemption*, p. 400).

Seventh-day Adventists must never accept the shameful apostasy of resiling from this duty.

Willow Creek Community Church is discussed elsewhere. It is a church of Babylon. (See Chapter 33 entitled "Willow Creek").

Chapter 32

Ecumenical Evangelism

OMEGA

In 1989 the General Conference Ministerial Association promoted an evangelistic outreach. Four speakers had been selected: Elder Charles Bradford, retired president of the North American Division; Elder Dwight Nelson, pastor of the Andrews University Church and speaker for the 1998 Net programme; Gardner C. Taylor, pastor of Concord Baptist Church, Brooklyn, New York; and W. Frank Harrington, pastor of Peachtree Presbyterian Church, Atlanta, Georgia.

That Elders Bradford and Nelson would agree to preach with ministers unacquainted with or unaccepting of our faith, demonstrated poor judgment.

In Australia a similar meshing of our evangelism occurred. In the city of Bairnsdale in the Victorian Conference, a Seventh-day Adventist pastor led out in an ecumenical evangelistic series (8-11 October, 1997), at the conclusion of which,

Each of the different churches will follow up their own young people (and the ministers' fellowship will follow up those belonging to no church), although an interdenominational youth social is planned.

(South Pacific *Record*, 15 November, 1997 – material in parenthesis in original article).

Which churches were involved?

A steering committee (including representatives from the Adventist Church, Assemblies of God, Church of Christ, Uniting Church, Presbyterian Church, Catholic Church and Salvation Army) started planning the program in July. *(Ibid)*.

TRUTH

Here we see that the Seventh-day Adventist Church united with apostate Protestant, Pentecostal and Roman Catholic churches in this evangelistic endeavour. For us to unite with the three-fold union (see Revelation 16:13, 14) of which we are so specifically warned in *Great Controversy*, (pp. 588, 589), is a matter of great peril. It indicates that the Bairnsdale Church chose to become part of this threefold union.

Chapter 33

Willow Creek

OMEGA

In 1975 Bill Hybels commenced an inter-denominational Pentecostal-style church near Chicago focused on church growth. Today, about 17,000 adults attend his weekend seeker services and 6,000 his mid-week believer services. By human standards, the Willow Creek Church is a great success.

Further, this church has formed the Willow Creek Association (WCA). Presently over 2,200 churches have joined the WCA. At least 56 of those are Seventh-day Adventist churches and 3 are Seventh-day Adventist Conference organisations. (See the WCA website).

The three Conferences are the Alaska Conference, the Dakota Conference (which embraces the states of both North and South Dakota) and the Greater New York Conference (confined to New York city and its nearby environs).

We shall not list all the 56 churches. Some are well-known in Seventh-day Adventist circles. Three are churches near Seventh-day Adventist hospitals – Hinsdale, Florida Hospital and Kettering Seventh-day Adventist Churches. Others include Columbia Union College's Sligo Church (the Church which introduced the ordination of women to the ministry), and the College View (in Lincoln, Nebraska) on the campus of Union College; this was the Church in which Cardinal Keeler – Archbishop of Baltimore preached on baptism and sprinkled the heads of those present as a symbol of baptism) and the Pacific Union College (where Dr Desmond Ford held membership for many years) Seventh-day Adventist Churches.

Seven of the fifty-six Churches are in Canada. Not a few have adopted names which do not reflect that they are Seventh-day Adventist Churches. We must at least credit these Churches for not professing that which they do not practise, for they are surely no longer Seventh-day Adventist Churches, however Conferences may regard them. Thus they do not publicly shame the name Seventh-day Adventist. The names for some of these Churches are: Center for Creative Activity (Nebraska), Hamilton Community Church (Tennessee), New Church Plant (Canada), New Hope Church (Maryland), New Life Celebration Fellowship (Oregon), New Life Christian Fellowship (Washington), Oasis Christian Center, Sun Valley Fellowship (Canada), South Hills Bible Fellowship (Pennsylvania).

The Willow Creek Association is an organisation of a fallen church of Babylon. It is a Charismatic, Sunday-keeping church. These Conferences and Churches have now gone to a fallen church of Babylon in order to

improve Seventh-day Adventist Churches. Just as well may they go to the witch of Endor!

Lest it be thought that those Conferences and Churches have incurred the displeasure of the Church organisation, or even that the Willow Creek Association on the Internet is unreliable in its listing of these churches, we direct the readers' attention to the documented evidence to the contrary. An article in the *Adventist Review*, 18 December, 1997 made three head-lined points:

1. "Adventists should give Willow Creek a fair shake."
2. "Adventists should continue gleaning from Willow Creek."
3. "Gleaning from Willow Creek's message does not mean forfeiting our message."

These sub-headings contain two disgraceful admonitions and one absolute falsehood. How can we be so blind?

The *Review* article cited above stated,

Fact: Adventists, both pastors and lay people, consistently make up one of the largest groups at Willow Creek's half-dozen annual seminars.

This is not only so in the United States. In 1997 numerous Seventh-day Adventist pastors and laymen attended the Willow Creek Association meeting held in Gothenberg, Sweden.

Already the fruitage of this union with Babylon is well known to Church administrators. Again quoting from the same *Adventist Review* article, we find it admitted:

Fact: The three latest Adventist churches to divide or depart [from the organisation] – Oregon's Sunnyside, Maryland's Damascus and Colorado's Christ Adventist Fellowship – were clearly influenced by Willow Grove.

TRUTH

And he cried mightily with a strong voice, saying, Babylon the great is fallen, is fallen, and is become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird. (Revelation 18:2).



PART III
College and University Issues



Chapter 34

The Evil of College Accreditation

OMEGA

In 1997 the North Pacific Union Conference (NPUC) took steps to investigate the Theology Department of Walla Walla College (WWC), well known for its liberal agenda. A commission was appointed to investigate.

We document a few of the Commission's findings:

The older view of doctrine and the pursuit of theology as deduction from Scripture has to make way for views that claim to be in tune with modern ways of study that are more in harmony with the scientific spirit. The Bible is then viewed as the inspired words of men about God, rather than words inspired by God concerning God and His relationship to man.

The subtly undermining influence of this model, if naively courted, or intentionally deployed in the Adventist theological education process will have far-reaching, paralyzing effects on the message and mission of Adventism.

Graduates lack of ability to articulate basics of Adventism in an easy and winning way.

...some ministerial students coming out of their WWC experience testify that they are unsure of the basics of Christian and Adventist faith.

Alleged matters of which the Commission members claimed they could find "insufficient evidence" to sustain the charges, placing blame on students for misunderstanding their professors included:

Allegations that one of the theology faculty is an admitted agnostic.

That at a gathering of the faculty of the English department in the Administration Building, an alcoholic beverage was served quite openly.

That the Theology Faculty openly supports homosexuality as an acceptable, though alternative lifestyle for Christians.

That one of the teachers conducted a communion service in class using pizza and soda as the communion elements.

That WWC Theology Professors presented presentations to the "Spokane Area Ministerium [i.e. Pastors] of a series of presentations made by the Theology faculty at a meeting they held at Southhill [Seventh-day Adventist] Church in Spokane, WA [Washington State]. The adverse reaction came in the form of an open letter written by the ministerium to Church administrators criticizing the presentations made by the faculty, and alleging they have abandoned the faith.

The Commission was given a collection of papers written by five honors core students that were very disturbing in that they reflected what appeared to be a progression in their experiences from faith to agnosticism, even humanism.

TRUTH

The alumni were marshalled in defence of the theologians. The State accreditation body conveniently entered the fray and, no doubt well-briefed by the faculty, reported upon what was represented as the detrimental effect of outside pressure on the academic freedom of the teachers and professors. The accreditation team was led by a Jesuit priest. Most appropriate!

To many who place their children in our schools, strong temptations will come, because they desire them to secure what the world regards as the most essential education. Who knows what constitutes the most essential education, unless it is the education to be obtained from that Book which is the foundation of all true knowledge? Those who regard as essential the knowledge to be gained along the line of worldly education are making a great mistake, one which will cause them to be swayed by individual opinions that are human and erring. To those who feel that their children must have what the world calls the essential education, I would say, Bring your children to the simplicity of the word of God, and they will be safe. We are going to be greatly scattered before long, and what we do must be done quickly.

(Fundamentals of Education, p. 535).

Chapter 35

A College President's Testimony I

OMEGA

Let us illustrate the state of our Colleges by quoting from testimony provided by Dr William Nelson, President of Walla Walla College to the Superior Court of Washington for the County of Thurston in the case of Mary Gallwey versus The Higher Education Coordinating Board.

The issue was the claim to receive State Aid from the coffers of the State of Washington for Religious Colleges and Universities within the State.

Walla Walla College joined with the Washington Association of Independent Colleges and Universities in this matter. It was on behalf of this Association which Dr Nelson testified.

On the 5th April, 1999 Dr Nelson signed the following statement, verifying the accuracy of his printed testimony. "I declare under penalty of perjury under the laws of the State of Washington that the foregoing is true and correct."

Let us quote a sample of Dr Nelson's statements as presented to the court:

1. The predominant academic endeavour at Walla Walla College is intended to lead to secular employment for our students.
2. Through the free and open academic approach to the subjects taught at Walla Walla College, one of the fundamental goals is to develop the power of critical thinking in students. This is done by exposing the students to a variety of perspectives and allowing the student to select his or her own perspective. It is not the goal of Walla Walla to impose a perspective on its students, nor does Walla Walla College exert any effort toward imposing any perspective on its students. A student could go through a four-year education at Walla Walla and never take a course dealing with the tenets of the Seventh-Day Adventist [sic] faith. There is no requirement that any student take such a course.

Such a student as those described in the last two sentences would be compelled to study numerous secular perspectives, but would be denied the privilege of studying the only valid perspective – that of the Bible-centred Seventh-day Adventist faith. This is a positive discrimination against the only purpose for which the College was established.

3. Chapel meetings are not all spiritual. For example, one chapel meeting is always dedicated to Martin Luther King, one or two are dedicated to Campus elections, one is dedicated to recognizing the senior class and

one is dedicated to recognizing those who have provided scholarships to the College. During my tenure as President of Walla Walla College there have been politicians, social workers, and drama groups making presentations at chapel. Racial issues and women's issues have also been discussed at chapel meetings.

4. The courses available to satisfy general requirement with respect to religion and theology are diverse. They include such courses as sociology of religion, philosophy of religion, study of modern denominations and comparative religion. The courses are not all based in Christian religion.
5. There is no effort on the part of the College administration or on the part of the Board of Trustees, of which I am a member, to interfere with or limit the academic freedom of the faculty at Walla Walla College.

Note well the gross misuse of the chapel exercises. The word "chapel" refers to a place where spiritual matters are uplifted. But at Walla Walla, so non-spiritual is that college that rather human activists, politicians, social workers, drama groups and feminists waste the students' time.

It is not too extreme to declare that if Walla Walla College was to close it would generate a great advance in Seventh-day Christian education in the North Pacific Union Conference. It was even certified, under judicial oath, that many of the "religion" courses focus on sociology, philosophy and the study of religion of non-Christian faiths.

Walla Walla College has long constituted a hotbed of extreme liberal activities. It stands as a purulent sore in our holy Church.

From the sole of the foot even unto the head *there is no soundness in it; but wounds, and bruises, and putrifying sores: they have not been closed, neither bound up, neither mollified with ointment.* (Isaiah 1:6).

Chapter 36

A College President's Testimony II

OMEGA

On 21 January, 1999, Dr William Nelson, President of Walla Walla College was questioned by a lawyer. Q = question of lawyer; A = Answer of Dr Nelson.

1. Q. Does the word 'church's' in the phrase 'church's unique mission to the world' mean and refer to the Seventh-Day Adventist Church [sic]?
A. Not exclusively
Q. So it means churches generally?
A. Yes.
Q. I noted [in the statement of the church mission] singular. It refers to the church as singular?
A. That's true, in the Christian Church, it's very often referred to as singular.
2. Q. The Walla Walla College's special task is to prepare students to participate in the Christian Church's unique mission to the world, is that your understanding?
A. My understanding is that it would have a variety of understandings depending on who was interpreting. If you are asking if that's my understand[ing]-
Q. Yes, sir.
A. -that's the way I would interpret it.
3. Q. And right underneath that is a sentence which reads, "Walla Walla College is a Seventh-Day Adventist [sic] institution founded by God,' do you see that?
A. I do.
Q. Is that your belief sir?
A. I think it was founded by men.
Q. So you disagree with that statement?
A. I do. (Court transcript)

TRUTH

When the testimony reached the eyes of Pastor Jerry Patzer, President of the North Pacific Union Conference, it is reported that he was very disturbed. Dr Nelson is no longer President of Walla Walla College.

However, the question remains as to whether the professors who supported him in his secular agenda for the College, have altered their views. It is unlikely that most have. Why any dedicated Seventh-day Adventist parent would dare to entrust the tertiary education of their children to such institutions is a mystery which only God could unravel. Why the denomination continues to recognise Walla Walla College and most other denominational colleges as worthy of denomination financial and moral support defies one's understanding, for most are determined to remove Seventh-day Adventist young people as far away from God's precious truth as they dare.

At many levels of our Church, men and women professing the Seventh-day Adventist faith, but either devoid of a genuine belief in it or too cowardly to stand for upright principles of faith and practice, stand in condemnation. How dare we permit the youth of our denomination to be blighted by men in senior posts of influence within our midst without protest!

In 1905, two Australian young people, Thomas Sherwin and Margharita Freeman, intended to travel to Battle Creek College to study medicine under Dr John Harvey Kellogg. They had known Sister White in Australia, as young teenagers, prior to her departure in 1900. The young people wrote to Sister White informing her of their intention.

Dr Kellogg was then deep into the Alpha of Apostasy, promoting his pantheistic convictions in his book, *The Living Temple*. Sister White, in her reply to Thomas and Margharita, counselled them to train at the medical school at the University of Sydney, located in their home city. So dangerous had Battle Creek College become that Sister White judged that these young people would be in a safer environment in a secular State University than in a professed Seventh-day Adventist College which had embraced the Alpha of Apostasy.

Today Walla Walla College has embroiled itself in the Omega of Apostasy. Would Sister White's counsel be different a century later?

Chapter 37

College Training

OMEGA

In a Pacific Union College, California, promotional advertisement, the following appeared:

Call it a classroom without walls. Call it Real Life 101. Whatever, the new Cooperative Education at PUC [Pacific Union College] is designed to place students in top Bay Area [San Francisco Bay Area] corporations such as Xerox, Intel, Hewlett-Packard. Students acquire resumé building skills and a competitive edge. Corporations get young, bright Adventist kids. It's your basic win-win situation. As always PUC offers liberal arts & Adventist values for the real world. (PUC *Viewpoint News*, Summer, 1992).

Is this the purpose for which God's holy College system was established? Was it God's design to place in the hearts of our young people the hedonistic, avaricious ambitions of worldlings? Does Christ desire our young men and women to devote their God-bestowed lives in building the success of multi-billion dollar corporations?

TRUTH

The claim cited above, that the Pacific Union College is offering Adventist values is utterly false.

There are numbers that ought to become missionaries who never enter the field, because those who are united with them in church capacity or in our colleges, do not feel the burden to labor with them, to open before them the claims that God has upon all the powers, and do not pray with them and for them; and the eventful period which decides the plans and course of life passes, convictions with them are stifled; other influences and inducements attract them, and the temptations to seek worldly positions that will, they think, bring them money, take them into the worldly current. These young men might have been saved to the ministry through well-organized plans. If the churches in the different places do their duty, God will work with their efforts by His Spirit, and will supply faithful men to the ministry.

(*Fundamentals of Christian Education*, p. 113).

Chapter 38

Young Pastors' Evaluation I

OMEGA

Prior to March 2002, the South Pacific Division sought the assistance of the Christian Research Association of Melbourne to provide information concerning various aspects of the training and ministry of the one hundred and seventy Avondale graduates who entered the ministry in the previous decade. That report was presented to the Division in May, 2002.

Some evaluations were most concerning because the pastors were delighted with their training. We quote three such responses.

My understanding of the Bible and the gospel has evolved dramatically due to my training at college. This evolution has taken me toward the 'Liberal' end of the spectrum. A process I am thankful for.

All Biblical subjects maintained an openness to learning and voicing one's opinion. Diversity of opinion was excellent.

Avondale lecturers are of a high caliber both as academic professionals and practicing Christians. Any concerns about the content of the theology curriculum usually assumes the inadequacy in doctrinal/Biblical teaching at the local church level (in my experience) – unprogressive and outdated theology.

Examples of the evaluation of the pastors of their training at Avondale present a sorry state of affairs in this Division institution:

1. Destruction of Faith:
Avondale tried to teach us to think. Instead it tore down our faith and never taught us to rebuilt it.
If anything Avondale almost crushed any confidence in Adventism and Christianity.
2. Depletion of Spirituality:
They teach theology, that is their job. I found I lost a great deal of my 'experience with the Lord.'
3. Uncertainty Engendered:
Training at Avondale raised more questions then it gave answers or understandings.
My experience with Jesus was strengthened due to the many theological conflicts I had in the classroom.... I also hold no per-

sonal grudges against the lecturers, but a number of them do not support the church or its mission in the way the church expects.

4. Higher Criticism Taught:

I often went to God pleading for help to answer higher critical attacks on God's Word.

Many lecturers were involved in higher critical techniques to approach Scripture. A number of articles were introduced to the class and that destroyed confidence in the Bible and especially Spirit of Prophecy. There were direct attacks on heavenly sanctuary doctrine, 1844, the Remnant concept, Ellen G. White, Revelation 14:6-12.

5. Lecturers Doubting Inspiration:

Most teachers struggled to have a simple trust in Jesus and a confident faith in His infallible Word. This made it hard to be involved in that type of environment.

6. Lack of Teaching of Prophecy:

We did not study the 27 Fundamentals in detail – especially Daniel and Revelation. We did not study these exegetically for prophetic meaning – only historical meaning.... I had people who knew more about our beliefs in the local church than I did! I was embarrassed many times and asked 'what did they teach you at Avondale?'

7. Lack of Training in Truth:

I was very disappointed that we wasted so much time with the academic nonsense that was dished up. We should have spent more time studying the TRUTH instead of scholar's garbage.

8. Secular Atmosphere:

There is a pervasive worldly/secular atmosphere at Avondale that just seemed to be constantly sapping the spiritual life out of me – all under the guise of 'Christianity'. That part was awful.

Chapter 39

Young Pastors' Evaluation II

OMEGA (Continued)

1. Failure to Teach Practical Ministry:

Avondale was the worst 2 years of my life. Avondale was an academic game. It should have been an 'experience'.... The volunteers I now employ after one year are more qualified than those who spend 2-4 years at Avondale – Why? Because they are taught practical ministry.

There could have been more practical subjects in the course instead of mostly theory.

The approach of Avondale College to ministry was impractical and highly scholastic leaving me with few learned skills for ministry.

Avondale College did not prepare us for the role and function of a day to day pastor. Hopeless!!

I never recall a lecturer sharing how to lead a person to Jesus and go through the 'sinners' prayer with someone.

2. Led to Some Leaving the Ministry:

Distinctives were blurred not stressed. Fundamentals taken for granted. I have been in Ministry now for 10 years. Most of my class have dropped out. Most were new Adventists and college did not ground them.

3. Destruction of Distinctives:

Some lecturers spent more time tearing down Adventist distinctives than teaching them. I fear [for] any young person deciding to go to college to be trained as a minister.

Chapter 40

Young Pastors' Evaluation III

OMEGA

In the previous two chapters the Pastoral Research Survey illustrated the appalling ministerial training offered our pastors at Avondale College. The same survey demonstrated, in general, a most inadequate care of the young pastors in the field.

The "Seventh-day Adventist Minister Survey" revealed a faulted interview system in selecting ministerial graduates for Conference appointment. The internship programme was, in most instances, a failure, and mentors, ministerial secretaries and Conference presidents, with some exceptions, were quite unhelpful in offering support for these fledglings in the ministry.

Below are quoted sample comments from the young pastors interviewed:

1. Interview process for selection for appointment:

"It was a disaster!!! Judgmental and preconceptions!!! A non Christian experience!! It's a wonder I survived it!"

"...I found the question offensive because at the time I was very genuine about being a minister and serving the church."

"Very false and only judging the externals."

"We weren't asked how we related to church fundamental beliefs. Many of my friends whom I knew did not share the church's basic beliefs. I slipped through the loophole of the interview process. The hardest question they asked any of us that year was "can you fit comfortably into the framework of the SDA church?" they all [*assume friends*] said yes. Too much "overbalance" on appearance and demeanor in the interview and not on genuineness of character."

"Extremely poor. Uncertain of what was expected of me. I didn't even have an interview but got picked up in the last call up."

"Left to the last possible moment. Other potential calls were blocked because of a dollar for dollar scheme. Not all 'carrots' offered were delivered leaving a not so good taste with regard to integrity. The process and calling structures need to be more transparent."

"Jobs for the boys."

"My family had special needs which were basically ignored. I felt pressured into accepting a call I did not want to take – I succumbed to the

pressure applied. I was left with the distinct impression that administrative concerns in staffing a church were far more important than my personal situation in my family.”

2. Experiences during period of internship.

“It’s a joke.... I’m out in the wilderness with no support from the church.”

“The only intern program I received was a visit from the minister about 2-3 times a year. About once a year I travelled 400 km each way to visit him. Apart from a few hours chat at each meeting and going through parts of the intern manual, he listened to one of my sermons and made some suggestions. There were supposed to be 6 monthly reports sent to the office. They were never completed or sent, nor did anyone enquire about the non-compliance. In other words nobody cared.”

“Visit me! Seriously I was left to fend for myself. Only for a couple of mates in ministry I wouldn’t still be in ministry today.”

“Basically it stinks! I look at associates in the business world on how much in service support, assistance in professional development they get and I shake my head. Interns are left to sink or swim. If you don’t fit the mould you die.”

“Many ministers that the church needs are leaving when they shouldn’t need to.”

“What internship program? You are Joking. I have been given 3 Churches to look after and a mentor whom I don’t even meet until I ring him for clarification of something that I wanted a second opinion on.”

“My internship was a non event.”

“The assignments in the folder were excellent that is prepared by the church. But as you can see the examples of my mentors and the quality of relationships that I had with them was less than adequate. Both were less than competent – the second couldn’t even write a letter in English.

Chapter 41

Young Pastors' Evaluation IV

Evaluation of Internship (continued)

The shallowness of my mentors did nothing but drain me of energy. It seems that often they were threatened by my energy and zeal.”

“The internship was a joke. My mentor felt threatened by me and the church was against him, leaving me as the meat in the sandwich. He had many personal issues that were affecting his ministry and the church clung to the fresh new face they saw in me. Most of what I did would ‘outshine’ him and he didn’t like that...”

“The first two years of my ministry was a very rough time for me and I hope no other intern would go through the same thing. Please do not place interns in churches that are fighting and arguing on different issues and hoping for them to survive. Please give them mentors who would sit down with them weekly and discuss the work not one like I had that he was.”

“His negative example taught me how not to do ministry.”

“It is not a program at all!! It is just an excuse to make the new guys toe the line anyway the bosses think.”

The best comment by far was:

“Did not have a mentor. Thrown in at the ‘deep end.’ But it was GREAT to trust in the Lord as my mentor.

3. Assistance of Conference Ministerial Secretaries.

“He could have phoned or turned up! Never saw him personally in my entire first 4 years of ministry.”

“Called once a year to see how I was going.”

“Visited me – I had never had a visit in my first 4 years of ministry.”

“As an intern – even a 5 minute phone call would be a start!”

“Monitor my mentors’ training of me. Hear my cries for help – at least acknowledge.”

Others did receive help. Clearly, some ministerial secretaries take their work seriously while others do not.

4. Conference Presidents.

“Questions were raised behind my back about my ability as a pastor. The president spoke to people behind my back and never spoke directly to me. This culture of secrecy and unwillingness to share constructively complaints received from church members allows no basis for conflict resolution.”

“When people of my parish rang him about a complaint, he should not have immediately assumed I was wrong, but listened to my side of the story first.”

“Be supportive. Not act on information from church members without first finding/enquiring if it is true.”

“I was used as a method of covering 4 churches and two companies in a parish that required a huge amount of travel. This led to burn out in my first 2 years of ministry. The conference and president put me in a burnout situation before I even finished my (joke) internship.”

“Not be gutless, but tell the truth and do what is right.”

The author of the report stated that

“Seventh-day Adventist administration and organisations was cited by far the most frequently as causing them to feel disillusioned.”

5. Decisions for ordination to the ministry.

“It’s a lot of CRAP!. You should be automatically ordained after 5 years in ministry [*subject’s emphasis*]. It is a boys club and you only get accepted if you are one of the boys. If you survive 4 years of Avondale, 5 years of ministry and people don’t think you’re good enough to be ordained. They should have told you years ago so you can get a job doing something else and not waste people’s time.”

“My perception of the validation for my ordination was not about me, my gifts or abilities but about motivation when shifted to a new location. ‘We want you to arrive there as an ordained minister and have the title *Pastor*’.”

“I find it a very mysterious process. You never know where you stand in this regard. No one talks about it.”

“It seems very subjective.”

Chapter 42

Young Pastors' Evaluation V

Decisions for Ordination (continued)

It is little wonder that we have a ministry suffering many frustrations. Below are listed only those frustrations which more than forty per-cent of the ministers reported. The figures cited are percentages of those who felt either extreme or moderate frustration with the item.

	Percentages
1. Lack of time for me, my family, personal pursuits	73.0
2. Intolerance by some members	69.0
3. Negative attitudes of local church	67.9
4. Members' unwillingness for change of worship	65.5
5. Lack of visible results	64.3
6. Attitudes of church administrators	61.9
7. Congregation expectations I cannot meet	59.5
8. Casting/applying an appropriate vision	57.6
9. Conforming to a model of ministry that is not me	56.0
10. Little or no impact into future career	55.1
11. Intolerance of differing theological interpretation	54.8
12. Being on call at all times	46.4
13. Difficulty in finding Bible study contacts	42.4
14. Gaining decisions for baptisms	42.4
15. Having to prepare sermons each week	40.5

These matters are worthy of consideration. It is incredible how high on the frustration list is the failure to be able to introduce new forms of worship. Praise God there is still some resistance to celebration services.

TRUTH

The enemy of souls has sought to bring in the supposition that a great reformation was to take place among Seventh-day Adventists, and that this reformation would consist in giving up the doctrines which stand as the pillars of our faith, and engaging in a process of reorganization. Were this reformation to take place, what would result? The principles of truth that God in His wisdom has given to the remnant church, would be discarded. Our religion would be changed. The fundamental principles that have sustained the work for the last fifty years would be accounted as error. A new organization would be established. Books of a new order would be written. A system of intellectual philosophy would be introduced. The founders of

this system would go into the cities, and do a wonderful work. The Sabbath of course, would be lightly regarded, as also the God who created it. Nothing would be allowed to stand in the way of the new movement. The leaders would teach that virtue is better than vice, but God being removed, they would place their dependence on human power, which, without God, is worthless. Their foundation would be built on the sand, and storm and tempest would sweep away the structure. (*Selected Messages*, Book 1, p. 204).

This is the Omega of Apostasy.

What can we expect of our graduating pastors when a senior theology professor, Dr Norman Young, dares to destroy our prophetic interpretation over national radio? He stated:

I think the biggest problem has been our eschatology [our understanding of end-time prophecies], in the way we have interpreted parts of Daniel. Yes and we have interpreted very much a 'them and us' mentality and 'them' is going to be against the 'us', and we have been, I think, less than charitable in the way we have interpreted the book of Revelation in particular, relative to the other Christian communities. We have been quite comfortable about sticking 'Babylon' kind of language on them which, I find, quite unpalatable and very poor exegesis [explanation of a passage of Scripture]."

(Interview with John Cleary, Radio National [2BL Sydney], 3 March, 2002).

The same professor, in 2001, presented a lecture at Macquarie University in Sydney, declaring that Antiochus Epiphanes fulfilled the prophecy of Daniel 9:27.

Some of the teachers have been scattering from Christ instead of gathering with Him. By their own example they lead those under their charge to adopt the customs and habits of worldlings. They link the hands of the students with fashionable, amusement-loving unbelievers, and carry them an advance step toward the world and away from Christ. And they do this in the face of warnings from heaven, not only those given to the people in general, but personal appeals to themselves. The anger of the Lord is kindled for these things. (*Testimonies for the Church*, Vol. 5, p. 12).

Some of the teachers in the college have failed to realize the responsibility of their position. They have not themselves been learners in the school of Christ, and hence they have not been prepared to instruct others.

(*Ibid*, p. 91).

Chapter 43

A Student Reports

OMEGA

Below is an e-mail dated 28 March, 2002 sent by a student at Avondale College who e-mailed it to over twenty friends.

Well on the eve of a long weekend I write you this email! I often write that I think through certain thoughts and establish where I am so that I am to a certain degree actively opposing much of this very dangerous doctrine.

The most dangerous I believe, I will try and give some info on now, it also explains largely why the college is producing a lack of power!

It's called the 'historical critical method' and it's basically how to study the Bible; it's not a doctrine but affects every doctrine. There are three points in approaching the Bible: 1) They (the users) are not allowed to believe in the miracles of the Bible! 2) They use modern humanistic theories to get insight into what it must have been like, e.g. 'Well, since no one lives today without constantly sinning, when the Bible spoke of upright or perfect it can't really mean it. So they were really like us – indulgent sinners. Therefore don't worry if you sin then.' 3) They doubt the Bible and can't establish anything for sure because new light can come at any time, e.g. 'I kind of believe in the prophecy of Daniel seven but since the scholars are disagreeing I'd better not preach it because our old view may not be trustworthy!' I believe that this is why many of our ministers are leaving the work and are not tapping into power source of the Word of God.

Please pray for me! At Avondale they don't accept that the miracles are to be done away with but they do accept everything else, and almost all the students accept this demonic delusion; in 'Education' she speaks that one of the first steps of the first sin was doubt and Satan is using it here! Well praise God because everytime I run into a delusion or false doctrine our Lord sends His truth and although I am busy I must settle the truth and study to do so!

Well I believe this is the root of the apostasy, Ford's debacle has truly been answered by groups such as ATS [Adventist Theological Society] the Biblical Research Institute, but most of those who liked what was taught (by Ford et al) have gone to 'higher education' and if you ask me it's disgusting. Some in the Advent church don't even believe Homosexuality is bad. Some scholars say if Moses were around in our day, because we have condoms, he would accept premarital sex! And there's much, much more. Statements regarding Adventism being built on a false foundation are common. All of this must stop! And God will stop it. Please pray for our church: there is

such a big work to do here but through God's power I believe there will be a reformation! Well I pray this gives you more light on what is going on!

PS. They are trying to get Dr Ford to teach seminars and a few classes here. It's interesting because the Conference [men] are saying no! But Avondale wants to become a University 'asap' [as soon as possible] and therefore will not be dependent on the Conference for the 4-6 million a year they get, and Avondale can then make its own decisions without worrying about the frown of the Conference.

PPS. You know it's amazing how I get all of this info!

TRUTH

The extreme danger to the souls of young people in attending our Colleges may be evaluated by the fact that the author of this e-mail, a New Zealander, by the completion of his first year at College had accepted this apostasy and returned to his homeland urging other New Zealanders to study at Avondale.

God is displeased with us when we go to listen to error, without being obliged to go; for unless He sends us to those meetings where error is forced home to the people by the power of the will, He will not keep us. The angels cease their watchful care over us, and we are left to the buffetings of the enemy, to be darkened and weakened by him and the power of his evil angels; and the light around us becomes contaminated with the darkness.

(Early Writings, p. 124).

We stand amazed that Seventh-day Adventists in the South Pacific Division donate a single cent toward the work at Avondale College. That some encourage our young people to train at Avondale College while knowing it to be a centre of apostasy is incredible. Many suggest that it is necessary to attend Avondale College in order to receive an appointment in the ministry. It is urged that after graduation these young men can serve as reformers in the Church organisation. Such do not consider that neither John the Baptist nor Christ were permitted to train at the Rabbinical Schools, yet both did a mighty work for God. It makes no sense to study error in order to train to preach Truth.

Chapter 44

Apostasy Broadcast

OMEGA

On a nationwide radio interview by John Cleary on the Australian Broadcasting Corporation (ABC), the government funded, but independently controlled, radio station, Dr Norman Young, Senior Lecturer in Theology, Avondale College, and Dr Arthur Patrick, retired theologian and former Director of the Avondale College Ellen G. White Research Centre, publicly demeaned the precious Seventh-day Adventist faith. Some extracts from this interview are cited below. In answer to various questions the following replies were made by Dr Norman Young:

I will put it in a positive form and say what things are, sort of, drawing us nearer to mainline Christians, I guess, at least conservative Christians. And, I think, it's a bit of a two-way traffic – a lot of Adventists, of course, are getting educated in Universities and that is where they come into contact with other Christians. I'm a case in that, in doing my doctorate in the University of Manchester, England – one of the greatest theological schools – and some of these scholars who were my professors [were] leading evangelical scholars of various Christian faiths. And, of course, I associated with fellow doctoral students and so on and, they – eh! – you know we started to learn that in many areas we were not so different – that Christ was central to me and important to me, just as He was to them, and we worshipped in His name, we prayed together, etc. So – and also I found that evangelicals themselves, if I can use that expression to sum up conservative Christians, rather than fundamentalists, I found that they were very open to things like a holistic view of humanity, of human nature, that there wasn't some immortal soul that flitted up or down at death. I found them open to that. I found a great discomfort with talking about an eternal burning hell for everybody who didn't, you know, confess the Christian faith and these were things which Adventists had in place for a long, long time in our tradition. Yes, I think what the big problem, you know, that separates us is not something like the Sabbath as such, though that, obviously, if you're going to church on different days, it's just a little awkward to pray together. You obviously need to be in the same place at the same time to fellowship. But, that apart, I think the biggest problem has been our eschatology – the way we have interpreted parts of Daniel –

Yes – and we have interpreted very much a 'them and us' mentality and the 'them' is going to be against the 'us', and we have been, I think, less than charitable in the way we have interpreted the book of Revelation in particular,

relative to the other Christian communities. We have been quite comfortable about sticking 'Babylon' kind language on them which, I find, quite unpalatable and very poor exegesis .

John Cleary asked, "Norman, does this mean that you will be moving into cooperation on a more formal level with other Christian bodies in the future?" Norman Young replied: "Well, I would like to think we were already doing that." Dr Patrick also discussed these matters with less than fidelity to the Seventh-day Adventist faith. When asked about the Barnhouse-Martin dialogue of 1956, Dr Patrick's reply was neutral.

Ah, yes, That was an acceleration of movements that go back, really to the 1950's to discussions there with evangelical Christians in the United States.

However, later Dr Patrick stated:

I guess as Norman Young mentioned, the Sabbath would be sort of a distinguishing mark, but the journey of Seventh-day Adventists has been from the *margins* of Christianity toward the mainstream – John, we have become more and more orthodox as time has gone on.

When asked by John Cleary what were the eccentric teachings which have been modified, Dr Patrick replied:

One of them is certainly the perceived infallibility of Ellen White – the new view that I would share affirms her as a messenger of God, as one with spiritual gifts but not infallible. One who drew liberally from her culture, in the expression of her views, in her books – she's written more than a hundred books – and one of the best known ones is her life of Christ called *The Desire of Ages*. It was largely finished here in Australia, published in 1898. We have done a very detailed study on that to determine the sources she used and certainly she used a great many sources – probably around 30 different major sources.

John Cleary: "And you found there were certain inadequacies and inconsistencies?"

Dr Patrick: "In her writing?"

John Cleary: "Yes!"

Dr Patrick: "She was a human being like the Biblical prophets. She was fallible."

John Cleary: "So how important was this for the church? Were you accused of sort of bringing the temple down – of causing the whole foundations to shake?"

Dr Patrick: "Some people thought that. There were many others too that were involved in that study; the 70's were a very effervescent time in Adventism. You can really say that 1970 marks a point of transition in Adventism relating to Ellen White."

Chapter 45

Brutal Punishment “Inflicted by God”

OMEGA

The concept that the God of the Old Testament was harsh and vengeful is gathering momentum within the ivory towers of our Church.

The doubts cast upon the Holy Bible should suffice to disqualify the book *Prophets Are Human*, by Graeme Bradford, Senior Lecturer in Theology, Avondale College, as an appropriate defense of the Spirit of Prophecy. Sister White ever uplifted the full trustworthiness of the Sacred Scriptures.

Dr. Bradford's suggestion that

I personally think God was working with people who were living in a culture that was less than ideal, and was trying to lift them to a higher plane.

(*Prophets Are Human*, p. 26),

is offered as an explanation for his conjecture that the Israelites used “brutality” against the Canaanites at the behest of God. (See *Ibid*). This is no minor charge. If sustained, it would seriously undermine the value of God's Word and make our God altogether as vengeful as evil mankind. It is small marvel that within our church, Scripture is in retreat.

TRUTH

So with the apostasy at Sinai. Unless punishment had been speedily visited upon transgression, the same results would again have been seen. The earth would have become as corrupt as in the days of Noah. Had these transgressors been spared, evils would have followed, greater than resulted from sparing the life of Cain. It was the mercy of God that thousands should suffer, to prevent the necessity of visiting judgments upon millions. In order to save the many, He must punish the few. Furthermore, as the people had cast off their allegiance to God, they had forfeited the divine protection, and, deprived of their defense, the whole nation was exposed to the power of their enemies. Had not the evil been promptly put away, they would soon have fallen a prey to their numerous and powerful foes. It was necessary for the good of Israel, and also as a lesson to all succeeding generations, that crime should be promptly punished. And it was no less a mercy to the sinners themselves that they should be cut short in their evil course. Had their life been spared, the same spirit that led them to rebel against God would have been manifested in hatred and strife among themselves, and they would eventually have destroyed one another. It was in love to the world, in love

to Israel, and even to the transgressors, that crime was punished with swift and terrible severity. (*Patriarchs and Prophets*, pp. 325, 326).

It must be evident that no Old Testament passage bears a superficially harsher message than the New Testament passage presenting the dire consequences of receiving the Mark of the Beast:

⁹And the third angel followed them, saying with a loud voice, If any man worship the beast and his image, and receive his mark in his forehead, or in his hand, ¹⁰The same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb: ¹¹And the smoke of their torment ascendeth up for ever and ever: and they have no rest day nor night, who worship the beast and his image, and whosoever receiveth the mark of his name.

(*Revelation* 14:9-11).

Yet this passage presents the acme of God's love. The First Angel's Message is the final message offering the seal of the Living God to mankind – it does contain the three mandatory elements of the seal: God's name ("God"), His authority ("made") and His dominion ("the heaven and the earth, the sea and the fountains of waters"). In contrast the Third Angel's Message is the exigent plea – "Please, my dearest children, those for whom I sent my beloved Son to die, please, please heed my plea of infinite love to eschew the fearful consequences of the reception of the Mark of the Beast."

Both the first and the third angels' messages demonstrate the tender love of God.

For the LORD shall rise up as in mount Perazim, he shall be wroth as in the valley of Gibeon, that he may do his work, his strange work; and bring to pass his act, his strange act. (*Isaiah* 28:21).

Say unto them, As I live, saith the Lord GOD, I have no pleasure in the death of the wicked; but that the wicked turn from his way and live: turn ye, turn ye from your evil ways; for why will ye die, O house of Israel?

(*Ezekiel* 33:11).

But we must not forget that while,

The LORD is slow to anger, and great in power, and will not at all acquit *the wicked*: the LORD hath his way in the whirlwind and in the storm, and the clouds are the dust of his feet. (*Nahum* 1:3).

What a loving, tender Heavenly Father!

Chapter 46

Qualifications

OMEGA

Today worldly qualifications frequently replace spiritual qualities as appropriate qualifications for service for God. We document an example of such "qualifications."

The British Union Sabbath School and Educational director has been appointed the new principal of the Stanborough (Seventh-day Adventist) Secondary School.

She comes with excellent qualifications.... Her first degree was gained from Newbold College, followed by an M.A. from Andrews University, and in 1988 a PhD from the Catholic University of America.

(British Union Messenger, 27 July, 1993).

TRUTH

God's final workers will possess an altogether different set of qualifications. Indeed, the possession of such qualifications is an impediment to service in the work of God. No man understood this better than the apostle Paul whose tertiary training was undertaken in the schools of the rabbis. When he was called of Christ, he left that faulted knowledge behind.

For I determined not to know any thing among you, save Jesus Christ, and him crucified. (1 Corinthians 2:2).

God set forth His qualifications for such service in the life of John the Baptist.

Such a messenger must be holy. He must be a temple for the indwelling Spirit of God. In order to fulfill his mission, he must have a sound physical constitution, and mental and spiritual strength. Therefore it would be necessary for him to control the appetites and passions. He must be able so to control all his powers that he could stand among men as unmoved by surrounding circumstances as the rocks and mountains of the wilderness.

(*Desire of Ages*, p. 100).

John the Baptist was forbidden to train even in the Church-operated College of his day.

In the natural order of things, the son of Zacharias would have been educated for the priesthood. But the training of the rabbinical schools would have unfitted him for his work. God did not send him to the teachers of

theology to learn how to interpret the Scriptures. He called him to the desert, that he might learn of nature and nature's God. (*Desire of Ages*, p. 101).

Thus it will be with the great majority of God's last day workers.

Thus the message of the third angel will be proclaimed. As the time comes for it to be given with greatest power, the Lord will work through humble instruments, leading the minds of those who consecrate themselves to His service. The laborers will be qualified rather by the unction of His Spirit than by the training of literary institutions. Men of faith and prayer will be constrained to go forth with holy zeal, declaring the words which God gives them. The sins of Babylon will be laid open. The fearful results of enforcing the observances of the church by civil authority, the inroads of spiritualism, the stealthy but rapid progress of the papal power – all will be unmasked. By these solemn warnings the people will be stirred.

(*Great Controversy*, p. 606).

God called the authors to His service, not because of our worldly qualifications, but, in love, in spite of them. What a loving God! We were not qualified for service in the army of the Lord because of our training in the University of Sydney. God had to remove much of that dross from our lives. This is no doubt the reason why God's call to the ministry was long delayed, especially in the case of Russell who had reached the age of forty-seven before his totally unexpected call. Colin received his call a little over nine years earlier.

The critical problem in our Church today is that many Seventh-day Adventist tertiary institutions parallel those of the world in providing unsuitable training for service in the Lord's work.

Chapter 47

A Secular College

OMEGA

In August 2001, the *Adventist Review* reported that Columbia Union College, the Seventh-day Adventist College in Takoma Park, Maryland, was accorded the right to receive State Aid funds by the Fourth Circuit Court of Appeals. In announcing its decision, the Court of appeals handed down its reason for taking this decision. That reason cited was that “the primary goal and function of Columbia Union College is to provide a secular education.”

In September, 1973 Colin became the Head of the Psychology Department of that College. Six months later he was appointed Academic Dean. Two months after that appointment, he was elected President of the College. How his heart grieves for that institution into which he put so much time and dedicated effort to bring it back to God's paradigm.

Colin resigned from the Presidency in 1978 in order to accept God's call to enter self-supporting work as Dean of the College at Weimar, California (1978-1983) and later President of Hartland Institute, Virginia (1983 – present).

We have paid a fearful price in order to receive tainted money, that of which God does not approve. The record of the receipt of State Aid in Australia and New Zealand ought to be a testimony to even the blindest Seventh-day Adventists that it is a strategy which bears no heavenly approval.

In New Zealand and Papua-New Guinea all our Seventh-day Adventist schools are now state schools. In many cases non-Seventh-day Adventists dominate the boards of these schools. So serious is this problem that the *South Pacific Record* contained a plea for Seventh-day Adventists to nominate for board positions.

Avondale College has non-Adventists on its Board. It now cannot expel students for imbibing alcohol or for consensual adult sexual misconduct for this is not countenanced by the Government which provides State Aid.

What a price we have paid! But it is apostasy which leads institutional leaders to seek State Aid and this aid, in turn, further increases the apostasy. It is little wonder that some students publish filth and slime in some of our Colleges with apparent impunity.

TRUTH

Ministers of the gospel have so far shown their want of wisdom from above as to unite a worldly element with the college; they have joined with the enemies of God.... In thus misleading the youth they have done a work for Satan. That work, with all its results, they must meet again at the bar of God. (Testimonies for the Church, vol. 5, p. 33).

If its responsible men seek to reach the world's standard, if they copy the plans and methods of other colleges, the frown of God will be upon our school. (Ibid, p. 27).

It must be evident to leaders in our Church that our educational institutions now bear no relationship to the divine counsels in the books *Education*, *Fundamentals of Christian Education*, *Counsels to Parents, Teachers and Students* and *Counsels on Education*. This is not surprising as many of our leaders promote the denigration of the Spirit of Prophecy, a course that has gathered a lightning rapidity since the Barnhouse-Martin Dialogue.

No wonder that in 1979, at the Annual Council, Elder Robert Pierson pleaded to Andrews University and Loma Linda University to cease the avalanche of apostasy. No subsequent General Conference President has emulated his pleas.

Chapter 48

Twisted Scripture

OMEGA

In an article entitled “Daniel made EZ”, appearing in the disgraceful South Pacific Division Youth Magazine, *The Edge*, 18 August, 2001, Dr Steven Thompson, an American, then Chairman of the Faculty of Theology at Avondale College, made a startling assertion. He claimed, speaking of Shadrach, Meshach and Abednego, that:

The three friends of Daniel actually acknowledge in their reply [to King Nebuchadnezzar] the possibility that God does not exist: “If our God whom we honour, exists, He is able to rescue us...” (Daniel 3:17). You will not find this blunt acknowledgement of the possibility of God’s non-existence in the standard translations of this verse. However, experts confirm the possibility of the above translation.

This little-known feature needs to be more widely known because it is so relevant to our age. [End of Quotation]

We note the following:

1. Dr Thompson does not cite the translation from which this destruction of truth emanates. This is very strange.
2. He does not document the “experts” who confirm the possibility of the translation.
3. He admits that “standard” translations do not use these words.
4. Dr Thompson asserts that this shameful denial of Bible truth needs to be more widely known as it is relevant to our age. He is here referring to the prevailing scepticism about the existence of God. One cannot escape the impression that our young people are being encouraged to believe that it is not a serious matter to harbour doubts concerning the existence of God.

TRUTH

There is not the slightest doubt that the mysterious translation which Dr Thompson quotes contains a Satanic error. Who would stand to the point of death on the basis of uncertainty? No one would be so foolish. Would God deliver those possessing doubt in His very existence? Why feed our young people with such an affront to our God and His word? Well may we

ask, Why does the South Pacific Division deign to publish such faith-destroying error?

Let us look at the text:

If it be so, our God whom we serve is able to deliver us from the burning fiery furnace, and he will deliver us out of thine hand, O king.

(Daniel 3:17).

To what do the words "If it be so" refer? Their antecedent in verse 15 is the threat of Nebuchadnezzar to burn them alive. All these noble men are saying is, "if that is what you intend to do, our God whom we serve is able to deliver us." Even such a faulted Bible as the NIV has understood this plain fact. It renders the text:

If we are thrown into the blazing furnace, the God we serve is able to save us from it, and will rescue us from your hand, O King.

The careful nineteenth-century Bible commentators Jamieson, Fausset and Brown in their work, *A Commentary, Critical, Experimental and Practical on the Old and New Testaments*, Vol. 4, p. 398, state concerning Daniel 3:17:

The sense is, "If it be our lot to be cast into the furnace...."

Sister White tells us that

"The three Hebrews declared to the whole nation of Babylon their faith in Him whom they worshipped.... And in a marvellous manner their faith in the living Word had been honored in the sight of all."

(*Prophets and Kings*, p. 512).

Is it any wonder that most theology graduates from Avondale possess no effective knowledge of the prophecies of Daniel and Revelation, when even this historic fact is questioned? Doubt has been made a virtue while the certainty of God's Word is brought into serious question. Not content to seed doubt into the hearts of trainee pastors, Avondale is being used to confuse our youth in general. This must cease. Where are the men in the South Pacific Division leadership who will rise up as servants of God and put an end to this terrible destruction of faith? Surely some are concerned. It is not enough to express concern "behind the scenes." Other people must be warned openly as souls are at stake.

PART IV
Immorality

Chapter 49

Kinship Kamp Meeting I

OMEGA

In August, 1980, the Seventh-day Adventist Homosexual Society held its KINSHIP KAMP MEETINGS in Arizona. The General Conference sent six speakers. Pastor Alvin Benton, Communications Secretary of the Columbia Union Conference, USA, reported upon the Camp Meeting in *Spectrum*, Vol. 12, No. 3, p. 33.

It is probable that the administrators 'may have thought Kinship [the name of the homosexual Adventist group] was appealing for denominational help to escape from homosexuality.' But Benton soon put an end to that misconception by stating: 'Kinship leaders assert, rather, that they sought only mutual understanding between the church organization and gay Adventists and deny that any attempt was made to let it appear that they were seeking "deliverance" from their orientation.'

Subjects addressed at the Camp Meeting included: "It's OK to be Gay," "Ethics for Gay Christians," "Relationships," and "Being Gay and S.D.A."

Josephine Benton, pastor of the Rockville Church, the wife of the author of the above article, said that her experience in counselling homosexuals had caused her to ask the question: "Would God require a whole group of people either to change orientation or be celibate when they didn't choose their orientation, and statistics say perhaps only four percent could change even with extensive counselling?" (*Ibid*). She went on to say: "It's easy for me, a happily married heterosexual [she and her husband were divorced in 1983], to say, 'You homosexual people must be celibate to be right with God.'" (*Ibid*).

Dr James Cox, Professor of New Testament, Andrews University, offered to the gathered homosexuals the advice that they should aim to reach "as a goal the highest level of moral behavior of which they are capable." (*Ibid*, p. 35). Quite clearly, such a standard, if adopted in every area of Christian life, would be tantamount to the perpetual practice of sin. We should never aim for the moral behaviour of which we alone are capable. Our aim must be for that level of moral behaviour which God in the life makes possible through His power. By placing a trivial human standard before these people, their counsellors made it impossible for them to find victory over sin.

Those who put their trust in Christ are not to be enslaved by any hereditary or cultivated habit or tendency. Instead of being held in bondage to the lower nature, they are to rule every appetite and passion. God has not left

us to battle with evil in our own finite strength. Whatever may be our inherited or cultivated tendencies to wrong, we can overcome through the power that He is ready to impart. (*Ministry of Healing*, pp. 175, 176).

Dr Larry Geraty, Professor of Old Testament, Andrews University, was given the opportunity to show the clear Old Testament passages which roundly condemn homosexuality. Yet he adopted what was called a bottom-line conclusion, "that the Old Testament *by itself* (without the counsel of the New Testament and a contemporary theology of sexuality, based on the whole testimony of Scripture) is not sufficient to settle the question of the morality of homosexual relationships in today's world." (*Spectrum*, op. cit., parenthesis in the original).

This tactic left it to the New Testament professor in his presentation on the New Testament, to show what is clearly stated there. But in fact, he asserted, "There is no discussion in Scripture of homosexual orientation. While there is mention of certain homosexual *acts* unacceptable to the Christian community, none is defined with sufficient specificity for us to know exactly what is being described. One must understand the context of any Scriptural passage, said Dr James Cox, before the real meaning of the text can be understood. Dr Cox pointed to clear New Testament disapproval of some kinds of sexual acts, both homosexual and heterosexual, even if determining exactly what those acts were, is difficult. What is clear, Dr Cox maintained, is that sexual acts growing out of lust – misusing people – were patently unacceptable." (*Ibid*, pp. 35, 36).

Dr James Londis, senior pastor of Sligo Seventh-day Adventist Church, Maryland, supported the theologians.

TRUTH

Thou shalt not lie with mankind, as with womankind: it is abomination.
(Leviticus 18:22)

If a man also lie with mankind, as he lieth with a woman, both of them have committed an abomination: they shall surely be put to death; their blood shall be upon them.
(Leviticus 20:13).

⁹Knowing this, that the law is not made for a righteous man, but for the lawless and disobedient, for the ungodly and for sinners, for unholy and profane, for murderers of fathers and murderers of mothers, for manslayers, ¹⁰For whoremongers, for them that defile themselves with mankind, for men-stealers, for liars, for perjured persons, and if there be any other thing that is contrary to sound doctrine;
(1 Timothy 1:9, 10).

Chapter 50

Kinship Kamp Meeting II

OMEGA

Subsequently three main speakers at this Kinship Camp [see previous chapter] were appointed as College Presidents:

1. Dr James Cox – Avondale College (1981–1984)
2. Dr Larry Geraty – Atlantic Union College (1985–1993); later La Sierra [Adventist] University (1993–present)
3. Dr James Londis – Atlantic Union College (1993–1996).

The Canadian Union College published a report on the “Kamp” and supplied its students with the name and address of the President of Kinship, from whom “more information on Kinship can be obtained.”

The Walla Walla [Seventh-day Adventist] College, Washington State, in its *Walla Walla College Collegian*, students’ paper, November 30, 1995, stated,

The Gay and Lesbian Christian Alliance, an organisation made up of WWC [Walla Walla College] staff and students, seeks to give support to homosexuals and to inform students on issues surrounding homosexuality.

The Alliance ...is advised by a student and faculty board which include Chairman Dr Nelson Thomas, Vice President for student affairs.... Dr Ernie Bursey, theology professor; Dr Ron Joliffe, theology professor; Doug Fleischer, social work professor; Buddy Keubler, associate dean of men; and Lynette Bates, associate dean of women. (*Ibid*).

TRUTH

No reference to helping gain victory was provided.

²⁶For this cause God gave them up unto vile affections: for even their women did change the natural use into that which is against nature: ²⁷And likewise also the men, leaving the natural use of the woman, burned in their lust one toward another; men with men working that which is unseemly, and receiving in themselves that recompense of their error which was meet. (Romans 1:26, 27).

Chapter 51

Homosexuality Promoted

OMEGA

La Sierra [Seventh-day Adventist] University Book Store in California disgraced our Church's divinely-given name when it displayed the following advertisement.

The advertisement commenced,

June is Gay & Lesbian Pride Month. The following titles are available at the La Sierra University Bookstore.

(Flyer, La Sierra University Bookstore, June, 1994).

The philosophy for the range of books sold in the Bookstore was stated to be:

We try to make available the full range of ideas, good and bad, left and right; whatever interests mankind. In a democracy, people must learn to make choices. They cannot do that unless they know what the choices are. (*Ibid*).

The titles of some of the books offered for sale included:

1. *Same Sex Unions*; 2. *On Being Gay*; 3. *Culture of Desire*; 4. *Lesbian Body*;
5. *Bastard Out of Carolina*. (*Ibid*).

TRUTH

Furthermore, a large share of the periodicals and books that, like the frogs of Egypt, are overspreading the land, are not merely commonplace, idle, and enervating, but unclean and degrading. Their effect is not merely to intoxicate and ruin the mind, but to corrupt and destroy the soul.

(*Education*, p. 190).

I have been instructed that the youth are exposed to the greatest peril from improper reading. (*Colporteur Ministry*, p. 143).

How numerous are immoral books, which lead to unholy desires, and fire the passions of the heart, and lead away from all that is pure and holy!

(*Messages to Young People*, p. 277).

Chapter 52

Homosexual Advice

OMEGA

Andrews University Professor of Psychology, Dr John Berecz's advice to homosexuals is:

If you "come out of the closet," be cautious about which community you join. There are many waiting to welcome you. The secular gay/lesbian community will be supportive and affirming; urging you to recognize that you've "always been this way" and encouraging you to celebrate it.

Other gay/lesbian organizations, like Kinship [the Seventh-day Adventist Homosexual Society], will offer you opportunities for friendship and worship within a Christian context.

(Student Movement, 26 February, 1997).

Next, someone will surely countenance the practice of bestiality in our beloved Church. It seems that no abomination is too vile to be excluded from God's Church.

TRUTH

Thou shalt not lie with mankind, as with womankind: it is abomination.
(Leviticus 18:22).

If a man also lie with mankind, as he lieth with a woman, both of them have committed an abomination: they shall surely be put to death; their blood shall be upon them.
(Leviticus 20:13).

²⁶For this cause God gave them up unto vile affections: for even their women did change the natural use into that which is against nature: ²⁷And likewise also the men, leaving the natural use of the woman, burned in their lust one toward another; men with men working that which is unseemly, and receiving in themselves that recompense of their error which was meet. ²⁸And even as they did not like to retain God in their knowledge, God gave them over to a reprobate mind, to do those things which are not convenient;
(Romans 1:26-28).

⁹Know ye not that the unrighteous shall not inherit the kingdom of God? Be not deceived: neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with mankind, ¹⁰Nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God.
(1 Corinthians 6:9, 10).

Chapter 53

Immoral Books

OMEGA

Blasphemous books are not uncommon in our midst. We quote from one such book.

It is not essential for Adventists, or Christians in general to agree about what is right or wrong concerning homosexuality. (Steve Daily, Chaplain La Sierra [Adventist] University, *Adventism for a New Generation*, p. 296).

The belief that fallen human beings can perfectly keep God's law is also declared to be a lie in Scripture. (*Ibid*, p. 134).

Christian couples who have dated for a significant period need to honestly discuss THEIR convictions and sexual boundaries [apparently they may ignore God's directions]. Sexual exploration and experimentation before marriage should respect these boundaries; one should never put a partner in the position of feeling guilty or sinful. (*Ibid*, p. 298, emphasis added).

Christian young people in general need to know their individual boundaries, set these boundaries as a couple from their own study of Scripture, and truly enjoy themselves in a guilt-free balance within those boundaries. (*Ibid*).

Further, the author constantly referred to God in the above book as "He/She" (for example p. 297).

Those still sympathetic to Dr Desmond Ford's apostate views should read the above and then the following endorsement Dr Ford made of Steve Daily's book quoted above. Dr Ford states by way of agreement, "A treasure trove of a book.... It shines out for its accurate analysis, honesty, heart, and Gospel." (Back Cover of Pastor Daily's book, *Adventism for a New Generation*).

If still in doubt concerning Pr Daily's intentions, read the following:

Those who criticize such young people for not living up to *their* standards have no Scriptural basis for their criticisms and have no right to make themselves moral policemen for other Christians.

(*Ibid*, p. 298, emphasis in original).

Thus are ministers in highly influential positions leading young people, God's heritage, to eternal loss.

TRUTH

1. The Gender God Uses

God is, as ever, represented by the male gender.

⁶But thou, when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret; and thy Father which seeth in secret shall reward thee openly.... ⁹After this manner therefore pray ye: Our Father which art in heaven, Hallowed be thy name. (Matthew 6:6, 9).

Never is "She" used in Scripture to designate God. Never!

2. Homosexuality

In the Old Testament a dog is represented as a male prostitute or homosexual.

Thou shalt not bring the hire of a whore, or the price of a dog, into the house of the LORD thy God for any vow: for even both these are abomination unto the LORD thy God. (Deuteronomy 23:18).

The Hebrew word *keleb*, translated dog, means male prostitute (*Strong's Concordance*, Abingdon Press, Nashville, 1980, Hebrew and Chaldee Dictionary, p. 73).

With this fact in mind read the following:

¹⁴Blessed *are* they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city. ¹⁵For without *are* dogs, and sorcerers, and whoremongers, and murderers, and idolaters, and whosoever loveth and maketh a lie. (Revelation 22:14, 15).

Dr Daily's advice bears no Scriptural mandate. It deludes young people and, if followed, points them to perdition.

3. Fornication

As touching the Gentiles which believe, we have written and concluded that they observe no such thing, save only that they keep themselves from *things* offered to idols, and from blood, and from strangled, and from fornication. (Acts 21:25).

Chapter 54

Morals in the Dutch Church

OMEGA

In an interview with Bill Knott, Associate Editor of the *Adventist Review*, published on the internet as a cover story under the title “Adventist Review: Into the Tide,” in September, 2004, Dr Bruinsma, a member of the General Conference Executive Committee, set forth his musings concerning God’s Church in the Netherlands. Because he is sixty-two years of age, a baptised Church member for forty-eight years, Dr Bruinsma’s thoughts must be accepted as convictions and not simply a rush of adrenalin in which he expressed ill-considered views – views which he later regretted.

In his interview, Dr Bruinsma referred to a question asked of him by one of the pastors in the Netherlands Union:

Just yesterday a pastor said to me, ‘I’m giving Bible studies to five young people. Two of them are living together with their partner. They want to be baptised with the others. Can I do that?’ (Ibid).

That any ordained, credentialed minister of the Seventh-day Adventist Church would need to ask such a question of the Union President is astonishing.

Even more alarming was Dr Bruinsma’s comment upon this settled moral issue. Read his words:

Now, in Holland, it’s rare for young people not to live together before they are married. And this is an extremely difficult issue to handle, because the church wants to have a pastoral attitude. Many pastors and members in our indigenous [ethnic Dutch] congregations would tend to be pragmatic about it – to say that if the couple is living together in a lasting kind of relationship that has been going on for some time and shows no sign of being temporary, then they could probably be welcomed into the church through baptism. (Ibid).

If Dr Bruinsma’s estimate of the level of moral rectitude among ethnic Dutch members of the Union is correct, then the level of Scriptural study and of piety among these professed believers is no better than the level of thinking of western society as a whole. We are Seventh-day Adventists! Are our moral standards now to be measured by – and moulded by – our godless societies rather than God’s explicit standards for our characters?

A large number of our members in the Netherlands fortunately come from former Dutch colonies such as Curacao and other islands in the Netherlands Antilles, and also Indonesia and Surinam. Of these ethnic

Netherlands' Church members, Dr Bruinsma provides a more encouraging report.

But that issue looks altogether different to members from our immigrant congregations. They would see merit in using the church discipline tools to try to correct the situation, and might encourage those young people not to seek baptism until their lives were more in harmony with Bible expectations. (Ibid).

But after this comment, Bill Knott recorded of Dr Bruinsma

The eyes get steady, and the tone is instructive. (Ibid).

We may anticipate that when Dr Bruinsma expressed this serious visage and tone of voice that he would point out the dire situation among the ethnic Dutch members. In this anticipation, God's people are to be disappointed, as the Union President in the remainder of the interview leaves little doubt that his convictions are akin to those of the other ethnic Dutch professed Seventh-day Adventists.

The point of that story isn't that there is a right or wrong way to deal with what is essentially a very good development – two formerly secular young people seeking baptism. The point is that in our different expressions of what it means to be Adventist, we must respect others' points of view, listen to one another, somehow be shaped by one another, and finally, learn to work out our differences – often in the same congregation. (Ibid).

TRUTH

They profess to be standing upon the elevated platform of eternal truth, keeping all of God's commandments; therefore, if they indulge in sin, if they commit fornication and adultery, their crime is of tenfold greater magnitude than is that of the classes I have named, who do not acknowledge the law of God as binding upon them. (*Testimonies for the Church*, Vol. 2, p. 451).

²⁸If a man find a damsel *that* is a virgin, which is not betrothed, and lay hold on her, and lie with her, and they be found; ²⁹Then the man that lay with her shall give unto the damsel's father fifty *shekels* of silver, and she shall be his wife; because he hath humbled her, he may not put her away all his days. (Deuteronomy 22:28, 29).

Chapter 55

Illicit Sex

OMEGA

We cannot understand the consistent impotence or lack of desire on the part of Church administrators to decidedly halt the vileness uplifted in our tertiary institutions. In the 26 February, 1997 issue of the *Student Movement*, the Student Newspaper of Andrews University, Dr John Berecz, professor of Psychology for over twenty years at Andrews University, authored an article, the very title of which was offensive and should have no place found in a Seventh-day Adventist journal. That title, "About Orgasms and Other Things," sadly reflected the unsanctified nature of the article.

Young people were actively encouraged to partake of illicit sex:

It seems ironic that within the Seventh-day Adventist Church, guidelines for permissible sex have usually been formulated by married middle-aged clerics who have suggested that a large portion of their parishioners confine themselves to celibacy while they themselves have enjoyed intercourse. Those assigned to celibacy have included: the not-yet married; those who are single as a result of separation, divorce, or death of a spouse; and those of gay/lesbian orientation. The Creator designed sex to be an exciting social event between committed lifelong lovers. That was the best! It still is. We must recognize, though, that Adam and Eve were able to enjoy instant sex. Their first Sabbath together was probably spent exploring not only the garden, but the tingling excitement of newlywed love. Today, however, many young Christians cope with a decade of delayed sexuality while they procure advanced education. Later, they continue to face the possibilities of lacking a sexual partner because of never having married, separation, divorce or death of a spouse. (*Student Movement*, 26 February, 1997).

What a disgraceful message from a man posing as a Christian educator! Dr Berecz, who was still listed as an instructor at Andrews University in 2002, also supports the practice of masturbation, or "solo sex" as he terms it:

It is high time that our church consider that "Category A" sex (also known as solo sex, self sex, or partnerless sex) might be a reasonable sexual alternative for today's singles. The best sexologists and medical experts now agree that solo sex is not physically harmful, and even conservative Christians like Dr James Dobson of *Focus on the Family* suggest that since scripture is silent on the matter, occasional self stimulation is no big deal. (*Ibid*).

“An Essay on a Sensitive Subject” – In another article in the same student paper, Dr Berecz asserted:

This is strikingly uncharacteristic for a holy book dispensing wisdom on a broad range of practical topics. Such advice has included not only how to punish crimes like murder, but also how to butcher animals, control infectious skin diseases and prevent mildew from spreading. Some might argue that the Bible doesn't address everything in modern life. True, we could hardly expect a manuscript written several thousand years ago to directly address high-tech modern-day issues such as phone-sex, pornography on the internet or the ethics of artificial insemination. However, solo sex is neither high-tech nor a recent invention. Consequently, scripture's silence on the topic suggests that masturbation is not a major moral marker.

(*Ibid*, 2 April, 1997).

Dr Berecz also suggests:

Before marriage, solo sex should be marriage orientated. (*Ibid*), and during or after marriage, solo sex, should remain marriage orientated. (*Ibid*).

TRUTH

...both mind and body were enfeebled through the habit of self-abuse.

(*Testimonies for the Church*, Vol. 5, p. 91).

Speaking of masturbation, medical science has revealed that:

The effect of zinc deficiency has particularly profound effects on the male, because extraordinary amounts of zinc are found in the testicles and the prostate gland.... The amount of zinc in semen is such that one ejaculation may get rid of all the zinc that can be absorbed from the intestines in one day.

(David Horrobin, M.D., Ph.D., Professor, Harvard University, *Zinc*, Vitabooks, inc., 1981, p. 8).

In humans, among the most consistent effects of zinc deficiency are changes in mood and behavior. There is depression, extreme irritability, apathy and even in some circumstances, behavior which looks like schizophrenia.... It is even possible, given the importance of zinc for the brain, that 19th century moralists were correct when they said that repeated masturbation could make one mad! Similarly, the high livers were also correct when they said that a diet rich in oysters was necessary to compensate for excessive sexual indulgence.

(*Ibid*, pp. 7, 8).

Chapter 56

Lewdness

OMEGA

The Three Angels Broadcasting Network, 3ABN, a self-supporting television ministry located in U.S.A., broadcast Faith for Today programmes for some time. Eventually, one such programme entitled "Sex can be Fun" was screened. It apparently had not been reviewed by the 3ABN management before it went to air. The tape included a bikini-dressed girl who was slowly shown, the camera scanning from her feet to her head. It showed a man, dressed, lying on top of her and then a shot of a condom.

The Senior Pastor of the Loma Linda Church, Dr William Loveless, was interviewed on the programme, mercifully being described as a psychologist from San Bernadino. At the conclusion of the programme, he was asked to make a final comment. It consisted of – Find yourself a woman and a condom and Yes, sex can be fun.

3ABN ceased televising Faith for Today after that programme aired.

TRUTH

God provides us the correct matters to which we should direct our thoughts.

Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things *are* just, whatsoever things *are* pure, whatsoever things *are* lovely, whatsoever things *are* of good report; if *there be* any virtue, and if *there be* any praise, think on these things. (Philippians 4:8).

The consequence of such lewdness was clearly seen in the conduct of God's people in the Vale of Shittim.

Passion had full sway; and having defiled their consciences by lewdness, they were persuaded to bow down to idols. They offered sacrifice upon heathen altars and participated in the most degrading rites.

It was not long before the poison had spread, like a deadly infection, through the camp of Israel. Those who would have conquered their enemies in battle were overcome by the wiles of heathen women. The people seemed to be infatuated. The rulers and the leading men were among the first to transgress, and so many of the people were guilty that the apostasy became national. "Israel joined himself unto Baalpeor."

(*Patriarchs and Prophets*, p. 454).

The youth, for misdemeanors of a comparatively light character, are treated with much severity; but when men and women of large experience, who

have been considered patterns of piety, are revealed in their true character, – unsanctified, unholy, impure in thought, debased in conduct, – then it is time for such to be dealt with in a decided manner. The greater forbearance that is exercised toward them has only had, as far as my knowledge extends, the influence to cause them to regard their fornication and adultery as a very light matter, and all their pretense has proved to be like morning dew when the sun shines upon it.

No sooner are they placed in temptation than they reveal their moral defects – that they are not partakers of the divine nature, neither have they escaped the corruption that is in the world through lust; but that they are earthly, sensual, devilish. Satan finds in them something that he can work up into marked iniquity, and he improves his opportunity, and the result is, those who claim to be shepherds of the flock are carnally minded, leading the sheep of their care, whose purity, modesty, and virtue they should strictly guard, into licentiousness and lewdness. Angels of heaven are looking on with shame and grief and disgust. How can the pure angels of heaven minister unto this class? How can they bring heavenly light into the assemblies where such ministers are advocating the law of God, but breaking that law whenever a favorable opportunity presents itself; living a lie, pursuing an underhanded course, working in secret, nursing their polluted thoughts and inflaming their passions, and then taking advantage of women or men who are tempted, like themselves, to break down all barriers and debase their bodies and pollute their souls? How can they do this thing? How can they have any fear of God before them? How can they have any love for God in their souls? Of what value is their faith in the truth?

(*Testimonies to Ministers*, pp. 426, 427).

Little did those who parleyed with Doctors Barnhouse and Martin see the depth of apostasy to which the denials of Truth and compromise of faith would lead our Church. But we may rest assured that all this was well expected in the scheming, evil mind of Satan.

That within our Church we would dare to present such an immoral front as a “witness” to unbelievers beggars explanation. Surely the minds of those who designed this programme were not under the control of the Holy Spirit.

Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils;

(1 Timothy 4:1).

Chapter 57

Romance

OMEGA

We present a few extracts from *Fresh Bread*, 1 April, 1995 the official “publication of the W.A. (Western Australia) SDA Conference.”

So folks, what was that all important first kiss like?... “It was slimy and sloppy and he nearly ate my face off.” “He stuck his tongue in – I didn’t know you could do that.” Where is the best place to go for a first date?... “I’d take her to the Café Glada and then to the movies.”

TRUTH

This disgraceful article was the antithesis of God’s principles of courtship.

Love is a precious gift, which we receive from Jesus. Pure and holy affection is not a feeling, but a principle. (*Messages to Young People*, p. 435).

Novelty and romance do no honor to our publications. I am growing heart-sick and weary over productions from the press that lower the truth as it should not be lowered. (*Counsels to Writers and Editors*, p. 22).

I hope that God will sanctify the perceptive faculties of our editors. I read an article in the Signs of a few weeks back which would have done very well for a comic almanac, but for such a paper as the Signs it was only as hay, wood, and stubble. (*Ibid*, p. 17).

Love is a pure and holy principle; but lustful passion will not admit of restraint, and will not be dictated to or controlled by reason. It is blind to consequences; it will not reason from cause to effect. Many women are suffering from great debility and settled disease because the laws of their being have been disregarded; nature's laws have been trampled upon. The brain nerve power is squandered by men and women, being called into unnatural action to gratify base passions; and this hideous monster, base, low passion, assumes the delicate name of love.

(*Testimonies for the Church*, Vol. 2, p. 473).

Chapter 58

Genocide

OMEGA

A former pastor charged with participating in the genocidal slaughter of thousands of men, women and children in Rwanda in 1994 remained in the Webb County jail Friday.

Federal authorities are holding Elizaphan Ntakirutimana, 73, on a warrant from the U.N. International Crimes Tribunal, charging him with crimes against humanity resulting from the brutal Rwandan civil war, according to Assistant U.S. Attorney Don DeGabrielle of Laredo.... Mr. Ntakirutimana, a former pastor of a Seventh-day Adventist Church in western Rwanda's Kibuye district, is charged in two separate indictments by the United Nations' war-crimes tribunal in connection with the 1994 state-sponsored massacre of more than 500,000 Rwandans, Mr. DeGabrielle said.

The tribunal says Mr. Ntakirutimana, a Hutu, had hundreds of members of the Tutsi tribe gather in a Kibuye hospital for safety when the massacres began in April 1994.

As the men, women and children crowded into the medical buildings and hospital chapel, according to the indictments, Mr. Ntakirutimana arrived with a truck-load of armed men and told them to start killing. Those who tried to escape were slashed with machetes or beaten to death.

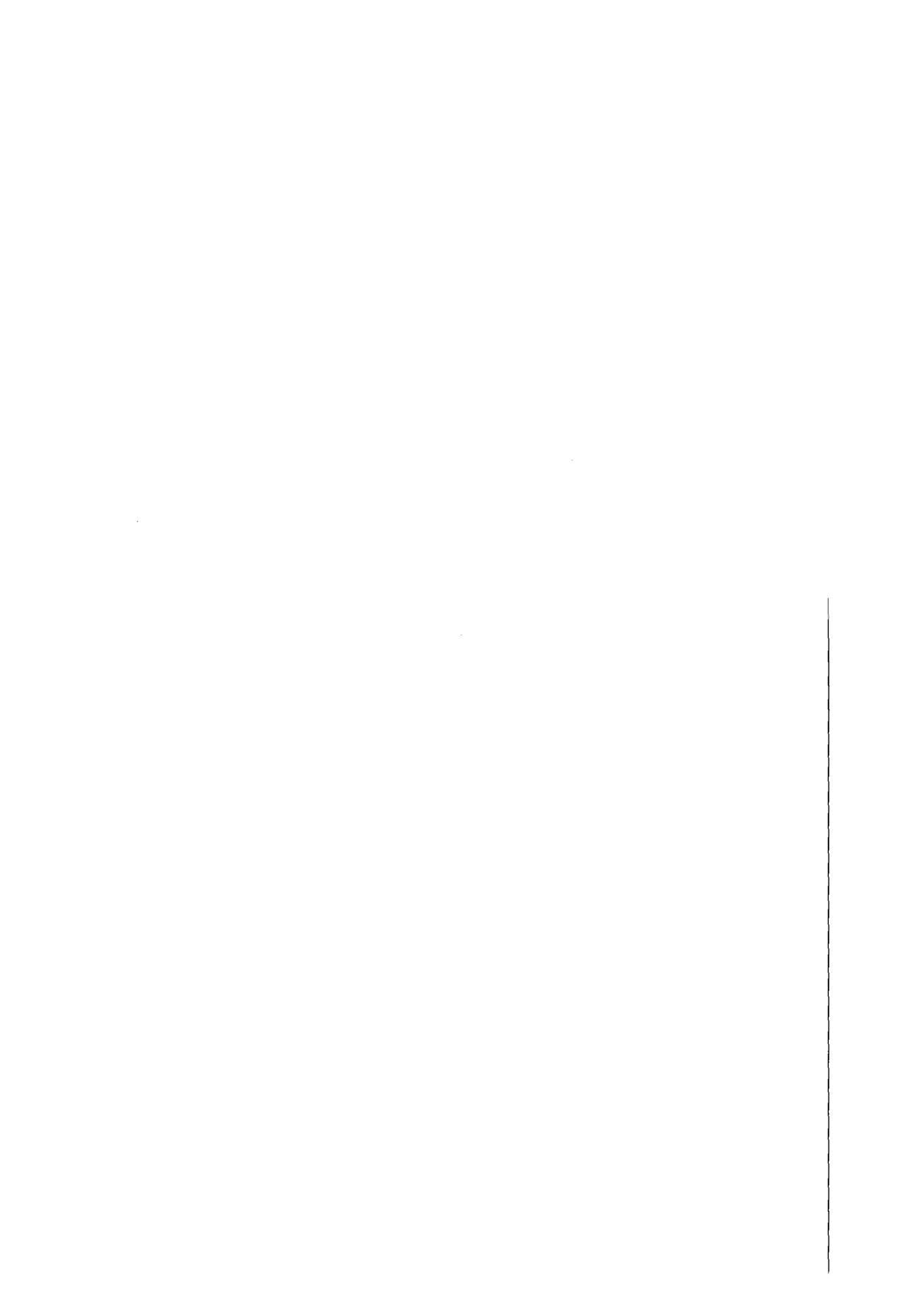
(Dallas Morning News, 28 September, 1996).

This man was a Seventh-day Adventist pastor when he committed this dreadful crime. He was subsequently convicted and sentenced to life imprisonment. This Seventh-day Adventist pastor, who so hated those of another tribe, demonstrated service to Satan rather than God.

TRUTH

Envy is the offspring of pride, and, if it is entertained in the heart, it will lead to cruel deeds, to hatred, revenge, and murder.

(Seventh-day Adventist Bible Commentary, Vol. 3, p. 1159).



PART V
Fiscal Infidelity

Chapter 59

Presidential Scams

OMEGA

When the newly elected President of the General Conference, Elder Robert Folkenberg, and the President of the North American Division, Elder Alfred McClure, in 1990 agreed to launder donated salaries for their non-employed wives through the Columbia Union Conference and the latter President received funding for a home which was designated as an education gift, in order to avoid tax for the donor, it was not surprising that the retired General Conference President, Pastor Neal Wilson,

said that when he had first heard about this matter two months ago, his immediate reaction Wilson said, was, 'I don't believe it!' Hearing about private funds being channelled through the Columbia Union to the presidents of the General Conference and the North American Division, he had said, 'my two fellow-leaders are smart enough not to be drawn into that.'

(Spectrum, August, 1991).

In fact they were not that smart. In letters each dated 19 June, 1991, the two Presidents, Elders Robert Folkenberg and Al McClure, admitted the matter to Pastor Don Gilbert, Treasurer of the General Conference. The concern of God's people is that these men still continued in prominent administrative positions in the Seventh-day Adventist Church.

Subsequently, another financial scandal has surfaced in the Columbia Union Conference, the Union in which the General Conference headquarters is located. So inflammatory had this matter been that by early February 1997 over one thousand entries concerning the affair had appeared on the Internet. It is troubling that the improprieties of the Church are set out in a medium theoretically open to the entire world. The Potomac Conference called for the resignations of the Columbia Union President, Pastor Ralph Martin, and the Union Secretary, Pastor Harold Lee. The Union Treasurer involved had recently retired.

The serious concerns were first officially raised at the Columbia Union executive committee meeting on 10 January, 1997. In 1992, because the literature evangelism programme was failing, three Unions, the Atlantic & Columbia Union Conference in the east of the United States and the Pacific Union Conference in the west, united their literature evangelism programmes to form the Family Enrichment Resources (FER). This had dismally failed.

The church lost \$4.5 million in an evangelistic literature project, Family Enrichment Resources, that will fold February 28. The last part of that loss

was \$264,500 spent by Ralph Martin, president of the Columbia Union, the Washington area region of Adventist churches. He offered to 'retire', but the Union's top committee reaffirmed his presidency Jan. 30.

(*Washington Times*, 11 February, 1997).

The FER made one last effort to engender success. The proposed project was to place the late Pastor Arthur Maxwell's ten-volume *Bible Story* on video. FER invested \$333,638 with Blue Duck Productions for the project.

Since the project has yet to produce videos there has been no return on these dollars. (FER Taskforce Report presented 10 January, 1997).

In order to raise funds for the video project, \$320,000 was invested in Nissi Financial Corporation. The Columbia Union officers, *without any committee action*, sent \$300,000 to the investment company to cover the expenses of the Canadian investor who said

that he would put together a private group of investors who would allow profits from the investment to go to FER for the video project. (*Ibid*).

The FER board authorised investing \$2,600,000 in an international banking program that they believed would bring them returns up to \$100,000,000. (*Ibid*). The investment company run by the Canadian broker was an off-shore Panama company.

The Taskforce reported that, "The \$300,000 advance was authorized and made without the knowledge of the FER board or finance committee chairperson."

This item was only taken to the Union administrative committee four months after the decision was made and after it became apparent that the money was not going to be returned immediately as promised...."

TRUTH

There is no branch of legitimate business for which the Bible does not afford an essential preparation. Its principles of diligence, honesty, thrift, temperance, and purity are the secret of true success. (*Education*, p. 135).

Chapter 60

Financial Infidelity in the General Conference

OMEGA

When a General Conference President is involved in fiscal infidelity, the depth of apostasy in our midst is evident. *The Washington Post*, 26 January, 1999 announced:

Senior officials of the Silver Spring-based Seventh-day Adventist Church yesterday began their inquiry into allegations that the denomination's president maintained improper business contacts with a California businessman.... The investigation was set off by the recent discovery of "a wide variety of documents" that raised questions about Folkenberg's business activities with Sacramento businessman James E. Moore, according to [Kermit] Netteburg [Associate Director, General Conference Communication Department].

The documents came to light as the church was preparing to defend itself in a lawsuit filed by Moore, who alleged that the church, Folkenberg and others had reneged on a 1993 business deal. Top church leaders also learned that Moore had taped telephone conversations between himself and Folkenberg. [These telephone tapes were very damning, for Elder Folkenberg was pleading for further time to repay].

Preparing God's people for the inevitable, the General Conference *Adventist News Network* reported:

If the committee votes to change leadership, it would be the first time that a General Conference president has been removed from office in the church's 136-year history. (*Adventist News Network*, 1 March, 1999).

Elder Folkenberg was still attempting to minimize his culpability.

In an exclusive Friday morning phone conversation with *Adventist Review* editor William Johnsson, Folkenberg expressed concerns about news releases from church sources and in the public press that have left the impression that his business relationship with Moore brought him personal gain. Folkenberg maintains that he has not benefited personally from his association with Moore. Folkenberg further indicated that he has not yet decided whether he will appear at the March 1 meeting of the Executive Committee to give his perspective. (*Ibid*).

Yet Elder Folkenberg has never accounted for the eight million dollars he held in trust for James Moore.

Elder Folkenberg had involved himself with a man who was later convicted on criminal charges.

Moore was convicted of eight counts of fraud in 1987, and was incarcerated from 1989 to January 1, 1992. During Moore's imprisonment and subsequently Folkenberg continued to have contacts with him. The relationship between Folkenberg and Moore that over the years had involved friendly, pastoral, and business elements turned ugly in September, 1996. Moore claimed to have suffered financial loss over transactions involving a land deal and blamed Folkenberg for his financial problems. Moore further claimed that one of the corporations set up to aid Catholic charities had suffered financially. From this time on Moore pressured Folkenberg for a financial settlement, threatening to sue Folkenberg and by extension, the General Conference (although the General Conference at no time has had any dealings with Moore). Folkenberg, caught in the web, sought to find ways to settle the matter privately. I am convinced that Folkenberg saw his endeavours as an attempt to shield the church and himself from embarrassment. (William Johnsson, Editor *Adventist Review*, "Caught in the Web", General Conference Website – parenthesis in the original).

Under great pressure, Elder Folkenberg announced his resignation on 8 February, 1999.

Yet Elder Folkenberg was not defrocked, nor dismissed from Church membership. He only met his commitment of \$8,000,000 in trust funds by secretly obtaining money from the insurance company in which the General Conference had covered its workers for personal indemnity. Despite efforts by the General Conference to discover the amount he received, this still remains a mystery.

Unlike Brother Van Buuren [see Chapter 62], Elder Folkenberg, whose "loss" of trust funds was almost twelve times greater, received no judicial or ecclesiastical penalty, apart from forced resignation from his post.

TRUTH

A minister should sacredly guard his influence in regard to business matters that lie outside his field of duty. He should refuse to engage in or promote business enterprises, even though these may in themselves be worthy. He should refrain from participating in and promoting speculative enterprises. (*Manual for Ministers*, 1964 edition, p. 48, The General Conference of Seventh-day Adventists, Takoma Park, Washington D.C.).

Chapter 61

Theft of Tithes and Offerings

OMEGA

The proponents of the New Theology, brazenly defying the plainest words of Scripture, declare we will all be sinning until Jesus comes. We wonder how such speakers would feel about sin if their deeply loved spouse was murdered by a fellow member. Would they then be so blasé about sin? Would they just shrug the crime off as evidence of their proclaimed belief that the perpetrator was still heaven-bound because it was impossible for him to cease from sin this side of heaven, while professing Christ?

We should also not be surprised that fiscal infidelity is rampant in our midst. The theology of sinning until Jesus comes encourages it.

A. Harp, Assistant Director in Charge of the FBI's Washington Field Office, announced that Wilbur Daniels, age 66, of Upper Marlboro, Maryland, pleaded guilty today before the Honorable Reggie Walton, United States District Judge, to Wire Fraud in connection with a scheme to defraud the Dupont Park 7th Day Adventist Church ("Dupont Park"), located at 3985 Massachusetts Ave., S.E., Washington, D.C., of \$1,6 million. Daniels faces a term of imprisonment of 36 to 46 months under the federal sentencing guidelines, a fine of \$250,000.00, a 3-year term of supervised release, and an order of restitution. Sentencing is scheduled for January 31, 2003.

(Press Release from Roscoe C. Howard, United States Attorney for the District of Columbia, 6 November, 2002).

This problem of fiscal infidelity is widespread among local Seventh-day Adventist Church treasurers, according to Adventist News Network (ANN). How sad that sin is so prevalent in the midst of God's people!

TRUTH

Now unto him that is able to keep you from falling, and to present *you* faultless before the presence of his glory with exceeding joy (Jude 1:24).

¹⁰A man that is an heretic after the first and second admonition reject;
¹¹Knowing that he that is such is subverted, and sinneth, being condemned of himself. (Titus 3:10, 11).

⁶Whosoever abideth in him sinneth not: whosoever sinneth hath not seen him, neither known him. (1 John 3:6).

Chapter 62

Financial Infidelity Worldwide

OMEGA

In Russell's and Colin's denominational administrative work they have had to deal with fiscal infidelity on eight occasions. Those involved included the President of the Peninsula Malaysia Mission, Pastor David Leoh; the Treasurer of the Peninsula Malaysia Mission, Lim Cheng Beng; the Treasurer of Penang Adventist Hospital, Lee Swee Pun; the Treasurer of Bangkok Adventist Hospital (an ordained deacon) Lee Chin Beng; the President of Penang Adventist Hospital, Pastor John Lee; the Legal Officer of Penang Adventist Hospital, an ordained elder, Mr Vellu; the President of the West Indies Union and the Chief Security Officer of the West Indies College. These were most painful experiences. Such breaches of financial trust are extremely common in God's church on earth.

In the case of the former Legal Officer of the Penang Adventist Hospital, Mr. Vellu, he chose, incredibly, to take court action against the Penang Adventist Hospital for unfair dismissal. Russell, over several court sessions, spent over eighteen hours in the witness box as Mr Vellu's lawyer, who was British trained, unsuccessfully attempted to destroy the Hospital's credibility. The judge dismissed Mr Vellu's suit against the Hospital, but nevertheless the Hospital was left with a bill of \$US30,000 for legal fees.

On the matter with Pastor John Lee who, among other matters had employed his wife, a Thai citizen who possessed no Malaysian work permit, covering her receipt of salary by adding it to his own, the matter was eventually discovered by the Malaysian Immigration Department. Russell was compelled to front the officers of this Department, where he received a very severe dressing down over the matter which had transpired prior to his appointment as Penang Adventist Hospital President. In an Islamic nation, this placed our hospital in no little peril. Russell could do little more than humbly apologise stating that our faith demanded that we obey the law of the land where it did not contradict the law of God. What hurt were the words of one officer. He stated, "We thought we could trust your Hospital." It was the Hospital's previous unblemished record which led us to escape with a severe warning.

Russell was also marginally involved when, in the space of two years, the Presidents of the Seoul Adventist Hospital and the Pusan Adventist Hospital, both in South Korea, each absconded with around \$US1,000,000. In one of Russell's years of service fifteen men working in positions of financial trust were dismissed from their posts for fiscal infidelity in India in a single year.

Our Australian Church was shocked when the *Adelaide Advertiser*, 28 August, 1996, p. 1 stated:

A former senior official with an Adelaide fundamentalist church is being investigated over allegedly defrauding the church of almost \$500,000.

Money is believed to have been siphoned from the Seventh-Day Adventist [sic] Church over a six year period.

The funds had been given to the official by Adelaide members in the form of trust funds and deceased estates.

He allegedly used the money to support a failing family cleaning business.

Later the amount of the embezzlement was found to be \$Aust.906,000 (about \$US680,000).

Even Robert Adriaan Van Buuren must have sensed the irony as he ordered the personalized number plate ROB for his gleaming new Holden Statesman in 1991.

The deposit on the car had been paid with money defrauded from a member of the Seventh Day Adventist Church [sic].

Van Buuren was secretary-treasurer for the church's South Australian Conference....

Last month he pleaded guilty in the Supreme Court to 36 counts of fraudulent conversion and asked for 16 similar charges to be taken into consideration.

Yesterday Van Buuren, who is 49 and married with two sons aged 20 and 26, was sentenced to seven years in jail, with a three year non-parole period. (Adelaide Advertiser, 10th February, 1999)

Quite properly he was disfellowshipped.

TRUTH

Seest thou a man diligent in his business? he shall stand before kings; he shall not stand before mean men. (Proverbs 22:29).

Chapter 63

The Davenport Affair

OMEGA

In the late seventies and early eighties, in the Davenport affair tens of millions of dollars of God's money was lost by administrators. Many of these men received highly favourable treatment for personal loans (up to eighty per cent per annum in interest) in order to induce them into investing millions of dollars of God's money at greatly lower interest rates into a very dubious financial scheme. In doing this they breached a number of General Conference investment guidelines. Thus was exposed an era of major financial infidelity among large numbers of Church administrators. The General Conference President of the time, Pastor Neal Wilson, in the *Adventist Review* (7 January, 1983), reported that:

163 [Church administrators] were reviewed by the [President's Review] commission. Consideration was given to such areas as conflict of interest, dishonesty, and incompetence.

In addition,

the commission felt that further investigation should be made of about thirty persons and their Davenport-related activities. (*Ibid*).

That dishonesty and self-seeking were so wide-spread in the administration of our Church came as a shock to many Church members.

The gross incompetence which led to the closure of the formerly very profitable Harris Pine Mills, bequeathed to the Church by the Harris family, added nothing to the confidence of laity in the competence of Church financial leaders.

The involvement of the President of the Lake Regional Conference in utilising a million dollars of tithe funds for the building of a shopping mall (the Continental Plaza) by a relative in Chicago, added to the financial woes of the Church. The offending Conference President, Pastor Charles D. Joseph

said he allowed more than one million dollars in tithe to be used for non-tithe purposes since 1982. (*Adventist Review*, 6 August, 1987).

Pastor Joseph had mortgaged the Shiloh Seventh-day Adventist Church, the largest Afro-American Church in the Conference, to support the commercial project of his relative. This project ended in failure.

Some of the tithe funds were used to pay interest on a \$765,000 mortgage taken out on the Shiloh Church in Chicago. Even though the mortgage was taken out on the Church in 1983 by the Conference, the congregation was not informed of this action until June 14, 1986. (*Ibid*).

Subsequently this financial scam has led to two multi-million dollar lawsuits initiated by two major banks, against the Lake Regional Conference and the General Conference.

The loss of between \$20 million and \$40 million by Adventist Health System North through their failed mobile CAT Scan project in the 1980s illustrated how incompetent many decision-makers were in the medical arm of the work. Any experienced medical administrator is well aware of the fact that when very expensive medical equipment first appears, it is not only highly costly but these initial models are soon superseded by more technically developed equipment. Thus soon models appear, which often cost considerably less than fifty per cent of the price of the original models and are technically superior.

This typical scenario occurred with CAT (Computerised Axial Tomography) Scan machines. Soon the hospitals serviced could afford their own CAT Scan Units and were able to purchase superior equipment at half the price. Thus the Adventist Health Services CAT Scan machines became redundant and there was an extremely low re-sale value. To meet the losses the Hinsdale Adventist Hospital in Chicago was compelled to sell over one hundred homes which it owned and ten blocks of flats and the New England [Adventist] Memorial Hospital also sold some property. Adventist Health Services on the east coast of the United States also lost millions of dollars in their failed nursing home ventures.

TRUTH

Where apostasy abounds financial infidelity and incompetence run in parallel. This is the work of Satan.

For a trifling advantage to himself, Satan can allure him from his integrity. This darkens his own soul and brings darkness upon the church. "All this," says Satan, "shall be yours, if you will depart from strict integrity.

(*Testimonies for the Church*, Vol. 4, p. 37).

Chapter 64

Misuse of Tithe

OMEGA

Beside those Church members who pay no tithe or return less than a tenth of their increase as tithe, there are many who misuse the tithe.

Senior lecturers at Avondale College, Doctors Robert McIver and Stephen Currow, conducted a survey of tithe appropriation. The question posed was, "In the last 12 months I have given tithe to (tick all that apply)." The percentages obtained added to 199 percent because more than one box could be marked if applicable.

The result was:

Tithe envelope	66%	Red Cross, etc.	13%
Budget offering	32%	Mission	7%
Sabbath School Offering	27%	Youth Volunteer	6%
ADRA	21%	Direct to Conference	4%
Wage Deduction	19%	Independent Ministry	4%

It is noticed that a total of thirty four percent gave tithe for charity (ADRA, Red Cross, etc).

TRUTH

The tithe is set apart for a special use. It is not to be regarded as a poor fund.
(*Welfare Ministry*, p. 276).

Brethren, do not leave the burden of your poor upon the people and institutions at Battle Creek, but come up nobly to the work and do your duty. Deny yourselves of some things in your houses or in your dress, and lay by in some safe place a sum for the needy poor. Let not your tithes and thank offerings to God be less, but let this be in addition.

(*Testimonies for the Church*, Vol. 4, p. 511).

Chapter 65

Giving of Means

OMEGA

When believers are in apostasy they tend to rob God with their tithes and offerings.

⁸Will a man rob God? Yet ye have robbed me. But ye say, Wherein have we robbed thee? In tithes and offerings. ⁹Ye are cursed with a curse: for ye have robbed me, even this whole nation. (Malachi 3:8, 9).

The South Pacific Division provides excellent statistical reports. The statistical report consisted in 1997 of 34 Local Conferences and Missions and 5 Union Conferences and Missions. In *The Remnant Herald*, August, 1997, an analysis of the statistical report of 1996 was made and compared with the previous years. One mission – the Kiribati Mission – provided no report in either year. This reduced the number of reporting Conferences/Missions to 33.

We make a comparison of giving in 1996, as compared with 1995. Number of Church entities reducing giving in 1996

	Tithe	World Missions	Home Missions	Sabbath School Offerings	Local Church Offerings*
Missions/Conferences Total 33	19 – 57%	26 – 74%	25 – 76%	28 – 85%	6 – 56%*
Union Conferences/Missions Total 5	3 – 60%	3 – 60%	4 – 80%	4 – 80%	1 – 50% *

* Only the nine homeland Conferences of Australia and New Zealand and two Union Conferences reported offerings for Local Church Expenses.

Only the Bougainville Mission, in its four offerings and the South Australian Conference in its five offerings increased in all offerings – only 6%. Sixteen Conferences/Missions decreased in all four areas – 49%.

Of the eleven homeland Conferences, six (56 per cent) had reduction in three or more of the offerings, including two in all five and three in four of the five.

TRUTH

Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the LORD of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it. (Malachi 3:10).

Fifty long years of designed apostasy has born a fearful harvest.

You might today have had a capital of means to use in case of emergency and to aid the cause of God, if you had economized as you should. Every week a portion of your wages should be reserved and in no case touched unless suffering actual want, or to render back to the Giver in offerings to God.... (Adventist Home, pp. 395, 396).

I have been shown that many of our people are robbing the Lord in tithes and in offerings, and as the result His work is greatly hindered. The curse of God will rest upon those who are living upon God's bounties and yet close their hearts and do nothing or next to nothing to advance His cause. Brethren and sisters, how can the beneficent Father continue to make you His stewards, furnishing you with means to use for Him, when you grasp it all, selfishly claiming that it is yours!

(Testimonies for the Church, Vol. 5, p. 151).

In the Bible system of tithes and offerings the amounts paid by different persons will of course vary greatly, since they are proportioned to the income. With the poor man, the tithe will be a comparatively small sum, and his gifts will be according to his ability. But it is not the greatness of the gift that makes the offering acceptable to God; it is the purpose of the heart, the spirit of gratitude and love that it expresses. Let not the poor feel that their gifts are so small as to be unworthy of notice. Let them give according to their ability, feeling that they are servants of God, and that He will accept their offering. (Counsels on Stewardship, p. 73).

From time to time Judah of old was roused by men of fidelity to return from their many adventures into apostasy. Is it too late for modern Israel, the Seventh-day Adventist Church, to heed the call of God to repent? How our hearts long for a Gideon to arise, that in the strength of Christ our corporate Church will divest itself of the dire results of the Omega of Apostasy in our midst. Sadly, present omens are that the ancient prophecy will be said of our Church in this day,

ye will revolt more and more.

(Isaiah 1:5).

PART VI
Music

Chapter 66

Biblical Perversion

OMEGA

We were in attendance at the General Conference Quinquennial Session in New Orleans, Louisiana in 1985. At that Session *The Seventh-day Adventist Hymnal* was launched to replace the *Church Hymnal*.

The Hymnal introduced a number of excellent hymns not previously used in any Seventh-day Adventist Hymnal. It also lowered the keys of some of the tunes, thus taking a strain off many vocal cords, especially during early morning worships.

Strangely, little awareness of defects in the hymnal was noticed, even by the most faithful members, in the United States and elsewhere. The reason for the alertness of God's people in the South Pacific was the diligent analysis of the hymns by Brother Ron Cable, whose study of hymnology spanned many years. Brother Cable, who was the co-editor of *Anchor*, is recognised in secular circles for his expertise in this area. The Queensland State Library has one section of its hymnology department designated as The Cable Collection. Brother Cable undertook a considerable amount of the research for Dr Edward E. White's *Singing With Understanding*, a companion volume to the *Church Hymnal*, (1941). Brother Cable's research on the 1985 *Seventh-day Adventist Hymnal* (1985) was spread far and wide in the South Pacific Division by the first editor of *Anchor*, Brother Hilton Meyers, and by presentations at ALMA meetings, conducted by Brother and Sister Mori and Lucy Harnell in Brisbane.

So widespread was the opposition that the Signs Publishing Company found it necessary to introduce free stickers to paste over defective wording in order to boost sales.

The first blight in this hymnal concerned Scripture. There are 225 passages of Scripture in the *SDA Hymnal* consisting of 135 responsive readings, 14 Canticles and Prayers, 36 Calls to Worship, 13 Words of Assurance, 14 Offertory Sentences and 13 Benedictions.

The use of various Scripture Versions is as follows:

New International Version (NIV)	69	(31%)
Jerusalem Bible (JB)	38	(17%)
New King James Version (NKJV)	33	(14%)
Revised Standard Version (RSV)	28	(12%)
New English Bible (NEB)	22	(10%)
Today's English Bible (TEB)	15	(7%)
King James Version (KJV)	15	(7%)

New American Standard Bible (NASB)	4	(2%)
Adapted	1	

The relegation of the King James Version to a mere 6.67% of the passages utilised demonstrates a decided move away from the Bible of the English Reformation and the Bible which established Seventh-day Adventism. To cite the Roman Catholic Jerusalem Bible well over twice as many times as the Protestant and much more accurate King James Version, demonstrates a thinking which does Seventh-day Adventism no credit. The fearfully faulted and inaccurate New International Version is used over four times more frequently than the best and most accurate Bible version in the English language – the King James Version which was the great pillar of the English Reformation.

To uplift the disgraceful doctrine of original sin, the Hymn Book quotes the NIV version of Psalms 51:5:

Surely I have been a sinner from birth, sinful from the time my mother conceived me.

TRUTH

Behold, I was shapen in iniquity; and in sin did my mother conceive me.
(Psalm 51:5).

²¹And when he had consulted with the people, he appointed singers unto the LORD, and that should praise the beauty of holiness, as they went out before the army, and to say, Praise the LORD; for his mercy *endureth* for ever.

²²And when they began to sing and to praise, the LORD set ambushments against the children of Ammon, Moab, and mount Seir, which were come against Judah; and they were smitten. (2 Chronicles 20:21, 22).

³²Sing unto God ye kingdoms of the earth; O sing praises unto the Lord; Selah:

³³To him that rideth on the heavens of heavens, *which were* of old; lo he doth send out his voice, *and that* a mighty voice. (Psalm 68:32, 33)

Chapter 67

Roman Catholic Terms

OMEGA

Further, the Hymn Book used Roman Catholic terms, Canticles and the first word(s) in the Latin Vulgate translation of Scripture, for Bible readings No. 832 (De Profundis); No. 833 (Sanctus); No. 835 (Magnificat); No. 836. (Benedictus); and No. 837. (The Nunc Dimittis).

Seventh-day Adventist doctrines were destroyed in many hymns. Let us cite a few examples of the entry of Catholic doctrines into the chosen hymns:

Hymn 402 verse 2 upholds the blasphemous doctrine of transubstantiation:

His broken body in our stead is here, in this memorial bread.

God's people require an explanation of this alteration since George Rawson, the nineteenth-century author of this hymn, did **NOT** include the words "is here", but "is shown", which is an entirely different matter.

Hymn 300 verse 3 wrests the message of God's judgment from the hymn:

When I soar to worlds unknown, And behold Thee on Thy Throne.

Augustus Toplady in this eighteenth-century hymn had written:

When I soar to worlds unknown, See Thee on Thy **JUDGMENT** throne.
(emphasis added).

At a time when the Judgment Hour Message is muted, it is surely a time to raise awareness of the Judgment, not delete its important message for our people from this well-known and much-loved hymn. The previous *Church Hymnal* No. 474 made no such deletion in its fourth verse. Thus a deliberate decision had to be taken to destroy the Judgment message of the hymn.

Hymn 142 verse 4 uplifts the Roman Catholic notion that the dead in the form of heavenly saints can assist us:

Mary, Joseph, lend your aid, while we raise our hearts in love.

This verse has no place in a Seventh-day Adventist Hymnal.

Hymn 3 verse 2 also elevates the Roman Catholic concept of Mary:

Come, abide within me, Let my soul, like Mary be Thine earthly sanctuary.

Gerhardt Tersteegen (1697-1769) wrote the words of this hymn in German. A literal translation of the German words which he originally

penned possesses no reference to Mary whatsoever. Why have we accepted this alteration? The original words were:

Lord, come dwell in me, Let my heart and my spirit be another temple for Thee.

Hymn 403, Refrain. Abject sun worship is promoted in this hymn. It is probably the best known of the aberrant hymns:

When I fall on my knees, With my face to the rising sun.

Hymn 125, Verse 1. This is a well-known hymn. The words in the *Seventh-day Adventist Hymnal* include:

Joy to the world, the Lord is come (emphasis added).

Isaac Watts' original words were:

Joy to the world, the Lord will come. (emphasis added).

TRUTH

Give unto the LORD the glory *due* unto his name: bring an offering, and come before him: worship the LORD in the beauty of holiness.
(1Chronicles 16:29).

³² Sing unto God, ye kingdoms of the earth; O sing praises unto the Lord
Selah

³³ To him that rideth upon the heavens of heavens, *which were* of old; lo, he doth send out his voice, *and that* a mighty voice. (Psalm 68:32, 33).

The unsolved question is why did the chairman of the hymnal committee, Charles L Brooks, permit the inclusion of the faulted words of these hymns. E. Harold Lickey was in charge of the words. Merle J. Whitney compiled the worship materials. What were the agendas of these men?

Chapter 68

Vain Repetition

OMEGA

Vain repetition was introduced to the Seventh-day Adventist Hymnal.

Hymn 471, All verses. This hymn is virtually identical to the hymn sheet handed out in the Vatican Square when the Pope blesses the assembled crowds. The four verses are identical in four languages – Latin, English, French and Spanish. The English states:

Father, grant us, grant us Your peace;
Oh, loving Father, grant us Your peace.
Grant us, grant us peace;
Grant us, grant us, grant us Your peace
Grant us, grant us peace;
Loving Father grant us Your peace.

As mentioned this hymn is written in four languages, each of the verses reciting similar words. Thus the Latin verse commences:

Dona nobis pacem, pacem

The French verse commences:

Accordenous ta paix, ta paix.

The Spanish verse's initial words are:

Padre, danos tu paz, tu paz

TRUTH

The request for peace is repeated 24 times – vain repetition. Many of those in the Roman Catholic Church sing this hymn addressed to the Father, placing the Pope in that role in their thinking. In a television broadcast on October 18, 1998 one Polish man stated the thoughts of many when he said, "*The Pope is as important to us as God.*" So we should not wonder that many singers of this hymn in the Papal Square have in mind the man standing on the Vatican balcony addressing them.

There are other disturbing hymns but these will suffice to evidence the grounds for our concerns.

Chapter 69

Compulsory Alterations

OMEGA

The South Pacific Division virtually admitted that there are serious errors of doctrine in certain hymns when they provided free stick-overs for some hymns. Sadly, today virtually all churches including many home churches have succumbed to these errors and the stick-overs are now merely a collectors' item. Examples of the alterations made on the stickers concerning verses not cited before, follow. These were (all emphasis is added):

Hymn 194, second verse, last line:

Jesus Christ *is* every man was altered to Jesus Christ *for* every man.

Hymn 243 third verse, last line:

Ev'n eternity is too short to extol *me* altered to to extol *Thee*.

Hymn 321 third verse, second last line:

And say *when* the death dew lies cold on my brow altered to And say 'til the death dew.

Hymn 402 second verse, first line:

His broken body in our stead is *here* in this memorial bread altered to His broken body in our stead is *seen*, in this memorial bread.

Hymn 403, Refrain, last two lines:

When I fall on my knees, with my face to the rising sun altered to When I fall on my knees, with my face to the Risen Son.

TRUTH

Give unto the LORD the glory due unto his name; worship the LORD in the beauty of holiness. (Psalm 29:2).

These disgraceful errors testify to a designed subversion of faith.

Chapter 70

Swedish Hymns

OMEGA

In our book *Road to Rome*, published 1992, pp. 126-134 we documented the agreement of the Swedish Union to join with the Free Churches of Sweden to construct a new Hymnbook on the grounds,

That we use the same hymnal as eight other churches does not mean that we share all their doctrines. The other participating churches are aware of this.

(*Missionaren*, [Swedish Seventh-day Adventist Church paper], April 14, 1989).

The ecumenical hymnal, *Psalmer Och Sanger*, is now the Seventh-day Adventist Hymn Book used in Sweden. Hymns containing the following Bible-destroying words are included:

1. Hymns concerning an immortal soul (approximately 20 in all).

Lord send Thy angels out and at the end of my life let my soul be taken by them to Thee.

Sing from your heart and be happy. On the day of your death the angels of God will take us to heaven.

2. Hymns elevating Mary (approximately 20).

Thou most blessed and gifted [one]. The mother of the Lord who hid the Word, Sing with us the new song.

Note that this also uplifts the notion that Mary is in heaven and can sing with us. The sixth verse of the same hymn emphasises this, for it states that when the last day comes, we will still be singing praises to God with Mary.

3. Hymns uplifting the ecumenical movement (approximately 65).

Father, gather together long separated hands.

4. Hymns supporting infant baptism.

Because of our fear of the unknown future We lay our child in Thy hands. That [which was] performed in the baptism Makes us safe.

5. Hymn supporting theistic evolution.

And the land lifted itself out of the sea, And winds blew over the land, And life arose on the land and grew. God saw that everything was good.

6. Hymn accepting the degrading of Sabbath to a shopping day.

Teach me to hear your voice on the bus in the city on a dark November morning. Teach me to see your eyes in the throng on a Saturday in the mall.

7. Hymn indicating that the law of God has been abolished.

Moses gave us the law and demands, Hallelujah. Jesus lifts the burden off, Hallelujah.

8. Hymn altering prophetic interpretation.

Behold, the time of the beast passes by rapidly. As the Scriptures have declared.

In our book, *Road to Rome*, the actual Swedish words used are recorded for those acquainted with Swedish.

Despite the multitude of hymns desecrating God's Truth, the following manifestly false claim was made:

We have been able to influence the content of the hymnal for other churches, states Nils-Erik. We have introduced four Sabbath hymns and two concerning the return of Jesus. Are there any disadvantages? Nils-Erik Lundberg [the pastor who represented the Seventh-day Adventist Swedish Union on the Hymnbook Committee] has found only one example of unbiblical words. In this case it is in the last verse and deals indirectly with the immortality of the soul. "That decision [to include that hymn] was made on the only occasion I could not attend the entire meeting. I was not there when that decision was taken,' he ends.

(*Missinaren* [Missionary], the church paper of the Swedish Union Conference, 3 October, 1986).

TRUTH

¹⁸For I testify unto every man that heareth the words of the prophecy of this book, If any man shall add unto these things, God shall add unto him the plagues that are written in this book: ¹⁹And if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book. (Revelation 22:18, 19).

Chapter 71

Solid Rock Café

OMEGA

Creative, unique, musical/drama. FOR YOUTH BY YOUTH. Who's invited? High School and College-age. Where? Three Angels' Arcade and Solid Rock Café, Mount Dora [Seventh-day Adventist] Church (Fellowship Hall) on #441 just north of Capt'n Applebys. More Info? Phone 'H2O' 469-4884 or 788-9346. Free admission Three Angels' Arcade and Solid Rock Café June 25-July 31, 7.30 pm: lights, camera, action (refreshments served).

fri / 6-25 [25 June]	Rock around the Clock, Dress 50's if possible [note: this programme extended to the Sabbath hours]
sat / 6-26 [26 June]	Saturday Night live
sun / 6-27 [27 June]	Love/Sex
wed / 6-30 [30 June]	Back to the Future IV
fri / 7-2 [2 July]	"Dial 1-900-GUY-GIRL" [900 numbers in the US are numbers often used by pornographic services]
sat / 7-3 [3 July]	MYSTERY NIGHT
sun / 7-4 [4 July]	Independence Day Party FOOD.FUN.FIREWORKS
wed / 7-7 [7 July]	BEAUTY & THE BEAST II
fri / 7-9 [9 July]	STAR WARS & YOU
sat / 7-10 [10 July]	BACK TO THE FUTURE V
sun / 7-11 [11 July]	'We've got the Right One! Uh, Huh ... Uh, Huh'

(From original brochure of the Mount Dora S.D.A. Church, Florida).

Cry, sigh and earnestly pray for our youth. In June and July sunset is between 8.30 and 9.00 pm in Florida. Note the programmes on Friday evenings.

TRUTH

Such disgraceful youth programmes testify to the extremity of apostasy proffered to our youth by local Churches and all other levels of our Church organisation.

The ungodly are those who do not love and obey the commandments of God, but go contrary to them. This is the class of counselors you are warned

to shun, – the class which Satan uses to lead youth astray. Their counsel, their suggestions, are of a character to make light of sin, to ridicule righteousness.... They are represented as standing in the way of sinners, always leading them out of the straight path of duty and obedience to God's commandments into paths of disobedience. If it were not for those persons who do wrong and tempt others to do wrong, many sinners might have chosen the path of duty, the life of purity and godliness.

(Sons and Daughters of God, p. 211).

God's Church leaders at all levels possess a responsibility to uplift holy thoughts and standards so that the carnal heart is not encouraged to strengthen, but is yielded to the influence of God. Trivial discussions concerning boy-girl relations disgrace God.

Girls and boys get together and chat, and laugh, and joke, and drive Christ out of their hearts, and angels from their presence, by their foolish nonsense. Unprofitable conversation upon the acts of others, small talk about this young man or that girl, withers noble, devotional thoughts and feelings, and drives good and holy desires from the heart, leaving it cold and destitute of true love for God and His truth.

(Testimonies for the Church, Vol. 1, p. 391).

When before the young, and at all times, be grave, be solemn. *(Ibid, p. 436).*

The youth meetings at Mount Dora ignored this holy advice provided for ministers.

Our hearts are very deeply burdened by the mindless measures, so foreign to the counsels with which our God has blessed us, conceived in the minds of both lay and clerical leaders, designed to keep our youth "in the Church." While the youth should value the fellowship with other believers as God has commanded (Hebrews 10:25), nevertheless the sole purpose of God's Church is to lead the lambs of the flock to prepare for their heavenly home, not annihilation with Satan. Our hearts cry out to God to cease this wanton carnage of our youth. Let no member stand by without protest and action to redress this Church-destroying movement promoted at every level of our Church including the General Conference.

Chapter 72

Youth Destruction

OMEGA

Below is a sample of activities which constituted one quarter in the youth programmes of a single church – Parramatta Church in the Greater Sydney Conference. All items were quoted in *THE PYE* (the Youth Magazine of the Parramatta Church, Greater Sydney Conference), October-December, 1993.

August saw our first HOMEGROWN church service in the Hall. This turned out to be big. How big? Well, in the opening words of ... when he got up to give his testimony – ‘I didn’t think I was going to be speaking to so many people.’ We had heaps of music items ranging from classical ... to rap (see picture) and a drama on the subject of ‘nothing.’ (*Ibid*).

NOVEMBER 5 – Funny man and preacher David Kendall from the Bible Society. Get ready to experience fits of laughter and exhaustion as Dave shares the Christian message in his own unique humorous way. (*Ibid*).

DECEMBER 3 – TOTALLY BAND – A fiery finish for Ad Lib for this year. You’ll hear 6 or more top Christian bands/groups glorifying God through music. Keep your eyes and ears open for further details. This one’s going to be HOT! HOT! HOT! (*Ibid*).

Coming Soon! THEATRE SPORT VIDEO NITE – Guaranteed to be the funnest and funniest event this millennium. Watch for details coming up soon. (*Ibid*).

If you have no idea what we’re talking about, it’s beach and volleyball season again, and the first day is December 12th at Narrabeen Beach. So get your swimmers and sunscreen ready – summer here we come! (*Ibid*).

On the last weekend of July, a group of adventurers from Parramatta and Wollongong made their way to a retreat which was assured to bring them social, physical, mental, and most of all, spiritual satisfaction....

Saturday morning was difficult for those who suffered from insomnia and didn’t rest until the early hours of the morning....

...led a lively discussion about the two greatest success stories of our time. Coca-cola and Christ. David then shared a talk about things that hold us back in life. In the afternoon, workshops were organised.... There was ...a talented drama....”

Saturday night merged into Sunday morning. With relatively little rest, many were still active enough to play some good ol' competitive sport. Some played basketball, some played squash, some bounced on the trampoline, but the real sports people played TOUCH FOOTBALL! (Ibid).

TRUTH

We must not cultivate such shameful conduct in our youth.

Many youth receive the impression that their early life is not designed for caretaking, but to be frittered away in idle sport, in jesting, in joking, and in foolish indulgences. While engaged in folly and indulgence of the senses, some think of nothing but the momentary gratification connected with it.

(*Testimonies for the Church*, Vol. 3, p. 222).

Those who profess to serve God, and yet make no advancement in knowledge and piety, are Christians only in name. The soul-temple is filled with desecrated shrines. Frivolous reading, trifling conversation, and worldly pleasure, occupy the mind so completely that there is no room left for the entrance of God's Word. Worldliness, frivolity, and pride take the place which Christ should occupy in the soul...

(*Messages to Young People*, p. 66).

In Colin's more than fifty-four years in the teaching of young people, 1952-2006, he has ever striven to uplift the holy standards of God. He had not read the Spirit of Prophecy counsels on education, however, until, after completing his doctorate. He was then called to chair the Education Department at Avondale College in January, 1965, at the age of thirty-one. He soon discovered that one of the duties devolving upon him in this post was to teach the courses which other members of the Education Department declined to teach. One such class was Christian Education.

It was in God's providence for this discipline impelled him to study the inspired books, *Education*, *Counsels to Parents, Teachers and Students* and *Fundamentals of Christian Education*. *Counsels on Education* had not been published at that time. This study transformed, not only the principles of education he taught but drew him nearer to Christ as he understood the close alignment between godly education and salvation.

Chapter 73

Youth Camp Music

OMEGA

An interview with a non-Adventist singer engaged to sing to the youth at the Easter Western Australian Camp, asked the title of the singer's latest album. He replied, "Jam'in the Blues." A Seventh-day Adventist musical group known as "the Midnight Cry" was also listed to sing to the youth at the Camp. In an interview with them they were asked where the title came from. A number of replies were given by the various members of the group. Included were: "I suppose it came from our Adventist background," "It had a bit of a bluesy feel to it," "It was one of those names that can be light or heavy."

One very significant answer was: "It's a pretty good name. One that can be used for tricking old people into thinking we are a serious band." One young man was at least insightful, perhaps much more than he realised – "We are really the 'Great Disappointment.'" The final word of the group was, "The main aim of worship is to make it exciting. This is what we will try to do in the Youth Shed [site of Youth Meetings at the Camp] this year." (*FRESH BREAD*, 1 April, 1995, official publication of the Youth Department of Western Australian Conference).

TRUTH

Do not blame the youth. The responsibility of this utter folly rests upon many of our Church administrators and parents and lay people who provide evidence that they have absolutely no care for the souls of our children. What has been presented is simply the tip of an iceberg. Blasphemous use of Biblical terms such as the Midnight Cry are all too frequent.

Another youth rock band in our Church at the same time, which was noted for its ear-splitting music, mocked the prophecy of Daniel chapter 2 by calling itself "Iron and Clay." When it performed at one Youth Evangelistic Meeting, a number of citizens residing nearby complained to civil authorities because of the noise pollution it engendered.

At all levels of our organisation, there appears to be an orchestrated and intense programme to destroy our young people and lead them to perdition. Our counsel to God's people is that the time is here to take your children and youth out of most Earliteen and Youth Sabbath Schools, discard their Quarterlies, remove them from Youth Camps and Pathfinder Camps. Their salvation demands no less.

Surely sane ministers do not believe that such activities prepare our youth for their heavenly heritage. Are there those in our midst who are determined to lead our youth to damnation? Where are the laypeople in our midst to demand, "Halt this carnage among our youth!"?

Every inducement that Satan can invent is pressed upon them [our youth] to make them indifferent and careless in regard to eternal things.

(Testimonies for the Church, vol. 3, p. 379.

Our youth require wise counsel. Parents, do not encourage them to attend disgraceful Conference Youth Programmes.

These youth, in their inexperience, needed a wise, firm hand to point out the right way and to bar with counsel and restraint the wrong way.

(Testimonies for the Church, Vol. 5, p. 40).

They [young people] should be taught that this world is not a parade ground, but a battlefield. All are called to endure hardness, as good soldiers. They are to be strong, and quit themselves like men. Let them be taught that the true test of character is found in the willingness to bear burdens, to take the hard place, to do the work that needs to be done, though it bring no earthly recognition or reward.

There is no greater curse upon households than to allow the youth to have their own way.

(My Life Today, p. 319).

If the senior members of the Hamilton Church in Newcastle, which we attended as early teenagers in the 1940's were to be raised again to life and were ushered into numerous Seventh-day Adventist Churches today, unaware of the day of the week or the denomination of the Church, we wonder what they would conclude. One matter is certain, they would KNOW, it was not a Seventh-day Adventist Church. They would also certainly conclude that it was not an Anglican, Presbyterian, Methodist, Congregational or Baptist Church, for they would conclude that none of these Churches would dare to blaspheme their God in such a fashion. It is likely that these dear, faithful human pillars of the faith, would draw the conclusion that they had entered into a Church of Satan and would flee from its precincts in horror. Why, oh why do we today dare to shame our God with such irreverence?

Chapter 74

Ear-Piercing Music

OMEGA

The Walla Walla [Seventh-day Adventist] College, in the North Pacific Union, in its student paper, *Collegian*, 30 November, 1995, announced the presence of a group of performers called Audio Adrenaline presenting their Satanic blasphemy at the College alumni Gym. Portion of the report is cited below:

Audio Adrenaline has a sound that is an incendiary musical mix of rock, R&B, and punk. Because of their spontaneous and adventurous nature, the band has earned a reputation for eccentric and entertaining performances.

This concert is a prayerful attempt by us, the ASWWC Spiritual VPs, to meet the needs of a greater number of students that typically attended Christian concerts here on campus.

"I went to this concert the music was real loud

they sang about Jesus as I listened amidst a dry ice cloud 30,000 watts of audio energy was bustin' through my ears and made me want to be a hard rock roller

a wild man in the crowd with a silver mic in one hand and a guitar to make it loud

a man with a mission that needs to be heard

a supersonic preacher screamin' out the word."

(Walla Walla Student Paper, *Collegian*, 30 November, 1995).

TRUTH

Speaking of the uncouth fanaticism of the Holy Flesh Movement in Indiana in 1900, Sister White stated:

The things you have described as taking place in Indiana, the Lord has shown me would take place just before the close of probation. Every uncouth thing will be demonstrated. There will be shouting, with drums, music, and dancing. The senses of rational beings will become so confused that they cannot be trusted to make right decisions. And this is called the moving of the Holy Spirit. (Selected Messages, Book 2, p. 36).

Chapter 75

Revolting Youth Evangelism

OMEGA

Teen-agers clad in jeans and T-shirts – girls with long hair bouncing in the air and boys with partially shaved heads – jumped up and down to the beat of the rock music cannonading off the walls of the South Bay Junior Academy gymnasium in Torrance [California]. They waved their arms, stomped their feet and cheered. At one point, they spilled out into the aisles in search of fellow worshipers who could “belch the alphabet,” who had never seen snow, were shorter than 5 feet tall or who would eat a worm for \$20.

This definitely wasn't your mother's church.

The fact that The Rock got off the ground at all, even with glitches – the sound system had to be tweaked repeatedly, the “mini” rock concert ran 20 minutes over schedule and the slides for the praise songs got jumbled – still seems like a miracle to Steve Moran, a tall, lanky 42-year-old lay pastor with a bald dome, salt-and-pepper beard and compassionate blue-gray eyes.

(South Bay [California] Extra, 20 November, 1997).

All this abominable and totally misguided effort to attract youth would be objectionable in a fallen church of Babylon. But this occurred in the Church God has called out to proclaim worldwide the need to “worship Him that made heaven and earth, the sea and the fountains of waters.” It is unconscionable to offer such blasphemous worship to youth. Again, we reiterate God's command:

Give unto the LORD the glory due unto his name; worship the LORD in the beauty of holiness. (Psalm 29:2).

“Teenagers are bored in churches for adults,” admits John Jenson, senior pastor at South Bay [Seventh-day] Adventist Church, Moran's home congregation. “It's a struggle to keep them focused and interested. You need a church just for them and run by them to nurture spiritual growth and development in a way that's palatable and meaningful to them.”

(South Bay [California] Extra, 20 November, 1997).

That a secular newspaper reported this rank abomination and blasphemous apostasy illustrates the depth to which some local Church congregations have fallen.

TRUTH

Angels are hovering around yonder dwelling. The young are there assembled; there is the sound of vocal and instrumental music. Christians are gathered there, but what is that you hear? It is a song, a frivolous ditty, fit for the dance hall. Behold, the pure angels gather their light closer around them, and darkness envelops those in that dwelling. The angels are moving from the scene. Sadness is upon their countenances. Behold, they are weeping. This I saw repeated a number of times all through the ranks of Sabbath keepers, and especially in _____. Music has occupied the hours which should have been devoted to prayer. Music is the idol which many professed Sabbath-keeping Christians worship. Satan has no objection to music, if he can make that a channel through which to gain access to the minds of the youth. Anything will suit his purpose that will divert the mind from God, and engage the time which should be devoted to His service. He works through the means which will exert the strongest influence to hold the largest numbers in a pleasing infatuation, while they are paralyzed by his power. When turned to good account, music is a blessing, but it is often made one of Satan's most attractive agencies to ensnare souls. When abused, it leads the unconsecrated to pride, vanity, and folly. When allowed to take the place of devotion and prayer, it is a terrible curse. Young persons assemble to sing and, although professed Christians, frequently dishonor God and their faith by their frivolous conversation and their choice of music. Sacred music is not congenial to their taste. I was directed to the plain teachings of God's word, which had been passed by unnoticed. In the judgment all these words of inspiration will condemn those who have not heeded them. (Messages to Young People, pp. 295, 296).

That the senior pastor of the South Bay Seventh-day Adventist Church would condone, and even countenance, such meetings for youth illustrates the fact that the Holy Spirit has been repulsed and denied an entry to his heart. What Baal-worship is this – Belching the alphabet, eating worms? How utterly disgusting and degrading is Satan's worship. Surely worm ingestion is strictly forbidden under God's health laws.

Whatsoever goeth upon the belly ... them ye shall not eat; for they are an abomination. (Leviticus 11:42).

Chapter 76

The Edge

OMEGA

The Youth monthly of the South Pacific Division, *The Edge*, typifies the vile material which the South Pacific Division serves up to our youth each month. Division leadership is culpable for no effort to sanctify the material has been undertaken over numbers of years.

We cite one issue, 12 May, 2001, for example of the destructive material fed to our youth. Surely there can be only a single aim – to lead our youth from heaven. No individual of sound mind could ever reason that the following leads young people heavenward.

Welcome to kaleidoscope of hard music. “Well Adjusted” stretches and flexes, from “bends”-era Radiohead through to Rage Against the Machine and Soundgarden and back again. Guitars switch from a cavernous echo to a madly revving motorcycle. Singer Hunz stretches, too, sounding mournful and deliberate alongside his usual rap and holler hybrid. It’s restless, twitchy music. The ground shifts constantly – a groove is established for a few bars, then it’s blown apart.

A cover of Bjork’s “Army of Me,” while lyrically a strange choice, is a perfect fit musically. Beanbag’s version simply enhances the relentless industrial feel of the original.

“Well Adjusted” is also moody, on “These Stains” and “Slipstream” in particular, like the soundtrack to exploring some murky, subterranean world.

The fractured sound mirrors a fractured society. While much of hardcore music tries to profit from frustration and alienation, Beanbag are trying to fill the void. They offer Jesus as an alternative to anarchy while taking a wild ride through post-modern society.

“Well Adjusted” sees Beanbag growing, trying new things and building on their sound without losing their intensity. All the right moves, really.

Then another three-quarters of a page is devoted to a book review of the novel, *A Painted House*, written by best-selling novelist, John Grisham. In the review we are told that the novel contains “descriptions of two brutal murders,” and presents a “biting picture of legalistic, ‘sin-for-every-occasion’ Christianity, set in a church community filled with petty hypocrisy, gossip and judgmental attitudes.” Is it God’s will that we defy Him and encourage the reading of fiction, displacing time for Bible and Spirit of Prophecy study?

Another page is devoted to sitcom T.V. programme, “Ally McBeal.” We are told by *The Edge* that:

McBeal is entertaining. The characters are interesting, and the acting as sharp as the dialogue. Topical issues are addressed through multi-layered plots. Sometimes these issues are resolved with a nod toward what has been misnamed 'traditional values' while at other times they are left to hang unresolved due to impulsive, value-free or selfish actions of the characters.

The final paragraph of this review of the sitcom contains a most dangerous philosophy, blurring the gender roles God has given us. As "Ally McBeal" shows, it's OK to be

'a work in progress' and to not quite know how to fit gender roles into neat packages. We better get used to it, because it's likely the life we will inherit in heaven will not be characterised by gender roles – we'll know what it is to be one perfect gender, with all the masculinity and femininity, in Christ.

TRUTH

The ungodly are those who do not love and obey the commandments of God, but go contrary to them. This is the class of counselors you are warned to shun, – the class which Satan uses to lead youth astray. Their counsel, their suggestions, are of a character to make light of sin, to ridicule righteousness.... They are represented as standing in the way of sinners, always leading them out of the straight path of duty and obedience to God's commandments into paths of disobedience. If it were not for those persons who do wrong and tempt others to do wrong, many sinners might have chosen the path of duty, the life of purity and godliness.

(Sons and Daughters of God, p. 211).

Surely God registers the names and deeds of those who prepare and publish these polluted materials, in His Book of Iniquity. All involved in the production of such Youth Magazines, designed, under Satan, to take our precious youth away from the Lord, surely need to be dismissed from their responsibilities. The eternal destinies of our youth require no less an action. Why parents do not rise up in righteousness against these fearful assaults on the characters of our young people is a question they will have to answer in the Day of Judgment; so, too, will the members of Church congregations who dare to distribute such trash to the youth within their Churches.

Chapter 77

Singing Pagan Rock Songs on Sabbath

OMEGA

The Wollongong Mercury News, 1 November, 2004, reported that:

Close to 7000 people packed the WIN Entertainment Centre on Friday for a prayer meeting and Christian Rock concert designed to instil hope.

The two Rise Up events, which attracted representatives from every church denomination in the Illawarra [District] were dubbed 'The church of the future' by organisers.

The music was aptly described:

Executive producer Maree Szalla said the youth event looked and sounded like a regular rock concert, with two bands performing cutting-edge music and a huge mosh pit.

What is a mosh pit? The Oxford English Reference Dictionary defines a mosh pit as:

An area where moshing occurs in front of the stage at a rock concert. (p. 942 of the 1996 edition).

What is moshing?

[to] dance to rock music in a violent manner involving colliding with others and headbanging. (*Ibid*).

This was extreme pagan worship led by Peter Ingham, Roman Catholic Bishop of Wollongong, and Reginald Piper, Anglican Bishop of Wollongong. Wollongong is Australia's ninth-largest city situated less than one hundred kilometres south of Sydney.

Surely the *Mercury News* report was in error when it reported that **EVERY** church denomination in the Illawarra District, which includes the city of Wollongong (curiously, *Woll* is pronounced *Wool*), was represented at this vile defiance of the God of heaven. The wicked prophets of Baal could not have more defiantly blasphemed God's holy name.

The top third of page 15 of the *Mercury News*, which devoted the whole page to its report, was occupied by a large group of professing leaders of the various "Christian" denominations, including the two bishops holding lighted candles on stage. Three nuns were included.

Surely the Wollongong Seventh-day Adventist Church would not defile itself on the holy Sabbath night of Friday, 29 October, 2004, by attending such a studied affront to the God of heaven?

With deep sorrow, we read the advertisement in the Wollongong Seventh-day Adventist Church Bulletin, dated 9 October, 2004, the following:

Friday evening 29 October at 7.30 pm join with your pastoral team at the Wollongong Entertainment Centre for a night of celebration with a focus on prayer and praise with churches of all denominations. If you wish to be a part of the Rise Up 250-voice choir you will need to attend the last 4 practice sessions this coming week plus a rehearsal on the eve of the Rise Up event. See the notice board for times and venues for practices.

The Wollongong Seventh-day Adventist Church is in the Greater Sydney Conference. The Church pastor, Pastor Kerry Hortop, a former student of Colin's at Avondale College, and the Senior Elder, Brother Jeff Threlfo, led the Seventh-day Adventist Church in this act of blasphemy.

TRUTH

Our work is to call God's people OUT of Babylon. It is not to throw them INTO Babylon. Who would have believed that the Omega of Apostasy would have taken God's precious Church to this point of open decay?

¹⁸And he said, *It is not the voice of them that shout for mastery, neither is it the voice of them that cry for being overcome: but the noise of them that sing do I hear.* ¹⁹And it came to pass, as soon as he came nigh unto the camp, that he saw the calf, and the dancing: and Moses' anger waxed hot, and he cast the tables out of his hands, and brake them beneath the mount.

(Exodus 32:18, 19).

The participation of the Wollongong Seventh-day Adventist church in this pagan festival was no less disgraceful than that of Israel of old at the foot of Mt. Sinai. It is little wonder that Sister White declared that,

The omega will be of a most startling nature.

(*Selected Messages*, Book 1, p. 197).

Chapter 78

Our Heavenly Father Blasphemed

OMEGA

An editorial in the *South Pacific Record*, 18 February, 2006, entitled, “My God has a Mohawk [hairstyle]” described the music of the punk rock singers of the 1970’s as

Loud and fast. Their lyrics confronted societal values and questioned those in power. They dyed their hair and studded their jackets. These, people thought, were rebels without a cause. (*Ibid*, p. 2).

The author, an editorial intern, listed a number of punk rock groups of the era, including the Sex-Pistols. He posed a question:

If God came to my door today, what would He look like? (*Ibid*).

The answer was revealed,

My God, I decided, was a punk. (*Ibid*).

Faithful men, including Pastor Adrian Ebens, Dr David Pennington, Pastor Bruce Price, Brother Neale Schofield and Pastor Mark Wilson, publicly rose up in condemnation of this shameful affront against our Heavenly Father. Because of the clamour, the South Pacific Division Administration/Editor placed the following apology in the *Record*, 11 March, 2006. The statement read:

The editorial published in the RECORD on February 18, 2006, does not reflect the position of the Seventh-day Adventist Church, the South Pacific Division or its administration. We apologise that many church members have been offended by the editorial and assure all that steps are being taken to review the editorial policy and procedures in order to ensure that what is printed in the RECORD is representative of the doctrines and values of the church.

TRUTH

The apology offered by the “South Pacific Division Administration/Editor, RECORD,” was welcome, but it surely did not measure up to the enormity of the offense accorded to our pure, holy and loving God. The apology, which was required to be addressed, was one to our God, in terms humbly and deeply expressed. It was not offered. Rather it was addressed primarily to the “many church members who were offended.”

Certainly God's people surely merited the apology offered, but this was a secondary matter.

Another requirement was that there be an acknowledgment that Church leadership for many years now has supported a policy of permissive promotion of apostasy and irreligious Church services which are an affront to our Father in heaven. No halt has been called to the shameful desecration of our youth in the Division Youth Magazine, *The Edge*. Indeed, the Division Secretary has written supporting this woeful publication. The numerous cartoons in the *Record* over a period of many years demonstrated an unsanctified regard for our God and a high level of disdain for His faithful flock.

The addition of the *Record* editor's name to the apology is curious for he has written, stating that he edited the offensive editorial and "considered it a good, worthwhile and confronting piece of writing."

Throughout recent years our Church, worldwide, has promoted the elevation of our youth to positions of high responsibilities. Inexperienced young people have been placed even on the General Conference Committee. The current *Record* editor was appointed in 2004 at the age of 29. He possessed no ministerial experience. We have reached a point where the ancient prophecy is being fulfilled in our Church.

⁴And I will give children to be their princes, and babes shall rule over them.

⁵And the people shall be oppressed, every one by another, and every one by his neighbour: the child shall behave himself proudly against the ancient, and the base against the honourable. (Isaiah 3:4, 5).

Little respect is now accorded to faithful senior pastors who preach the truth. In the 1970's the faithful senior ministers who protested the galloping apostasy entering our Church were banned from preaching. Younger ministers plainly declared – "There need to be more funerals." No longer were the words of Scripture upheld:

The hoary head is a crown of glory, if it be found in the way of righteousness. (Proverbs 16:31).

Yet God has a wonderful work for our youth, rightly trained. It is largely they who will complete the greatest work on earth under Latter Rain Power. It is for this work that Hartland College (USA) and Highwood College (Australia) were founded. It has been our privilege, under God, with the assistance of faithful believers, to be a part of the founding fathers of these godly Colleges.

Chapter 79

Jazz

OMEGA

Once more a secular newspaper trumpeted the worldliness of Avondale College, which seems to no longer possess any distinctive principles of the Seventh-day Adventist faith.

It's all happening at Avondale College Auditorium on Saturday October 23. The James Morrison Trumpet Mania Concert will be one of the best events for this area in 1993. Some of Australia's best trumpeters will join James on stage for some of the greatest quartet music around. James will also bring his usual band for some great traditional jazz as he has in the past two years. If you would like to be a part of this unforgettable event, you can obtain a ticket from the cashier at Avondale College or from the Adventist Book Centre.
(*The Westlake Courier*, 29 September, 1993).

James Morrison was, at the time, Australia's leading jazz trumpeter.

TRUTH

One was seated at the instrument of music, and such songs were poured forth as made the watching angels weep. There was mirth, there was coarse laughter, there was abundance of enthusiasm, and a kind of inspiration; but the joy was such as Satan only is able to create. This is an enthusiasm and infatuation of which all who love God will be ashamed.

(*Counsels to Parents, Teachers and Students*, p. 339).

There is nothing more offensive in God's sight than a display of instrumental music when those taking part are not consecrated, are not making melody in their hearts to the Lord.
(*Evangelism*, p. 510).

We pray that as we bring before God's people the pure, high and holy counsels of the Lord which each Church member is privileged to know, that a spark of deep earnestness will burn in the hearts of each reader and prayers will arise to our God, repenting of sins and seeking the power of the Holy Spirit to obey "every word that proceedeth out of the mouth of God." (Deuteronomy 8:3). May that spark energise a glorious glow of light that will furnish the soul to righteousness.

PART VII
Romeward Bound



Chapter 80

Persecution of the Faithful

OMEGA

Rome has ever persecuted the faithful. This spirit of Rome has entered our Church. (See Part XIV).

Pastor Austin Cooke (born 1917), a New Zealander, in God's grace became a front-line evangelist. His ministry led to the establishment of the first Seventh-day Adventist Church in Australia's capital city, Canberra. Throughout New South Wales, Victoria, South Australia, Western Australia and New Zealand, his messages, under the power of the Holy Spirit, brought numerous souls to Jesus. Russell first met him in 1952 at a Camp Meeting in the South New South Wales Conference. He and his wife, Mavis, were indefatigable workers for God. Mavis, a woman of Christian virtue, charm and dignity, was also an accomplished pianist and organist.

As Pastor Cooke, a man of fidelity, who served God so faithfully for decades, spoke out fearlessly against the rampaging apostasy he beheld among the leaders of Avondale College, his "reward" was the revoking of his ministerial credentials, 23 May, 1989 and the annulment of his ordination, September, 1994. In retirement he and Sister Cooke had settled near Avondale College. They observed first-hand the terrible apostasy promoted. Pastor Cooke spoke out against Pastor Graeme Bradford's destruction of the Sanctuary Message. Pastor Cooke learned that the Division influenced Pastor Bradford to produce a video tape in which he interviewed the head of the Geography Department at Avondale College, Dr Noel Clapham. Dr Clapham described Pastor Cooke's laugh in the most pejorative terms. Describing Pastor Cooke's urgent messages, Dr Clapham stated that Pastor Cooke "does it with an inane, neurotic laugh you'd expect from a firebug or a saboteur." (Transcript of Dr Bradford's Videotape).

Such are the sentiments of the proponents of the New Theology against faithful pastors. What a level of intolerance of Truth! Yet Dr Clapham subsequently wrote: "Intolerance has been a disruptive force in Seventh-day Adventism in recent years." (*South Pacific Record*, 7 April, 1990). These words applied to Dr Clapham, himself.

Pastor Ross Goldstone, pastor of the Avondale Memorial Church where the Cookes held membership, was appointed by Pastor Rex Moe to handle the Cookes' disfellowshipment. The Cookes requested to have their membership transferred to the Boolaroo Church. Avondale Memorial Church refused to issue a letter of transfer. Moves were undertaken to place the Cookes under Church discipline. A meeting was set for 19 November,

1989. Pastor Goldstone authored a letter pre-empting the Cookes' "guilt" prior to that date, hoping to bias the Church members. Such "justice" accords only with Popery.

The Boolaroo Church valued the Cookes and were eager to offer them Church membership. Disregarding the antagonism of Pastor Goldstone, the Boolaroo Church accepted the Cookes into Church membership by profession of faith. Pastor Rex Moe, President of the North New South Wales Conference, who was a fellow student at Avondale College with us, announced that the Boolaroo Church would be cast out of the Sisterhood of Churches if it did not revoke its action. A new meeting was held to ensure this reversal. Members still on the Boolaroo Church roll, but no longer attending that Church, were recruited. The Cookes' membership was revoked, by a blatantly dishonest strategem. The Avondale Memorial Church hastened to disfellowship the couple, thus leaving this couple "without the Church" on earth. Praise God their names were still on the heavenly roll. Later the faithful Waitara Church in the Greater Sydney Conference, risked all and took Pastor Cooke into Church membership, where he remains a member at eighty-nine years of age, still travelling all over Australia and New Zealand preaching God's pure Truth to faithful believers. In the interim the Cookes were invited to join other Churches, but the Conference lied to the membership and influenced them to alter their minds. Eventually they were visited by Pastor Harold Harker, and Pastor Arthur Duffy, respectively, President and Ministerial Association Secretary of the Trans-Tasman Union Conference. Pastor Cooke audio-taped the entire conversation. We have listened to that recording. It finished with Sister Cooke in very deep distress, sobbing her heart out as she commented "It's all because of your intrigues that we are now discarded by the Church, in the service of which, we gave our entire lives." Thirty-six hours later Sister Cooke, at sixty-six years of age, was dead of a heart attack. This highly talented, self-sacrificing servant of God, a woman of noble character, of wonderful Christian appearance, had lost her life through the stress engendered throughout this disgraceful process. Many expressed themselves that Mavis was the first martyr of the New Theology. Mavis Cooke had no history of heart disease and was a woman apparently in normal health. Thank God that even though this Papal-like hierarchical authority had likely ended her life, He has promised:

TRUTH

...be thou faithful unto death, and I will give thee a crown of life.

(Revelation 2:10, last part).

Chapter 81

Assisting Catholicism

OMEGA

In fact, local Adventists have volunteered in several ways to help World Youth Day, the international Catholic meeting Aug. 11-15 that will bring Pope John Paul II to Denver for four days.

(*Rocky Mountain News* [Denver newspaper] 29 July, 1993).

TRUTH

Roman Catholicism is paganism covered by a thin veneer of Christian terminology.

The whole world is to be stirred with enmity against Seventh-day Adventists, because they will not yield homage to the papacy, by honoring Sunday, the institution of this antichristian power.

(*Testimonies to Ministers*, p. 37).

⁴And the woman was arrayed in purple and scarlet colour, and decked with gold and precious stones and pearls, having a golden cup in her hand full of abominations and filthiness of her fornication: ⁵And upon her forehead was a name written, MYSTERY, BABYLON THE GREAT, THE MOTHER OF HARLOTS AND ABOMINATIONS OF THE EARTH. ⁶And I saw the woman drunken with the blood of the saints, and with the blood of the martyrs of Jesus: and when I saw her, I wondered with great admiration.

(Revelation 17:4-6).

¹And after these things I saw another angel come down from heaven, having great power; and the earth was lightened with his glory. ²And he cried mightily with a strong voice, saying, Babylon the great is fallen, is fallen, and is become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird. ³For all nations have drunk of the wine of the wrath of her fornication, and the kings of the earth have committed fornication with her, and the merchants of the earth are waxed rich through the abundance of her delicacies.

(Revelation 18:1-3).

The Papacy (the beast power) will ultimately be destroyed with Satan.

And the devil that deceived them was cast into the lake of fire and brimstone, where the beast and the false prophet are, and shall be tormented day and night for ever and ever.

(Revelation 20:10).

Chapter 82

Prayer for Catholic Saint

OMEGA

In a form of responsive prayer offered by the attendees and the Chaplain, the following petition was uttered at the ninetieth anniversary of the Sydney Adventist Hospital. It was Roman Catholic in style and uplifted Catholic entities.

The People Pray: O God, we give thanks as we remember your gifts to men and women of past ages.

The Chaplain: The faith of Abraham; the spirit of Deborah; the compassion of Jesus; the devotion of Augustine; the faithfulness of Luther; the optimism of Wesley; the vision of Ellen White; the commitment of Mother Theresa.

The People: As staff, patients & friends of Sydney Adventist Hospital we dedicate ourselves to that wholeness of life which your Son demonstrated in our world.

The Chaplain: Enable us, as we seek to maintain and restore physical health; to build trustful relationship; to develop those powers of mind best able to address human need, and to nurture that spiritual awareness which link our fitness with your infinity.

The People & Chaplain: We pray this prayer through Jesus Christ our Lord, Amen.

Note the Catholic form of prayer and the inclusion of Roman Catholics. Whether Augustine here referred to was the Bishop of Hippo, or the Augustine who imposed Catholicism on England is unknown. Neither man possessed the least genuine devotion. The guest speaker was noted Australian novelist Morris West, a Roman Catholic, who presented the sole "spiritual" message. Augustine, Bishop of Hippo, destroyed Christianity.

The Australian, 27 September, 1993, published an article by novelist, Morris West, analysing his view of the Papal Encyclical on morality, *Veritatas Splendor*. The newspaper stated that West "once trained for the religious life."

TRUTH

⁸And then shall that Wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming: ⁹*Even him*, whose coming is after the working of Satan with all

power and signs and lying wonders, ¹⁰And with all deceivableness of unrighteousness in them that perish; because they received not the love of the truth, that they might be saved. ¹¹And for this cause God shall send them strong delusion, that they should believe a lie:

(2 Thessalonians 2:8-11).

Sydney Sanitarium, the original name of the Sydney Adventist Hospital, was established to do the work of God, witnessing to His great love through the health ministry. This dedicatory prayer destroyed such a holy purpose. In an 1899 article entitled "The Sydney Sanitarium to be Educational," Sister White uplifted the high and holy purpose for the establishment of this institution.

Let us not limit the Holy One of Israel. Is not Christ officiating for us in the sanctuary above, at the right hand of God? Is He not making intercession for those who are suffering physically and those who are suffering spiritually? He invites them to come to Him who was dead, but is alive forevermore.... Many are suffering under the oppressive power of sinful practices, who might be restored to health by an intelligent observance of the laws of life and health, by co-operating with Him who died that they might have eternal life.

(*Counsels on Health*, p. 221).

Russell was an attending physician at Sydney Adventist Hospital in 1974, 1975. With a wonderful chaplain, Pastor Ralph Tudor, together they brought Christ to Russell's patients, praying at their bedside. This outreach in fulfilment of God's purpose appears to have been lost.

We now operate a purely secular hospital which is overlooking our dictum that the acme of health is eternal life.

Referring to "the Wahrenona Sanitarium" (the Sydney suburb in which the Sydney Adventist Hospital is located), Sister White stated:

I have been instructed that we are not to delay to do the work that needs to be done in health-reform lines. Through this work we are to reach souls in the highways and the byways. I have been given special light that in our sanitariums many souls will receive and obey present truth. In these institutions men and women are to be taught how to care for their own bodies, and at the same time how to become sound in the faith. They are to be taught what is meant by eating the flesh and drinking the blood of the Son of God. Said Christ, "The words that I speak unto you, they are spirit, and they are life."

(*Medical Ministry*, p. 324).

Oh for the return of such principles to the Sydney Adventist Hospital!

Chapter 83

Spiritual Formation I – Jesuit Teachings at Southern Adventist College

OMEGA

A new destructive theology derived from Catholicism is entering our colleges in the United States. It is called Spiritual Formation. It is bound to be exported to Avondale College. If you hear this term (or Formative Spirituality) be on your guard. We possess Vol. XV Number 2 (May 1994) of the Journal of Spiritual Formation. The editor is a Roman Catholic priest, Dr Clyde Bonar. He is a priest in the Diocese of Orlando, Florida.

Other contributors to this issue include Dr Mary Giles, Professor of Humanities and Religious Studies at the State University of California, Sacramento and author of the book *Prayer of Sor Maria of Santo Domingo*; Dr Daniel Harrington S.J., a former President of the Catholic Biblical Association of America; Dolly Carlson, a laywoman author of *The Annals of Saint Anne de Beupré*; Dr Madeleine Grace, Professor of the University of St. Thomas, Houston, Texas and writer for *Priest, Faith and Reason*; Dr Wayne Alberton, an elder of the United Methodist Church (the same church as Dr John Savage of Lab I and Lab II “fame”); Dr Joanmarie Smith, Professor of Spirituality at the Methodist Theological School, Ohio; Dr Dennis Billy, a Redemptorist priest with a degree from the Pontifical University of St. Thomas; Dr Adrian van Kaam, Professor of the Institute of Formative Spirituality; Dr Michael Whelan, Principal, Catholic Theological Union, Sydney, Australia, and Catholic Bro Joseph Tisquaye of Ghana. The authors speak for themselves – BEWARE!

Yet Dr Derek Morris, the Professor of Homiletics and Pastoral Theology at Southern College of Seventh-day Adventists prepared a paper entitled “Spiritual Formation in Ministry” to be presented before the Evangelical Theological Society Meeting slated to be held at Southern College. A providential severe snow-storm in Collegedale caused the meetings to be shifted to an alternative venue.

It is sad to see the McKee Library at Southern College of Seventh-day Adventists subscribing to magazines such as *The Catholic Biblical Quarterly* and *Old Testament Abstracts*, both of which are edited from the Catholic University of America. Is it any wonder that Professors using Roman Catholic theological concepts are to be found in such colleges? Our denominational colleges are now extremely dangerous places to send our young people.

In *Southern Columns*, (the magazine of Southern College of Seventh-day Adventists), Summer 1994, a Canadian student of the College in his final year wrote a piece entitled "Spiritual Formation and Me," in which he stated, "The formational approach to Scripture and Scripture memorization helped restore my awareness of the Holy Spirit's power and active presence in my life." Five other testimonies from students of the Spiritual Formation Class were also included. So popular are these classes that a Spiritual Formation II class has been added to the course offerings at the College.

(*The Remnant Herald*, December 1994, p. 11).

Deftly Satan convinces students that his evil principles promote righteous outcomes as the above documentation evidences.

We possess a typed transcript of Dr Morris' presentation. The venue of the proposed presentation was our Adventist College in Tennessee in the early 1990's. Providentially, as we have previously noted, a fearful storm led to the cancellation of the meeting.

Let us quote from p. 6 of Dr Morris' transcript.

For much of the Christian era the practice of spiritual direction was confined to Catholicism, particularly monasticism and the Society of Jesus [Jesuits].

Dr Morris made reference to Barry and Connolly, authors of the book, *The Practice of Spiritual Direction*, Seabury Press, New York, 1982. That book has this to say about the authors:

This book has a history of its own. In 1970 the authors, with four other Jesuits, began the possibility of starting a spirituality center in the Boston area. One of us had given retreats and spiritual direction for years and was at that time also engaged in doctoral studies in spiritual theology. The other had finished doctoral studies in clinical psychology and was teaching pastoral counseling and doing spiritual direction at Weston School of Theology. In 1971 we six Jesuits founded the Center for Religious Development in Cambridge, Massachusetts, a center whose threefold purpose is (1) to do research that contributes to the development of a modern spirituality [i.e., provide methodology for use of physio-psychological and motor-sensory programming to associate directees with spiritual themes and realities], (2) to train experienced men and women for a more effective ministry in spiritual direction [provide them with understandable objectives and training programs], and (3) to provide spiritual direction for the people of God [implementation and delivery of programs, preferably in institutional settings].

(*Ibid*, p. ix – parenthesis in the original).

Deftly Satan convinces students that his Jesuitical principles promote righteous outcomes as the above documentation evidences.

Chapter 84

Spiritual Formation II – Jesuit Teachings at Andrews University

OMEGA (continued)

In 2004 Spiritual Formation courses in our Colleges in the United States gained prominence. A long article, entitled “Church Congregations Increase Focus on Spiritual Formation,” provided full approval for Spiritual Formation. It appeared in the General Conference *Adventist News Network* (ANN), 3 February, 2004. Extracts stated:

Nikolaus Satelmajer, from the church Ministerial Association responsible for continuing education for Adventist clergy, believes there’s now a shift in doctrine to more emphasis on **SPIRITUAL FORMATION** within the Adventist Church.

Comments of Church and College leaders included:

Spiritual formation is not a new idea or concept, and ‘a lot of Protestants are in the same boat – we are rediscovering it,’ says Dr Jon Dybdahl, president of Walla Walla College, an Adventist institution in Washington State. And, he adds, the Adventist Church has some work to do. (*Ibid*).

Pastor Martin Feldbush, associate director for Adventist Chaplaincy Ministries whose work brings him in contact with leaders of several other denominations, says that the Adventist Church is not alone in its quest for deeper spiritual formation among members. (*Ibid*).

John Jenson, pastor of the 150-member South Bay Adventist Church in Torrance, California, says, “there’s a need for spiritual formation within the [Adventist] Church....” (*Ibid*).

Dr Jane Thayer, assistant professor of Religious Education and coordinator of the Religious Education Program at Andrews University, adds, ‘We have a big blank when it comes to taking care of people once they have accepted the Lord.... I think what people need to know is “how do you live the life.” Spiritual formation or discipleship needs to show how you live like Christ.’ (*Ibid*).

Dr Roger Dudley, professor emeritus of Christian Ministry and director of the Institute of Church Ministry at Andrews University Theological Seminary, and the 2002 survey coordinator, says there are stages of moral development. (*Ibid*).

The Adventist world church created the International Board of Ministerial and Theological Education (IBMTE) in September 2001, designed to provide overall guidance and standards to the professional training of pastors, evangelists, theologians, teachers, chaplains and other denominational employees involved in ministerial and religious formation, or spiritual formation, in each of the church's 13 regions around the world. (*Ibid*).

TRUTH

The first triumphs of the Reformation past, Rome summoned new forces, hoping to accomplish its destruction. At this time the order of the Jesuits was created, the most cruel, unscrupulous, and powerful of all the champions of popery.... There was no crime too great for them to commit, no deception too base for them to practice, no disguise too difficult for them to assume. Vowed to perpetual poverty and humility, it was their studied aim to secure wealth and power, to be devoted to the overthrow of Protestantism, and the re-establishment of the papal supremacy.

(*Great Controversy*, p. 234).

So evil is spiritualism, which Spiritual Formation is, that God counselled His people not to print for those not of our faith, such material upon our presses. Spiritual formation also contains significant elements of Romanism.

There is another class of literature, more defiling than the leprosy, more deadly than the plagues of Egypt, against which our publishing houses need unceasingly to guard. In accepting commercial work, let them beware lest matters presenting the very science of Satan be admitted into our institutions. Let not works setting forth the soul-destroying theories of hypnotism, spiritualism, Romanism, or other mysteries of iniquity find a place in our publishing houses.

(*Testimonies for the Church*, Vol. 7, p. 166).

The papacy is just what prophecy declared that she would be, the apostasy of the latter times.

(*Great Controversy*, p. 571).

Spiritual formation is a Roman Catholic Jesuit concept derived from St Ignatius Loyola's Spiritual Exercises (See chapter 85 for documentation).

Dr Derek Morris was chosen to author the Senior Sabbath School Quarterly for the Third Quarter, 2005. At that time he was pastor of Calimesa Church, California, and adjunct professor of preaching at Southern Adventist University.

Chapter 85

Spiritual Formation III and Ignatius Loyola

OMEGA

In his paper Dr Morris referred positively to the book *The Practice of Spiritual Direction*, authored by Jesuits. (See previous two chapters).

I was to learn later that such resistance is common, not only in the context of developing a relationship with a spiritual friend but also in the context of developing one's relationship with God. In their book *The Practice of Spiritual Direction*, Barry and Connolly spend an entire chapter exploring this common response of resistance.

(Paper prepared for meeting of the Evangelical Theological Society, page 8).

Let us examine another statement from Barry and Connolly's book.

We are both members of the Society of Jesus [Jesuits] and have, therefore, been strongly influenced by the spirituality of Ignatius of Loyola [the founder of the Jesuits] and his *Spiritual Exercises*. In the history of spirituality, the *Exercises of Ignatius* would be seen as an example of the kataphatic way of prayer, the way that draws images, concepts, and reason, as distinct from the apophatic way, which does not depend on [but yet, according to Edwards, by no means excludes], images and concepts. Our use of the word "contemplative" will have more affinities with the kataphatic way of prayer. The kind of direction we espouse, however, is not tied to a particular prayer way. The only prerequisite for engaging in the type of direction we describe is that the person being directed have affective experiences of God which he notices and which he can talk about to a director. Whether these experiences come through centering prayer, the rosary, Ignatian contemplation, dreams, Zen meditation, or any other method of prayer matters little. When a person has such an experience, he has the "foodstuff" for spiritual direction as we conceive it, **NO MATTER WHAT ITS SOURCE**. At the same time we gratefully acknowledge our Ignatian roots and wish to thank our Jesuit brothers who have helped us to appreciate this spirituality.

(Barry and Connolly, op. cit., p. xi – parenthesis in original, emphasis added).

Two further statements from this book will suffice to emphasise the connection of the discipline of Spiritual Formation to Ignatius Loyola's *Spiritual Exercises*:

Ignatius of Loyola. *His Spiritual Exercises*, based on the conviction that God can and wants to be met in dialog, have for many generations exemplified the Christian tradition's acceptance of experience and encouragement of

the dialog with God. The Exercises have also expressed for us the conviction that talking about one's experience of that dialog with a spiritual director can be helpful for the development of the dialogal relationship.

(Barry & Connolly, op. cit., p. 27).

What is contemplation?... We are using it in a sense that is closer to the meaning Ignatius Loyola gave it when he proposed (in his Spiritual Exercises) that a person look at Jesus as he appears in Gospel events and let himself become absorbed in what he is like, what he cares about, and what he is doing. Contemplation in this sense begins when a person stops being totally preoccupied with his own concerns and lets another person, event, or object, etc., take his attention. When it is a person who is being contemplated, he lets himself be absorbed, for a moment at least, and at some level, in the other person. Contemplative prayer, as we use the term here, means paying attention to and becoming at least slightly absorbed in the person of Jesus, in God, or in biblical persons or outstanding Christians.

(*Ibid*, p. 48 – parenthesis in the original).

TRUTH

At the commencement of the French Revolution

Paris became one vast almshouse, and it is estimated that, at the breaking out of the Revolution, two hundred thousand paupers claimed charity from the hands of the king. The Jesuits alone flourished in the decaying nation, and ruled with dreadful tyranny over churches and schools, the prisons and the galleys.

(*Great Controversy*, p. 279).

Here Sister White quoted James Aitken Wylie, *The History of Protestantism*, Book 13, Chapter 20.

Is there no watchman on the walls of Zion to stop this persistent incorporation of evil into our midst? Are all our Colleges and Universities bereft of such Watchmen? We regret that we have waited over ten years to write this detailed warning. The alarm should have been sounded earlier, far earlier. Russell did provide a short warning in *The Remnant Herald* in 1994.

When the fountain from which a river of faith finds its source is thoroughly polluted, the ensuing river is unfitted to quench the thirst of the thirsting soul. The study of Satanic error **NEVER** leads heavenward. It destroys the soul whatever the polish one places upon it.

I praise God that a group of faithful Seventh-day Adventists in Tennessee, called SDA Layman's Council did sound an alarm in a paper entitled "Spiritual Formation, Southern College and Vatican II," dated 20 April, 1994.

Chapter 86

Spiritual Formation IV – A Tool of Ecumenism

OMEGA

An Evangelical Publishing House published the following statement:

Roman Catholicism invented Spiritual Formation. The term “spiritual formation” has been given to us by the Roman Catholic Church. Across the centuries, in the training of priests, the Roman Catholic Church has always expressed a concern for the “priestly character” of its clergy and has included courses in spirituality in its ministerial curriculum.

When Roman Catholic seminaries became members of the accrediting association of theological schools in the United States, it was natural that they should continue “doing their thing.” An increased emphasis on spirituality quickly surfaced. Soon theological seminaries, Protestant and Catholic alike, were sending representatives to conferences on spirituality, and the accrediting association established a special commission to deal with the spiritual life of seminarians. Rather quickly, and certainly providentially, this emphasis on spirituality caught fire on many seminary campuses, and spiritual formation plans were inaugurated.

(Stranger, Frank Bateman, *Spiritual Formation in the Local Church*, Francis Asbury Press of Zondervan Publishing House, Grand Rapids, Michigan, 1989).

Here is clearly evidenced the fearful dangers of state accreditation. Note again the second quotation in Chapter 85, where Zen [Buddhist] meditation is associated with Spiritual Formations. Zen Buddhism is the foundation of Post-Modernism (lecture presented in Hobart, 23 April, 2006 by Yip Kok Tho, a former Zen Buddhist). Today we have a Department of Post Modernism in our Church headquarters in Silver Spring, Maryland. Elder James Coffin heads it. We pray Elder Coffin exposes Post Modernism.

After Vatican II Council, the Roman Catholic Church placed much emphasis upon the ecumenical aspect of Spiritual Formation.

n. 70. Since the Holy Spirit must be regarded as at work in the ecumenical movement, the first thing to be attended to in ecumenical education is conversion of heart-spiritual life and its renewal, for “from newness of mind, from self-denial and from the freest outpouring of charity, desires for unity proceed and mature.” (*Decree on Ecumenism*, n.7). This renewal should be rooted in the life of the Church itself, and its liturgy and sacraments: it

should be directed to prayer for the unity of all Christians and to the fulfilling of the Church's function in the world...."

(Austin Flannery, editor, *Vatican Council Second: The Conciliar and Post-Conciliar Documents*, Scholarly Resources, Wilmington, Delaware, 1975, p. 519 – parenthesis in original).

TRUTH

When appearing as members of their [the Jesuit] order, they wore a garb of sanctity, visiting prisons and hospitals, ministering to the sick and the poor, professing to have renounced the world, and bearing the sacred name of Jesus, who went about doing good. But under this blameless exterior the most criminal and deadly purposes were often concealed. It was a fundamental principle of the order that the end justifies the means. By this code, lying, theft, perjury, assassination, were not only pardonable but commendable, when they served the interests of the church. Under various disguises the Jesuits worked their way into offices of state, climbing up to be the counselors of kings, and shaping the policy of nations. They became servants to act as spies upon their masters. They established colleges for the sons of princes and nobles, and schools for the common people; and the children of Protestant parents were drawn into an observance of popish rites. All the outward pomp and display of the Romish worship was brought to bear to confuse the mind and dazzle and captivate the imagination, and thus the liberty for which the fathers had toiled and bled was betrayed by the sons. The Jesuits rapidly spread themselves over Europe, and wherever they went, there followed a revival of popery. To give them greater power, a bull was issued re-establishing the inquisition. (*Great Controversy*, p. 235).

Have our Colleges learned no lessons from the past? Is a Jesuitical education desirable for Seventh-day Adventist young people?

Again we say, Shame, shame, shame on our Colleges and many "blind" Professors! Have they no heart for the souls of their students?

Many question whether our Church is infested with Jesuits. It may well be, but we can identify with certainty none. If they are in our Church they could well be posing as the most dedicated pastors, while surreptitiously undermining God's Church. But manifestly the Jesuits have discovered a way to insinuate their evil doctrines within our Church. Our own College and University lecturers have become their servants.

Chapter 87

Ecumenical Service and Mass Promoted

OMEGA

Special Ecumenical Service featuring the music of J. S. Bach will be presented in our Sanctuary on Sunday, Oct. 9 [1994], 10:00 am. Father Wolf, celebrant of Holy Eucharist, Fathers Phillips/Matson, Gospel; Reverend Tom Beck of Mt Calvary Lutheran Church in Sugar Pine, Preacher. (Church Bulletin of the Sonora, California, Seventh-day Adventist Church, 1 October, 1994). The Church Personal Ministries Leader confirmed to us on the telephone that this meeting transpired.

TRUTH

When a Roman Catholic priest celebrates the "Holy Eucharist" he celebrates Mass, a service which makes the blasphemous claim that a sinful man can create his Creator. This service has been abhorred by all true Protestants since the Reformation.

If the person of the Redeemer had not yet been in the world, the priest by pronouncing the words of consecration would produce this great person of a Man-God. "O wonderful dignity of the priests, cries out St. Augustine, in their hands, as in the womb of the Blessed Virgin, the Son of God becomes incarnate." Hence the priests are called the parents of Jesus Christ.... Thus the priest may, in a certain manner, be called the creator of the Creator.... "He that created me without me, is Himself created by me."
(St. Alphonsus de Liguori (1696-1787), *Dignity and Duties of the Priest*, Benzinger Bros., New York, 1888, pp. 32, 33).

Alphonsus de Liguori, Bishop of Sant' Agata de Goti, near Naples, was no minor Roman Catholic Bishop. He was canonised in 1830 by Pope Gregory XVI, declared a doctor of the church, by which his writing were declared to be sound Roman Catholic doctrine, by Pope Pius IX in 1871 and declared to be the patron saint of moralists and confessors by Pope Pius XII in 1950. (information from *Encyclopaedia Britannica*, 1963 edition, Vol. 14, pp. 117, 118).

In a book which bore the official imprimatur of Roman Catholic Archbishop Glennon of St. Louis, Dr Nicholas Gihl, declared that

the Eucharist sacrifice is to be considered, in so far as in it Jesus Christ offers Himself, that is, He is not only the sacrificial gift, but also the most eminent sacrificer. In this respect the Sacrifice of the Mass is not inferior in value to

that of the Cross; both are equally infinite, equally beyond all estimation and equally valuable.... The object offered in the altar ... is Christ Himself, His Body and Blood, His Holy Humanity.

(Nicholas Gühr, *The Holy Sacrifice of the Mass*, B. Herder Book Co., St. Louis, 1939 – translated from German, p. 135).

The Council of Trent extended itself to further extremes of blasphemy in deifying the ministering priests who serve during the mass.

The priest is also one and the same, Christ the Lord; for the ministers who offer Sacrifice, consecrate the holy mysteries, not in their own person, but in that of Christ, as the words of consecration itself show, for the priest does not say: *This is the body of Christ*, but, *This is my body*; and thus, acting in the person of Christ the Lord, he changes the substance of bread and wine into the true substance of His body and blood.

(William Faerber, Roman Catholic priest, diocesan consultor of the Archdiocese of St. Louis, *Catechism for Catholic Parochial Schools* in the United States, St. Louis, 1913, B. Herder Book Co., p. 258).

⁵And there was given unto him a mouth speaking great things and blasphemies; and power was given unto him to continue forty and two months.

⁶And he opened his mouth in blasphemy against God, to blaspheme his name, and his tabernacle, and them that dwell in heaven.

(Revelation 13:5, 6).

Further, no Roman Catholic priest can present the gospel, for Roman Catholicism is Satan's perversion of the message of the gospel. Thus in the presentation of the everlasting gospel (Revelation 14:6, 7) there follows a divine denunciation of its antithesis in the strongest terms to be found in Scripture, as Roman Catholicism is specified as the entity which leads in opposition to that gospel.

To bring a preacher from one of the fallen Protestant churches into the pulpit of the sanctuary of God's Church denies our faith and our Lord's warnings. The Lutheran Church Organisation is now part of Babylon.

Finally it will not escape the notice of the readers that this ecumenical service was held on Sunday, the day each of these participants upholds as the "Lord's Day." Thus this Church was supporting Sunday worship in a very specific manner. When will God's people arouse themselves from the direction many are walking along the road to Rome?

When contacted, the Sonora Seventh-day Adventist Church pastor stated that the Lutheran pastor had, in fact, conducted the communion service but admitted that "its nature was such that he could not participate in it."

Chapter 88

Public Excuse

OMEGA

When Pope John Paul II visited Australia he received on 18 January, 1995, a public welcome in the Domain in Sydney. Our Church was invited to attend, but rightly declined. However the public reason offered to the press for this decision demonstrated dissimulation. The “highlight” of the Pope’s visit was the beatification of an Australian nun, Mary McKillop. A national newspaper recorded our excuse:

The communications director for the Seventh-Day Adventist Church [sic], Pastor Ray Coombe, said the faith’s religious heads were invited by the Catholic Church to attend last night’s welcome but had other commitments. ‘We are not actively opposing it or boycotting it, it is just not one of those things that we saw as a priority,’ Mr Coombe said. ‘They may have chosen not to because I think there are some church members who may have felt a little uncomfortable about us being involved in a Roman Catholic activity.’
(*The Australian*, 19 January, 1995).

TRUTH

A suggested reply could have been:

Thank you for your invitation. We cannot accept this invitation for four reasons. Firstly, the concept that God grants the right of humans to elevate other human beings to sainthood after their deaths is un-Scriptural. The Bible teaches that God chooses as His saints all those who in their lifetimes humbly follow Him. Secondly, the Bible plainly states that those who are dead “sleep” until the resurrection and are certainly not in heaven until the second coming of Christ. Thirdly, the Bible expressly states that we have only one Mediator with God – Christ Jesus. Finally, the Bible presents many criteria of the Antichrist power. The Papacy alone meets each one of these characteristics. In view of the above, we believe that it would not symbolise our commitment to Christ and His Bible truth to attend,

This would have served as a witness. Incidentally, Mary McKillop was a curious choice as Australia’s first beatified person. She was excommunicated in the nineteenth century by the Pope for a period and left a record of heavy alcohol consumption. Perhaps this reflects how difficult it is to find a “saint” in Australia.

Chapter 89

Rome and Church Law Suit

OMEGA

In an article entitled “Seventh-day Adventists’ Claim starts Legal Action,” the British Catholic Times of August 29, 1999 reported the following:

The church that sponsored a full-page anti-Catholic advertisement in USA Today is falsely claiming affiliation with the Seventh-day Adventists, according to a spokesman for the North American office of the Seventh-day Adventists.

The advert, paid for by the West Palm Beach-based Eternal Gospel Church in Florida, was headlined ‘Earth’s Final Warning’ and quotes heavily from the Book of Revelation. It asserts that Christian denominations which recognise Sunday as the Sabbath are in error.

The advert featured two cartoons, one depicting the Vatican as the ‘whore of Babylon’ and the other showing Uncle Sam taking instructions from Pope John Paul II.

At the bottom of the page is a phone number for the advert’s sponsor, identified as the “Eternal Gospel Church of the Seventh-day Adventists.” The advert ran worldwide to a *USA Today* readership of 2.2 million.

But Kermit Netteberg, spokesman for the [General Conference of] Seventh-day Adventists – which claims 900,000 regional members – said the Eternal Gospel Church is not affiliated with the Seventh-day Adventists.

“We have talked with them by phone and (written) correspondence and right now the matter is under litigation,” said Netteberg.

“The Adventist church is divided into local conferences and the Eternal Gospel Church in West Palm is not part of any local conference.”

A news release from the communications department of the Seventh-day Adventist Church world headquarters reiterated that the Eternal Gospel Church has no connection with either the Florida Conference or the South-Eastern Conference of the Seventh-day Adventist Church.

“For more than two years, the Seventh-day Adventist Church has been asking the Eternal Gospel Church to cease its inappropriate identification with the Seventh-day Adventist Church, to no avail,” the announcement read.

In December, the Seventh-day Adventist Church requested a US court in Miami to enjoin the Eternal Gospel and Fr [sic] Rafael Perez from misusing the name Seventh-day Adventist. A jury trial is scheduled for mid-October.

According to the Seventh-day Adventists' headquarters, Fr [sic] Perez has never been employed by, or served as a pastor of, the Seventh-day Adventist Church in North America.

But Fr [sic] Perez said that financial support for the *US Today* advert came from Seventh-day Adventists.

TRUTH

In taking Pastor Perez to court, the General Conference disgraced God's Church. No doubt this action pleased Rome.

We have read the advertisement in question and found it an accurate moderate Seventh-day Adventist approach to the Antichrist power.

We analysed the advertisement. It consisted of the source material quoted. In parenthesis is the percentage space taken up by each category:

Bible (35.0); Catholic authors (17.9); *Great Controversy* (14.1); *Seventh-day Adventist Bible Commentary* (all Spirit of Prophecy quotations) (10.2); Author's comments – all very mild – not one of these comments mentioned the Roman Catholic Church in any designation (7.0); Depictions (6.1); Protestant Quotations (3.6); General Conference Administrative Committee Statement (3.3); Name and Address of the Eternal Gospel Church (2.2); *Encyclopaedia Britannica* (0.6).

Lawsuits between brethren are a reproach to the cause of truth. Christians who go to law with one another expose the church to the ridicule of her enemies and cause the powers of darkness to triumph. They are wounding Christ afresh and putting Him to open shame.

(Acts of the Apostles, p. 306).

Contentions, strife, and lawsuits between brethren are a disgrace to the cause of truth. *(Testimonies for the Church, Vol. 5, pp. 242, 243).*

Chapter 90

What We Share with Roman Catholicism

OMEGA

Adventists recognize Catholics as Christian brothers and sisters, share with them the vast majority of Christian doctrines, and are grateful to the Catholic Church for the way in which it defended and protected the Christian faith through many difficult centuries. (Letter written by Elder David vanDenburgh, Senior Pastor of the Seventh-day Adventist Church, Kettering, Ohio, published in the *Dayton Daily News*, 10 September, 1996).

TRUTH

We do NOT “share with them [Roman Catholics] the vast majority of Christian doctrines.” Almost every Roman Catholic doctrine is totally pagan or seriously tainted with pagan concepts. Do we share with them:

The State of the Dead	The Sabbath
The Sanctuary Truth	The Mass
Baptism	Confession to a Priest
The Worship of Mary	The Immaculate Conception of Mary
Purgatory	The Infallibility of the Pope
Evolution	The enforcement of faith by the State
Limbo	The Inquisition
Prayers for the Dead	The Seven Sacraments
Penance	Original Sin
Idolatry	
Canonisation of Humans	
The alteration of the Ten Commandments and a host of other Satanic doctrines?	

To express gratitude to “the Catholic Church for the way in which it defended and protected the Christian faith” is to rewrite the bloody history of the Roman Catholic Church. It has NEVER defended Truth.

Standing afar off for the fear of her torment, saying, Alas, alas, that great city Babylon, that mighty city! for in one hour is thy judgment come.

(Revelation 18:10).

Chapter 91

French Words for Roman Catholics

OMEGA

Pope John Paul II held his Catholic World Youth Congress in Paris, 21-24 August, 1997. Brother Daniel Garcia of Cornerstone, a faithful self-supporting ministry, while planning to warn God's people still within the Roman Catholic Church, decided to distribute the sixteen-page tabloid, *Earth's Final Warning*, translated into French. This gently written tabloid, paralleling *The Great Controversy*, is a powerful witness to truth, produced by Hope International, then located in Washington State. It has been translated into a number of languages and has proven to be a most successful soul-winner.

Upon hearing of Brother Garcia's intention, Pastor Maurice Zehnacker, President of the Franco-Belgian Union Conference and Pastor Bernard Sauvagnat, the Union's Communication Director, directed a "Communiqué" to the press, dated 30 July, 1997. The Communiqué is too lengthy to reproduce in full, but some highlights will suffice:

This brochure of 16 pages, illustrated and printed in 2 colors in a newspaper format, is entitled "Warning" and contains publicity for 2 books of Ellen White, *Great Controversy* and *Steps to Christ* and this could lead people to think that it [is] an initiative of the Seventh-day Adventist Church. The Seventh-day Adventist Church is not originating that. Not only is the Seventh-day Adventist Church not originating that, but it also reproves and has attempted to prevent this from happening. This undertaking does not present the mindset in which the Seventh-day Adventist Church wishes to carry on its work. The official position of the Seventh-day Adventist Church toward the Catholic Church has been recently published in the Adventist Information Bureau [or News Network] of May 1997, page 6, under the title "Documents". It ends this way, *'To blame one single denomination for violating Christian principles in the past, does not give an exact picture of history nor of Bible prophecy. We recognize that at certain periods of time Protestants, including Seventh-day Adventists, have manifested prejudice and even bigotry. If in proclaiming the Biblical teaching, Seventh-day Adventists do not express their love for the people whom they are talking to, then it is not a genuine manifestation of Christianity.'*

The Franco-Belgian Union and the Adventist News Network certainly have, in this document, proclaimed apostate statements, statements that defy the plainest words of inspiration.

The tabloid, *Earth's Final Warning*, expresses great love for Roman Catholics calling them out from the sins and plagues that will otherwise befall them.

⁴And I heard another voice from heaven, saying, Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues. ⁵For her sins have reached unto heaven, and God hath remembered her iniquities. (Revelation 18:4, 5).

The Church leaders in the Franco-Belgian Union also sent a letter to all ministers in the Franco-Belgian Union abounding with pejorative clichés about the work of faithful Seventh-day Adventists. This letter was dated, 30 July, 1997.

TRUTH

The papal church will never relinquish her claim to infallibility. All that she has done in her persecution of those who reject her dogmas she holds to be right; and would she not repeat the same acts, should the opportunity be presented? Let the restraints now imposed by secular governments be removed and Rome be reinstated in her former power, and there would speedily be a revival of her tyranny and persecution.

(*Great Controversy*, p. 564).

And there followed another angel, saying, Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication. (Revelation 14:8).

Thus the message of the third angel will be proclaimed. As the time comes for it to be given with greatest power, the Lord will work through humble instruments, leading the minds of those who consecrate themselves to His service. The laborers will be qualified rather by the unction of His Spirit than by the training of literary institutions. Men of faith and prayer will be constrained to go forth with holy zeal, declaring the words which God gives them. The sins of Babylon will be laid open. (*Great Controversy*, p. 606).

This statement plainly states that faithful self-supporting workers, rather than those trained in our seminaries, will complete God's work. Here, in the actions of the Franco-Belgian Union Conference is a fulfilment of this prophecy.

Chapter 92

To Rome Via Lutheranism

OMEGA

“Catholics & Lutherans Settle a Historical Doctrinal Dispute” headlined the *International Herald Tribune* (27 June, 1998):

The Lutheran World Federation which represents 95% of Lutherans signed the document with the Vatican affirming that Catholics and Lutherans have found an essential common ground on the issue of ‘justification,’ the action by which a human being is made worthy of salvation.’

Not surprisingly,

Pope John Paul II warmly praised on Sunday [the] Catholic-Lutheran agreement.... The Vatican said that much agreement had been reached with the Lutherans about a joint declaration that would remove most of the condemnations that the two churches levelled at each other when Western Christianity split in the 16th century.

(*International Herald Tribune*, 29 June, 1998).

Let us reflect for a moment why Martin Luther was absolutely justified in his condemnation of the Roman Catholic 16th century view of Salvation:

As Tetzel entered a town, a messenger went before him, announcing: “The grace of God and of the holy father is at your gates.” And the people welcomed the blasphemous pretender as if he were God Himself come down from heaven to them. The infamous traffic was set up in the church, and Tetzel, ascending the pulpit, extolled the indulgences as the most precious gift of God. He declared that by virtue of his certificates of pardon all the sins which the purchaser should afterward desire to commit would be forgiven him, and that “not even repentance is necessary.”

(*Great Controversy*, pp. 127, 128).

How could any true-hearted Lutheran remove his or her condemnation of such a diabolical concept of salvation? Even today’s salvation rests, in Roman Catholic minds, upon the observance of the seven “sacred” sacraments – Baptism (sprinkling), Confession (to priests), Confirmation (in pagan doctrines), Extreme Unction (for the dying), the Mass (a total blasphemy claimed to be as effective for salvation as the Cross and the very body and blood of Christ), Matrimony (which includes the Mass) and Penance (a denial of God’s freely-bestowed grace).

For thirty-one years Roman Catholic and Lutheran scholars had been struggling to present a united front on justification.

457 years [after the Lutherans split from Rome]... Edward Cardinal Cassidy announced Vatican approval, with some caveats, of a joint declaration on the Doctrine of Justification. (Time, 6 July, 1998).

We cite further apostasy:

Speedily following upon this Lutheran-Roman Catholic Accord, the South Pacific Record also headlined another statement of accord with Lutherans – “Adventists and Lutherans Vote Document of Joint Understanding.” The Lutherans have returned, doctrinally, to Rome. Should we seek to dialogue with such an apostate church?

The *Adventists and Lutherans in Conversation* report, pp. 6, 7 referred to the Sabbath commandment as the third/fourth commandment, in concession to the Roman Catholic Church which has thought “to change times and laws.” (Daniel 7:25).

TRUTH

[Seventh-day Adventists and Lutherans] realise that both infant baptism and believers’ baptism have long roots and are received traditions within major Christian churches. (Report p. 10).

While the passage quoted contains no falsehood, it lacks the zeal and passion we must have in defence of God’s Truth. We cannot forget that Dr Raoul Dederen in 1982 signed the Baptism, Eucharist and Ministry (B.E.M.) ecumenical accord in Lima, Peru, on behalf of Seventh-day Adventists. The accord “tolerantly” stated that all Christians should accept both forms of baptism as valid. When error is regarded to be equal with Truth, only error ultimately prevails.

The statement (p. 14) that Seventh-day Adventists believe that “the heavenly sanctuary itself is to be understood in terms of function more than form,” returns memories of Dr Ford’s early inroads into the Sanctuary Truth. His first pitch against the truth of this wonderful message was that the ministry of the sanctuary was more important than its architecture. This he proclaimed to Colin in 1962 at Crosslands, Sydney, during the first National Conference of Seventh-day Adventist University Students. Once he demolished the reality of the sanctuary (“its form”) he then proceeded to destroy its function in the final atonement.

Chapter 93

Has Rome Changed?

OMEGA

In *Spectrum*, Vol. 27, Issue 3, Summer 1999, Dr Reinder Bruinsma, Secretary of the Trans-European Division, and a member of the Executive Committee of the General Conference, accused the Seventh-day Adventist Church of being unfair to the Roman Catholic Church because Sister White codified Protestant attitudes to that church in the book, *The Great Controversy*.

We cite three of Dr Bruinsma's statements from the *Spectrum* article:

In criticizing Catholic history, Adventists should try to be more balanced than in the past and should avoid offering a simple extension of the often-biased and inaccurate picture that many past Protestants have offered of the medieval Church. Medieval Christianity also had positive and beautiful dimensions. Moreover, Adventists must be willing to acknowledge that modern Catholicism has changed in many ways. It bothers me, in particular, to see how modern Adventist publications still rely mainly on nineteenth-century sources to describe Catholic views and intentions.

(*Spectrum*, Vol. 27, Issue 3, Summer 1999).

Most of what Ellen G. White wrote about Catholicism originated during this period [the 19th century], a time in which Adventists perceived that external events on the American scene corroborated earlier predictions. Her increasing authority within the Seventh-day Adventist Church greatly contributed to the general acceptance of an eschatological [end-time] scenario that received its more-or-less final formulation in this unique late-nineteenth-century American setting. Acceptance of her statement in *The Great Controversy* and elsewhere as inspired pronouncements, prevented later Adventism from taking another look at contemporary Catholicism while other Protestants were increasingly prepared to do so. (*Ibid*).

Still, her [Sister White's] major writings about Roman Catholicism date from the 1880s and 1890s, and thus originated in a climate of Adventist confidence about the reality of the Catholic threat and the imminence of events predicted for decades. Once she codified those views, it became virtually impossible to re-evaluate them critically without questioning her prophetic authority. (*Ibid*).

Dr Bruinsma is still a member of the Executive Committee of the General Conference, and, at time of writing this book, is President of the Netherlands Union Conference.

TRUTH

Has Rome changed?

The papal church will never relinquish her claim to infallibility. All that she has done in her persecution of those who reject her dogmas she holds to be right; and would she not repeat the same acts, should the opportunity be presented? (*Great Controversy*, p. 564).

The Roman Church now presents a fair front to the world, covering with apologies her record of horrible cruelties. She has clothed herself in Christlike garments; but she is unchanged. (*Ibid*, p. 571).

In 1988 Pope John Paul II circulated an Apostolic Letter entitled *Ad Tuendum Fidem*. It contained new canon laws. One of these laws stated:

Whoever denies a truth which must be believed with divine and catholic faith, or who calls into doubt, or who totally repudiates the Christian faith, and does not retract after being legitimately warned, is to be punished as a heretic....

In 1998 the same Pope reintroduced the satanic concept of Indulgences, which split his church in the sixteenth century, in a Papal Bull entitled "Incarnationis Mysterium", dated 29 November.

The Papal Bull offered to all Christians indulgences "that will eliminate time in purgatory" (*International Herald-Tribune*, 29 November, 1998) for certain duties from 25 December, 1999 to 6 January, 2001. Thus the disgraceful doctrines of indulgences and purgatory were re-affirmed. The Great Schism in the Christian church in the 16th century was caused by indulgences.

Now the Pope hopes to use this same unscriptural doctrine as an ecumenical feature:

But by broadening the ways believers can earn an indulgence beyond Catholic rituals, the Pope is also trying to imbue the indulgences with some of the ecumenical spirit he wants to lend the celebrations [of the new millennium]. (*Ibid*).

In fact, by 1880 and 1890, unlike the inspired writings of Sister White, American Protestantism, and even some Seventh-day Adventists, had shed their fear of Roman Catholicism. With the seizure of the Papal States and their incorporation into the Kingdom of Italy in 1870, most Protestants concluded that Rome was so weak that its day of cruel authority had passed for ever. During this era many Protestants discarded the view that the Papacy was the antichrist. Sister White's words in 1911 appeared to be nonsense to the eyes of most Protestants.

Chapter 94

Polish Confessional Similarities?

OMEGA

In 2000 an accord between Roman Catholics and Seventh-day Adventists was reached in Poland after fifteen years of dialogue.

“The Seventh-day Adventist Church cannot be treated either as a ‘new religious movement’ or as a sect,” declares a joint statement drawn by the Roman Catholic Church and the Adventist Church in Poland.

Recognizing each other’s autonomy and independence, the document was issued following 15 years of dialogue aimed at better understanding of the teachings and practice of the Catholic and the Adventist Churches, as well as improving relations without compromising each other’s identity.

The document cites the fact that “relations between Catholics and Adventists have not been the best in the past.” The statement was signed by the representatives of the Churches, including Pastor Władysław Polok, president of the Adventist Church in Poland, and Archbishop Alfons Nossol, chairman of the Polish Episcopate’s Commission for Ecumenical Affairs.

“With regret we recognize cases when the different religious and civic circles have denied the ecclesiastical status of the Seventh-day Adventist Church, even referring to it as a ‘sect.’ Such an approach is unacceptable and, we believe, it is highly detrimental for the mutual relations,” the document states.

“This document affirms religious liberty. We are regarding it as an important development not only for our Church in Poland. Religious minorities are too often regarded as less than what they are,” said Pastor Polok.

The statement recognizes that though the Churches can refer to similarities, they also see differences between each other’s “doctrine, practice and church policies.” However, both sides affirm a need to cultivate respect for each other and to learn to understand each other. The dialogue was “conducted on the basis of partnership, care to uphold a full identity of both sides, as well as their autonomy and independence, in the spirit of mutual respect and Christian love, and in recognition of the ideals of tolerance and religious freedom.”

“This is an important turn of events for our Church,” says Prof. Zacharias Lyko, who for many years was responsible for the Polish Adventist Church’s public affairs. “This development is not a result of criticism, public attacks or confrontation, but Christian kindness toward each other and respect for dignity of a human person.”

Lyko commented that “as a Church, our side was not interested in compromising any of our fundamental beliefs.”

“Over the years, however, as the exchange of information between us took place, we noted many confessional similarities but also differences. The Catholic side recognizes in the document the Christocentric character of our beliefs, and especially our belief in the Trinity, as well as ecclesiological identity of the Church, a status affirmed by an act of the Polish Parliament. On our part, we spoke of a need to change attitudes toward our denomination and recognized the openness of the Catholic Church, especially in recent times, toward the Bible,” Lyko explained.

(*Adventist News Network*, written by Pastor Ray Dabrowski, himself Polish, Communications Director of the General Conference).

TRUTH

If we hold “many confessional similarities” with Roman Catholics, they have escaped our attention. Do we share the same Sabbath? the same understanding of the state of the dead? the same destruction of the law of God? the same view of an infallible church leader? the same concept of saints? the same doctrine of the fate of the wicked? the same communion service? the concept of the absolution of sins? the infallibility of Scripture? the place of tradition in ascertaining Truth? the same concept of indulgences? the same view of ministerial celibacy? the same view of the Pope’s authority to alter the law of God? the right of the Pope to receive homage and be addressed as ‘Your Holiness,’? the same practice of baptism, the same view of penance? the same doctrine of the prophetic interpretation of the prophecies of Daniel and Revelation? an identical view of the investigative judgment? the same position on the Godhead? the selfsame position on health standards, entertainment standards, recreational standards and dress standards? identical opinions on adornment? the same understanding of religious liberty? an identical viewpoint on justification and sanctification? the same notion of the Remnant Church? the same concept of the antichrist? an identical belief in the age of the earth? the doctrine of the millennium and the fate of Satan and his angels during that period and after that period? an identical view of the special resurrection?

This list is interminable. What are these many confessional similarities true Seventh-day Adventists share with Roman Catholics, unless we compromise precious Bible Truths and choose the pathway of unfaithfulness? We know virtually none.

Chapter 95

666

OMEGA

The General Conference Adult *Sabbath School Quarterly* for the Second Quarter, 2002 lesson raised serious doubts concerning the number 666.

1. First, it is not clear that this title [Vicarius Filii Dei] is an official one.
2. There is no clear indication in Revelation 13 that the number [666] is based on the numerical letters of the name.
3. Those who insist on counting the numerical value of letters confront the problem of deciding which language will be used. Because the text does not identify any language, the selection of a particular one will be somewhat arbitrary.
4. At the present time, the symbolism of intensified rebellion, 6 used three times, and total independence from God seem to be the best option. Time will reveal the full meaning of the symbol is unwarranted.

Shortly after this Quarterly was studied, 22 November, 2002, Dr Samuele Bacchiocchi spoke at the Oakleigh Polish Church in Melbourne. In the tape recording of that meeting he claimed that he and Dr Angel Rodriguez, Director of the Biblical Research Institute of the General Conference, who was the principal author of the Quarterly, conspired to alter our interpretation of 666.

TRUTH

1. In answer to a question, "What are the letters supposed to be in the Pope's crown, and what do they signify, if anything?" the authoritative American Roman Catholic journal *Our Sunday Visitor* of 18 April, 1915 replied, "The letters inscribed on the pope's miter are these: *Vicarius Filii Dei*, which is the Latin for Vicar of the Son of God. Catholics hold that the church which is a visible society must have a visible head." (p. 3).
2. The problem seems to be that many people have falsely stated that this title is placed on the pope's triple crown, sometimes called a tiara. When it is found that this is not so, it is felt that the title is false. However, according to *The Catholic Encyclopedia*, it distinguishes between the miter and the tiara by describing the tiara as a non-liturgical [secular] ornament and the miter as one worn for liturgical [worship] functions. (an Exhaustive Ellen White Commentary on Revelation, Vol. 11, p. 889).

3. That assertion in the quarterly is of course absolutely correct. But we have been told to have wisdom in order to discern the number. In the days in which Revelation was written, the Latin, Greek and Hebrew and some other languages possessed letters which had numerical values. Therefore it is wise and reasonable to see such a number in the title of the leader of the Papacy, which is the first beast of Revelation 13.
4. This claim of the lesson misses the obvious fact that we must look for the official language of the organization which constitutes the first beast of Revelation 13. The criteria in verses 1, 2 and 5 can apply to no other entity in the whole history of this world but the Papacy. What is the official language of the Roman Catholic Church and the Vatican state? It is Latin. Fortunately, almost every high school child in a great majority of the countries of the world understands Latin numerical values.
5. Furthermore, in *A Word to the Little Flock*, page 19, Sister White states:

I saw all that "would not receive the mark of the Beast, and of his Image, in their foreheads or in their hands," could not buy or sell. [REV. 13:15-17.] I saw that the number (666) of the Image Beast was made up; [REV. 13:18.] and that it was the Beast that changed the Sabbath, and the Image Beast had followed on after, and kept the Pope's, and not God's Sabbath. And all we were required to do, was to give up God's Sabbath, and keep the Pope's, and then we should have the mark of the Beast, and of his image.

(*A Word to the Little Flock*, p. 19 – parenthesis in original).

Chapter 96

Vatican II

OMEGA

During the Vatican II Ecumenical Council, 1962-1965, chaired by Pope John XXIII, and, after John's death, Pope Paul VI, Pastor Arthur Maxwell attended the Sessions, accredited as a reporter for the American *Signs of the Times*. Pastor Maxwell in his report, presented at the Loma Linda University Church, appeared to be mesmerised by the pomp, friendliness and the "privilege" of being an accredited attendee. Twelve times Pastor Maxwell referred to priests by the blasphemous name due only to our Heavenly Father and once to the Pope as His Holiness (p.3).

He declared the Pope holding the New Testament and it being carried around the Church to be,

Most significant! Tremendously significant!

Pastor Maxwell touted religious freedom in the Roman Catholic Church declaring it to be,

Fascinating! It's a new day, friends. It's a new day! (p. 7).

Pastor Maxwell expressed a sense of great excitement when he was recognised by the priest chairing the question period for reporters.

And after I had asked a few questions, imagine my thrill when he said, when I put my hand up again, "Maxwell, *Signs of the Times*." Oh brother, I knew I had arrived! Oh boy! In the presence of the world press and *Time* and *Life* and all the rest of them, and he knew the difference. Oh that was good! That did my soul a lot of good when he said, "Maxwell, *Signs of the Times*." (p. 8)

Pastor Maxwell's conclusion defied inspiration. He declared that

We must rethink our approach to our Roman Catholic friends. How can we reject an outstretched hand and be Christians? How can we say they belong to antichrist when they reveal so many beautiful Christian attitudes? (p. 13).

The most telling portion of Pastor Maxwell's report was his expressed agnosticism concerning whether the Roman Catholic Church in the "great step forward" he perceived it had made, would remain "forever." In response to his own question, Pastor Maxwell said,

I don't know.

TRUTH

Well we do! Let us examine these assertions which defied the words of inspiration.

1. Is the Roman Catholic Church the Antichrist?

To secure worldly gains and honors, the church was led to seek the favor and support of the great men of earth; and having thus rejected Christ, she was induced to yield allegiance to the representative of Satan – the bishop of Rome. (Great Controversy, p. 50).

Sister White supported Wycliffe's view that the Popes were antichrist. (See *Great Controversy*, p. 87).

2. Has Rome changed? Of course not!

The Roman Church now presents a fair front to the world, covering with apologies her record of horrible cruelties. She has clothed herself in Christlike garments; but she is unchanged. (Great Controversy, p. 571).

3. Have the core views of Roman Catholicism altered? Certainly not! Do we have agnosticism concerning its ultimate end? Of course we do not.

And the devil that deceived them was cast into the lake of fire and brimstone, where the beast and the false prophet are, and shall be tormented day and night for ever and ever. (Revelation 20:10).

This passage of Scripture, declaring the beast power, the Papacy, to be destroyed with Satan after the millennium, certifies the fact that Rome will never repent of her manifest and multitudinous sins.

Pastor Maxwell's report clearly demonstrated the danger of positioning ourselves in such meetings because we are on Satan's ground and he is well able to hypnotise us.

Thus Satan will try to deceive, if possible, the very elect. Most seducing influences will be exerted; minds will be hypnotized. (Testimonies for the Church, vol. 8, p. 293).

Chapter 97

The European Union

OMEGA

The *Adventist News Network* (ANN) of the Church World Headquarters, dated 11 May, 2002, reported the views of the increase of the European Union (EU) membership increasing from 15 to 25 nations on 1 May, 2004. The ten new members were: Cyprus (the Greek portion), Czech Republic, Estonia, Hungary, Latvia, Lithuania, Malta, Poland, Slovakia and Slovenia. Seven of these ten nations are predominantly Roman Catholic. Estonia and Latvia are predominantly Lutheran, and Greek Cypriots follow the Eastern Orthodox faith.

Generally, the recent expansion seems to have more of a symbolic significance, at least in the immediate perspective, in that it will remind people in the relevant seven countries that they belong to Europe and are a political entity with modern Europe, said Bertil Wiklander, President of the Adventist Church in the Trans-European region, which includes Cyprus, the Baltic States,

[Estonia, Latvia and Lithuania] Poland, Hungary and Slovenia. (*Ibid*).

This could impact the future of religious liberty positively, in that the countries would be stimulated to accept pluralism and tolerance. (*Ibid*).

Added Pastor Ulrich Frikart, President of the Euro-African region,

To us, [the EU has] existed for many years. It did not influence the church in central Europe; for the east, it's a tremendous motivation, they feel part of Europe now.

TRUTH

Many of our Church leaders do not see the prophetic significance of these events in Europe. Let it not be forgotten that the European Union is a Roman Catholic organisation. The official E.U. flag, consisting of a ring of twelve stars upon a blue background, represents the Roman Catholic interpretation of the woman of Revelation 12 as Mary. Fifteen of the twenty-five member nations are predominantly Roman Catholic, five possess a Protestant majority, two are approximately half Roman Catholic and half Protestant, another two are essentially Eastern Orthodox and the final one is Anglican, which fits none of the above designations.

Peregrine Worsthorne, the respected editor of the London *Daily* and *Sunday Telegraph*, wrote concerning Europe, an article entitled "Now a Holy

European Empire.” He was cognizant of history and the part the Habsburgs had played, as Emperors of the Holy Roman Empire, in upholding and enforcing European Roman Catholicism over the centuries. Peregrine Worsthorne clearly perceived that Rome had returned once more to that pre-eminence lost when it received its deadly wound in 1798. It was worsened by the collapse of the Holy Roman Empire eight years later. While that empire had passed into history along with the Austro-Hungarian Empire which extended to 1918, the Habsburg family is still influential, as Worsthorne’s article denotes.

With the demise of Marxism, and the Christian revival in Eastern Europe and Russia, the Polish Pope is in a uniquely influential position. “The Common European Home” is essentially another phrase for Christendom – to which the Eastern Europeans long to return.

A few years ago, when the pope addressed a meeting of the European Parliament in Strasbourg, the Rev. Ian Paisley [a member of the Parliament and an arch-Protestant] unfurled a banner denouncing His Holiness as Antichrist. Dr Paisley’s banner was immediately wrenched from his grasp by Dr Otto von Habsburg, a member of the Parliament.

It was a symbolic scene, because Dr von Habsburg also goes by the title of Archduke Otto of Austria. In palmier days Otto von Habsburg would have gone by grander titles still: for he would have been Emperor of Austria, Apostolic King of Hungary and Holy Roman Emperor. One of his responsibilities as Holy Roman Emperor would have been to uphold the dignity of the Roman Catholic Church – which might well have meant that at the request of the Pope he would have incarcerated Dr Paisley in one of his remoter fortresses. *(London Sunday Telegraph, 25 August, 1991).*

Further, as Worsthorne examined the European Community he was constrained to write,

If European federation triumphs, the EC [now European Union – EU] will indeed be an empire. It will lack an emperor, but it will have the Pope. It is difficult not to think that Wojtyla [Pope John Paul II] realises this.

There is no doubt that the Roman Catholic Church sees the European Union as its organisation. Pope John Paul II beatified its founders, Raymond Schurmann, President of France, Konrad Adenauer, Chancellor of West Germany and de Gasparri, Prime Minister of Italy. Truly Rome was understandably grateful for their founding of the European Union.

Chapter 98

Prayer for the Roman Catholic Church

OMEGA

We quote, for brevity, a single paragraph from an editorial in a Seventh-day Adventist periodical. The editorial was entitled, "A Prayer for Catholic Friends."

We know You [our Father in heaven] are working in the world and, on behalf of our Catholic friends, we ask that You work in and through their church for the good of their church and the good of the world. We do not pray this in a condescending way but because we acknowledge we all need Your help, guidance and mercy to be a church that best plays its part in Your kingdom in this world.

(*South Pacific Division Record*, 16 April, 2005, p. 2).

Never has our Church sunk so low in the South Pacific Division. Never has it so endeavoured to add its confirmation to the 1900-year-old prophecy –

and **ALL** the world wondered after the beast. (Revelation 13:3, emphasis added).

Praise God that He assures us that there will be an exception to this rule.

And all that dwell upon the earth shall worship him, whose names are not written in the book of life of the Lamb slain from the foundation of the world. (Revelation 13:8).

TRUTH

The Roman Catholic Church blasphemously has deemed to uplift as its principle that

the Pope has been given the very titles of Deity (*Great Controversy*, p. 50).

Sister White declared that:

To secure worldly gains and honors, the church was led to seek the favor and support of the great men of earth; and having thus rejected Christ, she was induced to yield allegiance to the representative of Satan – the bishop of Rome. (*Great Controversy*, p. 50).

Notice the following words of the Blessed Pope Pius IX (Pope 1846-1878) referring to himself.

I am the Way, the Truth and the Life

(Lord Acton, an English Roman Catholic diplomat's report quoted in Baron Alfred Porcelli, *The Antichrist*, Eric C. Peters, Blackwood, New Jersey, 1971, p. 32).

Pope Pius XI (Pope 1922-1939), the Pope of the 1929 concordat with Italy which healed the deadly wound, permitted himself to be described as

'The portentous Father of the Nations', 'The living Christ,' 'The voice of God,' nay, 'God that condemns,'

'The Lamb of the Vatican' (DISCORSI DEL SOMMO PONTEFICE, PIO XI, PRONUNZIATI IN VATICANO, AL FEDEL: D. ROMA E DELL'ORBA ... quoted by Baron Porcelli, op. cit., p. 29).

Pope Leo XIII (Pope 1878-1903) stated:

What Jesus Christ has said of Himself we [the Popes] may truly repeat of ourselves (Papal Encyclical, *De Unitate*, issued 20 June, 1894).

The same Pontiff also declared

'We hold the place of Almighty God on earth.'

(Encyclical Letter, *On the Chief Duties of Christians as Citizens*, issued 10 January, 1890, translated in *The Great Encyclical Letters of Pope Leo XIII*, Benzinger Brothers, New York, 1903).

Will the Roman Catholic Church reform itself and return to Truth and righteousness? Scripture testifies that it will not. This beast power will be annihilated with Satan.

And the devil that deceived them was cast into the lake of fire and brimstone, where the beast and the false prophet are, and shall be tormented day and night for ever and ever. (Revelation 20:10).

To pray for the "good" of the Roman Catholic Church is to engender doubt concerning the plain word of Scripture. This is a most serious sin.

Chapter 99

Flag at Half-Mast

OMEGA

Dr George Babcock, President of Atlantic Union College, who formerly was Associate Director of the General Conference Education Department, has acknowledged that he had the American flag flown at half-mast to register sorrow for the death of the Pope and Roman Catholics who mourned that death. (Undated Circular entitled *A Statement from Dr George P. Babcock, President of Atlantic Union College, Regarding the Flying of the Flag at Half-Mast for the Recently Deceased Pope*, issued in 2005).

TRUTH

Pope St Pius X (Pope 1903-1914) who was canonised by Pope Pius XII in 1954, speaking at the Apostolic Union in Rome declared,

The pope is the guardian of dogma and morals; he is the depository of those principles which render families honest, nations great, and souls holy; he is the counsellor of princes and of people; he is the head, under whom no one can feel himself tyrannized over, because he represents God Himself. He is the Father (par excellence), because he unites within himself all that there is that is loveable, sacred, and Divine.

(Baron Porcelli, *The Antichrist*, Eric C. Peters, Blackwood, New Jersey, 1971, p. 27, parenthesis in the original).

As far back in history as the ninth century, one arrogant and blasphemous Pope dared to arrogate to himself the attributes of deity. Pope St Nicholas I (858-867) dared to accept the title of God. He was joined by other popes – John XXII (1316-1334), Innocent III (1198-1216), Gregory XIII (1572-1587) and another St Pius V (1566-1572) – all of whom declared themselves and their claimed apostolic lines to be entitled to the title of *Dominus et deus* (our Lord God) or equivalent titles.

Pope John Paul II, the pope whose death on 2 April, 2005 led to this lowering of the flag at Atlantic Union College to half-mast, had on 3 October, 1998 beatified Archbishop Alojzije Stepinac of Zagreb, Croatia, who, as head of the hated Ustashi, engineered the murder of 487,000 Serbian adherents to the Eastern Orthodox Church, 30,000 Jews and 27,000 gypsies. (J. Steinberg, *Types of Genocide? Croatsians, Serbs and Jews*, London, 1996, p. 175).

Further, it would be folly to overlook John Paul II's ominous Apostolic Letter, *Ad Tuendum Fidem* (To Protect the Faith), issued 28 May, 1998.

This letter included a new canon law. Notice its two paragraphs.

Canon 1436 - § 1. Whoever denies a truth which must be believed with divine and catholic faith, or who calls into doubt, or who totally repudiates the Christian faith, and does not retract after having been legitimately warned, is to be punished as a heretic or an apostate with a major excommunication; a cleric moreover can be punished with other penalties, not excluding deposition.

§ 2. In addition to these cases, whoever obstinately rejects a teaching that the Roman Pontiff or the College of Bishops, exercising the authentic Magisterium, have set forth to be held definitively, or who affirms what they have condemned as erroneous, and does not retract after having been legitimately warned, is to be punished with an appropriate penalty.

(Pope's Letter and Sunday Laws, p. 17).

The use of the word "whoever" excludes no human being. This canon law will no doubt be invoked with telling force as Revelation 13's fulfilment unfolds. History is replete with the Roman Catholic Church's form of punishment "as a heretic."

It is doubtful if the Atlantic Union College would lower its flag to half-mast upon the death of the leader of any other nation with the possible exceptions of the United States, and, less likely, Canada and Bermuda, the three nations which constitute the North American Division. To accord such honour to the head of the Holy See, who also was the head of the antichrist power, demonstrates a course which is very disturbing to those who profoundly believe that Christ raised up the Seventh-day Adventist Church to purify and complete the Protestant Reformation.

Russell adds that he felt saddened by Dr Babcock's approval of this significant gesture. Russell had met Dr Babcock in Thailand in the early 1980's and had found him to be a leader of high integrity and a man who stood forthrightly for the separation of Church and state and firmly opposed the acceptance of state aid for our educational institutions. We pray he has now re-thought the implications of his action.

PART VIII
Self-Supporting Apostasy

Chapter 100

Winds of Doctrine I

OMEGA

God has always designed two arms of His Church – denominational workers and self-supporting workers. In the Old Testament era the denominational work was committed to the priests and the self-supporting work to the prophets. Throughout the history of the Jewish Church the majority of the priests promoted apostasy (See Exodus 24:9, 10; Leviticus 10:1, 2; 1 Samuel 2:22-26). The majority of the prophets also promoted apostasy (1 Kings 18:22).

Christ and His apostles were self-supporting workers, as were the writers of a large percentage of the Old Testament and all of the New Testament.

The final work of God on earth will be undertaken largely, if not entirely, by self-supporting workers.

Thus the message of the third angel will be proclaimed. As the time comes for it to be given with greatest power, the Lord will work through humble instruments, leading the minds of those who consecrate themselves to His service. The laborers will be qualified rather by the unction of His Spirit than by the training of literary institutions. (*Great Controversy*, p. 606).

Satan well understands this fact and thus assiduously asserts his devices to destroy self-supporting work. This is not only undertaken by unfaithful denominational workers slandering faithful self-supporting workers, but also by inserting gross apostasy into self-supporting work itself. Eschewing the liberal agenda so destructive to denominational work, Satan rather inserts winds of doctrine into self-supporting work among those ever seeking for novelty within the faith, rather than a deep understanding of foundational, established truths.

TRUTH

We cite a few of these winds of doctrine. (For a far fuller account, see our book *Winds of Doctrine*).

1. The observance of the Old Testament Feast Days:

The ceremonies connected with the services of the temple, prefiguring Christ in types and shadows, were taken away at the time of the crucifixion, because on the cross type met antitype in the death of the true and perfect offering, the Lamb of God.

(*Seventh-day Adventist Bible Commentary*, Vol. 6, pp. 1115, 1116).

When the Saviour yielded up His life on Calvary, the significance of the Passover ceased, and the ordinance of the Lord's Supper was instituted as a memorial of the same event of which the Passover had been a type.
(*Patriarchs and Prophets*, p. 539).

It was Christ's desire to leave to His disciples an ordinance that would do for them the very thing they needed – that would serve to disentangle them from the rites and ceremonies which they had hitherto engaged in as essential, and which the reception of the gospel made no longer of any force. To continue these rites would be an insult to Jehovah.
(*Seventh-day Adventist Bible Commentary*, Vol. 5, pp. 1139, 1140).

2. Declaring the Seventh-day Adventist Church to be Babylon:

God has a church, a chosen people; and could all see as I have seen how closely Christ identifies Himself with His people, no such message would be heard as the one that denounces the church as Babylon.
(*Testimonies to Ministers*, p. 20).

To claim that the Seventh-day Adventist Church is Babylon, is to make the same claim as does Satan, who is an accuser of the brethren, who accuses them before God night and day. (Ibid, p. 42).

Remember that the manuscript of *Testimonies to Ministers* was written between 1892 and 1914, AFTER the rejection of the 1888 Message by the General Conference leaders. We recommend the reading of *Testimonies to Ministers and Gospel Workers*, pp. 15-62. In a passage dated 23 December, 1892 just a few years after the Minneapolis General Conference, Sister White wrote in *The Review and Herald*, 21 May, 1895:

The failures and mistakes of ancient Israel are not as grievous in the sight of God as are the sins of the people of God in this age.

In 1885, even prior to the shameful Minneapolis apostasy, Sister White had, nevertheless, written:

The same disobedience and failure which were seen in the Jewish church have characterized in a greater degree the people who have had this great light from heaven in the last messages of warning.
(*Testimonies for the Church*, p. 456).

Chapter 101

Winds of Doctrine II

OMEGA

Apostasy is apostasy whether it is led by denominational workers or by those serving in self-supporting work. Many, possessing no better “faith” than the Jews who slavishly followed Caiaphas’ dictates simply because he was the leader of God’s earthly church, avidly speak, rightly, against apostasy within self-supporting work, while excusing every damnable heresy promoted by Church denominational leaders. Apostasy is apostasy no matter who promotes it. We do not excuse it in either arm of the Church for

Error is never harmless. It never sanctifies, but always brings confusion and dissension. It is always dangerous. The enemy has great power over minds that are not thoroughly fortified by prayer and established in Bible truth.

(Testimonies for the Church, Vol. 5, p. 292).

There is no room for partiality in the matter of error, whoever promotes it. To excuse it is to endanger the salvation of oneself and the souls of others.

TRUTH

We continue brief rebuttals of apostasy promoted largely in self-supporting work. With God’s Truth refuting those errors.

3. God does not destroy – this error was popularised by Dr Graham Maxwell of Loma Linda University, but some self-supporting workers have also promoted it:
 - a. Sodom and Gomorrah: “...The Lord rained brimstone and fire out of heaven.” *(Patriarchs and Prophets, p. 162).*
 - b. Korah, Dathan and Abiram – these were destroyed by “the signal manifestation of God’s power.” *(Ibid, p. 401).*
 - c. The death of Ananias and Sapphira was “a signal manifestation of the wrath of God.” *(Acts of the Apostles, p. 73).*
 - d. The destruction of the wicked:

And they went up on the breadth of the earth, and compassed the

camp of the saints about, and the beloved city: and fire came down from God out of heaven, and devoured them. (Revelation 20:9).

4. Wednesday crucifixion:

On the sixth day of the week they had seen their Master die.

(*Desire of Ages*, p. 794).

Now upon the *first day of the week* ... behold, two of them went *that same day* to a village called Emmaus.... But we trusted that it had been he which should have redeemed Israel: and beside all this, to day is *the third day* since these things were done.

(Luke 24:1, 13, 21, emphasis added).

5. The Sabbath on a Round World:

Between Samoa and Auckland we crossed the day-line, and for the first time in our lives we had a week of six days. Tuesday, Dec. 1, was dropped from our reckoning, and we passed from Monday to Wednesday.

(*Review and Herald*, 16 February, 1892).

God made His Sabbath for a round world; and when the seventh day comes to us in that round world, controlled by the sun that rules the day, it is the time in all countries and lands to observe the Sabbath.

(*Selected Messages*, Book 3, p. 317).

This theory of the day line would make all our history for the past fifty-five years a complete fallacy.

(*Ibid*, p. 318).

6. Women Forbidden to Speak in Church:

Before I commenced talking, Elder Haskell had a bit of paper that was handed in, quoting certain texts prohibiting women speaking in public. He took up the matter in a brief manner and very clearly expressed the meaning of the apostle's words. I understand it was a Campbellite who wrote the objection and it had been well circulated before it reached the desk, but Elder Haskell made it all plain before the people.

(*Manuscript Releases*, Vol. 10, p. 70).

Sister White spoke [on Sabbath] in the Tabernacle at 11 am.

(*General Conference Bulletin*, 6 April, 1901).

Sister R and Sister W are doing just as efficient work as the ministers; and some meetings when the ministers are all called away, Sister W takes the Bible and addresses the congregation. (Letter 169, 1900).

If it is wrong for a woman to preach the divine service it would be an even graver sin for a prophet to do so.

Chapter 102

Winds of Doctrine III

OMEGA

Among the greatest apostasies in self-supporting work, which are now also rampant in the denominational churches, is the fearful error that the Holy Spirit is not a Being and that Christ is not eternal. Also there is a recent move to deny the efficacy of Biblical prophets and the Spirit of Prophecy today.

TRUTH

1. The Personage of the Holy Spirit
 - a. 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. (John 14:17).
 - b. Likewise the Spirit also helpeth our infirmities: for we know not what we should pray for as we ought: but the Spirit itself maketh intercession for us with groanings which cannot be uttered. (Romans 8:26).
 - c. We need to realize that the Holy Spirit, who is as much a person as God is a person, is walking through these [Avondale College's] grounds. (Evangelism, p. 616).
 - d. The Holy Spirit is a person, for He beareth witness with our spirits that we are the children of God. When this witness is borne, it carries with it its own evidence. At such times we believe and are sure that we are the children of God.... (Ibid).
 - e. The Holy Spirit has a personality, else He could not bear witness to our spirits and with our spirits that we are the children of God. He must also be a divine person, else He could not search out the secrets which lie hidden in the mind of God. "For what man knoweth the things of a man, save the spirit of man which is in him? even so the things of God knoweth no man, but the Spirit of God." (Ibid, p. 617).
 - f. The prince of the power of evil can only be held in check by the power of God in the third person of the Godhead, the Holy Spirit. (Ibid).

- g. The Eternal Dignitaries of the Trinity. – The eternal heavenly dignitaries – God, and Christ, and the Holy Spirit.... (Ibid).
- h. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost:
(Matthew 28:19).
- i. The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, be with you all. Amen.
(2 Corinthians 13:14).
- j. The Godhead was stirred with pity for the race, and the Father, the Son, and the Holy Spirit gave Themselves to the working out of the plan of redemption. (Counsels on Health, p. 222).
- k. Cumbered with humanity, Christ could not be in every place personally; therefore it was altogether for their advantage that He should leave them, go to His father, and send the Holy Spirit to be His successor on earth. The Holy Spirit is Himself divested of the personality of humanity and independent thereof. He would represent Himself as present in all places by His Holy Spirit, as the Omnipresent.
(Manuscript Release, No. 1084 – Manuscript 5a, 1895).
- l. Nevertheless I tell you the truth; It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you. (John 16:7).
- m. Christ, our Mediator, and the Holy Spirit are constantly interceding in man's behalf, but the Spirit pleads not for us as does Christ, who presents His blood, shed from the foundation of the world; the Spirit works upon our hearts, drawing out prayers and penitence, praise and thanksgiving. (Selected Messages, Book 1, p. 344).
- n. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost:
(Matthew 28:19).

Satan recognizes that the Latter Rain is about to be poured out. It is to be expected that he will do all in his power to destroy the personage of the Holy Spirit. To reject the personage of the Holy Spirit is to risk grieving Him. When men and women cast aspersions upon Scripture and/or the Spirit of Prophecy in order to sustain their doctrine, we may know that we can learn no Truth from them.

Chapter 103

Winds of Doctrine IV

OMEGA FORETOLD

¹³Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ: ¹⁴That we *henceforth* be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive; ¹⁵But speaking the truth in love, may grow up into him in all things, which is the head, even Christ: ¹⁶From whom the whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love. (Ephesians 4:13-16).

TRUTH

- 1 The Eternity of Christ and His Equality with the Father:
 - a. For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace. (Isaiah 9:6).
 - b. But thou, Bethlehem Ephratah, *though* thou be little among the thousands of Judah, *yet* out of thee shall he come forth unto me *that* is to be ruler in Israel; whose goings forth *have been* from of old, from everlasting. (Micah 5:2).
 - c. And hath made us kings and priests unto God [Christ] and his Father; to him *be* glory and dominion for ever and ever. Amen. (Revelation 1:6).
 - d. But unto the Son he [the Father] *saieth*, Thy throne, O God [Christ], is for ever and ever: a sceptre of righteousness is the sceptre of thy kingdom. (Hebrews 1:8).
 - e. Christ is the pre-existent, self-existent Son of God.... In speaking of his pre-existence, Christ carries the mind back through dateless ages. He assures us that there never was a time when He was not in close fellowship with the eternal God. (Evangelism, p. 616).

- f. The Word existed as a divine being, even as the eternal Son of God, in union and oneness with His Father. From everlasting He was the Mediator of the covenant.... (Ibid).
 - g. In Christ is life, original, unborrowed, underived. (Desire of Ages, p. 530).
2. Dead Prophets Ineffective:

In 2005 at the Steps to Life Camp, Dr John Grossboll, speaking of deceased prophets, claimed that:

- a. We need a living prophet to resolve the various doctrinal views and other differences of opinion among us;
- b. This is necessary, because those differences cannot be settled by referring to the writings of the deceased prophet, and
- c. Before Christ's return, He will definitely send us another living prophet to solve these problems for us.

(Vance Ferrell, *Waymarks*, WM 1301, p. 1).

Peter wrote:

We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day star arise in your hearts: (2 Peter 1:19).

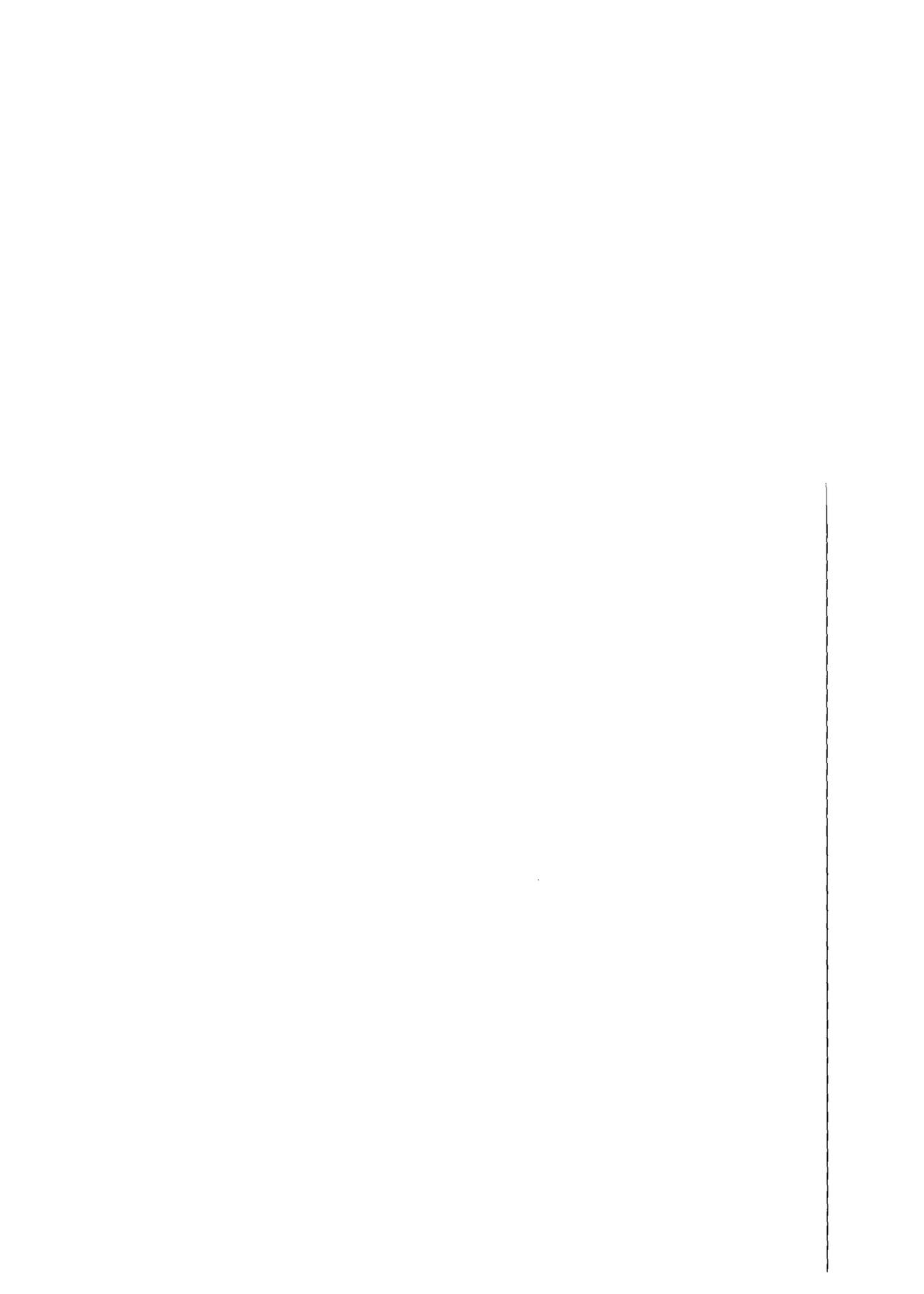
Repeatedly the word has come, Write the things that I have given you to confirm the faith of My people in the position they have taken. Time and trial have not made void the instruction given, but through years of suffering and self-sacrifice have established the truth of the testimony given. The instruction that was given in the early days of the message is to be held as safe instruction to follow in these its closing days. (*Selected Messages*, Book 1, p. 41).

Dr Grossboll's assertion seriously diminishes the writings of every prophet chosen of God, except Moses who was resurrected and is now alive. Neither Enoch nor Elijah wrote any portion of Scripture. No doubt some unknown prophets were raised at Christ's resurrection.

3. Time Setting:

I there stated in public that the Lord had been pleased to show me that there would be no definite time in the message given of God since 1844. (*Selected Messages*, Book 2, p. 73).

PART IX
Women in Ministry



Chapter 104

Women's Ordination

OMEGA

Early 1975 Colin was chosen to serve on a General Conference *Ad Hoc* Committee in the lead up to the General Conference Session held in Vienna, Austria in June/July of that year. The purpose of the Committee was to discuss four matters which might be recommended at the General Conference Session.

Chaired by a Vice-President of the General Conference, Elder Willis Hackett, fifty people comprised the *Ad Hoc* Committee. They included General Conference leaders, leaders at other levels of God's work, pastors and a few lay-persons.

The Chairman chose who would serve on the four sub-committees to address the four areas to be discussed. Colin was chosen as one of twelve to serve on the committee to address the ordination of women, the only sub-committee he hoped to avoid.

To add to the concern of Colin, he was chosen by the Chairman to chair that sub-committee. Without success Colin asked him to select another chairman.

When assembled, after prayer, the other eleven members of the sub-committee agreed to Colin's recommendation that half study the Bible to determine if there was any Biblical mandate for ordaining women as pastors or elders. The other half of the sub-committee would, likewise, study the Spirit of Prophecy.

Five hours later the two groups reconvened. The Bible researchers reported they found no Biblical mandate whatsoever for the ordaining of women as pastors or elders. Likewise the Spirit of Prophecy group reported the same. However, its spokesman recommended that further study should be given to ordaining deaconesses.

When Colin's sub-committee reported to the reconvened full committee via the designated secretary of the group, Sister Betty Holbrook, (who happened to be the Chairman's executive secretary), the Chairman exploded with the words, "Betty, I didn't put you on that committee to bring back such a report. Times have changed. Society is now open to women leadership."

Colin pointed out that the decision was the sub-committee's unanimous report not just the secretary's. He also pointed out that societies in Egypt, Canaan and most other regions in the Middle East and southern Europe accepted priests and priestesses but God only ordained priests and male apostles.

The then Ministerial Director of the General Conference retorted, "I don't care where the ordination of women comes from, that's the direction we are going."

Shortly after, the vote was put to the full committee. Only two of the full *Ad Hoc* Committee (Colin and one of the other members of the twelve-person sub-committee he chaired) voted against the ordination of women.

What had changed the minds of ten of Colin's sub-committee members who had studied the divine counsel? Neither the Chairman nor the Ministerial Director offered one inspired counsel to support their view. This episode revealed the fact that many Seventh-day Adventists now are ready to follow the highest ranking human being present and disregard inspiration, if such leaders express contrary opinions.

TRUTH

And the priests the sons of Levi shall come near; for them the LORD thy God hath chosen to minister unto him, and to bless in the name of the LORD; and by their word shall every controversy and every stroke be *tried*:
(Deuteronomy 21:5).

⁶If any be blameless, the husband of one wife, having faithful children not accused of riot or unruly. ⁷For a bishop must be blameless, as the steward of God; not selfwilled, not soon angry, not given to wine, no striker, not given to filthy lucre; ⁸But a lover of hospitality, a lover of good men, sober, just, holy, temperate; ⁹Holding fast the faithful word as he hath been taught, that he may be able by sound doctrine both to exhort and to convince the gainsayers.
(Titus 1:6-9).

It should not be ignored that many Protestant Churches which have ordained women to sacred office have next taken the step to ordain known practising homosexuals to ministry. This has transpired in the Lutheran Church in Denmark, the Episcopalian Church in the United States and the Uniting Church (a union of Congregationalists, Methodists and Presbyterians) in Australia. Seventh-day Adventists beware!

Chapter 105

Women's Ordination Tacitly Approved

OMEGA

The highly-respected newspaper, *The Washington Post*, devoted three-quarters of a broadsheet page to a report on the ordination of the three women to the gospel ministry at Sligo Seventh-day Adventist Church.

This edition of the *Washington Post* (4 November, 1995) published a most disturbing statement by one of the women who was "ordained." This woman described the vote of the General Conference against women's ordination as "disgusting and discouraging." The newspaper reported that this woman went on to state that, reluctantly, she considered trying another branch of Christianity. "I said, I'm not going to give up on God. If this church doesn't want me, maybe another church will." After her Sligo "ordination", this woman condescendingly stated, "I'm going to give this church a chance."

Clearly, we now have a woman "pastor" who is quite uncommitted to the membership of God's Church. If her unscriptural ambitions were not fulfilled, she was prepared to leave God's only Church upon earth and join and promote a fallen Church of Babylon.

In another publication (*South Pacific Division Record*, 11 November, 1995) the president of the North American Division, Elder Alfred McClure, quite unconvincingly, attempted to persuade God's people that the Sligo "ordination" does not violate the spirit or the letter of the vote of the General Conference Session. Really? One would be at a total loss to imagine what more was necessary to be done to defy both the spirit and the letter of the General Conference vote. The act of Sligo Church was total rebellion, not only against the decision of the 1990 and 1995 General Conference Sessions, but against God's order for ministry as evidenced by the priests of Old Testament times and the Apostles, elders and deacons of the New Testament.

Once more we must question why the editorial policy of the *South Pacific Record* seems to find it necessary to defend every major step into apostasy taken by the North American Division. Can not we in the South Pacific possess the fidelity to declare error to be error irrespective of how elevated the Church organisation which promotes it?

TRUTH

An individual, male or female, who personally seeks ordination to any office (ordination is not to be sought, it is a sacred call of God) is unfit for

that office. It is true that God designs high and holy work in His Church for faithful sisters in the faith. An excellent compilation of this fact may be found in *Welfare Ministry*, pp. 143-148. For instance, Sister White was inspired to write:

Our sisters might serve as church clerks, and the church business would not be so sadly neglected. There are many other offices connected with the cause of God which our sisters are better qualified to fill than our brethren, and in which they might do efficient service. (*Welfare Ministry*, p. 147).

But never did Sister White advocate the ordination of women to the ministry, nor did Moses or Paul.

A sister jealously seeking such unapproved office to the point where she was prepared to sever her connection with God's Remnant Church and join one of the churches of Babylon would have disqualified herself from the ordained ministry even if such ordination was Biblically legitimate, which it is not.

At the St. Louis General Conference Session in 2005, a none-too-subtle move in the direction of the ordination of women to the ministry was taken when Dr Ella Simmons was appointed as one of the nine General Conference Vice Presidents. (*Adventist Review*, 5 July, 2005). Information freely leaked by some members of the Nominating Committee indicated that the General Conference President, Pastor Jan Paulsen, vigorously promoted this appointment and that his recommendation was only endorsed by a majority decision after a vigorous debate.

Chapter 106

Spurned Ministerial Credentials

OMEGA

Following the vote on Women's Ordination in 1995 at the General Conference Session, at least seventeen ordained ministers returned their ministerial credentials to the organisation on the grounds that until women were deemed eligible for ordination with full credentials, they were not interested in possessing them. How lightly is the call of God regarded today. One of the seventeen who returned his ministerial credentials to the Pacific Union Conference, Dr Lawrence Geraty, stated that,

he would not belong to a club that excluded people on the basis of gender.
(Vance Ferrell, *Waymarks*, p. 664).

Is the sacred ministry now no more than a club? Have we reached a stage where those who honour God's call to the ministry and faithfully seek to fulfil the divinely-appointed obligations of their call are in danger of being cast out by the organisation (but not by God) while some of those who regard the call with as much reverence as did Esau his birthright continue to preach, lead and be part of the decision-making processes of God's Church?

Dr Geraty, who is president of La Sierra University, was not the only leader of one of our tertiary institutions who returned his ministerial credentials. Dr Charles Scriven, president of Columbia Union College, did likewise. In an era not long past, such an action would have been rewarded with dismissal from denominational service. Had these men been required to face such a penalty, one wonders if their "courage" would have been so great! But they know that their brazen rebellion will pass without significant denominational consequence. Clearly the organisation has lost control.

TRUTH

The fact that a man accepts ordination to the ministry indicates that he believes he was called by God. To return his credentials symbolises that the minister has resigned from that calling.

And Jesus said unto him, No man, having put his hand to the plow, and looking back, is fit for the kingdom of God. (Luke 9:62).

Chapter 107

Women's Ministries

OMEGA

Many Women's Ministries Meetings are scarcely conducive to the promotion of salvation for our dear sisters in the faith. Some such meetings promote strident feminist agendas fit only for the women of the world who care nought for heavenly matters. In other such meetings rank error is offered to the attendees. We quote one such occasion. In August 1996 the South New Zealand Conference hosted Dr Hyveth Williams, Senior Pastor of the large Campus Hill Church in Loma Linda, for Women's Ministries meetings. Bruce McMillan and Peter Hitchens provided transcripts of the tapes. Dr Williams attempted to destroy salient features of faith.

And a lot of people have been teaching that the Sabbath is the seal of God and not even our founder Ellen White said so.

The same speaker declared that the word *mark* in the term *mark of the beast*

comes from a Hebrew word which originally meant *snake bite*.

Dr Williams, without the support of inspiration, implied that the mark of the beast means original sin.

The original word for mark originally meant *snake bite*.... The Bible tells us that we are all born in sin. From Adam and Eve's fall, all human beings have been born in sin and shaped in iniquity, because we've all been given that snake bite.

Hyveth Williams appears to be much more versed in the writings of apostate Protestantism than she is in Scripture and the Spirit of Prophecy. She followed the former's illogical conclusions on the meaning of the number 666.

The number six represents man, she asserted. Human beings were created on the sixth day. So the number six represents human beings. And when human beings usurp the role of God and take the place of God, we represent ourselves as the trinity. So we write our names like the trinity three times. So that's all that is. Simple, isn't it?

The speaker also ventured into the realm of speculation when she claimed that the fiery swords held by the angels at the entrance to the Garden of Eden, were crosses and not swords. She excused Moses' "misinformation" on the grounds that the word "cross" was not in the Hebrew

language at the time of the writing of Genesis. Portions of this tape recording were played to Pastor Chester Stanley, then President of the South Queensland Conference. Church members thus demonstrated her unsuitability as a proposed speaker at the South Queensland Camp Meeting but her invitation was not cancelled.

TRUTH

Let us examine Dr Williams' errors one by one, demonstrating the falsity of her guesswork.

1. Sister White did not state that the Sabbath was the seal of God.

The Sabbath of the fourth commandment is the seal of the living God.
(*Signs of the Times*, November 1, 1899).

2. The word mark comes from a Hebrew word meaning snake bite.

How curious! The term "mark of the beast" is found only in the New Testament where the language used is Greek, not Hebrew. Nowhere in either Greek or Hebrew is there evidence that any word translated "mark" in Scripture means the bite of a serpent.

3. The meaning of 666 in Revelation 13:18.

I saw that the number (666) of the Image Beast was made up; [REV. 13:18.].... (*A Word to the Little Flock*, p. 19, parenthesis in the original).

The Roman Catholic Journal, *Our Sunday Visitor*, [R.C.] 18 April, 1915, stated:

The letters inscribed in the Pope's mitre are these: Vicarius Filii Dei which is the Latin for vicar of the Son of God. These letters equal 666.

4. Sister White wrote concerning the swords held by the angels:

But cherubim and a flaming SWORD kept "the way of the tree of life"
(*Great Controversy*, p. 534, emphasis added).

Chapter 108

Women Elders

OMEGA

Cornerstone acknowledges that its gifted women have talents. As a result: Six of the ten Spiritual Leaders (elders) are women. (*North NewZ*, Newsletter of the North New Zealand Conference, September, 1993).

Cornerstone was then a Celebration Church recognised by the North New Zealand Conference.

TRUTH

¹This is a true saying, If a **MAN** desire the office of a bishop, he desireth a good work. ²A bishop then must be blameless, the **HUSBAND** of one wife, vigilant, sober, of good behaviour, given to hospitality, apt to teach; ³Not given to wine, no striker, not greedy of filthy lucre; but patient, not a brawler, not covetous; ⁴One that ruleth well **HIS** own house, having **HIS** children in subjection with all gravity; ⁵(For if a **MAN** know not how to rule **HIS** own house, how shall **HE** take care of the church of God?) ⁶Not a novice, lest being lifted up with pride **HE** fall into the condemnation of the devil. ⁷Moreover **HE** must have a good report of them which are without; lest **HE** fall into reproach and the snare of the devil.

(1 Timothy 3:1-7 – emphasis added).

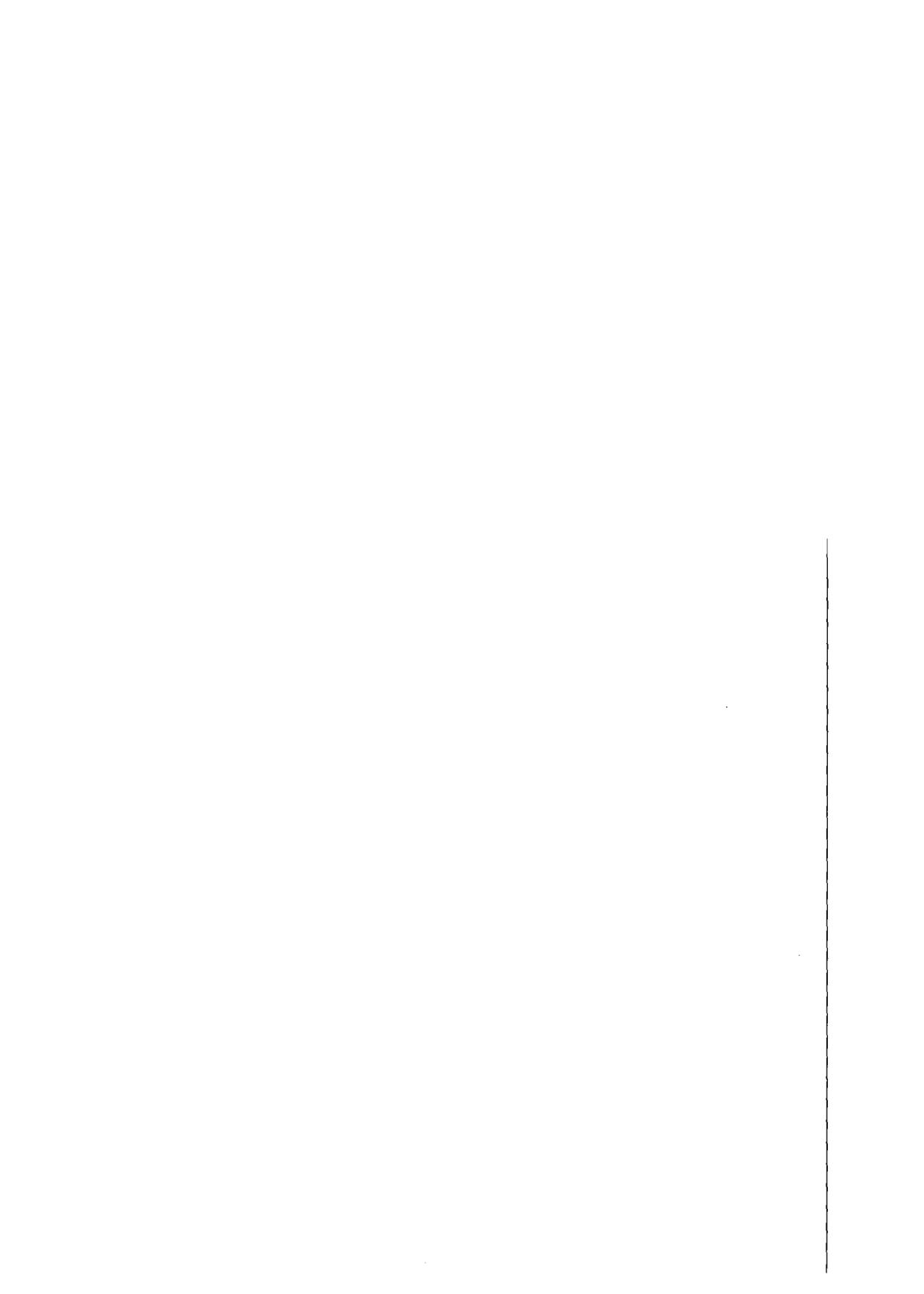
God sometimes specifies His will in specific detail and at other times He expresses His will in Scripture through practice and precedent. Here God expressed His will on no less than ten occasions by utilizing the male gender. The word husband **NEVER** possesses a female meaning. God demonstrated His will for male clergy also by practice. Every priest was male.

If the priest that is anointed do sin according to the sin of the people; then let **HIM** bring for **HIS** sin, which **HE** hath sinned, a young bullock without blemish unto the **LORD** for a sin offering. (Leviticus 4:3 – emphasis added).

So, too, were each disciple (Matthew 3:16-19) and deacon (Acts 6:5). It was a feature of paganism to possess priestesses, never of God's Church.

The General Conference Annual Council in the 1980's voted the unscriptural ordination of women elders, without any Scriptural mandate.

PART X
Doctrinal Degradation



Chapter 109

Abhorrence of Sanctification

OMEGA

At the 2005 General Conference Session in St. Louis, the South Pacific Division delegation strenuously opposed the insertion of the word “sanctifies” in the new fundamental. Despite the large majority vote for the inclusion of this word on 4 July, 2005, the South Pacific Division delegation continued to strenuously push for the exclusion of the word “sanctifies” and its replacement by the less specific word, “transforms.”

On 7 July, 2005, the South Pacific Division gained its wish, and a majority of the delegates voted to rescind their previous action on the matter and to expunge the word “sanctifies”, substituting the word “transforms.” This was achieved by the acquiescence of the General Conference. Later, while visiting Brazil, Colin spoke to one man who had been a delegate in St. Louis. He told Colin that he had altered his vote because he imagined that there was some need in the South Pacific Division for this alteration.

TRUTH

Sanctifies; the root word, sanctus = holy. All derivatives always mean holiness, e.g.

Sanctification: The action of the Holy Ghost in sanctifying or making holy the believer, by the implanting within him of the Christian graces and the destruction of sinful affections. Also, the condition or process of being so sanctified. *(The Shorter Oxford English Dictionary).*

Wherefore Jesus also, that he might sanctify the people with his own blood, suffered without the gate. *(Hebrews 13:12).*

Sanctify them through thy truth: thy word is truth. *(John 17:17).*

No longer is holiness of character uplifted by those engineering the Omega of Apostasy.

Chapter 110

Conditional Salvation

OMEGA

In 1993 the Pacific Press published three books teeming with error. One of these books was Dr Jack Sequeira's book, appropriately titled *Beyond Belief*. In an advertisement bordering on blasphemy, the Pacific Press claimed that

The last time the gospel was presented this clearly, they called the resulting explosion Pentecost. *Beyond Belief*, by Jack Sequeira, reveals the gospel in such magnificent clarity that it could help detonate Pentecost II.

(Columbia Union Visitor, 15 May, 1993).

Well over a decade has passed since that false prophecy was tentatively penned. Pentecost II is undoubtedly near at hand, but it will only be bestowed upon those who reject the blatant unscriptural errors contained throughout Dr Sequeira's book.

We cite just four of these soul-destroying, latter rain-withholding, errors.

1. Any attempt to keep the law is a fatal trap of Satan.
(*Beyond Belief*, p. 97).
2. All three of these aspects about salvation, justification, sanctification and glorification have already been accomplished in the birth, life, death and resurrection of our Lord Jesus Christ.
(*Ibid*, p. 30).
3. Performing the works of the law is a subtle form of rebellion against God because all such works are actually independent of Him. (*Ibid*, p. 97).
4. The devil has deceived many Christians into believing that justification by faith does not fully qualify them for heaven, that something more is necessary, that they must keep the law and do good works. (*Ibid*, p. 104).

TRUTH

Let us briefly examine the words of inspiration in relation to statements listed above.

1. The holy life of Abel testified against Satan's claim that it is impossible for man to keep God's law. (Patriarchs and Prophets, p. 77).
Satan had claimed that it was impossible for man to obey God's

commandments; and in our own strength it is true that we cannot obey them. But Christ came in the form of humanity, and by His perfect obedience He proved that humanity and divinity combined can obey every one of God's precepts. (*Christ's Object Lessons*, p. 314).

2, 3, 4. It is true that Christ's sacrifice on Calvary made the provision for our justification, sanctification and glorification. But these only avail if we meet God's conditions. We illustrate the conditional nature of the wonderful blessing of justification.

If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness. (1 John 1:9).

Sanctification, the possession of a pure character, is also conditional:

He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him. (1 John 2:4).

If ye know that he is righteous, ye know that every one that doeth righteousness is born of him. (1 John 2:29).

⁸He that committeth sin is of the devil; for the devil sinneth from the beginning. For this purpose the Son of God was manifested, that he might destroy the works of the devil. ⁹Whosoever is born of God doth not commit sin; for his seed remaineth in him: and he cannot sin, because he is born of God. (1 John 3:8, 9).

Likewise glorification is conditional:

When he shall come to be glorified in his saints, and to be admired in all them that believe (because our testimony among you was believed) in that day. (2 Thessalonians 1:10).

This subject is fully developed in our book, *Adventism Vindicated*.

Chapter 111

Cheap Grace

OMEGA

On 20 October, 2001, a Lutheran author, Philip Yancey, spoke over the South Pacific Division satellite network on the holy Sabbath day from 11.15 am – 12.45 pm. His subject was entitled “Amazing Grace.” Philip Yancey was described as a “world-acclaimed Christian author and presenter from the United States.”

The programme was sponsored by the South Pacific Division, Avondale College and the Avondale College Church. The latter hosted the presentation. One matter is certain: if Philip Yancey was a presenter of the subject of genuine grace, it is most unlikely that Avondale College Church would have been open to his presentation.

More and more our Church is looking to Sunday-keepers, those who do not keep the Commandments of God nor possess the faith of Jesus, to teach our people. Instead of teaching these Commandment desecrators, we are taught by them. If we invite non-believers into our pulpits, is it any wonder that their messages seed error?

In the Seventh-day Adventist Church we have faithful preachers of righteousness such as Pastors Austin Cooke, Maurice Peterson, and Tom Turner. Yet these men are effectively banned from our pulpits while we invite those of other faiths, from the Churches of Babylon, to occupy our pulpits.

If we desire to invite overseas speakers, in the United States other men of spiritual fidelity are available such as Pastors Clark Floyd, David Kang, and Ron Spear. Young preachers of truth such as Ray De Carlo, Peter Gregory, Male Bone Laing, Nigel Standish, Aaron Baker, and many others would stir the hearts of God’s flock. But their very messages of the urgency of the hour disqualify them from our pulpits. Tragically, numbers of local Church congregations which profess a love for the truth, in an act of cowardice, bow to the disgraceful Conference prohibitions against inviting such preachers into their pulpits. When are we going to cease being “wise” and obey God rather than Conference Presidents we full well know are not the least interested in the proclamation of truth?

The Seventh-day Adventists in Cooranbong, the location of Avondale College, have a free literature rack near the small shopping centre. Instead of promoting truth-filled literature, they placed Philip Yancey’s book, *Do You Know What’s So Amazing About Grace?* in the rack.

Philip Yancey specialises in bizarre descriptions of grace. “Grace is shockingly personal.” He speaks of the “shocking reminder of grace.”

“Perhaps the word ‘atrocious’ was ill-chosen, but surely grace sounds a shrill note of *unfairness*.” Terms such as “the scandal of grace,” used more than once: “the scandalous mathematics of grace”; “Paul harped on grace”; “Grace baffles us because it goes against our intuition”; “God tears up the mathematical tables and introduces the new maths of *grace*”, pepper his book.

Philip Yancey demonstrated a lack of understanding of the theology of Augustine, Bishop of Hippo, who in the fourth century A.D. introduced vile doctrines such as original sin, the baptism of babies so that should they die in infancy they would not burn in hell forever, Christ’s unfallen human nature and other unscriptural views. Yancey, ignoring these defects which would destroy God’s grace utterly, stated that “Augustine started from God’s grace and got it right.”

His final prayer of benediction exposed his view of grace for he thanked God that “You don’t ask us to be perfect; you don’t ask us to be always right.” It is little wonder that he did not read once from the Bible. The entire presentation lacked substance. It was a limp message. Not one mention was made of sanctifying grace.

TRUTH

Grace is unmerited favor, and the believer is justified without any merit of his own, without any claim to offer to God. He is justified through the redemption that is in Christ Jesus, who stands in the courts of heaven as the sinner’s substitute and surety. But while he is justified because of the merit of Christ, he is not free to work unrighteousness. Faith works by love and purifies the soul. Faith buds and blossoms and bears a harvest of precious fruit. Where faith is, good works appear. The sick are visited, the poor are cared for, the fatherless and the widows are not neglected, the naked are clothed, the destitute are fed. Christ went about doing good, and when men are united with Him, they love the children of God, and meekness and truth guide their footsteps. *(Selected Messages, Book 1, p. 398).*

Chapter 112

Phillip Yancey on Radio

OMEGA

On 23 October, 2001, three days after Mr Yancey's message usurped the divine service time of numerous Seventh-day Adventist Churches, he was interviewed on Melbourne ABC (Australian Broadcasting Corporation) Radio Station 3LO at 3.45 pm.

His suitability to preach in the sacred desks of Seventh-day Adventist Churches can be judged by that interview. He discussed his book, *How My Faith Survived the Church*. In this book he tells of thirteen individuals whose writings "rescued" him from doubt and helped him to re-discover faith despite the negatives he saw in the church.

Philip Yancey, in his interview dwelt on only five of those thirteen. One was Leo Tolstoy (full Russian name, Count Lyev Nikolayevich Tolstoi) – 1828-1910 – a Russian novelist best known for his novel *War and Peace*. He was the son of a count and a princess. When we look into his religious beliefs we discover from whence Mr Yancey's faith is derived.

Tolstoy's religion expounded in *What I Believe In* and in *A Short Exposition of the Gospels*, is based on the natural light immanent in the human conscience which reveals to us the God that is the supreme Good and Reason. God is not personal, and there is no personal immortality. Jesus is a great man, whose teaching is true not because he is the Son of God, but because it coincides with the light of human conscience. The Buddha and other men were as great, and Jesus holds no monopoly of the truth.... God and the Kingdom of God are 'inside us.'

(*Encyclopaedia Britannica*, 1963 edition, Vol. 22, p. 279).

A second Russian novelist whom Philip Yancey claimed restored his faith was Fedör Mikhailovich Dostoevski (1821-1881). Here, too, we discover a man far removed from Christianity. Writing in 1854, he described himself as "a child of my age, a child of unbelief and doubt, and I remain to this very day and [I know that] I shall remain so to my very grave." (*Ibid*, Vol. 7, p. 603 – square brackets in the original). Ten years later he stated that he was still tormented by doubt in the existence of God.

A third novelist claimed to assist Philip Yancey to discover his faith was English writer, Gilbert Keith Chesterton (1874-1936). Let us examine Chesterton's suitability to lead Mr Yancey to a true faith in Christ. "He became a Roman Catholic in 1922" (*Ibid*, Vol. 5, p. 473). His books included *St Francis of Assisi* (1923), *The Catholic Church and Conversion* (1926) and a biography of the man who, as a Dominican, established the theology

and promoted the principles of the Inquisition, *St Thomas Aquinas*, (1933).

Philip Yancey's fourth stimulus to faith, as mentioned in his interview, was provided by a more worthy source, the English poet John Donne (1572-1631). At his death he was the Dean of St Paul's Cathedral in London and had been nominated as a Bishop of the Church of England. Donne was raised in a devout Roman Catholic home but converted to the Church of England. He spent some time in gaol for marrying the daughter of Sir John Moore while she was still a minor and without parental consent. She bore him twelve children. He wrote a treatise on the possible lawfulness of suicide.

The fifth example of those whose writings inspired and revived Philip Yancey's Christian faith was a curious choice indeed. Mohandas Karamchand [Mahatma] Gandhi (1869-1948). An avowed Hindu, he earned respect as a gentle individual committed to non-violence. However, his concepts were Hindu. Even his statement, "It is more correct to say that Truth is God than that God is truth," deifies truth above God. Fictitious writings are condemned of God. They can never lead a man to genuine faith.

In his interview, Mr Yancey admitted that both Dostoevski and Chesterton were heavy consumers of alcohol, hardly men possessed of the Holy Spirit.

In his 40-minute presentation on 20 October, from the Avondale College Church, Mr Yancey did not read a single text of Scripture – not one. He briefly referred to the woman caught in adultery and the Samaritan woman by the well. He very briefly mentioned that Christ was full of grace and truth, while minimising truth; and that Christ prayed the prayer of John 17; and mentioned that God is love. Had a listener never heard of grace previously, the lone matter which he would have learned was that it was free.

TRUTH

Sanctifying grace is freely bestowed upon those who seek it. If it were not, then Christ's command, "Be perfect" (2 Corinthians 13:11), and "Be ye therefore perfect" (Matthew 5:48) would merely mock us and Christ's claim to be our Example (1 Peter 2:21) would simply be empty words.

Chapter 113

Evolution Upheld

OMEGA

Dr Richard Hammill, ordained credentialed minister of the Seventh-day Adventist Church, who retired as a Vice-President of the General Conference in 1980 after forty-four years of denominational service, stated on 13 October, 1989 at an Adventist Forums KD Seattle, Washington, that:

animals [were] living in the earth ... millions of years ago before these [continental] plates separated and, moreover, as I got to looking into the geological column, I had to recognize ... that the geological column is valid, that some forms of life were extinct before other forms of life came into existence. I had to recognize that the forms of life that we are acquainted with mostly, like the ungulate hoof animals, the primates, man himself, exist only in the very top little thin layer of the Holocene, and that many forms of life were extinct before these ever came in, which, of course, is a big step for a Seventh-day Adventist when you are taught that every form of life came into existence in six days.... I had felt it for many, many years, but finally there in about 1983 I had to say to myself, That's right. The steadily accumulating evidence in the natural world has forced a reevaluation in the way that I look and understand and interpret parts of the Bible.

(Reported in *Spectrum*, March 1996, the ellipses and square bracket are in the *Spectrum* quotation).

Dr Hammill had previously been a leader in the Education Department of the General Conference and also president of Andrews University. Yet he has confessed that for "many, many years" he had "felt" that which he was prepared to declare in 1989. Of course by the time he admitted his apostate views, his sustentation was secure and he was retired and thus could not desire any further career promotion.

Let it be stated that Dr Hammill is not a scientist. He graduated from Walla Walla College in theology. That his views persisted is evidenced by the fact that Dr Hammill and others presented similar concepts at a panel discussion at Loma Linda University on 2 April, 1994. To his credit, Pastor Robert Folkenberg stated that the

Historicity of the Scripture and the Genesis account of creation came under attack last Sabbath afternoon, not by secular forces but by two retired church workers. Raymond Cotrell [sic] (retired associate editor of the *Adventist Review*) and Richard Hammill (retired vice-president of the General Conference and former president of Andrews University), during a panel debate in California. (From the G.C. President, 4 April, 1994).

Numbers of denominational workers today accept views not dissimilar to those of Dr Hammill. After Dr Hammill's 1989 address, the present president of our La Sierra University, Dr Lawrence Geraty [still President of La Sierra (Seventh-day Adventist) University], who was at that time president of our Atlantic Union College, rejoiced at Dr Hammill's declaration:

Hammill's about-face was met with horror on the part of church conservatives. Progressives, on the other hand, could scarcely control their glee over Hammill's shift. When Lawrence Geraty introduced Hammill to an Association of Adventist Forums group in Seattle in 1989, he recalled how, during the 1960s and 1970s, he had, as a young seminary professor at Andrews, chafed under then President Hammill's efforts to rein him in. 'In those days I could hardly have imagined inviting our speaker to share his testimony on his journey as a progressive believer,' confessed Geraty, 'but to his credit he is one of the few converts to Adventism that I know who, after his retirement, has truly made a transition to a progressive faith.'

(*Spectrum*, March, 1996).

TRUTH

Sadly, Dr Raymond Cottrell was an Associate Editor of *The Seventh-day Adventist Bible Commentary*.

This apostasy by two influential men in retirement indicates the level of fidelity to Bible Truth among many of our leaders and educators.

A survey of 121 of our Science professors in North America in 1994 revealed that only 43 percent believed that "God created live organisms during six days less than 10,000 years ago." (*Ibid*). If the 10,000 years was reduced to about 6,000 years as the Spirit of Prophecy asserts forty-two times, this figure (43%) would likely be considerably reduced.

For this they willingly are ignorant of, that by the word of God the heavens were of old, and the earth standing out of the water and in the water:

(2 Peter 3:5).

Both men are now deceased. Each lived over ninety years. Neither, tragically, publicly revoked their announced error prior to their deaths.

Chapter 114

Theistic Evolution

OMEGA

On 18-20 July, 2003, Avondale College hosted the convention of the Institute for the Study of Christianity in an Age of Science and Technology (ICAST). Dr Jonathan Sarfati described ICAST as

A vocal theistic evolutionary organisation in Australia.... They spend much time attacking biblical creationism and creationists. In fact, one gets the feeling that they have more in common with Skeptics than with Christians who disagree with them.

(<http://answersingenesis.org/3906.asp>).

19 July, 2003 was a holy Sabbath day. Yet Avondale College dared to desecrate this holy day with a conference uplifting the absurdities of theistic evolution. No theory is so foolish. If the evolutionary process was in place before man appeared upon the earth, then the Bible account of the entrance of death through sin would be an absurdity, for death must have preceded sin since the process of natural selection – which postulates that the species is improved by the early death of the weak and defective before they produce any offspring – is an essential part of the postulated evolutionary process.

TRUTH

Consider the plain Words of Scripture which state that the origin of death was sin:

Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned: (Romans 5:12).

Nothing could be plainer. Theistic evolution is really unadulterated evolution with a false veneer of Christian faith. It is as illogical as it is satanic.

Answers in Genesis, the non-Seventh-day Adventist Australian Creationist Organisation, in its AiG News, produced on its Website, AiGNews@answersingenesis.com headed its article on Avondale College's hosting of the conference, "With friends like these, who needs skeptics?" That headline really hurts, and hurts all the more, because Avondale's betrayal of the mighty Truth of creation merited the barb.

We would rather say, "With 'friends' like Avondale College, who needs apostate Christians?" The Chairman of the Avondale College Science

Department, Dr Lynden Rogers, was quoted as excusing the inexcusable breach of fidelity to God on the grounds that the College was hosting the event, not sponsoring it.

Inspiration testifies to the fact that the earth and all in it were created in six twenty-four hour periods about six thousand years ago. These two revelations demonstrate the rank error held by theistic evolutionists.

We document these two creation facts from inspiration.

For in six days the LORD made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the LORD blessed the sabbath day, and hallowed it. (Exodus 20:11).

There is no ground for the supposition that man was evolved by slow degrees of development from the lower forms of animal or vegetable life. Such teaching lowers the great work of the Creator to the level of man's narrow, earthly conceptions. Men are so intent upon excluding God from the sovereignty of the universe that they degrade man and defraud him of the dignity of his origin. (*Patriarchs and Prophets*, p. 45).

When the Lord declares that He made the world in six days and rested on the seventh day, He means the day of twenty-four hours.... (*Testimonies to Ministers*, p. 136).

Speaking of the time when God's faithful people are taken to heaven, Sister White declares:

For six thousand years, Satan's work of rebellion has "made the earth to tremble." (*Great Controversy*, p. 659).

Chapter 115

Peter the Rock

OMEGA

In the South Pacific *Signs of the Times*, an article appeared entitled “Peter, Pebble or Pope?” The article was authored by Dr Norman Young, Senior Lecturer in Theology, Avondale College. Dr Young wrote:

The name Peter, in both Aramaic and Greek means ‘rock.’ Presumably Jesus said, ‘You are Cephas [the Aramaic word for Peter – see John 1:42] and upon this Cephas [that is, ‘rock’] I will build my new community.’ (Both square brackets were in the original). Further the writer stated, “Jesus, however, didn’t intend to build his [sic] community on Peter as such – but on Peter as the first of those who would recognise Him as the Messiah.

(South Pacific *Signs of the Times*, 1992, Vol. 107, No. 8).

TRUTH

Neither Peter nor those who recognise Christ as their Messiah are the foundation of Christ’s Church. This article promulgates serious error, an error which would not be amiss in Roman Catholic thought. This statement did not accord with Scripture:

And he brought him to Jesus. And when Jesus beheld him, he said, Thou art Simon the son of Jona: thou shalt be called Cephas, which is by interpretation, A stone. (John 1:42).

The word “Peter” signifies a loose stone. Christ did not refer to Peter as being the rock upon which He would found His church. His expression “this rock,” applied to Himself as the foundation of the Christian church.

(*Seventh-day Adventist Bible Commentary*, Vol. 5, p. 1095).

The word Peter signifies a stone, – a rolling stone. Peter was not the rock upon which the church was founded. The gates of hell did prevail against him when he denied his Lord with cursing and swearing. The church was built upon One against whom the gates of hell could not prevail.

(*Desire of Ages*, p. 412).

Chapter 116

Christ's Human Nature

OMEGA

Pacific Press frequently publishes books written by men who deny the central issue of salvation in Christ's fallen nature during His earthly sojourn. One such book published in 1993, was Martin Weber's *God Says, But I Think*. He had previously written *Adventist Hot Potatoes and Some Call it Heresy*. Yet Elder Weber had plainly stated his position upon the human nature of Christ. It is Written Television Programme circulated the same error.

So while Jesus became one of us, we have a sinful nature but Christ didn't. His human nature was pure, like Adam's was before sin entered.

(*Channels*, newsletter of It Is Written, undated).

Christ came to the earth, as Adam did, with a sinless nature. He overcame where Adam failed, and therein lies our salvation. (*Ibid*).

He [Christ] certainly did have an advantage over us and He used His advantage to our advantage. (*Ibid*).

He [Christ] did not have the sinful nature we have. (*Ibid*).

TRUTH

Concerning his Son Jesus Christ our Lord, which was made of the seed of David according to the flesh; (Romans 1:3).

For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh: (Romans 8:3).

¹⁴Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the devil; ¹⁵And deliver them who through fear of death were all their lifetime subject to bondage. ¹⁶For verily he took not on *him the nature of angels*; but he took on him the seed of Abraham. ¹⁷Wherefore in all things it behoved him to be made like unto his brethren, that he might be a merciful and faithful high priest in things *pertaining* to God, to make reconciliation for the sins of the people. ¹⁸For in that he himself hath suffered being tempted, he is able to succour them that are tempted. (Hebrews 2:14-18).

For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin. (Hebrews 4:15).

But when Adam was assailed by the tempter, none of the effects of sin were upon him. He stood in the strength of perfect manhood, possessing the full vigor of mind and body. He was surrounded with the glories of Eden, and was in daily communion with heavenly beings. It was not thus with Jesus when He entered the wilderness to cope with Satan. For four thousand years the race had been decreasing in physical strength, in mental power, and in moral worth; and Christ took upon Him the infirmities of degenerate humanity. Only thus could He rescue man from the lowest depths of his degradation. (*Desire of Ages*, p. 117).

It would have been an almost infinite humiliation for the Son of God to take man's nature, even when Adam stood in his innocence in Eden. But Jesus accepted humanity when the race had been weakened by four thousand years of sin. Like every child of Adam He accepted the results of the working of the great law of heredity. What these results were is shown in the history of His earthly ancestors. He came with such a heredity to share our sorrows and temptations, and to give us the example of a sinless life. (*Desire of Ages*, p. 49).

Letters have been coming in to me, affirming that Christ could not have had the same nature as man, for if He had, He would have fallen under similar temptations. If He did not have man's nature, He could not be our example. If He was not a partaker of our nature, He could not have been tempted as man has been. (*Selected Messages*, Book 1, p. 408).

Notwithstanding that the sins of a guilty world were laid upon Christ, notwithstanding the humiliation of taking upon Himself our fallen nature, the voice from heaven declared Him to be the Son of the Eternal. (*Desire of Ages*, p. 112).

The world's Redeemer passed over the ground where Adam fell because of his disobeying the expressed law of Jehovah; and the only begotten Son of God came to our world as a man, to reveal to the world that men could keep the law of God. Satan, the fallen angel, had declared that no man could keep the law of God after the disobedience of Adam. (*Manuscript Releases*, Vol. 5, p. 112).

If Christ had come to the earth with an unfallen nature He could not have proven the lie of Satan's claim that fallen man could not, in the power of the Holy Spirit, keep God's law. Rather Christ would have confirmed this despicable Satanic falsehood.

Chapter 117

Human Nature of Christ

OMEGA

Dr Roy Adams, Associate Editor of the *Adventist Review*, authored a book entitled, *The Nature of Christ*. It asserted that Christ possessed an unfallen nature. This soul-destroying book was sent to every senior elder in Australia and New Zealand. Each was asked to share it with his fellow elders. Dr Adams was also invited to Australia and New Zealand in order to speak to all the ministers at three seminars, two in Australia (Melbourne and Avondale) and one in New Zealand.

TRUTH

If Christ possessed an unfallen nature the plan of salvation would have failed because:

1. He could not have died for the sins of the world. No being possessing such a nature has ever or will ever die. The book of Hebrews states explicitly that He had to possess our fallen genetic nature in order that He might die for us.

⁹But we see Jesus, who was made a little lower than the angels for the suffering of **DEATH**, crowned with glory and honour; that he by the grace of God should taste **DEATH** for every man.... ¹⁴Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through **DEATH** he might destroy him that had the power of death, that is, the devil;

(Hebrews 2:9, 14, emphasis added).

2. He could not have been our Example of obedience to God's law, for His possession of an unfallen nature would have set Him apart from us and provided Him an enormous advantage.

²¹For even hereunto were ye called: because Christ also suffered for us, leaving us an example, that ye should follow his steps: ²²Who did no sin, neither was guile found in his mouth: (1 Peter 2:21, 22).

For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in **ALL** points tempted like as *we are*, yet without sin. (Hebrews 4:15 – emphasis added).

Scripture cannot lie. Either Christ was tempted in **ALL** points like as we are or Scripture is deceptive.

3. The Spirit of Prophecy plainly compares the unfallen nature of Adam before his fall with that of Christ and in words which cannot be controverted or misunderstood, declared that Adam's pre-fall nature was NOT Christ's.

It would have been an almost infinite humiliation for the Son of God to take man's nature, even when Adam stood in his innocence in Eden. But Jesus accepted humanity when the race had been weakened by four thousand years of sin. Like every child of Adam He accepted the results of the working of the great law of heredity. What these results were is shown in the history of His earthly ancestors. He came with such a heredity to share our sorrows and temptations, and to give us the example of a sinless life. (Desire of Ages, p. 49).

Scripture is clear on this issue:

Concerning his Son Jesus Christ our Lord, which was made of the seed of David according to the flesh; (Romans 1:3).

¹⁶For verily he took not on *him the nature of angels*; but he took on him the seed of Abraham. ¹⁷Wherefore in all things it behoved him to be made like unto his brethren, that he might be a merciful and faithful high priest in things *pertaining* to God, to make reconciliation for the sins of the people.

¹⁸For in that he himself hath suffered being tempted, he is able to succour them that are tempted. (Hebrews 2:16-18).

On over four hundred occasions Sister White declared Christ possessed a fallen nature. (See Dr Ralph Larson, *The Word Made Flesh*, Cherrystone Press, 1986, PO Box 3180, Cherry Valley, California, 92223, USA).

The following inspired statement places the matter beyond all dispute, for if Christ had come in unfallen nature He could not have dispelled Satan's despicable lie that man, in the power of the Holy Spirit, could not overcome sin:

The world's Redeemer passed over the ground where Adam fell because of his disobeying the expressed law of Jehovah; and the only begotten Son of God came to our world as a man, to reveal to the world that men could keep the law of God. Satan, the fallen angel, had declared that no man could keep the law of God after the disobedience of Adam.

(Manuscript Releases, Vol. 5, p. 112).

Chapter 118

Fictional Heaven

OMEGA

Youth Sabbath School quarterly of the second Quarter of 1994, the 23 June lesson, published by the Church Ministries Department of the General Conference and printed by the Signs Publishing Company, stated in part:

You and I are waiting in a queue to get into heaven, right behind Samson. 'Samson,' the angel is saying, 'You made a lot of mistakes. The only reason you are here is that you asked forgiveness at the end.' The angel calls a huge angry woman with rollers in her hair and says, 'Samson, I'd like you to meet the woman who will be your wife.' Samson looks horrified. Next the angel brings a woman who looks like supermodel Claudia Schiffer's prettier little sister, by far the prettiest woman you could imagine. I am the next person in line and can't believe my luck. But the angel says to her, 'You've made a lot of bad mistakes....' I'm her punishment!

TRUTH

At least nine Biblical errors are contained in this short piece of utter nonsense:

1. We don't queue to get into heaven.

Then we which are alive *and* remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord. (1 Thessalonians 4:17).

2. No one in heaven will be reminded of their sins.

I, even I, *am* he that blotteth out thy transgressions for mine own sake, and will not remember thy sins. (Isaiah 43:25).

3. We are saved by God's grace alone, sincere repentance is a condition.

⁸For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: ⁹Not of works, lest any man should boast. (Ephesians 2:8, 9).

4. There will be no angry women in heaven.

Wrath is cruel, and anger is outrageous; but who is able to stand before envy? (Proverbs 27:4).

5. There is no marriage in heaven.

For when they shall rise from the dead, they neither marry, nor are given in marriage; but are as the angels which are in heaven. (Mark 12:25).

6. No one will bear a horrified expression in heaven.

And I will rejoice in Jerusalem, and joy in my people: and the voice of weeping shall be no more heard in her, nor the voice of crying.
(Isaiah 65:19).

7. Luck plays no part in heaven.

³And I heard a great voice out of heaven saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, *and be* their God.
(Revelation 21:3).

8. No one will be punished in heaven.

And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away. (Revelation 21:4).

9. No one will be ugly in heaven.

For this corruptible must put on incorruption, and this mortal *must* put on immortality. (1 Corinthians 15:53).

When we serve up frivolous rubbish to our youth in order to titillate their minds, we drive their attention from their Saviour and damage them spiritually. God's counsels for those engaged in Sabbath School work are plain and they are direct. Certainly it does not provide licence for joking with the youth so that the sacred period of the Sabbath School is turned into a period of hilarity.

They should give themselves to the work with unselfish endeavor, and at whatever sacrifice it may require, laying themselves on the altar, and pleading, with strong crying and tears, for the conversion of the youth who have been committed to their charge. Among those who would work for the Lord in the Sabbath school, let all selfish ambition be crucified, and "let nothing be done through strife or vainglory; but in lowliness of mind let each esteem other better than themselves." Let it be the Sabbath school worker's first ambition to educate the youth to do their duty in the fear of God and with simplicity. (Counsels on Sabbath School Work, p. 155).

Chapter 119

Basis of Mission

OMEGA

As in the days of Christ's earthly sojourn, so today has our beloved Church moved to substitute man-made dictates for Scriptural imperatives in order set forth our divine mission.

To achieve our divinely-appointed mission every congregation and organisation should operate within parameters voted by the world body and documented in the *Church Manual*. Each should take care to exercise its privileges and fulfil its responsibilities. I could hope that annually the pastor would review with each church board the privileges and responsibilities of a church and its leadership as described in the *Church Manual*.

(Elder Robert Folkenberg, *From the G. C. President*, 29 November, 1994).

TRUTH

The *Church Manual* now virtually parallels the Jewish *Talmud* of the First Advent. The **Talmud** consisted of two sections – the Mishna, a rabbinical commentary upon the Old Testament and the Gemara, a further rabbinical commentary upon the Mishna. (See *Encyclopaedia Britannica*, 1963 edition, Vol. 21, p. 768). The *Talmud* largely replaced Scripture and served as a weapon to condemn our Saviour.

Today Christ would surely say to the leaders of our Church as He did to the Jewish leaders:

Jesus answered and said unto them, Ye do err, not knowing the scriptures, nor the power of God. (Matthew 22:29).

Should we operate within the parameters of the *Church Manual* when it plainly defies Scripture? In Toronto, Canada, in 2000, the General Conference voted divorce to be valid in certain cases of desertion. This plainly defies the clearest words of Scripture:

But I say unto you, That whosoever shall put away his wife, saving for the cause of fornication, causeth her to commit adultery: and whosoever shall marry her that is divorced committeth adultery. (Matthew 5:32).

Chapter 120

The Holy Spirit on the Day of Pentecost

OMEGA

The *Collegiate Quarterly*, published by the General Conference, for the First Quarter of 1996 declared its theme to be “How to Study the Bible for All It’s Worth.” It was prepared by the Church Ministries Department of the General Conference.

As an example of that *Quarterly*, the lesson study for February 26, 1996, is cited in part.

The point of the Pentecost experience is not just that God was culture-sensitive enough to provide a multilingual sermon (chances are that the majority of the people present would have understood Greek anyway), but that in a very real way, God had returned. After 40 days of sharing, 40 days of honesty and openness, God connects with a group of people now bonded by love, united by their vision, and joined by the commonality of their experience, and when the Holy Spirit strikes, He does so in force, somewhat different from how we would expect. For He does not come dressed in a three-piece suit and necktie. Instead, He manifests Himself as a rough-looking person, dressed in ragged T-shirt and jeans and making such a commotion that He’s accused of being drunk. When we worship, we could never be accused of being drunk. Dead, maybe; drunk, no.

Surely the point of this story is that God does what He does best – the unexpected. As is normally the case, it works. Formal worship practices are set aside, tradition ignored, ritual disregarded, and, instead, people act as though they were drunk. But lives are touched, hearts are moved, and 3,000 people follow the Galilean Carpenter. You may not approve of the way God does things, but you can’t deny that it works.

(*Collegiate Quarterly*, First Quarter 1996, Monday, February 26, p. 76).

What blasphemy! It hurts to our very hearts the freedom with which General Conference workers defile the Godhead. Some care nothing for the Third Commandment. Pray for God’s precious Church!

TRUTH

¹And when the day of Pentecost was fully come, they were all with one accord in one place.... ⁴And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance.... ⁷And they were all amazed and marvelled, saying one to another, Behold, are not all these which speak Galilaeans?... ¹²And they were all amazed, and

were in doubt, saying one to another, What meaneth this? ¹³Others mocking said, These men are full of new wine. (Acts 2:1, 4, 7, 8, 12, 13).

Without dispute **NONE** of the Spirit-filled apostles acted as if they were drunk. Inspiration clearly disputes this disgraceful accusation contained in this unsanctified lesson quarterly.

The priests and rulers were greatly enraged at this wonderful manifestation, but they dared not give way to their malice, for fear of exposing themselves to the violence of the people. They had put the Nazarene to death; but here were His servants, unlettered men of Galilee, telling in all the languages then spoken, the story of His life and ministry. The priests, determined to account for the miraculous power of the disciples in some natural way, declared that they were drunken from partaking largely of the new wine prepared for the feast. Some of the most ignorant of the people present seized upon this suggestion as the truth, but the more intelligent knew it to be false; and those who understood the different languages testified to the accuracy with which these languages were used by the disciples.

(Acts of the Apostles, p. 40).

Only the mockers accused these Spirit-filled men of drunkenness. Scripture does not testify that the disciples caused a commotion. Rather Scripture plainly states that about 3,000 "souls gladly received the word and were baptized." (verse 41). The fear of the Lord "came upon every soul." (verse 43), and that unity led to them sharing their possessions (verses 44, 45).

How much longer will men employed by the General Conference seek to belittle the Comforter? What else is required to grieve the Holy Spirit and thus commit the unpardonable sin?

Fearful are the sins of God's Church today. When the Deity is mocked and derided, the road to salvation disappears from the landscape. Pray!

Chapter 121

Imperceptive Leaders

OMEGA

The General Conference Executive Committee in 1971 removed Dr Ritland from the Directorship of the Geoscience Research Institute of the General Conference because he

believed that the earth and life were very old and searched for ways to interpret Scripture in light of this view. (*Spectrum*, March, 1996, p. 20).

But instead of dismissing this man as unfaithful to the Truth of Scripture and the Spirit of Prophecy, he was transferred to a post where he was able to destroy the faith of young people.

Under pressure from church leadership for his liberal views, Harvard-trained palaeontologist Richard M. Ritland had resigned from directorship of Geoscience Research Institute in 1971 to join the biology department at Andrews University. General Conference officials hoped this move would curb Ritland's growing influence on the church at large. But much to the chagrin of his critics, Ritland continued his proselytising, this time among biology graduate students. (*Ibid*).

In the first action cited above the General Conference acted correctly. But incredibly they transferred Dr Ritland to the teaching staff of Andrews University where he effectively destroyed the faith of professors and students alike. This appointment was not only careless, it was reprehensible, for those making the decision did so in the full knowledge that this man had scant regard for the inspired Word.

TRUTH

Evolution and its kindred errors are taught in schools of every grade, from the kindergarten to the college. Thus the study of science, which should impart a knowledge of God, is so mingled with the speculations and theories of men that it tends to infidelity. (Education, p. 227).

The sophistry in regard to the world's being created in an indefinite period of time is one of Satan's falsehoods.

(*Testimonies to Ministers*, pp. 135, 136).

Chapter 122

Deliberate Destruction of the Faith of the Laity

OMEGA

The Motel Meeting convened in the city of Mackay, Queensland, Australia, (1-3 March, 1997) by the President of the Trans-Tasman Union, Pastor Harold Harker, was of a shameful nature. The presentations of the Ministerial Secretary of the Union, Pastor Graeme Bradford, can only be described as a disgrace to our Church and the holy faith entrusted to the Seventh-day Adventist Church, for they denigrated the integrity of both Scripture and the Spirit of Prophecy.

One paper distributed, which was written by Dr Robert Olson, former Director of the White Estate (1978-1990), was devoted to recording a great list of "mistakes" in both the Bible and the Spirit of Prophecy. That list would have warmed the heart of every infidel. Godly men of past generations have reconciled these "problems." It is unbelievable that a Sabbath day could be devoted to such unsanctified presentations. It is time for God's people to call an emphatic "Halt" to such abuse of His sacred Word, His holy day and His treasury. Russell experienced a sense of despondency as we discovered just what had transpired in those meetings. How could our Church stoop so low? These meetings were taped by the Northern Australian Conference.

Another paper distributed was the article concerning the 1919 Bible Conference presented by *Spectrum* Magazine (Vol. 10, No. 1, 1979). That infamous Bible Conference, in which high Church administrators expressed doubts concerning aspects of the inspiration of the Spirit of Prophecy, has become a crucial historical event for those who wish to ignore specific Spirit of Prophecy counsels. In 1985, Colin and Russell asked Elder Pierson, former General Conference President as to his opinion of the 1919 Bible Conference. He simply shook his head and said, "I just couldn't understand Elder Daniells' words of doubt."

Further, in the first of his messages, Pastor Graeme Bradford presented, without acknowledgement, material from Dr Alden Thompson's book *Inspiration*. Incredibly, Dr Alden Thompson's book was published by the Review and Herald in 1991. Dr Thompson is a Theology Professor at Walla Walla College and his book cast very serious doubt on the veracity of Scripture. There was a strong response against such doubt-engendering material; both the Biblical Research Institute of the General Conference and the Adventist Theological Society vehemently protested that book.

This indeed was no less than was merited. Yet Pastor Bradford chose to present this material to God's flock. Pastor Bradford was subsequently appointed to the Theology Department of Avondale College, a post from which he retired in 2005. He continues as a Research Fellow in the Faculty of Theology of Avondale College.

TRUTH

Thy word have I hid in mine heart, that I might not sin against thee.
(Psalm 119:11).

I saw that however strongly men may have advocated the truth, however pious they may appear to be, when they begin to talk unbelief in regard to some scriptures, claiming that they cause them to doubt the inspiration of the Bible, we should be afraid of them, for God is at a great distance from them.
(*Testimonies for the Church*, Vol. 1, pp. 383, 384).

We need men well trained, well educated, to work in the interests of the churches. They should present the fact that we cannot trust our youth to go to seminaries and colleges established by other denominations.... If we do not have schools for our youth, they will attend other seminaries and colleges, and will be exposed to infidel sentiments, to cavilings and questionings concerning the inspiration of the Bible.

(*Counsels to Parents, Teachers and Students*, p. 45).

God's Word is infallible. (Selected Messages, Book 1, p. 416).

Chapter 123

No Longer Adventist?

OMEGA

The South Pacific *Signs of the Times*, February, 2000, published an article written by the Ministerial Secretary of the Trans-Tasman Union Conference. In the article he stated:

No other generation in history appears to have devoted so much attention to the subject of the end of the world as now. However history reveals that such a preoccupation is, nevertheless, cyclical. When times turn sour, such as with the threat of economic depression, an outbreak of disease, a world war, or national disaster strikes, then interest increases.

(*Signs of the Times*, February, 2000).

Here decided doubt upon the imminence of Christ's return was cast. With total disregard for the testimony of inspiration, the author dared to write:

But it's a pity people only associate disaster with the end of the world, for the Bible paints it in bright, hopeful colours. Sure, there will be disasters, it predicts, but because God, ultimately, is still in charge, we need not fear it. It will happen only after Jesus returns, offering a Noah's ark trip to safety.

(*Ibid*).

TRUTH

Writing concerning the time of Jacob's trouble, Sister White declared:

For six thousand years the great controversy has been in progress;

(*Great Controversy*, p. 656).

Study the genealogies of Genesis chapters 5 and 11, the 430-year period from the covenant made by God with Abraham (Galatians 3:16, 17) (c/f Exodus 12:40, 41) and the 480-year period from the giving of the law at Mount Sinai to the fourth year of Solomon's reign (1 Kings 6:1). Here we see a continuous time line down to historical times during King Solomon's reign, which dates that reign within an accuracy of twenty or thirty years. God provided all these periods that we might know the nearness of His return without absolute exactitude, lest we tarry in seeking His salvation.

Sister White is perfectly clear that the period from the fall to John's authorship of his gospel was approximately 4,100 years. We are now living about 1,900 years since that time.

During the first twenty-five hundred years of human history, there was no written revelation. Those who had been taught of God, communicated their knowledge to others, and it was handed down from father to son, through successive generations. The preparation of the written word began in the time of Moses. Inspired revelations were then embodied in an inspired book. This work continued during the long period of sixteen hundred years – from Moses, the historian of creation and the law, to John, the recorder of the most sublime truths of the gospel. (Great Controversy, p. v).

The author of the article in the *Signs of the Times* destroyed the urgency of the hour in which we live.

Is the end of the world painted in “bright, hopeful colours” by inspiration? Let Scripture and the Spirit of Prophecy present their testimony.

¹⁸Woe unto you that desire the day of the LORD! to what end is it for you? the day of the LORD is darkness, and not light (Amos 5:18).

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

When He leaves the sanctuary, darkness covers the inhabitants of the earth. In that fearful time the righteous must live in the sight of a holy God without an intercessor. The restraint which has been upon the wicked is removed, and Satan has entire control of the finally impenitent. God's long-suffering has ended. The world has rejected His mercy, despised His love, and trampled upon His law. The wicked have passed the boundary of their probation; the Spirit of God, persistently resisted, has been at last withdrawn. Unsheltered by divine grace, they have no protection from the wicked one. Satan will then plunge the inhabitants of the earth into one great, final trouble. As the angels of God cease to hold in check the fierce winds of human passion, all the elements of strife will be let loose. The whole world will be involved in ruin more terrible than that which came upon Jerusalem of old. (Great Controversy, p. 614).

The beloved of God pass weary days, bound in chains, shut in by prison bars, sentenced to be slain, some apparently left to die of starvation in dark and loathsome dungeons. No human ear is open to hear their moans; no human hand is ready to lend them help. (Great Controversy, p. 626).

Chapter 124

Apostasy by Stealth – The Seal of God

OMEGA

From time to time the South Pacific *Record* has used its pages to insinuate doubt through articles under the headline, *Viewpoint*, covering this practice with the disclaimer:

Viewpoint allows *RECORD* readers to have their say. The views expressed are not necessarily those of the editors or the denomination, but readers are encouraged to respond. (South Pacific *Record*, 21 October, 2000).

In the “Viewpoint” article cited above, the author, Pastor Eddie Erika, minister of the Wellington Church in the North New Zealand Conference, asked a question in his title, “The Sabbath Seal?”

Pastor Erika’s article commenced with a series of questions and inferences which cast doubt upon the Sabbath being the Seal of God.

We quote the first eight paragraphs of the article, removing a repeated highlight statement and a subheading just before paragraph six – “The Disappointed God.”

The Sabbath is the sign or seal of God’s true church. Or is it? This is an important topic for Seventh-day Adventists, and there are texts that seem to support the idea (Exodus 31:13, 17; Ezekiel 20:12, 20).

We Adventists believe we keep the correct day as the Sabbath, hence the connection that we are God’s chosen people. Others who are “not of this fold” must be brought into this fold for salvation (John 10:16) – or so the argument goes.

However, such use of the texts is a misuse of Scripture. It takes them out of context.

In Exodus, God reintroduced the Sabbath to His chosen nation as a sign by which the Israelites may know that He is the Lord who sanctifies them (Exodus 31:13). In verse 17, God reiterates that keeping Sabbath is an acknowledgement by the Israelites that He is Lord and Creator – they know the Lord is the God who made heaven and earth.

The Sabbath, in this context is a mutual and perpetual sign between God and His people then, and throughout generations. The theme of the passage is God’s desire that His people know Him. The passage, however, doesn’t say anything about the Sabbath being a sign that the world may know that the Israelite nation is God’s true people.

Another favourite passage used by Adventists is Ezekiel 20:12, 20. The context here is the prophet’s report of Israel’s failure to preserve a close

relationship with the Lord their God who sanctifies them. Again the text doesn't suggest the Sabbath as a sign whereby the Israelites are identified as chosen of God.

This hardly supports the idea that the Sabbath is the sign and seal of the true church of God. On the contrary, the passage talks about God's disappointment with the Israelites for turning against Him and worshipping idols.

Keeping the Sabbath was supposed to be a sign by which the Israelites acknowledged God's sovereignty. Instead, the Israelites desecrated and polluted God's Sabbath (see verses 13, 22, 24). The Sabbath is not mentioned in terms of it being a sign whereby Israel is identified by other nations as the people of God. *(Ibid).*

We notice a question, "Or is it?" and inferences including "texts that SEEM to support it" (emphasis added); "We Adventists BELIEVE we keep the correct day" (emphasis added); "or so the argument goes"; "This hardly supports the idea that the Sabbath is the sign and seal of the true church of God. On the contrary..."; "Keeping the Sabbath was SUPPOSED to be a sign..." (emphasis added).

Here the certainty of our faith is shattered and the reader is expected to question a doctrine which bears the imprint of divine revelation.

TRUTH

Thus the Sabbath is the sign of man's allegiance to God as long as there are any upon the earth to serve Him. The fourth commandment is the only one of all the ten in which are found both the name and the title of the Lawgiver. It is the only one that shows by whose authority the law is given. Thus it contains the seal of God, affixed to His law as evidence of its authenticity and binding force. *(Patriarchs and Prophets, p. 307).*

In a year when the General Conference leadership supported Sabbath desecration and the Ministerial Association of the General Conference published a book which spent over five pages advocating Sunday worship. (See Part XX – Chapter entitled Sabbath Desecration), the casting of doubt upon the Sabbath as the seal of the living God surely added to our mounting rebellion against God. Pray for God's flock!

Chapter 124A

Welcoming the Pope

OMEGA

On January 26, 27, 1999, Pope John Paul II visited the city of St Louis in USA. Many in Australia, New Zealand and the Pacific are unaware that the pastor who officially welcomed the Pope on behalf of the St Louis Clergy Coalition was Pr Brooker T. Rice, pastor of the Northside Seventh-day Adventist Church. Pastor Rice was the President of the St Louis Clergy Coalition. The welcome was given in the St Louis Cathedral Basilica. Pastor Rice was bedecked with a black clerical robe upon the back of which was a large white cross.

It is worthy of report to present the exact words which he used on that occasion:

Pope, Your Holiness, Your historic visit to St Louis, Missouri, has served as a catalyst in the creation of this programme and it transforms your presence into a lasting legacy for our region. Today we present to you this proclamation announcing the creation of faith beyond walls. Your commitment to improving inter-faith relations has fostered an environment of collective faith where positive actions can thrive. In addition we also present you with this banner, the emblem of faith beyond walls. We hope and pray that it will inspire inter-faith communities around the world to focus their efforts on improving health and the quality of life. Again we welcome you to our region.

TRUTH

And ALL the world wondered after the beast

(Revelation 13:3 – emphasis added).

We never believed that we would live to see the day when an ordained, credentialed Seventh-day Adventist would blaspheme the God of heaven by addressing a mere man, much less the representative of Satan, by God's name "Holiness."

...holy and reverend is his name (Psalm 111:9).

...and holy is his name (Luke 1:49).

Is the Pope the representative of Satan?

Half a Century of Apostasy

To secure worldly gains and honors, the church was led to seek the favor and support of the great men of earth; and having thus rejected Christ, she was induced to yield allegiance to the representative of Satan – the bishop of Rome. *(Great Controversy, p. 50).*

Chapter 125

University Professor Attacks Truth

OMEGA

In the 1980's Dr Jack Provonsha, both a physician and theologian, while on the staff of Loma Linda University attempted to "solve" his perceived discrepancy between scientific research and the Scriptural account of Creation, by promoting the absurd view of Ruin and Restoration. This theory suggests

That when Lucifer was cast to earth from heaven he was given 'a long period of time' to work out his principles. This included genetic experimentation resulting in the evolutionary process which ultimately led to the development of human-like apes. At some more recent time, Provonsha suggested, God stepped in and created the Garden of Eden with Adam and Eve.

(See *Spectrum*, March 1996)

TRUTH

That men of such convictions continue to teach young students for years after they express such anti-Biblical views, shames our Church and destroys our youth.

Thus God's work has been hindered by unconsecrated teachers, who profess to believe the truth but who have not the love of it in their hearts.

(*Testimonies for the Church*, Vol. 5, p. 85).

The level of carelessness in the selection of our College professors is alarming. The pressure from accrediting bodies of our Colleges and Universities to obtain the services of men and women who possess certain academic qualifications has taken God's people away from the focus on individuals who first possess strict fidelity to their Redeemer and placed attention upon scholastic attainments in making such decisions.

In following such a selection process our College staffs often become burdened not only with professors who are spiritual pygmies, but also with men and women who are intellectually stunted, for study of Scripture enhances intellect.

Chapter 126

Administrative Tactics

OMEGA

At the General Conference Spring Council, convened in April, 1989, Seventh-day Adventist Hospital Administrators were voted huge salary increases. The devious tactics employed in order to ensure this result were outlined in a letter written by Elder David Dennis, Senior Auditor of the General Conference, to Elder Neal Wilson, General Conference President, dated 17 April, 1989. Elder Dennis revealed that the matter had been thoroughly discussed on Wednesday, 5 April, 1989 in a day-long session. Instead of placing the matter before the delegates on the Wednesday, in order to vote upon the issue, when almost certainly the huge rises would not have been supported by the majority of the delegates, the General Conference President chose to table the issue.

This is a common ploy, designed to ensure the wishes of administration being fulfilled when the motion is placed before the delegates at a more propitious time. That time arrived late Thursday when "much of the opposition had dispersed." The salaries of top administrators in the Church Health Systems in America catapulted from \$75,000 to \$140,000 annually. As Elder Dennis commented in the above letter:

This is not the first time that delays, tablings, straw votes and other similar strategies have been used in our convocations to push through an unpopular recommendation. (Ibid).

We may add that it was not the final occasion (See Chapter 195 entitled, "Is the General Conference the Word of God?")

TRUTH

But let your communication be, Yea, yea; Nay, nay: for whatsoever is more than these cometh of evil. (Matthew 5:37).

When I therefore was thus minded, did I use lightness? or the things that I purpose, do I purpose according to the flesh, that with me there should be yea yea, and nay nay? (2 Corinthians 1:17).

Chapter 127

Seventh-day Adventists and Hitler - I

OMEGA

Adolf Hitler (1889-1945) was the German Chancellor 1933-1945. He committed suicide in 1945. The adulation of Hitler by the German and Austrian Seventh-day Adventist Churches during his diabolical leadership ceased a decade before the Barnhouse and Martin dialogue with the General Conference. Yet it illustrates how easily our Church can compromise its faith when coercive political rule is instituted. Of course we recognise the great challenge it is to stand for truth during such a time.

Ian Kershaw, Professor of History at the University of Sheffield, in his huge two volume (extending for a total of 2016 fine print pages) biography, *Hitler*, Penguin Books, London, 1998, Vol. 1, p. 541, described the German Seventh-day Adventist Church as

a small sect which bent over backwards to accommodate National Socialism [Hitler's Nazi Party].

What an indictment upon our Church! Professor Kershaw's two volumes have been evaluated by the English *Spectator* as "the most impressive biography in the English language."

Jeremy Paxton's review of the tomes, appearing in the London *Financial Times*, stated, "I cannot imagine a better biography of this great tyrant." Brendan Simms, writing in *The Times Higher Education Supplement* described Ian Kershaw as having been "long recognized as the world expert on Hitler's role in the Third Reich."

In 2005 the Austrian, North German and South German Union Conferences, six decades after Hitler's death, published a tepid apology for their deeds during Hitler's Chancellorship.

The evidence in our German Church publications of the era is beyond dispute.

German Adventist leaders took great pains to convince [Nazi] authorities of their loyalty – Church leaders called on their members to manifest 'positive Christianity' which was interpreted a support for the Nazi state.... Although Adventists as a rule had previously abstained from political involvement, leaders now called on church leaders to vote for Hitler.

(Roland Blaich, Emeritas Professor of History, Walla Walla College, himself a native of Germany who has translated into English, German Seventh-day Adventist Church magazines of the era, in this case a circular of the Rheinisch Conference, Düsseldorf, 28 November, 1934).

All quotations cited by Professor Blaich, were quoted in *Spectrum*, Winter 2002, Vol. No. 30, Issue No. 1. The above quotation appeared on p. 43).

The new course was also evident in the German Adventist press. Adventist writers openly endorsed the National Socialist state and praised its many achievements. An article entitled "Volk and State," which appeared in the December 1933 issue of *Gegenwartsfragen* (*Contemporary Issues*, the German equivalent of the *Signs of the Times*), described the völkisch racial state as in keeping with biblical principles. (*Der Adventbote*, 15 August, 1933 – this was our German Seventh-day Adventist Church paper).

When Germany introduced the [military] draft on March 16, 1935, Adventist leaders called on their young men to serve, 'as genuine Christians and loyal citizens' ought to do. Perhaps the most radical endorsement of military service came from Hulda Jost, head of Adventist welfare: 'He who refuses to render this service to the state acts dishonourably and places himself outside the community of his people.' (*Was tun die Adventisten in der Wohlfahrtspflege, Jahresberick für*, 1935, p. 12). –

(Quoted in *Spectrum*, op. cit., p. 43).

In the *Seventh-day Adventist Encyclopedia*, 1996 edition, Volume 1, Hulda Jost (1887-1938) appears on p. 836. The short biography was positive. Nevertheless, she was greatly appreciated by Josef Goebbels' Propaganda Department, for her vocal support of Nazism. She was sent as a German delegate to the 1936 General Conference Session in San Francisco, and afterward spoke in many American cities extolling the virtues of the Nazi Government. She was sponsored by the German Propaganda Department, the German Foreign Office and the General Conference. (*Spectrum*, September, 1996, p. 14).

TRUTH

It is a mistake for you to link your interests with any political party, to cast your vote with them or for them. (Gospel Workers, p. 393).

Chapter 128

Seventh-day Adventists and Hitler - II

OMEGA

In documenting the German Seventh-day Adventist Church during the Second World War we must not overlook the fact that in the nations of the Allies, including Great Britain, the United States and Australia, Seventh-day Adventists as a whole were vocally patriotic in support of the allied cause. We, as little lads, not yet twelve years old when the Second World War terminated, were caught up in this spirit.

However, in the western nations supporting the Allied cause, in general, Church members who entered military service did so in a non-combatant role. German Seventh-day Adventists, in contrast to the Seventh Day Adventist Reform Movement, which refused all forms of military service, adopted a policy of full combatant military service. The Seventh Day Adventist Reform Movement, consequently, stood in noble righteousness, refusing to breach either the fourth or the sixth Commandment.

The German Seventh-day Adventists, with few exceptions, took the stand that in time of war it was permissible to breach both of these Commandments, apparently believing that the Ten Commandments were obligatory only in peace time. As Professor Roland Blaich wrote:

The resolution differentiated between military service in time of peace and in wartime without clarifying the difference. Later, this resolution would allow for flexibility in applying the Ten Commandments during war, especially regarding Sabbath keeping.

(*Spectrum*, Vol. No. 30, Issue No. 1, p. 43).

It should be considered that from 1934 on

German soldiers were required to take the loyalty oath to Adolf Hitler.

(*Ibid*, p. 44).

A circular to Adventist draftees sought to remove any apprehensions about this oath by arguing that it was 'constituted such that it does not bind our conscience regarding our duties toward God, and refers only to the duties within the armed forces.' The circular ignored the possibility that such duties might contradict God's commandments.

(Circular, Hanover Conference, 20 March, 1935).

Professor Blaich wrote,

On September 1, 1939, Germany invaded Poland and the Second World War began. From the start of the war the German Adventist press supported

its nation's cause. 'The dice have been cast,' began one editorial by Kurt Sinz in *Der Adventbote* of November 15, 1939. God had 'caused his world clock to strike,' and with it 'the end of the order representing the past age,' the 'age of the spirit,' had come. Germany had been given an opportunity to prove itself.

Sinz, who evidently thought he understood the dialectical processes of history according to Hegel, explained that the 'old and outdated must leave the stage of history. Rejuvenated nations storm ahead and create a new order. It all goes according to eternal laws to fulfil the will of Providence, which is guiding history to the highest good and to a state of perfection.' God had not forgotten 'His Germans,' as it had seemed to many in the dark years after the Treaty of Versailles and during the Weimar Republic. Now it was evident that the German God, the Lord of history, had been at work all along. (*Spectrum*, op. cit., p. 44).

TRUTH

But in contrast to the servile attitude to the evil dictator, Adolf Hitler, most of the young men of the Seventh Day Adventist Reform Movement yielded up their lives, rather than dishonour their God and His holy Commandments. We cite a few of the words of one young Austrian man writing to his sweetheart on 3 February, 1943, on the day of his execution, timed for 6 pm. Some of his words were as follows:

My dearly beloved Esther, cherished treasure!.... Oh, how gladly I would have lived on to work and do good unto others. How nice it would have been, I imagine, to work together with you in doing good.... There is no other way for me, according to the conviction of my faith.... I will, therefore, rather suffer the death penalty, which shall be carried out today.... Although it is hard the Lord will have mercy upon me and help me to the end.... Now, Darling, my beloved, may the Lord bless you and all your dear ones, and protect and help you graciously so that we may see each other again forever beside Him in His glorious kingdom of peace.... I love you dearly to the end. Farewell, Darling, auf wiedersehen! [Farewell]. Your Anton [Bruger].

(A. Balbach, *The History of the Seventh Day Adventist Reform Movement*, Reformation Publishing Association, Roanoke, Virginia, 1999, pp. 207, 208).

Our Seventh-day Adventist early stand was:

We are compelled to decline all participation in acts of war and bloodshed.
(*Review and Herald*, 23 May, 1865).

Chapter 129

Seventh-day Adventists and Hitler - III

OMEGA

Otto Brozio, Director of Adventist Welfare in Germany wrote:

In quiet adulation we thank God who in His wise providence has given us the *Führer* [Hitler].
(*Tätigkeitsbericht*, 1939/1940).

German Seventh-day Adventists adopted, in many cases, Hitler's anti-Semitic views.

Today almost everybody knows that the Jew has not only endangered external security but has imperilled and harmed our soul as well.
(*Gegenwartsfragen*, [Contemporary Issues], the German equivalent of the *Signs of the Times*, August/September, 1943).

This anti-Semitism led our German Church to take steps

to ensure banishment for Adventists of Jewish descent to guard against suspicion of disloyalty among Nazis. In some instances, church members were even forbidden from maintaining contact with those banished members.
(*Spectrum*, op. cit., p. 46).

One Church member in the Berlin Conference who wished to assist a Jewish family, was warned not to expect any help from the Conference if he got into trouble. (*Ibid*, p. 51).

One such expelled Jewish Seventh-day Adventist survived his stay in a Concentration Camp. After his release he returned to the Church which had so treated him, full of forgiveness, and rejoined the Church. God bless him! Surely this dear brother was a saint of Christ.

TRUTH

There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus.
(Galatians 3:28).

Chapter 130

Seventh-day Adventists and Hitler - IV

OMEGA

The German Church used its health magazine, *Gute Gesundheit* (Good Health) to extol Hitler's virtues, as a vegetarian, a non-drinker of alcohol and a non-smoker, and set him forth as an example of health reform. They seemed to overlook the fact that he was also a mass murderer. This magazine even blamed the introduction of smoking upon the Jews (see issue, December 1941, p. 95).

Other denominational German Church magazines were used to promote the Nazi cause. These included our youth journal, *Jugend-Leitstern*. One instance was an article written by Pastor Adolf Minck (1883-1960), Director of Adventist Youth Ministries and later President of the Central European Division (1937-1950). Earlier he had been President of the Hungarian Union Conference (see *Seventh-day Adventist Encyclopedia*, Vol. 2, p. 84). Pastor Minck wrote less than three months after Hitler's appointment as the German Chancellor,

We are not unprepared for the new order. After all, we have helped prepare the way for it, and have helped to bring it about.

(Jugend-Leitstern, April, 1933).

This was a startling admission of the culpability of our Church. Numerous other examples of the use of our Church papers to support the Nazi cause could be cited.

TRUTH

It is a mistake for you to link your interests with any political party, to cast your vote with them or for them. Those who stand as educators, as ministers, as laborers together with God in any line, have no battles to fight in the political world. Their citizenship is in heaven.

(Fundamentals of Christian Education, pp. 478, 479).

PART XI
The Health Work

Chapter 131

The Health Message Despised

OMEGA

The Swedish Union discarded the Sabbath School lesson quarterly for the first quarter of 1993. That Quarterly dealt with the health message. The reasons cited for asking Swedish believers to study the gospel of Mark instead were fourfold:

1. Even if the health message is followed we cannot prevent ill-health in later life.
2. It is incorrect to put health together with the gospel; we must uphold spiritual matters.
3. The Bible must be lifted up, but these lessons are based on the writings of Ellen White.
4. The lessons present a faulty view of Ellen White's writings.
(Translated from the Swedish Union Periodical, *Missionaren*, dated 18 December, 1992. Article – "Sabbatsskolstudiet for Vuxna").

TRUTH

Our bodies are God's temple. Much careful scientific research now demonstrates the dire effects of many forbidden foods and drinks upon the frontal lobe of our brains. This is the anatomical centre where conscience resides, where we make our choices and under God's power and grace develop holy characters fitted for heaven.

¹⁶Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you? ¹⁷If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are.
(1 Corinthians 3:16, 17).

¹⁹What? know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own? ²⁰For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's.
(1 Corinthians 6:19, 20).

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

Man is God's workmanship, His masterpiece, created for a high and holy purpose; and on every part of the human tabernacle God desires to write His

law.... Every nerve and muscle, every mental and physical endowment, is to be kept pure.

God designs that the body shall be as a temple for His Spirit. Solemn is the accountability resting upon every soul. Your individual influence is exercised for good or for evil. If you defile your body, you are not only doing harm to yourself, but to many others. Christians are under obligation to God to keep soul, body, and spirit free from all that will defile; for they have been bought with a price....

No man or woman has any right to form habits which lessen the healthful action of one organ of mind or body....

(Sons and Daughters of God, p. 313).

If we enfeeble the body by self-gratification, by indulging the appetite, and by dressing in accordance with health-destroying fashions, in order to be in harmony with the world, we become enemies of God.

(Testimonies for the Church, Vol. 3, p. 62).

The sacred temple of the body must be kept pure and uncontaminated, that God's Holy Spirit may dwell therein. We need to guard faithfully the Lord's property, for any abuse of our powers shortens the time that our lives could be used for the glory of God. Bear in mind that we must consecrate all – soul, body, and spirit – to God. All is His purchased possession, and must be used intelligently, to the end that we may preserve the talent of life. By properly using our powers to their fullest extent in the most useful employment, by keeping every organ in health, by so preserving every organ that mind, sinew, and muscle shall work harmoniously, we may do the most precious service for God.

(My Life Today, p. 134).

Clearly, leaders in the Swedish Union are not acquainted with the relationship of the divine health message to salvation. It is a crucial element of our walk with Christ. The Trans-European Division has a bounden duty to instruct the ministry and members of God's Church in Sweden in these matters.

Tragically the present President of the Trans European Division, Pastor Bertil Wiklander, was President of the Swedish Union Conference, prior to this appointment. He became President of the Trans-European Division in 1995. As we write, he still holds this post.

Chapter 132

Demise of Our Medical Work

OMEGA

In a letter signed jointly by the President of the Sisters of Charity Health Services Colorado and the President of PorterCare Adventist Health System written to Physicians dated 14 December, 1995, it was stated:

We want you to be among the first to know that the combining of the management functions of PorterCare Adventist Health System and Sisters of Charity Health Services Colorado has been finalized and will take effect in early 1996. We are very enthusiastic about the potential of the new management company to be the premier health services provider in the state of Colorado. With this relationship, we become one of Colorado's largest companies, with \$1.3 billion in gross revenues and approximately 12,000 employees.

This unique structure calls for the management company to manage the assets for both not-for-profit organizations. All operating, management structures and income statements will be consolidated. Each system will retain its own distinctive identity, beliefs and missions. The partnership will allow us to join forces to provide the state's most extensive integrated health delivery program, covering more cities and more covered lives in Colorado than any other.

News Release attached to the letter stated that

Susnara [the president of the Sisters of Charity Health Services Colorado] will serve as chief executive officer of the new merged management company.

Never has a more transparently false statement been written than:

There are two very important things to keep in mind. First, we are not 'selling out.' And second, we are very strongly committed not merely to retaining our mission but to improving it. (Letter written to the pastors of the Rocky Mountain Conference, from Terry White, president PorterCare).

Little wonder the Catholic newspaper, *Our Sunday Visitor* for 7 January, 1996 trumpeted the merger triumphantly, "Adventist – Catholic hospitals align."

We are the leaders in this alliance with Roman Catholics. No other two churches have combined their medical services in this way. The News Release stated:

The new organization will be a unique organization in the United States which financially combines two separate Christian health care systems in this manner.

TRUTH

To place God's Remnant Church on the same level as the Antichrist Church seriously demeans our Church.

The church is God's agency for the proclamation of truth, empowered by Him to do a special work; and if she is loyal to Him, obedient to all His commandments, there will dwell within her the excellency of divine grace. If she will be true to her allegiance, if she will honor the Lord God of Israel, there is no power that can stand against her. (Maranatha, p. 128).

Let us remember that one most important agency is our medical missionary work. Never are we to lose sight of the great object for which our sanitariums are established – the advancement of God's closing work in the earth. (*Counsels on Health*, p. 233).

The Lord has ordained that sanitariums be established in many places to stand as memorials for Him. This is one of His chosen ways of proclaiming the third angel's message. By this means the truth will reach many who, but for these agencies, would never be lightened by the brightness of the gospel message. (*Ibid*, p. 248).

Our sanitariums are to be established for one object – the proclamation of the truth for this time. And they are to be so conducted that a decided impression in favor of the truth will be made on the minds of those who come to them for treatment. The conduct of each worker is to tell on the side of right. We have a warning message to bear to the world, and our earnestness, our devotion to God's service, are to bear witness to the truth. (*Testimonies for the Church*, Vol. 8, p. 200).

Such counsels today are totally ignored in many of our hospitals operated in our beloved Church, so deep is it now in rank apostasy.

Chapter 132A

Why God Closed One Hospital

OMEGA

Warburton [Seventh-day Adventist] Hospital which opened in Australia in August 1910, closed in March 2001. Russell was a staff physician at the Hospital in 1966, 1967. It was operated upon God's guidelines for decades. A succession of godly physicians led that institution as Medical Superintendents. Then why did it fail after over ninety years of operation?

The loss of God's blessing was not difficult to discern. Below we cite documented activities of some of its events in the final three years of its operation.

On 23 September, 1998 the proprietors of The Beach Café Bar and Grill, upon request of the Marketing, Projects and Planning Manager, Warburton Hospital Alcohol and Chemical Dependency Unit, sent a menu for a dinner for the Unit to be held 25 October, 1998. Among the foods offered were Mini-burgers, sausages, chicken drumettes, pizzas both vegetarian and meat, roast beef and oven-baked potatoes with sour cream and cheese filling.

Quite a few people have expressed an interest in obtaining a group booking to attend the following concert in October.

Tickets are not on sale to the general public until 17 August, but I have tentatively reserved 20 seats for a group booking which will need to be confirmed and paid for by early next week. Judging by the number of definite bookings made thus far, it seems we may have to increase our number.

Please contact me by Thursday this week if you are interested or need further information. General details are listed below:

Artists: Anthony Warlow, Olivia Newton-John and John Farnham. They will be performing separately and together. [Worldly pop artists]

Date: Wednesday 28 October, 1998
Venue: Melbourne Park
Price: \$62.50 per ticket

(Memo to all staff of Warburton Hospital from Administrative Secretary to the Chief Executive Officer, dated 3 August, 1998).

The brochure for "The Second Australian Conference on Addictive Disorders held 2-5 March, 1999, pictured a Roman Catholic priest on the cover. On Thursday evening, 4 March, 1999, it listed a Conference Dinner with special guest entertainment, Palliotti College [Roman Catholic

Seminary], Millgrove.” The dinner provided was non-vegetarian. The guest entertainer was Normie Rowe with rock and roll music, and dancing took place.

“A Breakthrough Weekend Guaranteed to Change your Life” held at Warburton Health Resort, part of the Hospital, Sept. 22-24, 2000, used lecturers such as Roger Deaner from whom it was stated that “The skills I have obtained from attending the NLP [Neuroloinguistic Programming] with Roger Deaner...” [Note: 23 September was a Sabbath].

On February 11-13 and 18-20, 2000, the following programme was conducted by Monash University at the Warburton Health Resort. Notice, February 12 and February 19 were holy Sabbath days.

Carl Jung at Warburton

Two weekend courses to be held at the Warburton Health Resort by the Department of Psychology, Monash University.

Introductory: Fri. 11 – Sun. 13 February

Includes Discovering soul in depression; Body symptoms, illness and soul and the underworld: the descent and return; The healing power of the Labyrinth.

In view of the above, it was better that the Hospital did close for it had ceased to uphold elementary health principles and entertainment standards.

TRUTH

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

It is not necessary that we should cater to the world's demands for pleasure. There are other places in the world where people may find amusement. We need at our sanitariums substantial men and women; we need those who will reveal the simplicity of true godliness. (*Counsels on Health*, p. 293).

Worldly or theatrical entertainments are not essential for the prosperity of the sanitarium or for the health of the patients. (*Ibid*, p. 240).

It is right that no tea, coffee, or flesh-meat be served in our sanitariums. (*Medical Ministry*, p. 284).

Chapter 134

Seventh-day Adventist Guinea Pigs I

OMEGA

During the period 1954-1973, approximately 2,200 Seventh-day Adventists volunteered for medical research experiments, while another 880 assisted the programme as laboratory assistants, ward attendants and clerks. (See United States Army, USAMRIID [U.S. Army Medical Research Institute of Infectious Disease], *Project Whitecoat: A History*, 14 February, 1974, p. 5).

On the pretext that these experiments were non-dangerous and were designed to protect America from biological warfare, Seventh-day Adventist Army Chaplains urged Seventh-day Adventist military recruits to enter these experiments in promise that they would not be sent for overseas service. This secret project was called Project Whitecoat.

The project was even promoted in *The Youth's Instructor*, our General Conference youth magazine. Quoting Colonel Don Crozier, the commanding officer at Project Whitecoat, the magazine reported:

Because of high principles and temperate living, Adventist men are more nearly uniform in physical fitness and mental outlook. We find the soldiers cooperative and willing to serve.

(Elder Don Roth, *Youth's Instructor*, 15 October, 1963, p. 16).

Clark Smith, National Service Associate Director in the General Conference, received the Outstanding Civilian Service Medal for encouraging our young men to volunteer for the project. Our Church paper stated:

It is with pride in the courage and unselfish devotion of the men who participated in this project that we indicate that they properly belong to the ranks of those who have gone 'above and beyond the call of duty.'

(*Review and Herald*, 3 November, 1955).

TRUTH

¹⁶Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you? ¹⁷If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are.

(1 Corinthians 3:16, 17).

Both the National Broadcasting Company (NBC), 4 February, 1969, and Columbia Broadcasting System (CBS), 8 July, 1969, exposed the fact

that Project Whitecoat was involved in research for the development of offensive biological weapons.

Pulitzer Prize-winning journalist and author, Seymour Hersh, in his book, *Chemical and Biological Warfare: America's Hidden Arsenal*, Anchor Books, Garden City, New York, 1969, and in an article in the *New York Times Magazine*, 28 September, 1969 exposed the project as one largely directed to the creation of biological weapons.

Hersh also wrote an article in *Ramparts*, December, 1969 in which he criticised our Church for having "elevated service in Project Whitecoat almost to an act of faith" and of being "content with a morality of form without substance, one in which the arts of disease can be presented as the healing arts, and in which germ warfare can be embraced in pious obedience to a divine injunction against death." (Materials above sourced from *Spectrum*, March, 1996, pp. 35-50).

Whether our Church leaders were initially aware that Project Whitecoat involved research for the development of biological weapons, we believe, is doubtful. But later this matter received widespread press coverage. What is certain is that numerous young men suffered from life-long ill- health as a result of the violation of their bodies, and not a few died prematurely.

That the General Conference encouraged these young recruits to have their bodies deliberately weakened by potentially lethal diseases demonstrated, at best, extremely poor judgment, and at worst, a servile desire to please military leaders and support military aims.

Seventh-day Adventists are required by the plainest words of Scripture to be loyal to their nation of citizenship.

...Render therefore unto Caesar the things which are Caesar's; and unto God the things that are God's. (Matthew 22:21).

Of course loyalty possesses absolutely no exception. However, that loyalty would be entirely diminished if we disobeyed our God in any principle for only those loyal to God can unflinchingly be loyal to their country.

To encourage young men to breach the health message to please government desires is totally unwarranted and an attitude which borders not on respect and loyalty, but rather it demonstrates a grovelling attitude.

Chapter 135

Abortion

OMEGA

In 1970, 1971 and 1992 the Seventh-day Adventist Church issued guidelines on abortion. The first two guidelines were set forth in the General Conference *Ministry* magazine, January, 1988, pp. 18-20 and the 1992 guidelines in the same magazine, May, 1993, p. 22. In each case, while careful words were crafted, the sum total amounted to permission for abortion on demand. Item 4 in the 1992 guidelines is quoted to illustrate this fact.

4. The church does not serve as conscience for individuals; however, it should provide moral guidance. Abortions for reasons of birth control, gender selection or convenience are not condoned by the church. Women at times, however, may face exceptional circumstances that present serious moral or medical dilemmas, such as significant threats to the pregnant woman's life, serious jeopardy to her health, severe congenital defects carefully diagnosed in the fetus, and pregnancy resulting from rape or incest. The final decision whether to terminate the pregnancy or not should be made by the pregnant woman after appropriate consultation. She should be aided in her decision by accurate information, biblical principles, and the guidance of the Holy Spirit. Moreover, these decisions are best made within the context of healthy family relationships.

From 1974-1978 Colin served on the Board of Washington Adventist Hospital. To his distress, toward the end of his term, he discovered that this hospital was conducting abortions when there was no danger to the mother's life. His protests did not avail. The nearby Roman Catholic hospital, Holy Cross, while refusing to undertake such abortions, referred them to the Washington Adventist Hospital. Shame on both hospitals!

In the Far Eastern Division Russell spoke strongly to the gathered Presidents of the Hospitals urging them to reject these guidelines. This the Presidents did.

TRUTH

Thou shalt not kill.

(Exodus 20:13).

Few are aware of the fearful extent to which this nefarious business, this worse than devilish practice, is carried on in all classes of society! Many a woman determines she will not become a mother and subjects herself to the violent treatment, committing the basest crime to carry out her purposes.

And many a man who has as many children as he can support, instead of restraining his passions, aids the destruction of babies he had begotten. (Dr E. P. Miller quoted in James and Ellen White, *Solemn Appeal*, Steam Press, Battle Creek, 1870, p. 100).

¹⁴ I will praise thee; for I am fearfully *and* wonderfully made: marvellous are thy works; and that my soul knoweth right well.

¹⁵ My substance was not hid from thee, when I was made in secret, *and* curiously wrought in the lowest parts of the earth.

¹⁶ Thine eyes did see my substance, yet being imperfect; and in thy book all *my members* were written, which in continuance were fashioned, when as yet *there was* none of them. (Psalm 139:14-16)

Listen, O isles, unto me; and hearken, ye people, from far; The LORD hath called me from the womb; from the bowels of my mother hath he made mention of my name. (Isaiah 49:1).

⁴Then the word of the LORD came unto me, saying, ⁵Before I formed thee in the belly I knew thee; and before thou camest forth out of the womb I sanctified thee, *and* I ordained thee a prophet unto the nations. (Jeremiah 1:4, 5).

Colin met a young woman who, out of wedlock, fell pregnant to the son of an ordained Seventh-day Adventist minister. The pastor urged her to seek an abortion, for which he paid. Neither pastor, nor young lady notified her parents of her predicament. This young woman sought help from Colin six years later. She was emotionally destroyed. Every time she saw a child about the age her little one would have been, her reminder of the death of her own child, unnecessarily, impacted and reinforced her sense of guilt and heartache.

Russell treated a Jewish woman in England who, in 1933, aborted a child, when Hitler rose to power, lest the child be mistreated. More than fifty years later she had still never known a day of peace as she looked back upon her action at the age of thirty.

When Hitler destroyed defective children and the Spartans left such babies in the snow to perish, we judged them barbaric. Now this has approval of some Church leaders.

Colin has met two ladies who refused abortions though the victims of rape – incestful rape. Both were so thankful that they had not aborted. The son of one at eighteen years old was a fine Christian.

Chapter 136

Abortions at Washington Adventist Hospital

OMEGA

Colin served on the Board of Washington Adventist Hospital 1974-1978. During his term of service he learned that the hospital was performing permissive abortions. Shocked, at the next Hospital Board meeting, he addressed the issue. There was no denial by Hospital leadership but no other Board member (which included the Presidents of the Columbia Union Conference and the Potomac Conference) supported his appeal to cease such killings.

Deeply concerned, Colin decided to raise more emphatically the issue at the next Board meeting. Colin had learned that the Holy Cross (Roman Catholic) Hospital four miles away was sending its abortion cases to the Washington Adventist Hospital. Under Colin's pressure, a committee was set up to review the ethics of the abortion practice. He was not a member.

At the following Board meeting, a report was rendered proclaiming the sanctity of life in beautiful language but ended by stating that the doctors had to have the freedom to make the decision. Of course, nothing changed. To this day Colin regrets that at that point he did not resign from the Hospital Board. This would have been his appropriate action.

TRUTH

God records every detail of the babe while in the womb. This we repeat:

¹⁵ My substance was not hid from thee, when I was made in secret, and curiously wrought in the lowest parts of the earth.

¹⁶ Thine eyes did see my substance, yet being unperfect; and in thy book all *my members* were written, which in continuance were fashioned, when *as yet there was none* of them. (Psalm 139:15, 16)

Listen, O isles, unto me; and hearken, ye people, from far; The LORD hath called me from the womb; from the bowels of my mother hath he made mention of my name. (Isaiah 49:1).

Before I formed thee in the belly I knew thee; and before thou camest forth out of the womb I sanctified thee, *and* I ordained thee a prophet unto the nations. (Jeremiah 1:5).

Chapter 137

Bribing Doctors

OMEGA

When Simi Valley Adventist Hospital gave a \$25,000 loan to a young obstetrician, it wanted something more valuable than money: his pregnant patients. "You will attempt to bring 100 percent of your deliveries to this hospital," the loan agreement read. "You will attempt to bring the vast majority of your elective GYN cases to this hospital." In return for "supporting the hospital with your patients," no money need be paid back. After five years, the doctor would owe nothing. The agreement concluded with a plea he keep the deal secret "for various reasons." At least one reason was obvious: It was illegal, according to a later grand jury finding. State and federal laws bar doctors from accepting financial rewards for sending patients to specific hospitals.

The doctor, Vihe Azizian, an Iranian immigrant, said he didn't know the arrangement broke the law. But he had no doubt why the hospital gave him money. "They weren't in love with my pretty eyes," Azizian said. "It wasn't a loan. It was a gift to put my patients in their hospital." Azizian's gift was everyday business, it appears, during the 1980s at Simi Valley Adventist, a 215-bed hospital affiliated with the Seventh Day Adventist Church [sic]. Interviews, along with logs, internal memos and insurance records obtained by The Associated Press, show the hospital showered doctors with hundreds of thousands of dollars in loans, subsidized rent, equipment and discounted hospital services. *(Cortland Standard, 16 October, 1990).*

TRUTH

And his [Samuel's] sons walked not in his ways, but turned aside after lucre, and took bribes, and perverted judgment. (1 Samuel 8:3).

⁹ Gather not my soul with sinners, nor my life with bloody men:

¹⁰ In whose hands is mischief, and their right hand is full of bribes. *(Psalm 26:9, 10).*

¹⁵He that walketh righteously, and speaketh uprightly; he that despiseth the gain of oppressions, that shaketh his hands from holding of bribes, that stoppeth his ears from hearing of blood, and shutteth his eyes from seeing evil; ¹⁶He shall dwell on high: his place of defence *shall be* the munitions of rocks: bread shall be given him; his waters *shall be* sure. *(Isaiah 33:15, 16).*

Chapter 138

Flesh Foods and Immorality

OMEGA

Most people know about the benefits of Omega-3 fish oil and Vitamin E. Omega-3 is essential to general bodily health. Fish oil feeds the brain, which is 70 per cent fat, mostly of this kind. It also helps avoid and treat depression, may assist to relieve asthma and help prevent heart disease. It is a very versatile product. Eating fish twice as often as red meat is advisable for general good health.

(*South Pacific Signs of the Times*, Vol. 119, No. 5, p. 52 – distributed May, 2005).

Scientists constantly warn of the dangers today of the ingestion of fish. In December, 2005, all fish caught in Sydney Harbour were banned from the Sydney Fish Markets, so dangerous were the levels of chemical pollutants in them. Since, many fishermen have been found to have high dioxin blood levels. We further notice in the above article a permissive attitude to the eating of red meat despite its danger as a source of diseases now confirmed in many studies. This article promoted a destruction of God's health message in our outreach magazine. At the same time the *National Geographic Magazine* was lauding the greater life expectancy of Seventh-day Adventists. Do we desire to deny those not of our faith of this advantage?

Dr Harold Waldrip, A Seventh-day Adventist pastor in the Victorian Conference, who joined a group of Seventh-day Adventist pastors from the South Pacific Division for a tour of the Middle East, publicly reported his dismay that only he and one other pastor out of the group, followed a vegetarian diet.

TRUTH

The statement cited above is inexcusable. To advocate flesh foods indicates a rebellion against the counsels given by the Holy Spirit. We demonstrate that we have learnt no lessons from the divine revelation of the Edenic diet, nor of the baleful experiences of Israel when they turned to a flesh diet.

And God said, Behold, I have given you every herb bearing seed, which is upon the face of all the earth, and every tree, in the which is the fruit of a tree yielding seed; to you it shall be for meat. (Genesis 1:29).

³²And the people stood up all that day, and all that night, and all the next day, and they gathered the quails: he that gathered least gathered ten

homers: and they spread *them* all abroad for themselves round about the camp. 33And while the flesh was yet between their teeth, ere it was chewed, the wrath of the LORD was kindled against the people, and the LORD smote the people with a very great plague. 34And he called the name of that place Kibrothhattaavah: because there they buried the people that lusted.
(Numbers 11:32-34).

In the 6 January, 1876 edition of the *Signs of the Times*, Sister White was inspired to write:

Satan is no novice in the business of destroying souls. He well knows that if he can lead men and women into wrong habits of eating and drinking, he has gained, in a great degree, the control of their minds and baser passions. In the beginning man ate of the fruits of the earth, but sin brought into use the flesh of dead animals as food. This diet works directly against the spirit of true refinement and moral purity. (Temperance, p. 161).

When the message comes to those who have not heard the truth for this time, they see that a great reformation must take place in their diet. They see that they must put away flesh food, because it creates an appetite for liquor, and fills the system with disease. By meat eating, the physical, mental, and moral powers are weakened. Man is built up from that which he eats. Animal passions bear sway as the result of meat eating, tobacco using, and liquor drinking. (Counsels on Diet and Food, pp. 268, 269).

Is it any surprise that immorality is rampant among our members and pastors? So serious is this matter among the pastors of our Church that *Ministry-International Journal for Pastors*, the official magazine of the General Conference Ministerial Association, published an eight-part series on the subject of pastoral infidelity during 2004 and 2005. In a response to this series Dr Mark Carr, theological co-director, Center for Christian Ethics and Associate Professor of Christian Ethics, Loma Linda University, wrote of

the scores of pastors who have suffered through a moral fall.
(*Ministry*, June 2005, p. 29).

The Spirit of Prophecy is replete with counsel, well ahead of its time, that flesh eating causes a large array of physical ailments including cancer (*Medical Ministry*, p. 278), blood dyscrasias (*Counsels on Health*, p. 115), pulmonary disease (*Testimonies for the Church*, Vol. 9, p. 159), bone disease (*Counsels on Diet and Foods*, p. 387), convulsions (*Selected Messages*, Book 2, p. 419), fainting spells (*Spiritual Gifts*, Vol. 4a, p. 129), disease of muscles (*Counsels on Diet and Foods*, p. 387), excitation of the nerves (*Ministry of Healing*, p. 114), and sudden death probably due to heart attacks and strokes. (*Testimonies for the Church*, Vol. 2, p. 261).

Chapter 139

Unionism in the Sanitarium Health Food Company

OMEGA

The following article appeared in a leading Sydney newspaper.

Health food company Sanitarium [Australia's and New Zealand's Seventh-day Adventist owned company] has confirmed material describing unions as "satanic" has been circulated at one of its NSW factories.

But the company owned by the Seventh Day Adventist Church [sic] denies sacking a machine operator at the Berkeley Vale plant because he was a union member.

The Australian Manufacturing Workers Union is trying to recruit members at Sanitarium's three NSW plants.

The material is from a book by a founder of the church and the company, Ellen G. White, and has outraged the union.

It describes unions as "satanic agencies" and says "the wicked are being bound up in bundles, bound up in ... unions" which will burn in the great fires of the last days." "Let us have nothing to do with these organisations," it says.

Sanitarium communications manager, Julie Praestiin, confirmed the material had been distributed by a "well-meaning employee." She did not know whether disciplinary action had been taken.

(*Daily Telegraph, Sydney, 26 November, 2002* – ellipsis in the original).

These union disasters were bound to transpire when we commenced sponsoring cricketers and rugby union football teams, rewarding staff with cinema tickets, holding corporate meetings in expensive, exotic locations, using television advertisements aping the world and, until the project failed, agreeing to manage a non-health food company owned by Dick Smith, a non-Seventh-day Adventist. Some of his products contained liberal amounts of cheese and also others included much sugar.

The *Newcastle Herald*, 30 November, 2002, reported the Australian Manufacturing Workers Union demanded the rugby union and cricket players cease their sponsorships. It was also stated that,

The company says White's words had been distributed by a "well-meaning employee" adding that the sentiment contained within the material was not shared by modern management.

"That was written 150 years ago and we now recognise that we live in a different time and era," Sanitarium communications manager Julie Praestiin

says. "We, at this stage, are still willing to work with unions."

(The Newcastle Herald, 23 November, 2002).

TRUTH

While we agree that this was not the best way to address the evils of unionism among those not of our faith in the manner described, nevertheless, the outright denial of the counsels of Spirit of Prophecy speaks loudly of the faithlessness of some of our Food Company's leaders. It is little wonder that there is now a threat that the major supermarket chains in Australia will no longer agree to stock our Sanitarium tinned meat substitute products.

The trades unions will be one of the agencies that will bring upon this earth a time of trouble such as has not been since the world began.

(Selected Messages, Book 2, p. 142).

For years I have been given special light that we are not to center our work in the cities. The turmoil and confusion that fill these cities, the conditions brought about by the labor unions and the strikes, would prove a great hindrance to our work.... These unions are one of the signs of the last days. Men are binding up in bundles ready to be burned. They may be church members, but while they belong to these unions, they cannot possibly keep the commandments of God; for to belong to these unions means to disregard the entire Decalogue.

(Selected Messages, Book 2, p. 143).

Men are seeking to bring those engaged in the different trades under bondage to certain unions. This is not God's planning, but the planning of a power that we should in no wise acknowledge.

(Testimonies for the Church, Vol. 7, p. 84).

PART XII
Publishing

Chapter 140

Roman Catholic Books

OMEGA

In 1994 the following two books were on sale in the Greater Sydney Conference Adventist Book Store in the suburb of Wahroonga, three or four minutes walking distance from the South Pacific Division headquarters. Russell was presented with these books, each bearing the Adventist Book Centre's stamp upon them. These were:

Daily Readings with Mother Teresa, published by Fount Paperbacks, London, 1993, Price \$10.95.

Through Seasons of the Heart authored by John Powell, S.J. (Jesuit priest), published by Collins Dove, Melbourne, 1993. Price \$16.90. This book upheld such Roman Catholic "saints" as St Ambrose, St Augustine, the theologian who introduced the evil doctrines of predestination, once-saved-always-saved, infant baptism, original sin, the unfallen human nature of Christ and numerous others; St Francis of Assisi, St Ignatius Loyola, the founder of the Jesuits; St Irenaeus, St Joan of Arc, St John of the Cross and St Thomas More, the man who tortured those who possessed the Tyndale Bible and who sought the life of Tyndale himself! Typical of Roman Catholic writings, the book scarcely quoted Scripture. In scanning 150 pages of the 365 page book, we noticed only one page where a text of God's word was used and that was taken from the highly corrupted Good News Bible.

God's people will not be blessed by Powell's use of illustrations such as "About five years ago my Jesuit Provincial Superior asked me and two other theologians to speak at all the Jesuit houses in our area." Powell is well-versed in the imagination techniques of the Spiritual Exercises of Ignatius Loyola, (this technique is also used in NLP which forms the basis of Lab I and Lab II programmes). "May I ask you to run a short homemade movie on the screen of your imagination?" Powell asks on p. 198. Are Sabbath-keepers strengthened by illustrations which commence, "It may have been on Sunday morning, when the bells of the nearby church were summoning the faithful to praise and petition God"?

Another book on sale at the Greater Sydney Conference Book Store in Wahroonga was a 96-page paperback for the exorbitant price of \$17.90 entitled *Clown Ministry Skits for All Seasons* authored by Floyd Shafter and published by Group Books, Colorado, 1990. Beside more secular occasions, the book supplies clown skits for Advent, Christmas, Epiphany, Ash Wednesday, Lent, Palm Sunday, Maundy Thursday/Good Friday, Easter, Ascension Day, Pentecost, Transfiguration Day and All Saints Day. The

secular events these skits “celebrate” (to use the author’s term) include such nonsense as April Fools’ Day and St Valentine’s Day.

TRUTH

The sale of books such as those above shame our faith and desecrate the premises upon which they are sold: We are rapidly preparing the minds of God’s people for the acceptance of Roman Catholic dogma and liturgical celebrations. That these books were openly sold within a “stone’s throw” of our South Pacific Division Office is alarming. Of course, the Church administrators may be unaware of these matters. Nevertheless one is constrained to remark how rapidly these same administrators learn of the sale of books upholding truth which are prepared by self-supporting workers, and ensure such books are withdrawn from sale.

These treatises on divination contained rules and forms of communication with evil spirits. They were the regulations of the worship of Satan – directions for soliciting his help and obtaining information from him. By retaining these books the disciples would have exposed themselves to temptation; by selling them they would have placed temptation in the way of others.

(Acts of the Apostles, pp. 288, 289).

Let not the editors of the Educator and the Instructor divert minds from God to man, and encourage the study of books written by men who have been disloyal to the God of heaven. The Lord will not be pleased by any turning aside of those whom He has made depositaries of sacred truth, to inquire of the gods of Ekron. *(Counsels to Writers and Editors, p. 117).*

The rapidity with which Truth-filled literature is being confined to the corners of our Adventist Book Centres leads us to draw a single conclusion – fiction books authored by those of other faiths and books containing a very low calorie spiritual diet designed for those seeking to reduce their spirituality to a skin and bones physique are populating our book stores. We presently have an epidemic of spiritual anorexia nervosa infecting the members of our Church. It is time to uphold the remedy to this plague – “O taste and see that the Lord is good.” (Psalm 34:8).

Chapter 141

Book Reviews

OMEGA

In the monthly issue of the *Adventist Review*, December 1994, distributed free to all Seventh-day Adventists in the North American Division, deplorable books were reviewed. We quote portions of these novels, all on sale in American Adventist Book Centers.

“Tammy tries to seduce Jim, Dawna seduces Cal, and Len; Mr Braddock and Agent Anderson try to seduce Tammy.”

“But Josh has a mean streak, partly a legacy of unresolved childhood conflicts, and he occasionally loses his temper with Heather. On the worst of these occasions he rapes her.”

“Andra, a book editor at an unnamed Christian publishing house, finds a new love story very attractive, partly because the lovers’ warm relationship is just what she longs for and can never have with her phlegmatic and indifferent husband, Hugh. After a bit of business correspondence, the story’s author, Craig, shows up at the press and wants to start going out with Andra. For the rest of the book Andra struggles to decide whether to be loyal to a cold, dull husband or to give herself to a charming, warm artist.”

Even the book reviewer, an Associate Professor of English at Andrews University, who seemed to enjoy these novels, commented about the first one cited above.

I thought I might have picked up one of those embossed airport novels by mistake.

This novel and others were advertised by our South Pacific Division Adventist Book Centres, while truth-filled books were being spurned. One of these novels received the Association of Adventist Librarians Literary Award!

The “airport” novel’s author was an ordained pastor, Ken Wade, former associate editor *Ministry Magazine* and later Ministerial Secretary of the Southeast Asia Union. Russell served with him in Singapore.

The publishing of these book reviews demonstrated appalling editorial care for the souls of God’s people. Yet our Adventist Book Stores abound with “Christian” novels, even that of the Potomac Conference, located about one kilometre from the General Conference headquarters. Both Pacific Press and the Review and Herald Publishing Association are guilty of publishing these books.

TRUTH

Cheap, worthless romances are not to be advertised or sold by our publishing houses. (*Counsels to Writers and Editors*, p. 147).

Love stories and frivolous, exciting tales constitute another class of books that is a curse to every reader. The author may attach a good moral and all through his work may weave religious sentiments, yet in most cases Satan is but clothed in angel robes the more effectually to deceive and allure.

(*Testimonies for the Church*, Vol. 7, p. 165).

Love stories, frivolous and exciting tales, and even that class of books called religious novels, – books in which the author attaches to his story a moral lesson, – are a curse to the readers. Religious sentiments may be woven all through a story-book, but, in most cases, Satan is but clothed in angel-ropes, the more effectively to deceive and allure.

(*Messages to Young People*, p. 272).

Surely the presence of these books, offered for sale in our Adventist Book Centres, defiles these shops and the Bibles and Spirit of Prophecy books on sale. Whenever we visit the Potomac Conference Adventist Book Center, we observe row after row of such “Christian” novels published by the Pacific Press and the Review and Herald Publishing Association together with similar novels from other publishing houses. Surely such publications shout in deafening tones in our ears that we are in the depth of the Omega of Apostasy for one of the features of this apostasy set forth by God through His messenger is,

Books of a new order would be written. (*Selected Messages*, Book 1, p. 204).

This combined with books loaded with clear doctrinal error as this book fully testifies and documents, certifies to current fulfilment of the advent of the Omega of Apostasy in our beloved Church.

Chapter 142

Publishing Houses

OMEGA

During the month of August, 1996 the Signs Publishing Company in Warburton, Australia, printed a cook book as a commercial project. Not only did the cook book contain recipes including pork, oysters and wine, it was downright sacrilegious. We quote from one page:

I am not a person who lives in moderation. I enjoy all the bad things in life that narrow-minded Christians abhor. Hedonistic maybe, but to me it's part of a well-balanced existence. Sacrilege is consuming poor quality 'stuff', be it food, wine – or anything.

TRUTH

How does the Lord regard the using of the presses in His institutions to print the errors of the enemy? When objectionable matter is mingled with sacred matter coming from the presses, His blessing cannot rest upon the work done. (*Testimonies for the Church*, Vol. 8, p. 88).

There is danger that managers whose spiritual perception is perverted will enter into contracts to publish questionable matter merely for the sake of gain.... In this God is dishonored.

(*Testimonies for the Church*, Vol. 7, p. 162).

When management of one of our Publishing Houses decides to print material containing that which is contrary to our faith, other workers have a decided responsibility.

Let typesetters refuse to set a sentence of such matter. Let proofreaders refuse to read, pressmen to print, and binders to bind it. If asked to handle such matter, call for a meeting of the workers in the institution, that there may be an understanding as to what such things mean. Those in charge of the institution may urge that you are not responsible, that the managers must arrange these matters. But you are responsible – responsible for the use of your eyes, your hands, your mind. These are entrusted to you by God to be used for Him, not for the service of Satan. (*Ibid*, p. 167).

Chapter 143

Blasphemous Books

OMEGA

In the *Adult Sabbath School Quarterly*, Fourth Quarter 2001, two books by Dr Keaven Hayden were advertised.

The first of these two books, *Saving Blood*, was published in 2000 by the Pacific Press. It describes the desire for character perfection in this life as the product of “seducing spirits and doctrines of devils.” (See pp. 143-157).

To attribute to Satan that which God promises and promotes for all who love Him, is blasphemy of a terrible order.

Dr Hayden’s second book, *Lifestyles of the Remnant*, published by the Review and Herald Publishing Association, declares the doctrine of Christian character perfection to be the teaching of Antichrist (pp. 18, 19).

Let faithful pastors and workers bravely warn God’s flock of this endeavour to subvert their faith and take them from their salvation at a time of final crisis when our characters must be spotless through God’s power.

TRUTH

How dare Dr Hayden promote divinely-spoken-and-inspired words as doctrines of devils! How dare the Pacific Press print the book! How dare our Adventist Book Centres sell it! How dare our *Adult Sabbath School Quarterly* promote it! God’s people and His pastors must rise up publicly and warn our people, for incredibly this book was the November “Book of the Month” for the Adventist Book Centres of the South Pacific Division. Adventist Book Centre Managers should refuse to sell it. God’s people should refuse to purchase it.

Be ye therefore perfect, even as your Father which is in heaven is perfect.
(Matthew 5:48).

“The prince of this world cometh,” said Jesus, “and hath nothing in Me.” John 14:30. There was in Him nothing that responded to Satan’s sophistry. He did not consent to sin. Not even by a thought did He yield to temptation. So it may be with us.
(*Desire of Ages*, p. 123).

Chapter 144

Selling Rank Error

OMEGA

The Cooranbong Adventist Book Centre, near Avondale College, provided customers with *The Family Reading Guide*, produced by non-Seventh-day Adventist Christians as “a Resource for Australian Christian Bookshops from Family Reading Publications, Ballarat [Victoria].”

Not surprisingly, many of the books contain unscriptural error. Yet a small flyer in the catalogue stated:

PLEASE NOTE: This material has been supplied by the Adventist Book Centre and passed on to you as received. As such, we do not necessarily endorse the products contained herein. We ask that you use your discretion in this matter. All products contained herein are available, on order, from the Adventist Book Centre at or below the advertised prices. Contact us direct or see your local church ABC Secretary. Thank you. Adventist Book Centre.

And then it provided its Cooranbong address, telephone and fax number.

On the front page of the catalogue is *Left Behind* by Tim La Haye and Jerry B. Jenkins. This is a highly fictional account of the last days which focuses upon the rapture and other aspects of the erroneous end-time scenario as accepted by most Evangelical Protestants. Their scenario is wrong in almost every aspect of the end-times. The authors are not only wrong on the subject of the secret rapture, but on the millennium, the 144,000, the prophecy of Daniel chapter 9, the tribulation, the antichrist, the Sabbath-Sunday issue, Revelation 13, 2 Thessalonians 2 and numerous other doctrines of the last days.

TRUTH

It appears to be forgotten by the staff of many of our Adventist Book Centres that:

Satan is very artful, busy, and active. His special power is brought to bear upon those who are now engaged in the work of preaching or publishing the present truth. All in connection with this work need to keep on the whole armor, for they are the special marks for Satan to attack.

(*Testimonies for the Church*, Vol. 1, p. 586).

PART XIII

Lent, Palm Sunday and Easter

Chapter 145

Lent

OMEGA

One pastor in the Potomac Conference in 2006 agreed to speak at a special meeting called for Lent by ministers of other faiths. Slowly, if continued, we will not only find ourselves uplifting Easter and Palm Sunday in all their pagan features, but also Lent. Let God's people be warned.

TRUTH

For twenty years Russell served as a medical missionary and pastor in the Southeast Asia nations of Malaysia, Thailand and Singapore. Tens of millions of Buddhists resided in those nations. Each year many of them celebrated the forty days of Buddhist Lent, where all observers were compelled to abstain from flesh foods and which culminated in the Feast of the Hungry Ghosts where ancestors were worshipped at their graves and provided with food, which, not surprisingly, they never devoured and "money" for their needs in heaven. Wisely, the "money", which only the wind removed from the graves, was not banknotes, but yellow paper cut to the size of banknotes.

Lent is a pagan custom which entered Christianity for the first time in 519 when Pope St. Hormisdas (Pope 514-523)

Decreed that Lent should be kept before Easter.

(Alexander Hislop, *The Two Babylons*, Loizdeaux Brothers, Neptune, New Jersey, 1959, p. 107).

Since priestly celibacy did not become a general requirement in the Roman faith until about the eleventh century, Pope St. Hormisdas was married. His son, St. Silvarius, also succeeded to the Papal throne, (Pope 536-537), the final pope prior to the commencement of the 1260 years of papal dominance in Europe, the year after Silvarius' death.

Pope St. Hormisdas, Silvarius' father, had taken a huge step towards the establishment of Papal religio-political power when, in the year he instituted Lent, 519, he signed the Formula of Hormisdas which declared

The primacy and infallibility of the Roman See that from that time to the time of the Vatican Council [I, in 1870 when Pope Pius IX declared the Dogma of Papal Infallibility], it has been a powerful weapon in the arsenal of [Roman] Catholic orthodoxy.

(Joseph S. Brushner, S.J., *Popes Through the Ages*, D. van Nostrand Co., Princeton, New Jersey, 1959, p. 104. This book bears the imprimatur of Cardinal James Francis McIntyre, Archbishop of Los Angeles).

In his book, *The Two Babylons* (op. cit., pp. 104-107), Alexander Hislop documented the pagan origins of Lent, not only in Babylon, but by its spreading to the pagan Kurds of the Middle East and even to the pagan Indians of Mexico.

Let it not be overlooked that the roots of both Lent and Papal Infallibility were established by the same Pope in the same year. The study of Ecclesiastical History should be mandated among our ministers, teachers and laity. It may, in some instances, halt our seemingly unhalting rush into apostasy and our haste to rush along the road that leads to Rome.

Our hearts ache, for we grew up as lads with such a high and holy expectations of the course God's established Church would pursue. We knew, of course, that a "few" bright lights would go out in darkness, but we imagined that they would follow such a fatal course only when their lives were at stake. We never dreamed such acts of treachery to our God would transpire in an era when it was never easier, in most nations, to profess Seventh-day Adventism.

If this book can assist, under the enlightenment of the Holy Spirit, even one soul to retrace his or her steps along the road of apostasy and turn their feet to the narrow road which leads to life eternal, then the thousands of hours expended on its preparation will be time profitably employed.

Chapter 146

Palm Sunday

OMEGA

Palm Sunday marches will also be held as follows... [The marches were held on] King Island [off the north-west coast of Tasmania]: leaving the Anglican Church at Currie at 2.30pm for the Catholic Church, Town Hall, Uniting Church, Seventh Day Adventist Church [sic] and back to the Anglican Church for afternoon tea; a short devotional segment to be held at each place. (Launceston *Examiner*, 2 April, 1993).

The ABC Television news in Hobart on 11 April, 1993 at 7.00pm showed the Ecumenical Easter Procession in which a full-sized wooden cross was carried and the devotees formed into the shape of a cross in the civic square. Prominently seen taking part in this ceremony was a Seventh-day Adventist pastor working in the Tasmanian Conference.

TRUTH

³Let no man deceive you by any means: for that day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition; ⁴Who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he as God sitteth in the temple of God, showing himself that he is God. (2 Thessalonians 2:3, 4).

Little by little, at first in stealth and silence and then more openly as it increased in strength and gained control of the minds of men, the mystery of iniquity carried forward its deceptive and blasphemous work. Almost imperceptibly the customs of heathenism found their way into the Christian church. The spirit of compromise and conformity was restrained for a time by the fierce persecutions which the church endured under paganism. But as persecution ceased, and Christianity entered the courts and palaces of kings, she laid aside the humble simplicity of Christ and His apostles for the pomp and pride of pagan priests and rulers; and in place of the requirements of God, she substituted human theories and traditions. The nominal conversion of Constantine in the early part of the fourth century caused great rejoicing; and the world, arrayed in robes of righteousness, walked into the church. Now the work of corruption rapidly progressed. Paganism, while appearing to be vanquished, became the conqueror. Her spirit controlled the church. Her doctrines, ceremonies, and superstitions were incorporated into the faith and worship of the professed followers of Christ.

This compromise between paganism and Christianity resulted in the development of the man of sin foretold in prophecy as opposing and exalting himself above God. (*Story of Redemption*, pp. 326, 327).

Speaking of Easter, Presbyterian pastor, Alexander Hislop stated that it can be

proved to be Babylonian.

(Alexander Hislop, the *Two Babylons – Or The Papal Worship Proved to be the Worship of Nimrod and His Wife*, Loizeaux Brothers, Neptune, New Jersey, 1959, p. 91).

The popular observances that still attend the period of its celebration amply confirm the testimony of history as to its Babylonian character. the hot cross buns of Good Friday, and the dyed eggs of Pasch or Easter Sunday, figured in the Chaldean rites just as they do now. The “buns,” known too by that identical name, were used in the worship of the queen of heaven, the goddess Easter, as early as the days of Cecrops, the founder of Athens – that is, 1500 years before the Christian era. “One species of sacred bread,” says Bryant, (*Mythology*, Vol. 1, p. 373) “which used to be offered to the gods, was of great antiquity, and called Boun.”.... The prophet Jeremiah takes notice of this kind of offering when he says, “The children gather wood, the fathers kindle the fire, and the women knead their dough, to make cakes to the queen of heaven.” (Jeremiah vii.8) (*Ibid*, pp. 107, 108).

The origin of the Pasch eggs is just as clear. The ancient Druids bore an egg, as the sacred emblem of their order. (Davie's *Druids*, p. 208). In the Dionysiaca, or mysteries of Bacchus, as celebrated in Athens, one part of the nocturnal ceremony consisted in the consecration of an egg. (Col. Kennedy, p. 223). The Hindu fables celebrate their mundane egg as of a golden colour. (*Ibid*, p. 207). The people of Japan make their sacred egg to have been brazen. (Coleman, p. 223). In China, at this hour, dyed or painted eggs are used on the sacred festivals, even as in this country. [My authority for the above statement is the Rev. James Johnston, of Glasgow, formerly missionary at Amoy, in China]. In ancient times eggs were used in the religious rites of the Egyptians and the Greeks, and were hung up for mystic purposes in their temples. (Wilkinson, vol. iii, p. 20 and Pausanias, lib. iii, Laconica, cap. 16). From Egypt these sacred eggs can be distinctly traced to the banks of the Euphrates. The classic poets are full of the fable of the mystic egg of the Babylonians; and thus its tale is told by Hyginus, the Egyptian, the learned keeper of the Palatine library at Rome, in the time of Augustus, who was skilled in all the wisdom of his native country: “An egg of wondrous size is said to have fallen from heaven into the river Euphrates. the fishes rolled it to the bank, where the doves having settled upon it, and hatched it, out came Venus, who afterwards was called the Syrian Goddess” (Hyginus, *Fabulae*, pp. 148, 149) - that is, Astarte. Hence the egg became one of the symbols of Astarte or Easter; and accordingly, in Cyprus, one of the chosen

seats of the worship of Venus, or Astarte, the egg of wondrous size was represented on a grand scale.

(From Landbeer's *Sabean Researches*, p. 80, London, 1823). (*Ibid*, pp. 108, 109, all brackets in the original).

Chapter 147

Palm Sunday Catholicism

OMEGA

Beginning April 9 in the Morisset/Lakeside SDA churches as well as the churches of other denominations will celebrate together the Easter weekend beginning with a Palm Sunday march from the Cooranbong Community Services Centre to the Cooranbong Park. After the march beginning at 2pm there will be a concert to highlight the beginning of Easter week. An invitation is extended to all in our community to take part in this event. (Avondale Memorial Seventh-day Adventist Church Bulletin, 11 February, 2006).

The event was recorded in the district newspaper, *The Lake Macquarie News*:

Police closed Freemans Drive, Cooranbong, on Sunday as 500 people marched through the town for the start of Passion Week. The marchers, led by 'Jesus' on a donkey, wore headscarves and carried palm branches as they re-enacted Jesus' triumphal entry into Jerusalem.

The Avondale Brass Band provided the rally cry with its rendition of the hymn *Crown Him With Many Crowns*.

"The march was an opportunity for us as a group of Christians to recognise Jesus as our King," said Dr Bruce Manners, senior minister of the Avondale College Seventh-day Adventist Church.

The church organised the march with the support of the Morisset Ministers' Association. Charlton Federal Labor MP Kelly Hoare said raising palms was a sign of peace. (*Lake Macquarie News*).

This event was thought to be sufficiently significant for the South Pacific Division *Record* editorship to select it as its cover story, under the headline, "College staff, students join Jesus march." We quote the report in full.

Police closed Freemans Drive in Cooranbong on April 9 as 500 people, including Avondale College staff members and students, marched to mark the beginning of Passion Week, which ran from April 9 to Easter Sunday on April 16.

The marchers, led by "Jesus" on a donkey, wore headscarfs with "Jesus is King" ties and carried palm branches as they re-enacted Jesus' triumphant entry into Jerusalem.

They also held balloons with the words, "Jesus is King," printed on them. Theology students led the march, while the Avondale Brass Band provided

the rally cry with its rendition of the hymn, "Crown Him with many crowns."

"The march was an opportunity for us as a group of Christians to recognise Jesus as our King," says Avondale College church senior minister Pastor Bruce Manners.

The church organised the march with the support of the Morisset Ministers Association to launch Passion Week in the local community.

It was followed by a concert in Cooranbong Park and concluded the college's Festival of Faith week, which was held from April 3 to 8.

(*South Pacific Record*, 6 May, 2006, p. 1).

The article was accompanied by a photograph with a man posing as our Saviour on a donkey. The caption under the photograph stated:

A march organised by the Avondale College church to launch Passion Week closed Freemans Drive in Cooranbong on Palm Sunday.

TRUTH

The Catholic Encyclopedia on CD-ROM defines Palm Sunday as:

The sixth and last Sunday of Lent and beginning of Holy Week, a Sunday of the highest rank, not even a commemoration of any kind being permitted in the Mass. In common law it fixes the commencement of Easter duty. The Roman Missal marks the station at St. John Lateran (see STATIONS) and before September, 1870, the pope performed the ceremonies there.... The principal ceremonies of the day are the benediction of the palms, the process, the Mass, and during it the singing of the Passion. The blessing of the palms follows a ritual similar to that of Mass. On the altar branches of palms are placed between the candlesticks instead of flowers ordinarily used. The palms to be blessed are on a table at the Epistle side or in cathedral churches between the throne and the altar.

That our village Church in Cooranbong, the town in which Avondale College is located, demonstrates this depth of defiant apostasy in God's Church, is a deep tragedy. It is marching lock-step with Rome.

The Lord will not be pleased by any turning aside of those whom He has made depositaries of sacred truth, to inquire of the gods of Ekron.

(*Counsels to Writers and Editors*, p. 117).

Simultaneously the Avondale College Church promoted this Palm Sunday event on a huge notice in the foyer of the Church.

Chapter 148

Palm Sunday Procession

OMEGA

Under the title, "March Celebrates Jesus," the *Avondale College Church News*, Weekend, 1, 2 April, 2006, stated,

The Palm Sunday march (April 9) is designed to demonstrate that there's a Christian presence in our community that openly recognises Jesus as king. That's how the church pastor, Bruce Manners, describes it.

"The march is, in many senses, a re-enactment of Jesus' entry into Jerusalem with the rejoicing that brought," he says. "And it allows us to recognise and proclaim in a public way that Jesus is our king."

The march begins at the Cooranbong Community Centre at precisely 2 pm – people are asked to gather at 1.30 pm. Police will block half of Freemans Drive for the march at 2 o'clock.

"The whole community is invited to join us," adds Bruce. "Children will receive Eastern headwear and a palm branch or balloon for the march."

The march will include a brass band, and "Jesus" and a donkey. First-year theology students in full dress Eastern costumes and will act as marshals.

The march is about a kilometre and ends at Cooranbong Park, and is followed by a concert hosted by television journalist and personality Terry Willessee.

The concert, organised and managed by college chaplain Wayne French, is based on a Carols by Candlelight formula. It features artists and groups from the college and the community.

"This has grown from a dream of one of our church members into something that involves our church, our campus, and now other churches are joining us.

"This is one of those occasions when the Christian community can celebrate together."

All churches have been invited to set up a booth in a large tent provided for them. They will promote their Easter programs during the week and weekend.

In this promotion, the Avondale Memorial Church also participated. For numbers of weeks it advertised the procession. We quote the advertisement in the *Avondale Memorial Church Bulletin*, 25 March, 2006:

PALM SUNDAY MARCH. Do plan to join all the local Churches in a community event on Palm Sunday, April 9 with a "Jesus is King" theme. We will assemble at the Community Centre at 1.30pm. Terry Willessee will host

a concert in the Cooranbong Park after the street march from the Centre to the Park.

Here we document yet another instance of the level of apostasy at Avondale College. For the Avondale College Church to lead out in the ecumenical, Roman Catholic invoked, event, evidences the thorough apostasy upon which Avondale College now operates. What a heartbreak to learn that "First-year theology students in full dress Eastern costumes" acted as marshals. What an introduction to ministry! Is it any wonder that, in general, our ministers graduate from Avondale, only fitted to preach apostasy? The senior pastor of the Avondale College Church is Dr Bruce Manners, former editor of the *South Pacific Record* and the senior pastor of the Avondale Memorial Church is Pastor Adrian Craig, former President of the Greater Sydney Conference. These are two of the largest Seventh-day Adventist Churches in Australia and are located within one kilometre of each other.

To dare to have "Jesus" riding on a donkey, blasphemes our Saviour. How dare we select a sinner to represent the pure and holy Jesus! We possess photographs of this event in our office.

TRUTH

The ceremonies on Palm Sunday as celebrated now in the Roman Catholic Church are divided into (1) the solemn blessing of the palms; (2) the procession, (3) the mass.... The blessing of the palms and the procession, were however, temporarily abolished at the Reformation, and the name "Palm Sunday" ... is not mentioned in the Book of Common Prayer.

(*Encyclopaedia Britannica*, 1963 edition, Vol. 17, p. 161).

Manifestly, Avondale College, having forfeited its Protestant roots, no longer is prepared to shoulder the task God has given His people to complete the Reformation.

Chapter 149

Easter

OMEGA

The celebration of pagan Easter services are proliferating in our churches.

Community Easter Service will be at 6.30 a.m. at the Fort Walla Walla Amphitheater. The Easter sermon will be presented by Pastor Robin K. Peterson of the College Place First Presbyterian Church. Music will be presented by local musicians. In case of rain, the community service will be held in the Walla Walla College Seventh-day Adventist Church.

(Walla Walla Union Bulletin, Easter 1993).

Easter Sunrise Service [community Easter Service above], April 11, 6.30 a.m., Fort Walla Walla. In case of inclement weather it will be with WWC [Walla Walla College S.D.A.] Church.

(Church Bulletin Walla Walla Village S.D.A. Church, 10 April, 1993).

The programme at Walla Walla College Seventh-day Adventist Church on Friday, April 2, 1993 at 7.30 p.m. was entitled "The Stations of the Cross." The official programme followed the traditional Roman Catholic fourteen stations of the cross. The speaker was Roger Robbennolt, Pastor of the First Congregational Church. *(Ibid)*

More recently in the Riverside Church in California, a similar event transpired. Here the Sabbath was desecrated and baptism defiled.

The Riverside Community Church, a regular Seventh-day Adventist Church, invited the Community to its Easter Services. Below are details from its brochure.

Celebrate Easter. Let the power of Easter change your life today! *Saturday*, March 30 – Two Easter Services at 11am and 5pm. Life Changing Message. Music with Bobby G and the Band. Xtreme Children's Church and nursery. Just 4 the KIDS – Easter Egg Hunt and more. 3.00 – 5.00pm, Hot Air Balloon, Pony Rides. FREE hot dogs and soft drinks for everyone. Petting Zoo, Face Painting, a Bounce Castle. IT'S ALL FREE!

If this shameful desecration of the Sabbath was not sufficient, the advertisement went on to advertise an Easter Sunday Sunrise Service.

Sunrise on MT. RUBIDOUX. INTERFAITH SUNRISE SERVICE – 6.30 Sunday, March 31. Baptism – if you wish to commit your life to Jesus you can be baptized. Bring swimming suit and a towel.

TRUTH

Christ most certainly did not rise from the dead at sunrise. Scripture cannot be controverted on this point. The stone had already been removed from Christ's sepulchre during the hours of morning darkness.

The first *day* of the week cometh Mary Magdalene early, when it was yet dark, unto the sepulchre, and seeth the stone taken away from the sepulchre. (John 20:1).

Easter sunrise services are plain heathenism derived from sun-worship. This sunrise service has nothing to do with Christ's resurrection. The baptism offer was an utter disgrace.

Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: (Matthew 28:19).

Here was no mandated pre-instruction in the Word of God. The thought of some swim suits of young people does not bear contemplation. This was not a baptism. Did God's people in the Southeastern California Conference stand up in protest? No doubt a few did, but in a region within a fifty mile radius of Loma Linda where more Seventh-day Adventists reside than any other spot on earth, that this Church was not cast out of the sisterhood of Churches and its female senior pastor dismissed from the ministry, testifies to a culture in which gross apostasy is at least condoned, if not countenanced. The Riverside Church is about twenty miles from Loma Linda. It is in the vicinity of the Seventh-day Adventist La Sierra University.

Today our Universities and Colleges, in general, are breeding grounds for rank apostasy. We are surely in the Omega of Apostasy seen in vision by God's messenger.

PART XIV
Persecution

Chapter 150

Warning

OMEGA

Those who sincerely and earnestly seek to warn God's people against the grave apostasy in our midst are represented by Church leaders at high levels as being critical of God's Church. Such leaders rarely see that heartfelt, God-ordained warnings are mandated by our Heavenly Father. Those who truly love God and His Church and who express a deep burden for the soul-destroying apostasy in our midst are merely denigrated.

No General Conference President since Elder Robert Pierson (President 1966-1979), has deigned to shoulder this responsibility. One, Elder Robert Folkenberg (President 1990-1999) introduced the Perth Declaration at the General Conference Annual Council in Perth, Western Australia, on October 14, 1991. It stated,

Others exercise a separatist spirit to present themselves as defenders of authentic Adventist faith, the correctors of others... Still others ... organize meetings without consultation with those of the Church. Many circulate private publications. (*Ibid*).

Conveniently, Elder Folkenberg refrained from stating that in the past when these faithful preachers sought to work in presenting their God-ordained messages of reformation, no place was opened to them in the pulpits of the organised Seventh-day Adventist Church. In fidelity to God they had no option but to follow Christ's and John the Baptist's example.

Did he [John the Baptist] go to the priests and rulers and ask if he might proclaim this message? – No, God put him away from them that he might not be influenced by their spirit and teaching.

(*Selected Messages*, Book 1, p. 410).

The following year the North American Division widely circulated a book entitled, *Issues: The Seventh-day Adventist Church and Certain Private Ministries*, with the support and cooperation of the General Conference.

This book was stated to be

Authorized by the North American Division Officers and Union Presidents.
(*Ibid*, p. 2).

Speaking of Hartland Institute the book stated,

The President, Dr. Colin Standish, represents the extreme conservative wing of Adventism. While the [Hartland] College was once well regarded by

church leadership, Standish has become increasingly **CRITICAL** of denominational leadership and practices. He has aligned himself with [Elder Ron] Spear, of Hope International.

(*Ibid*, p. 8, emphasis and square brackets added).

Around this time the term “Critical Ministries” was coined to describe a plethora of ministries, many of which, including Hartland Institute (founded 1983) and Hope International (founded 1985), shouldered the divinely commissioned duty to warn God’s people of the urgent requirement to return from the apostasy which was ravaging God’s precious Church.

Pejorative terms such as “negative ministries” (Elder Calvin B. Rock, Vice- President of the General Conference; “Independent Ministries,” *Adventist Review*, 5 September, 1991, p. 20); “mind control” (Dr. William G. Johnsson, Editor, *Adventist Review*; “Video Sickness,” *Adventist Review*, 14 May, 1992, p.4); “divisive and disloyal” (Letter written by Elder Dennis N. Carlson, Executive Secretary, Washington Conference, addressed to Private Ministries *Ad Hoc* Committee, 4 June, 1992; and “destructive critics,” (Pastor Robert Folkenberg, President, General Conference, *Adventist Review*, 16 April, 1992), soon were peppering official Church organisation publications and correspondence.

TRUTH

1. Who are standing in the counsel of God at this time? Is it those who virtually excuse wrongs among the professed people of God and who murmur in their hearts, if not openly, against those who would reprove sin? Is it those who take their stand against them and sympathize with those who commit wrong? No, indeed! Unless they repent, and leave the work of Satan in oppressing those who have the burden of the work and in holding up the hands of sinners in Zion, they will never receive the mark of God's sealing approval. They will fall in the general destruction of the wicked, represented by the work of the five men bearing slaughter weapons. (*Testimonies for the Church*, Vol. 3, p. 267).
2. ¹Blow ye the trumpet in Zion, and sound an alarm in my holy mountain: let all the inhabitants of the land tremble: for the day of the LORD cometh, for it is nigh at hand;... ¹⁷Let the priests, the ministers of the LORD, weep between the porch and the altar, and let them say, Spare thy people, O LORD, and give not thine heritage to reproach, that the heathen should rule over them: wherefore should they say among the people, Where is their God? (Joel 2:1, 17).

Chapter 151

Condemnation

OMEGA

God has ever called upon His people to condemn sin. Unless this is accomplished, souls will be lost. Today the Omega of Apostasy leads men to rather condemn those who shoulder this God-given responsibility. We, as a people, even dare to do so before unbelievers.

First a word to those Roman Catholics who will read this editorial. Some Seventh-day Adventists, with more zeal than charity, have seized upon the death of the pope to launch virulent anti-Catholic attacks. They represent a tiny but vocal element of the Adventist Church that sees its mission as taking out newspaper advertisements and erecting signs denouncing Catholics. In so doing they dismay and wound adherents of the faith they oppose.

((Dr. William G. Johnsson, Editor, *Adventist Review*, *South Pacific Record*, 7 May, 2005).

The editor of the *Adventist Review* appears to find it easier to condemn faithful Seventh-day Adventists seeking to rescue Roman Catholics from their antichrist faith, than to condemn that faith which will lead to the loss of eternal life of Roman Catholics who are not rescued from their false Christianity.

And all that dwell upon the earth shall worship him, whose names are not written in the book of life of the Lamb slain from the foundation of the world. (Revelation 13:8).

TRUTH

God commands His people to delineate clearly the difference between Truth and error. To resile from this command is to encourage men and women in their sin and to shame our God and deny our profession.

In every generation God has sent His servants to rebuke sin, both in the world and in the church. But the people desire smooth things spoken to them, and the pure, unvarnished truth is not acceptable. Many reformers, in entering upon their work, determined to exercise great prudence in attacking the sins of the church and the nation. They hoped, by the example of a pure Christian life, to lead the people back to the doctrines of the Bible. But the Spirit of God came upon them as it came upon Elijah, moving him to rebuke the sins of a wicked king and an apostate people; they could not

refrain from preaching the plain utterances of the Bible – doctrines which they had been reluctant to present. They were impelled to zealously declare the truth and the danger which threatened souls. The words which the Lord gave them they uttered, fearless of consequences, and the people were compelled to hear the warning. (*Great Controversy*, p. 606).

The Messenger of the Lord applies these words also to the Fallen Churches of Babylon, and very specifically to the Roman Catholic Church:

Thus the message of the third angel will be proclaimed. As the time comes for it to be given with greatest power, the Lord will work through humble instruments, leading the minds of those who consecrate themselves to His service. The laborers will be qualified rather by the unction of His Spirit than by the training of literary institutions. Men of faith and prayer will be constrained to go forth with holy zeal, declaring the words which God gives them. The sins of Babylon will be laid open. The fearful results of enforcing the observances of the church by civil authority, the inroads of spiritualism, the stealthy but rapid progress of the papal power – all will be unmasked. By these solemn warnings the people will be stirred. Thousands upon thousands will listen who have never heard words like these. In amazement they hear the testimony that Babylon is the church, fallen because of her errors and sins, because of her rejection of the truth sent to her from heaven. (*Ibid*, pp. 606, 607).

Truth demands condemnation of error, not condemnation of those who expose error.

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

We, of course, agree that this duty must be motivated by love for the sinner and in the wisdom of God. We, ourselves do not erect signs in public places, which only condemn and do not provide Biblical reasons for such condemnation.

We believe that the book, *The Great Controversy*, is the God-ordained inspired book which God in His wisdom has designed to provide the optimal enlightenment for three classes of professing Christians, Roman Catholics, Apostate Protestants, and the members of the Church God has specifically raised up to complete the Protestant Reformation, Seventh-day Adventists. Yet quite early in the *Great Controversy* Sister White was inspired to severely condemn Romanism.

To secure worldly gains and honors, the church was led to seek the favor and support of the great men of earth; and having thus rejected Christ, she was induced to yield allegiance to the representative of Satan – the bishop of Rome. (*Great Controversy*, p. 50).

Chapter 152

Silencing Truth

OMEGA

The Orange Church in the South New South Wales Conference, deigning to speak on behalf of the entire Seventh-day Adventist Church, sought to silence the godly witness of Brother and Sister Elwyn Phillips in their Remnant Video Ministry which provided faithful messages for God's people:

ATTENTION: It is worth your noting that the distribution of Video and Audio Tapes and literature from the home of Elwin [sic - Elwyn] and Elrene Phillips has no sanction or blessing of the Seventh-day Adventist Church.
(Orange Church Bulletin, 6 March, 1993).

TRUTH

God's warning messages to His people have never been more necessary.

Some who occupy the position of watchmen to warn the people of danger have given up their watch and recline at ease. They are unfaithful sentinels. They remain inactive, while their wily foe enters the fort and works successfully by their side to tear down what God has commanded to be built up. They see that Satan is deceiving the inexperienced and unsuspecting; yet they take it all quietly, as though they had no special interest, as though these things did not concern them. They apprehend no special danger; they see no cause to raise an alarm. To them everything seems to be going well, and they see no necessity of raising the faithful, trumpet notes of warning which they hear borne by the plain testimonies, to show the people their transgressions and the house of Israel their sins. These reproofs and warnings disturb the quiet of these sleepy, ease-loving sentinels, and they are not pleased. They say in heart, if not in words: "This is all uncalled for. It is too severe, too harsh. These men are unnecessarily disturbed and excited, and seem unwilling to give us any rest or quietude 'Ye take too much upon you, seeing all the congregation are holy, every one of them.' They are not willing that we should have any comfort, peace, or happiness. It is active labor, toil, and unceasing vigilance alone which will satisfy these unreasonable, hard-to-be-suited watchmen. Why don't they prophesy smooth things, and cry: Peace, peace? Then everything would move on smoothly."

(*Testimonies for the Church*, Vol. 2, p. 440).

Today much effort is expended to silence Truth.

Chapter 153

Misapplied Association

OMEGA

The defamation of holy ministries uplifting Christ's Truths and His holy standards is conventional practice in our Church today. One artifice utilised by Church Organisation is guilt by association. We cite one blatant example.

In the winter 1993 issue of *Adventist View*, a publication of the North American Division designed for young people, ten organisations were listed as claiming Seventh-day Adventist association but lacking the approval of the Church organisation. Two of these ten were Hartland Institute and Hope International. They were lumped together with such groups as Shepherd's Rod/Branch Davidians, Thought Messages, New Age, Jeanie Sautron, the Jubilee 1994 Movement, the Church of the Lord Our Righteousness and Spiritual Warfare/Deliverance. Thus are our youth "warned" today!

TRUTH

Hartland College has operated the highest quality College training courses for young people in pastoral evangelism, Bible instruction, health ministry, Christian education and media ministry in the English-speaking world, for the past twenty-three years. It was established in 1983.

The Church Organisation has avidly recruited its graduates into the ministry, publication work and the Church school system for they well know the graduates to be of the highest quality.

Hartland's *Last Generation* magazine surpasses all denominational outreach magazines, in the English language, for fidelity to truth and quality of articles.

Hope International's monthly magazine, *Our Firm Foundation*, since 1985 has been the best message magazine for Seventh-day Adventists in the English language. It proclaims Truth and eschews the errors found so frequently in Denominational publications.

Chapter 154

Taking Court Action

OMEGA

Below is summarised the matter concerning Sister Ethel Thomass.

- 1991 Sister Thomass instructed her lawyer to discover if the name “Seventh-day Adventist” was registered with the New Zealand Registrar of Companies. Two were found:
1. The Seventh Day Reform Movement of Australasia Inc.
 2. The Seventh-day Adventist Trust Property Board. The solicitor wrote to both at their registered addresses but both letters were returned marked “Unknown at this address.”
- 8 July 1991 Sister Thomass’ solicitor wrote to the secretary of the North New Zealand Conference inquiring concerning the second entity.
- 6 August 1991 The secretary of the North New Zealand Conference replied stating, “We do not have such a Board functioning at the present time and all matters relating to estates, trusts, etc are dealt with either through our office or through the Australasian Conference Association Limited office which is located at 148 Fox Valley Road, Wahroonga, NSW. Australia. 2076.
- 16 August 1991 In view of the above fact, Sister Thomass applied to register the Seventh-day Adventist Resource Centre Ltd., at Napier for the purpose of promoting “instruction in vegetarian cookery skills, organic gardening and cropping.”
- October 1991 The Registrar of Companies formally registered the Seventh-day Adventist Resource Centre Ltd.
- 8 June 1994 The secretary of the North New Zealand Conference wrote to Brother and Sister Thomass asking that they alter the name of their ministry “to a name which does not suggest any association with the

Church's denominationally-owned and operated institutions." Sister Thomass was warned "that if steps are not taken to alter this company's name by 22 June, 1994, we will be making an appropriate application to the Registrar of Companies to have the name changed."

- 16 June 1994 Sister Ethel Thomass replied to the North New Zealand Conference secretary declining to alter the name of her ministry.
- 9 November 1994 The New Zealand Registrar of Companies declined the request of the North New Zealand Conference to compel Sister Thomass to alter the name of her ministry.
- 30 November 1994 Solicitors acting for the North New Zealand Conference issued a writ in the High Court of New Zealand, Wellington Registry, No. 339/94, "Notice of Appeal (Pursuant to section 9F Companies Act 1955 as amended 1993) against Companies Registrar's decision at Wellington declining to order a company to change its name."

Sister Thomass was a faithful Seventh-day Adventist. She died shortly after.

TRUTH

⁴If then ye have judgments of things pertaining to this life, set them to judge who are least esteemed in the church. ⁵I speak to your shame. Is it so, that there is not a wise man among you? no, not one that shall be able to judge between his brethren? ⁶But brother goeth to law with brother, and that before the unbelievers. ⁷Now therefore there is utterly a fault among you, because ye go to law one with another. Why do ye not rather take wrong? why do ye not rather *suffer yourselves* to be defrauded? ⁸Nay, ye do wrong, and defraud, and that *your* brethren. (1 Corinthians 6:4-8).

When troubles arise in the church we should not go for help to lawyers not of our faith. God does not desire us to open church difficulties before those who do not fear Him.... These men cast aside the counsel God has given, and do the very things He has bidden them not to do. They show that they have chosen the world as their judge, and in heaven their names are registered as one with unbelievers. Christ is crucified afresh, and put to open shame. Let these men know that God does not hear their prayers. They insult His holy name, and He will leave them to the buffetings of Satan until they shall see their folly and seek the Lord by confession of their sin.

(*Selected Messages*, Book 3, p. 299).

Chapter 155

Law Suits

OMEGA

Pastor Tom Mostert, President of the Pacific Union Conference, wrote in the *Pacific Union Recorder*, 1 November, 1999:

In several places around the world, we are having to go to court to protect our good name. Usually it is former Adventists who start their own church or institution, yet want to call it Seventh-day Adventist. Obviously they have differences with the organized church, or they would not have left it in the first place. But they know they have a better credibility if they use a respected name. So without authorization, they simply take the name and apply it to their organization.

To leave this action unchallenged would be to confuse the definition of who and what constitutes a Seventh-day Adventist. Imagine what would have resulted had David Koresh called his operation a Seventh-day Adventist institution, and we would have left it unchallenged.

Remember, the name Seventh-day Adventist stands for Bible-based beliefs as decided by a group of people, not just one persons [sic] viewpoint. It stands for financial integrity, backed up by an extensive audit system, assuring the members the funds they give will be used as specified. The church operates with committees and an elective process rather than a person being self-appointed. None of these factors usually apply with those wanting to use our name. it seems to me our name is worth defending.

Pastor Mostert further stated:

Since the integrity of the name is important, it is no wonder people and companies go to great lengths to protect their good names. So it has come as a perplexing surprise to church leaders that a vocal group of members would criticize the church for legally defending unauthorized use of the name 'Seventh-day Adventist.' Yet, some Adventists are actually testifying now before the courts against the church in a case where a former Adventist is using our name for his church.

TRUTH

Elder Mostert chose to ignore the fact that it was the Church organisation which instituted the vast majority of these law suits. In suing their brethren they defied divine prohibitions.

So prohibited by God is the taking of our brethren to court that Sister White counselled a brother who had a valid complaint against leaders in the Review and Herald Publishing House, to desist in his purpose to take legal action.

I call upon you in the name of Christ to withdraw the suit that you have begun and never bring another into court. God forbids you thus to dishonor His name.... In regard to the case of those who shared large responsibilities with you in the Review and Herald, and who have turned to be enemies of the work, you will not wish to hear the verdict that shall be passed upon them when the judgment shall sit and the books shall be opened, and every man shall be judged according to the things written in the books.... Those against whom you bring your charges know that I have not approved of their manner of dealing with you, and that I have reproved them for their unfeeling management of your case. There are those who have not acted honorably.... I would rather share your loss than to have you push this matter through to the injury of your soul, giving Satan an opportunity to present your case before unbelievers....

(*Selected Messages*, Book 3, pp. 304, 305).

We will examine Elder Mostert's complaints:

1. These souls have left the Church. How does Elder Mostert draw such a sweeping and, in many cases, false conclusion? Possibly Elder Mostert confused the term "Church" with the term "Church organisation." The Church consists of God's faithful people. In many parts of the world, it is the Church organisation which promotes rank apostasy. It is the Church organisation which has left God's Church. This is certainly true of the South Pacific Division.
2. It is inferred that the Church organisation possesses financial fidelity, uplifts Bible-based beliefs and possesses an unsullied committee election process. This book documents a contrary situation in not a few Divisions. Yet it is suggested that these defects occur among faithful Seventh-day Adventists who, in their love to worship God in the beauty of holiness are as unfaithful in these matters as many leaders in the Church organisation. Usually their fidelity in these matters is considerably higher. We both serve in self-supporting ministries which are strictly audited on an annual basis and these ministries, Hartland and Remnant Herald are under Board Control.
3. The only genuine way to defend the name Seventh-day Adventist is to hold it aloft and to eschew destruction of the faith. This, in general, the Church organisation is not doing.

Chapter 156

Disfellowshipment

OMEGA

On 27 January, 1996 Pastor David Kang was disfellowshipped from the Athens Church in Georgia-Cumberland Conference of the United States. His disfellowshipment reflects poorly upon the Athens Church. The arrogance of the church pastor, Warren Ruf, may be judged from two paragraphs in his letter of 1 February, 1996 to Pastor Kang.

Our decision changes your relationship to the church significantly. Our decision regarding your membership breaks the link and relationship you have with the church. To convey the impression in public or private that you are a Seventh-day Adventist is now misleading and false. To claim something that doesn't exist would be dishonorable and sinful. In the past you have consistently misrepresented yourself as an ordained Adventist minister. This hypocrisy evidences a serious character flaw, and we urge you to be more careful.

In resolving a situation that has extended for five years, we believe we are doing the honorable thing. Furthermore, it is our opinion that readmission into the Seventh-day Adventist church should [be] done through rebaptism. To summarize: If you want to be a church member, then submit to the authority of the church. If you hold your own opinion above that of the official church, you are entitled to form your independent church – which you have done. But you cannot have it both ways. In light of your significant public ministry, copies of this letter are being sent to responsible persons representing organizations most effected [sic] by our decision. I trust you will understand this decision and respect the process by which it was determined. (Emphasis in the original).

We notice the emphasis upon Church authority rather than God's authority.

TRUTH

Does a man cease to be a Seventh-day Adventist on the grounds that he was disfellowshipped for preaching precious Truth, warning messages and confessing Christ? The answer is emphatically in the negative. Membership upon the heavenly Church roll is not dependent upon the whims of Church congregations.

The healed blind man's parents retained their names upon the "church roll" of the synagogue.

²⁰His parents answered them and said, We know that this is our son, and that he was born blind: ²¹But by what means he now seeth, we know not; or who hath opened his eyes, we know not: he is of age; ask him: he shall speak for himself. ²²These words spake his parents, because they feared the Jews: for the Jews had agreed already, that if any man did confess that he was Christ, he should be put out of the synagogue. (John 9:20-22).

But they lost their membership in the heavenly Church:

³²Whosoever therefore shall confess me before men, him will I confess also before my Father which is in heaven. ³³But whosoever shall deny me before men, him will I also deny before my Father which is in heaven.

(Matthew 10:32, 33).

On the other hand the former blind man retained his name upon the heavenly Church roll, because he confessed Christ, but lost it upon the roll of the synagogue.

³¹Now we know that God heareth not sinners: but if any man be a worshipper of God, and doeth his will, him he heareth. ³²Since the world began was it not heard that any man opened the eyes of one that was born blind. ³³If this man were not of God, he could do nothing. ³⁴They answered and said unto him, Thou wast altogether born in sins, and dost thou teach us? And they cast him out. ³⁵Jesus heard that they had cast him out; and when he had found him, he said unto him, Dost thou believe on the Son of God? ³⁶He answered and said, Who is he, Lord, that I might believe on him? ³⁷And Jesus said unto him, Thou hast both seen him, and it is he that talketh with thee. ³⁸And he said, Lord, I believe. And he worshipped him.

(John 9:31-38).

It has ever been the act of God's Church in apostasy to disfellowship its most faithful members while retaining those who least faithfully serve their Lord. Thus is the level of the piety of the Church relentlessly diminished.

Chapter 157

Illegal Disfellowshipment

OMEGA

For nine years Brother Jale (pronounced Charlie) Mesake has shared his faith through Revelation seminars. God so blessed his efforts that when his work for the 5-year period 1990-1994 was evaluated, Brother Mesake's lay-ministry had seen more success in the matter of soul winning than the COMBINED efforts of almost forty ministers employed by the Fiji Mission over the same period. Thus over fifty per cent of the converts of the Fiji Mission in that period resulted from Brother Mesake's witness.

But Brother Mesake possessed one quality which was not appreciated by Church administrators. He loved God's precious Truth and associated with faithful self-supporting ministries world-wide.

Despite the Holy Spirit having brought souls to conviction and baptism, using Brother Mesake as the witness, the plain evidence of the leading of God in his life was ignored equally as emphatically by the Fiji Mission leadership as was the case with Christ at the time of the First Advent.

On 23 July, 1998, Brother Mesake received a copy of a letter addressed to the Secretary of the Fiji Mission, signed by Joeli Sereku, Head Elder of Raiwaqa Church located in Suva, the capital city of Fiji, Maca Tikocina, Church Secretary and Joseph O'Connor, Church Pastor of the same Church. The letter stated that Brother Mesake had been placed under Church censure for three months (27 June – 26 September, 1998) and "if there is no change in his attitude we would disfellowship him."

In summary, Brother Mesake's Church censure was enacted under the following unjust conditions:

1. He was not informed in writing, in advance of the meeting called to discipline him;
2. He was not accorded the right to cross-examine his accusers;
3. He was denied the right to present his defence;
4. He was not informed of the charges laid against him in advance of the meeting;
5. When, three weeks after the decision, he was able to learn the charges, they lacked specificity;
6. He was condemned and sentenced by the Church Board, which has absolutely no such authority to act. (Only the Church Business Meeting can make such decisions);

7. He was not visited by the pastor or a Church leader prior to the taking of the action;
8. He received no personal notice of the decision. It was about three weeks later that he received a copy of a letter addressed to the Mission Secretary concerning the decision;
9. A number of his accusers sat in judgment upon him. This was yet another denial of natural justice;
10. The letter to the Mission Secretary plainly stated that if Jale did not alter his course, he would be disfellowshipped. This pre-empted an impartial trial essential to judge whether or not he had altered his course, and usurped the right of the Church Business Meeting to make such decisions.

Altogether, this was yet another disgraceful instance of how God's children are treated in the South Pacific Division. One would receive a far fairer trial in the secular courts of the land.

TRUTH

We are no better than the Sanhedrin in Christ's day and apostolic times. How we require men like Nicodemus in our Churches today! Referring to Christ, Nicodemus questioned:

⁵⁰Nicodemus saith unto them, (he that came to Jesus by night, being one of them,) ⁵¹Doth our law judge *any* man, before it hear him, and know what he doeth? (John 7:50, 51).

And I charged your judges at that time, saying, Hear *the causes* between your brethren, and judge righteously between *every* man and his brother, and the stranger *that is* with him. (Deuteronomy 1:16)

Gamaliel's wisdom is also urgently required in our midst. Speaking of Peter and John, he stated:

³⁸And now I say unto you, Refrain from these men, and let them alone: for if this counsel or this work be of men, it will come to nought: ³⁹But if it be of God, ye cannot overthrow it; lest haply ye be found even to fight against God. (Acts 5:38, 39).

Chapter 158

Disfellowshipped for Non-Attendance

OMEGA

In 1996, Brother Howard Price, a Church elder for many years, and his wife, Joan, were notified in writing that they had been disfellowshipped from the Cannington Church in the Western Australian Conference.

Their daughter, Chellie Jayne, a lawyer then assisting a Judge of the Supreme Court of Western Australia, was incensed and, unknown to her parents, took out a Supreme Court Writ against the Church. The sincerity of the Church membership in the decision they had made against two of the most sincere members of their Church, was thus tested. The Church pastor, Pastor F. Miraslav Stilinovic, upon receipt of the writ, rapidly visited the Price home and informed the couple that there had been a “mistake” and they had been returned to Church membership.

If Brother and Sister Price had breached a divine command meriting Biblical disfellowshipment, no act of a secular court would alter that decision, for our Church must obey the divine dictum, “We ought to obey God rather than men.” (Acts 5:29). Peter and John were staring death in the face, yet they did not alter their course. But the Cannington Church held no such fidelity, for they well knew that they possessed no just grounds for their action.

TRUTH

What was the basis for Attorney Chellie Jayne Price’s Supreme Court Writ? It was based upon the regulations of the Church Manual. This regulation still stands. It states:

Members Not to be Removed from Church Membership for Nonattendance

– Absentees should be faithfully visited by the church leadership, and each should be encouraged to revive church attendance, explaining the seriousness of neglecting the obligation of church membership in deliberately absenting oneself for indefinite periods of time and making no report of one’s faith and hope to the church. When because of age, infirmity, or other unavoidable cause, a member finds it impossible regularly to attend divine worship, it should be considered an obligation to keep in contact with the church leaders by letter or by other means. However, as long as a person is loyal to the doctrines of the church, non-attendance at church services shall not be considered sufficient cause for removal from church membership.

(*Seventh-day Adventist Church Manual*, Review and Herald Publishing Association, Maryland, 2000, pp. 187, 188).

In fidelity to God's Word, unable to sit listening to "plain apostasy" preached in the Cannington Church, Brother and Sister Price chose to meet weekly with a group of like-minded believers at the Woodlupine Fellowship in Perth. God bless them! A decade later their Church membership has been maintained. The Cannington Church well understood that, in view of the plain prohibition in the *Church Manual*, they were certain to lose any court case levelled against their shameful action.

We, of course, do not countenance the taking of the Seventh-day Adventist Church to court even when those acting in its sacred name do not possess a valid case against faithful believers. But Attorney Price was not a professing Seventh-day Adventist at the time and took action without her godly parents' instigation.

Russell, unlike every other ordained minister in Australia who has entered self-supporting service, was denied sustentation, by the South Pacific Division, despite his thirty-one years and five months of denominational service. Yet the Far Eastern Division, where Russell had contributed twenty years of that service, had, without the least pressure from Russell, taken an action that he was entitled to sustentation benefits. Also, in 1996, the then retired General Conference President, Elder Neal Wilson, in the presence of Colin and Pastor Ron Spear, acknowledged that Russell should receive sustentation as it was regarded as "deferred salary."

A Seventh-day Adventist lawyer examined the South Pacific Division Policy Book and determined that Russell was fully eligible. He sent this opinion to the Division. In response the lawyer for the Division, Brett McMahon, telephoned Russell's lawyer stating that:

1. The Division refused him sustentation
2. The Division would not place this decision in writing
3. No reasons for the decision would be provided
4. Any further correspondence on the matter would not be read.

(Summary of letter written by Attorney Malcolm Higgins, to Russell, 25 September, 1995).

A Seventh-day Adventist barrister informed Russell that, "a conservative estimation" was that Russell, if he took the issue before a Federal Court, would have ninety-nine percent chance of success. Of course, Russell did not pursue such action. Heaven is worth every sacrifice. God has wonderfully cared for him. God is so good.

Hungary and Communism

OMEGA

The South Pacific *Record* (3 May, 1997) reprinted an *Adventist Review* article concerning the schism in the Seventh-day Adventist Church in Hungary. Apparently the *Record* editors were unable to check the accuracy of the article, which contained a number of significant factual errors and left impressions which did less than justice to the group known as the Christian Advent Community (CAC) (incorrectly termed Christian Advent Fellowship in the article). The CAC consisted of 1,400 believers.

The history of this schism is important. The *Record* article referred to the CAC as a “breakaway group.” This was quite inaccurate. Between 1975 and 1980 hundreds of sincere members of the Seventh-day Adventist Church in Hungary were illegally disfellowshipped by the Hungarian Union. It is not the prerogative of a Union to disfellowship Church members. That is the duty of the local Church to which the members belong. More than a decade ago, the *Adventist Review* admitted that the disfellowshipping was illegal, but nothing was done to rectify this wrong.

What was the cause of this action? Many sincere Hungarian believers were deeply concerned during the Communist rule that the Hungarian Union Conference submissively followed the desire of the Government to join the ecumenical Protestant Organisation entitled “The Council of Free Churches” (CFC). As in many Communist nations, names often indicate the very opposite of their normal meaning. In fact, the CFC was anything but free and suited the Communist Government well. One Seminary was set up by the CFC and the Hungarian Seventh-day Adventist Union sent potential pastors for training in this Seminary. Further, the Hungarian Seventh-day Adventist Church was an active participant in the CFC, the Union president being a member of its central committee.

It was these breaches of the separation of Church and State, along with the ecumenical connections, and the training of Seventh-day Adventist pastors in the College of Apostate Protestantism, which generated the sincere concerns of faithful members. For expressing these concerns, these believers were illegally disfellowshipped. These facts were conveniently omitted from the *Record* report. One Conference president, Pastor Oszkár Egervári, was among those disfellowshipped.

Colin worked diligently to help Pastor Egervári make their sincere request for full membership in the Seventh-day Adventist Church. At their request, Colin drafted the letter which they sent to the General Conference.

The late Pastor Alf Lohne, (1915-1993), a Norwegian, Vice President of the General Conference, made more than one visit to Hungary. We approached Pastor Lohne at the 1985 General Conference Session and expressed our concerns regarding the Hungarian situation at the time. Pastor Lohne stated that he had found the CAC group to be wonderful, faithful Seventh-day Adventists and had passed his view on to the General Conference administrators. Clearly his observations were not accepted.

While a number of Church administrators met separately with the leaders of the Hungarian Seventh-day Adventist Union and the CAC group, the two groups were not brought together until 1989. While the *Record* stated that "both sides first attempted to restore unity in 1989," it did not state that the CAC was calling for unity talks on a number of occasions prior to that date!

On 13 September, 1989 an accord was reached between the two groups. The *Record* article then stated, "But the Egervári group changed their minds soon after." This does not accurately represent the situation. The *Record* only quoted the conclusion of the accord. The four articles agreed to were not stated. One of these included an undertaking that the Union would withdraw from ecumenical associations. It will be recalled that Hungary threw off Communism in 1989. It was this alteration in Government which gave the Union the courage to withdraw from the CFC and opened the way for the accord. But contrary to the agreement, the Union continued significant ecumenical associations, thus breaching the accord and re-opening the schism. The fault lay fairly and squarely with the Hungarian Union Conference and not the CAC. The real reason the accord broke down was because the disfellowshipped group perceived that comments attributed to Elder Jan Paulsen, then President of the Trans-European Division, were couched in terms which made it appear that this group was responsible for the original split. It was the Church organisation and not the CAC which altered its mind.

TRUTH

But there is no union between the Prince of light and the prince of darkness, and there can be no union between their followers. When Christians consented to unite with those who were but half converted from paganism, they entered upon a path which led further and further from the truth. Satan exulted that he had succeeded in deceiving so large a number of the followers of Christ.

(*Great Controversy*, p. 45).

Chapter 160

Illegal Disbanding of Church

OMEGA

In 2002 a small team from Hartland Institute was invited to preach in the Rosà de Sharon Church in David in Panama. We were in that team and conducted a successful evangelistic series there, despite the fact that the radio station, owned by the West Panama Mission, advised the citizens not to attend.

Brother Vance Ferrel of Pilgrim's Rest Ministry wrote the following report:

CENTRAL AMERICAN PERSECUTION – The Seventh-day Adventist Church in David (pronounced Da-VEED) Panama, made arrangements for a team from Hartland to give lectures there a few weeks ago. Upon hearing of it, the head of the West Panama Mission told them they could not permit those people to speak, since they taught error and were offshoots.

The members discussed the matter and told the Mission office that they would listen carefully to see if any error was being taught.

A very nice set of presentations was made. The believers were convinced that the folk from Hartland were true brethren in the faith and were not teaching any error. They also learned that the two speakers (Colin and Russell Standish) were members in good standing in the denomination.

The Mission headquarters then informed the David Church that unless it agreed to submit to the *Church Manual*, it would be disbanded because it had become a 'dissident organization.'

The folk at the church considered this matter very carefully, and then wrote a letter to the Mission office which is remarkable for its perception and clarity:

First, they could not vow obedience to the *Church Manual* for these reasons:

- When the members were first baptized, they did not sign a paper vowing submission to the *Church Manual*.
- They could not vow obedience to a book which changed every five years (at each quinquennial Session).
- They could not vow obedience to the *Manual* since it was not in agreement with the teachings of the denomination. More specifically, it does not agree with the 27 *Fundamental Beliefs* on at least three points:
 1. It condones wedding rings, when the *Fundamental Beliefs* forbids the wearing of jewellery;

2. It permits divorce and remarriage for abandonment, when the *Beliefs* only permit divorce for fornication.

Second, although the *Manual* says that a church can be disbanded for being a dissident organization, the page discussing that refers the reader to a back page in which a 'dissident organization' is defined as one not holding to the doctrines of the Seventh-day Adventist Church. But the David Church holds to Adventist doctrines, and so does the group from Hartland. Therefore they are not a dissident organization and they did not listen to one.

Very soon afterward, the executive committee of the Mission met and voted, 24 to 4, to disband the David Church (thus separating it from the denomination). They told this to them on Saturday night, April 13 [2002].

But it is our understanding that this was an illegal action, since only a constituency meeting of the Conference, Mission, etc., can disband a local church. (We could document similar events in the Poa Church (Brazil) and in a Church in Belgium which stood against ecumenism).

TRUTH

This Church was disconnected from the sisterhood of Churches upon the grounds that they contravened the *Church Manual*. Yet, by their own standards that Union deserves to be cast out of the sisterhood of missions. The Central American Union (consisting of the nations of Belize, Costa Rica, El Salvador, Guatemala, Honduras, Nicaragua and Panama) includes the West Panama Mission. It should cast this Mission out since it flagrantly broke the rule of the *Church Manual*. This book plainly states:

Conference/mission Session to Act in All Cases – In any case of dissolution or expulsion of a church, for whatever reason, a statement of the facts shall be presented at the next session of the conference/mission and a recommendation made to remove the church from the list of constituent churches.

(*Seventh-day Adventist Church Manual*, 16th edition, 2000, p. 204).

The Rose of Sharon Church was cast out illegally by the West Panama Mission which unjustly deprived the Church of its legal rights under the *Church Manual*, not to be judged by a Mission Committee – but to be judged by the Church members meeting as delegates in a properly-called Session (a Constituency meeting) of the West Panama Mission.

Chapter 161

Cast Into Prison

OMEGA

John Felts, was arrested and jailed 2-28-94 [28 February, 1994] according to Felts. His arrest was instigated by Southern Campus Security. He was on the parking lot of the Flemming Plaza [a shopping centre owned by Southern Adventist College] and planning to go to the post office. He was talking to two students at the time of his arrest.

(SDA Press Release, Collegedale, Tennessee).

The subsequent charge of trespass against Felts was thrown out of court by the judge before the prosecution completed its case, so manifestly lacking in any validity was it.

No wonder Southern College attempted to use the strong arm of the law against John Felts, himself a Seventh-day Adventist. Felts had co-operated with John Adams, a Seventh-day Adventist lawyer, to expose the Davenport scandal. Felts' exposure of the teaching of gross apostasy in the theology department of Southern College in the early 1980s had led to the transfer of some liberal theologians, but only after he obtained secret tape recordings of that which these men were actually teaching in their classes, teachings which officialdom had consistently denied until the evidence was produced. This indicates the value of accurate tape recordings and the reason why our leaders fear to make such recordings. It is little wonder that John Felts was seen as a "security risk" even while standing in the car park outside the post office.

TRUTH

Apostate Church leaders frequently cast faithful reprovers of their errors into gaol.

²⁶And the king of Israel said, Take Micaiah, and carry him back unto Amon the governor of the city, and to Joash the king's son; ²⁷And say, Thus saith the king, Put this *fellow* in the prison, and feed him with bread of affliction and with water of affliction, until I come in peace. (1 Kings 22:26, 27).

⁷And at that time Hanani the seer came to Asa king of Judah, and said unto him, Because thou hast relied on the king of Syria, and not relied on the LORD thy God, therefore is the host of the king of Syria escaped out of thine hand. ⁸Were not the Ethiopians and the Lubims a huge host, with very many chariots and horsemen? yet, because thou didst rely on the LORD, he

delivered them into thine hand. ⁹For the eyes of the LORD run to and fro throughout the whole earth, to show himself strong in the behalf of *them* whose heart is perfect toward him. Herein thou hast done foolishly: therefore from henceforth thou shalt have wars. ¹⁰Then Asa was wroth with the seer, and put him in a prison house; for *he* was in a rage with him because of this *thing*. And Asa oppressed *some* of the people the same time.

(2 Chronicles 16:7-10).

²For then the king of Babylon's army besieged Jerusalem: and Jeremiah the prophet was shut up in the court of the prison, which was in the king of Judah's house. ³For Zedekiah king of Judah had shut him up, saying, Wherefore dost thou prophesy, and say, Thus saith the LORD, Behold, I will give this city into the hand of the king of Babylon, and he shall take it;

(Jeremiah 32:2, 3).

¹⁵Wherefore the princes were wroth with Jeremiah, and smote him, and put him in prison in the house of Jonathan the scribe: for they had made that the prison. ¹⁶When Jeremiah was entered into the dungeon, and into the cabins, and Jeremiah had remained there many days; ¹⁷Then Zedekiah the king sent, and took him out: and the king asked him secretly in his house, and said, Is there *any* word from the LORD? And Jeremiah said, There is: for, said he, thou shalt be delivered into the hand of the king of Babylon.

(Jeremiah 37:15-17).

For Herod had laid hold on John, and bound *him*, and put him in prison for Herodias' sake, his brother Philip's wife.

(Matthew 14:3).

¹⁷Then the high priest rose up, and all they that were with him, (which is the sect of the Sadducees,) and were filled with indignation, ¹⁸And laid their hands on the apostles, and put them in the common prison. ¹⁹But the angel of the Lord by night opened the prison doors, and brought them forth, and said, ²⁰Go, stand and speak in the temple to the people all the words of this life.

(Acts 5:17-20).

As for Saul, he made havock of the church, entering into every house, and haling men and women committed *them* to prison.

(Acts 8:3).

⁴And when he had apprehended him, he put *him* in prison, and delivered *him* to four quaternions of soldiers to keep him; intending after Easter to bring him forth to the people. ⁵Peter therefore was kept in prison: but prayer was made without ceasing of the church unto God for him. ⁶And when Herod would have brought him forth, the same night Peter was sleeping between two soldiers, bound with two chains: and the keepers before the door kept the prison. ⁷And, behold, the angel of the Lord came upon *him*, and a light shined in the prison: and he smote Peter on the side, and raised him up, saying, Arise up quickly. And his chains fell off from *his* hands.

(Acts 12:4-7).

Chapter 162

Headhunting in the South Pacific I

OMEGA

In 1994, Pastor Tom Turner, formerly the much-loved senior pastor of the Wahroonga Seventh-day Adventist Church, the South Pacific Division Headquarters Church, and Russell received requests to preach in three nations of the South Pacific – Fiji, Solomon Islands and Vanuatu. Unfaithful Australian and New Zealand missionaries had seeded the doctrines of the New Theology into each of these nations and, as always, God had raised up faithful Church members in these islands who would not bow to error.

The Church organisation was determined to use the strong arm of the state to prevent the pure Truth of God being presented. Only in Vanuatu, formerly known as the New Hebrides, was the Church organisation thwarted. There, Brother Arnold Masengnalo, the son of a Vanuatu Church pastor, led out in self-supporting work from his base as an elder of the Pango Church. Since this Church had been constructed on tribal land it was impossible for the Vanuatu Mission to wrest the Church from the Church members. Brother Masengnalo had been, successively, a member of the Vanuatu Mission, Western Pacific Union Mission and the South Pacific Division Executive Committees. He had been dismissed from the last of these Committees by a postal vote of 61-1 for attending Remnant Herald self-supporting Camp Meetings in Sydney and Brisbane in Australia, in his thirst for the old Truths taught by his late father. As Brother Masengnalo explained later to Russell, that single vote in his favour was his last vote on the South Pacific Division Executive Committee!

Despite strenuous efforts by Pastor Errol Wright, a New Zealander, who had been a fellow student with us at Avondale College and was then the current President of the Vanuatu Mission, the meetings of both Pastor Turner and Russell proceeded smoothly. In this the speakers were aided by the fact that Brother Masengnalo's younger brother, Alfred, was both Speaker of the Vanuatu House of Representatives and Vice President of the nation.

Matters were vastly different in the Solomon Islands and in Fiji. While Russell's first appointment was in Vanuatu, Pastor Turner's was in the Solomon Islands. On 22 April, 1994, unaware that the Western Pacific Union Mission, the headquarters of which was in Honiara, the capital city of the Solomon Islands, supported by the East Solomon's Mission with headquarters in the same city, had strenuously used the strong arm of the

state in an attempt to disrupt the planned meetings, Pastor Turner presented himself to the Immigration check point at the airport.

There Pastor Turner was told that without the invitation of the Seventh-day Adventist Church organisation, approved by the Honiara Town Council, he could not preach in the nation. His Australian passport was impounded.

Providentially two lay Seventh-day Adventists intervened. These were Solomon Islanders of no mean station in the nation. Brother George Satu was Senior Licencing officer for the Ministry of Aviation and Brother Manasseh Sogavare (pronounced Songa-vare) was Permanent Secretary (Head) of the nation's Treasury. Years later he served as Prime Minister of the Solomon Islands for a period. He was again appointed Prime Minister, as we prepared this book, on 3 May, 2006. These men intervened on Pastor Turner's behalf. They accompanied Pastor Turner to the Immigration Department, where they discovered that the Church organisation had been implicated in Pastor Turner's problems with Immigration.

But God overruled this unwarranted effort to keep the Truth from God's people. Upon the representation of Brethren Satu and Sogavare, the Director of Immigration, S. K. Siapu, issued Pastor Turner with a letter of Permission under S(23)(c) of the Immigration Act. Kindly Mr Siapu provided the same letter of permission for Russell who later spoke in the Solomon Islands while Pastor Turner spoke, without hindrance, in Vanuatu. Mr Siapu graciously apologised for the inconvenience caused to Pastor Turner at the airport.

Ominously the edition of the Solomon Islands most prestigious newspaper, *The Solomon Star*, of 22 April, 1994, published before Pastor Turner's arrival the same day, contained an article which was written by a reporter, himself a Seventh-day Adventist, possessing material which had been provided by the local Church organisation.

But, despite this unwarranted intervention by the Church organisation, God's Truth was presented by both pastors to good crowds.

TRUTH

We have been well warned that the Churches of America will unite with the state to persecute God's people. In past years we never anticipated that our beloved Church organisation would involve itself in such activities in a vain endeavour to prohibit the proclamation of Truth.

Chapter 163

Headhunting in the South Pacific II

OMEGA

The unwarranted events which transpired in the Solomon Islands (see previous chapter) pale into insignificance when compared with that which was ahead for Pastor Turner in Fiji. When he arrived at Nadi (pronounced Nandi) Airport no ill omens presented themselves as he easily passed through immigration formalities. Pastor Turner correctly stated on his application that the purpose of his visit was to attend conventions in various cities. The date was 1 May, 1994. He was hosted by Brother Fiu Tuakave and his wife, Harriet. He was listed to speak in Lautoka, Nadi and the capital city, Suva.

Meanwhile Brother Seiji Tokito, had discovered from a local Seventh-day Adventist pastor that a special visa was required in order to preach in Fiji. Pastor Turner was unacquainted with this requirement. This was not surprising, for the regulation was seldom enforced. But our Church leaders, led by Australian, Pastor Roger Nixon, President of the Fiji Mission, were determined that it would be enforced in Pastor Turner's case, despite the fact that the requirement had largely gone into abeyance.

When Pastor Turner was acquainted with the almost defunct regulation, he nevertheless, contacted the Fijian Immigration Department by telephone on 4 May, 1994. Pastor Turner was informed that it was pointless applying for the visa because it would be denied him. The immigration officer stated that the Seventh-day Adventist Church had sent a strong objection opposing both Pastor Turner and Russell being accorded the visas.

Worse was to follow. Our Church leaders placed a disclaimer in *The Fiji Times* on 5 May, 1994 and repeated it on the two days following. Pastor Raymond Coombe, Communications Director of the South Pacific Division became embroiled in the matter. Defending the indefensible, he wrote a six-page statement entitled, *Why Tom Turner Received a Deportation Order*. Notice, the discourtesy to Pastor Turner. He was an ordained credentialed minister of the Seventh-day Adventist church at that time, but his title was omitted. The Fijian Immigration Department stated:

We have been advised that you [Pastor Turner] are currently involved with a Break-away Group of the Seventh Day Adventists [sic] Church which is disturbing the peace amongst the Church members (dated 5 May, 1994).

Times do not alter much. How often the apostle Paul faced such charges when he preached the pure Truth of God to those claiming to be leaders of God's Church, while leaders led the people in rank apostasy. On 6 May,

1994, *The Fiji Times*, Fiji's prime newspaper, headlined, *Church Split by Row over Tithes*. The headline said it all. It appeared that money and not Truth was the deepest concern of the Church leadership. Quoted in the article was Pastor Epeli Soro, who had had no contact with Pastor Turner whatsoever. He was quoted as stating:

The pastor [Turner] is claiming he speaks the truth and his teaching includes condemning the SDA leadership and teaching members to give their tithes only to evangelists.
(*Fiji Times*, 6 May, 1994).

This was abject falsehood. In his preaching Pastor Turner did not attack the Church organisation on any occasion nor did he discuss any matter whatsoever in relation to tithes, or for that matter, offerings. Pastor Soro's words were a fiction of his own imagination. It was the Church leaders who were openly proclaiming their false colours before both Church members, the laity and the public at large.

On Sabbath, 7 May, 1994, as he was preaching, Pastor Turner was informed that two immigration officers were present. At least they had the courtesy of waiting to hear his godly message before arresting him at the behest of our Church leaders. Pray God that the Holy Spirit spoke to their hearts.

Pastor Turner was to be imprisoned in a police cell, the "bed" being a hard board; not much comfort for a sixty-seven year old man. But once more faithful believers came to his rescue. Fiu, Vili, David and Joji contacted a high immigration official who spared Pastor Turner incarceration. His passport was confiscated and he was placed under house arrest. At least he had a comfortable bed. On 12 May Pastor Turner was deported, flying to Vanuatu, where his messages were a great blessing to the believers.

Pastor Turner's arrest was broadcast over radio and television in Australia and in newspapers. What a disgrace that the unwarranted acts of leadership should be so exposed.

TRUTH

Brother John Chermiside, Controller of the South Pacific Division sent Pastor Turner a severe rebuke in which he begrudged passing to him his sustentation payments. Oh that all Church retired pastors would uplift Truth as does Pastor Turner in his retirement!

Chapter 164

Headhunting in the South Pacific III

OMEGA

Russell was mooted to travel to Fiji, but being forewarned, he cancelled the visit. He received reports that a Church member had been posted at the airport in anticipation of Russell's arrival, in order to ensure Russell's refusal of entry. It was to be much later that Russell first spoke in Fiji after being refused a visa on three occasions. Russell spoke by telephone on this matter to an Immigration officer. He was an Indian Moslem (Britain had brought many Indian workers to Fiji). He explicitly told Russell that he refused his visa because of the energetic efforts of the Seventh-day Adventist leadership, who had reported that Russell would instigate riots. Russell was able to inform the officer that in the almost one hundred nations where he had visited he was yet to cause a riot in any one of them.

When Church leaders depart from God's Truth they cannot expect the guidance of God's Spirit in the day to day decisions they make on matters connected to the prosperity of God's Church. Contrary to the false propaganda emanating from some Church administrators, God's faithful self-supporting workers do care for God's organised work. Many Church leaders possess no knowledge of that which is silently done to help the Church organisation out of its own difficulties.

When the Vanuatu Mission President, Pastor Errol Wright, treated the Pango Church harshly because of its stand against the New Theology, one of its members, Brother Alfred Masengnalo, was in a position to enforce Pastor Wright's deportation, since he was Speaker of the House of Representatives and Vice President of the nation. Shortly before his untimely death in 2003, Brother Alfred Masengnalo held the post of the nation's Presidency. Another member of the Pango Church, Brother Amos, was the Vanuatan Minister for Transport.

In April, 1994, sensing the power implicit in Brother Alfred Masengnalo's hands, Russell sat down with him in his office in the Parliament. There Russell urged him to in no wise use his political power to do anything to cause Pastor Wright's deportation from Vanuatu. The reasons for this were carefully outlined. Brother Masengnalo graciously accepted the counsel and abided by it. Pastor Wright did not know what a close call such deportation was.

Matters were far worse for God's Church in the Solomon Islands at the time the organisation was using the strong arm of the state against Pastor Turner and Russell.

After the Solomon Islands received their independence from the United Kingdom, new laws were enacted. Two of these seriously impacted upon our Church organisation. Because of incompetence in the South Pacific Division there was no compliance with these laws.

The organisation's strenuous efforts to stifle the God-ordained self-supporting work led to the Solomon Islands authorities looking into the status of our Church. To their surprise they discovered that our Church organisation had never registered, after independence, as a church, yet it had for fifteen years been benefiting as a church from the tax-exemption privileges of churches. Significantly, we had registered our Church as a business company only. Such was ineligible for tax exemption privileges.

The government directed the head of the nation's Treasury, Brother Manasseh Sogavare, to assess the tax owed and place it to the account of the Seventh-day Adventist Church in the Solomons. At that time Brother Sogavare was an energetic member of the Solomon Islands Self-Supporting Association which was ill-treated by the Church organisation. The debt was many millions of dollars and to that burden would have been added interest. Instead of gleefully accepting this assignment, in view of the unjust antagonism received from the local Church organisation, Brother Sogavare "hasted" very slowly with this assigned duty, hoping that the frequent changes of government would save the Church organisation from such a crippling debt. One worker in the administration of the East Solomon's Mission was an Australian, Pastor Raymond Eaton. Brother Sogavare was later sent to New Zealand on study leave to obtain his Masters degree in Accounting. We do not know that which transpired in respect of the debt after that.

Chapter 165

Headhunting in the South Pacific IV

OMEGA Continued

A second result of the East Solomon Mission complaint to the country's government was the discovery that all our Church properties in the nation had been insured in Australia through the South Pacific Division's Risk Management Department. Since its independence from Great Britain, the Solomon Islands Government had enacted the obligation that all insurance in the territory was under mandatory obligation to insure with an insurance company registered in the Solomon Islands. The failure of our Church to fulfil this requirement led to the Insurance Section of the Treasury receiving a notice that the Church's insurance requirements of the previous ten years of independence had to be examined and the resultant estimated premiums paid, even though, of course, not a single claim had been paid out by any Solomon Islands' Insurance Company during the period. In the first five years of Independence this requirement had not been enacted.

Here we see just how our Church wanders from one blunder to another for God's blessing is removed when we enter apostasy, while God's people support these elementary blunders with their tithes and offerings unaware of this final use of their financial gifts. But God is, nevertheless, merciful to His erring people. As Providence had ordained, the head of the Insurance Section of the Solomon Islands Treasury was Brother Kevis Harry, a devout Seventh-day Adventist, who had suffered much at the hands of the Church organisation. This mistreatment included being placed under Church censure by Kukum Church, the Mission Headquarters Church, because of his stand for Truth. The curious fact was that his membership was held by another Church!

Rather than acting eagerly against our Church, Brother Harry, who was then Secretary of the Seventh-day Adventist Lay Ministry Association of the Solomon Islands, sat down with two Church leaders, one connected with the Division Risk Management Department, to assist them in their predicament. Brother Harry is presently the President of the Seventh-day Adventist Lay Ministry Association of the Solomon Islands. He is ably assisted by his wife, Nanette, a graduate of the University of Western Sydney.

TRUTH

When we, together, visited the Solomon Islands again in March, 1996, we spoke plainly to the Solomon Island lay workers instructing them never to

respond in like manner to the scorn and misjudgments meted out to them by Church administrators, but rather to follow Christian love to those who spitefully used them. We write this fact well knowing that the faithful Solomon Island Church members who heard us speak, are certain to read this book. Their confidence in us would be shattered if what we have written here was contrary to Truth.

No doubt each reader is wondering what the nature of the issue was which led the Church organisation to complain to the Government concerning the Seventh-day Adventist Lay Ministry Association of the Solomon Islands. The issue was their registration of their name. The Mission claimed the term Seventh-day Adventist to be their prerogative alone and asked the Government to deregister the Association. This was their mistake for it was then, as the official investigated its records that he discovered that our Church had neglected to register as a Church. So often when we seek to do evil to others, it is ourselves who are damaged. This was the experience of Haman, the Prime Minister of Medo-Persia, repeated.

The Solomon Islands received its independence from Great Britain in the 7 July, 1979 and on 29 November, 1979 our Church was registered as a business – the “Solomon Island Adventist Association,” incorporated under the Companies Ordinance. As events have transpired it was appropriate that it did not register as a Church, for many of its actions scarcely befit God’s Church.

Of course the Lay Association’s prior registration of “Seventh-day Adventist” placed it in a position where it could have blocked the Church’s use of the term. But unlike the mean spirit evidenced by the organisation, these faithful, in high office in the nation, demonstrated true religious liberty and genuine love for God’s Church. Their only “sin” was to so love God’s church that they stood for the principles of the faith and warned of wanton apostasy in its midst.

Is it any wonder that the Western Pacific Union Mission, with headquarters in the Solomon Islands, found itself, in 1998, \$Australian 2,000,000 in debt? The *South Pacific Record*, 13 June, 1998, in reporting this matter used terms such as “near insolvency” and even “bankruptcy.” Now the Western Pacific Union Mission no longer exists. The Solomon Islands is now a part of the Trans-Pacific Union Mission with headquarters in Fiji.

The image to the beast represents another religious body clothed with similar powers. The formation of this image is the work of that beast whose peaceful rise and mild professions render it so striking a symbol of the United States. Here is to be found an image of the Papacy. When the churches of our land, uniting upon such points of faith as are held by them in common, shall influence the State to enforce their decrees and sustain their institutions, then will Protestant America have formed an image of the Roman hierarchy. Then the true church will be assailed by persecution, as were God’s ancient people. (The *Story of Redemption*, pp. 381, 382).

Chapter 166

Pango Church Taken to Court

OMEGA

Upon our arrival in Vanuatu in March, 1966, we learned for the first time that the Pango Church elders had made legal application for the name Seventh-day Adventist because they had heard strong rumours that the Mission was considering moves to cast them out of the sisterhood of churches. Being earnest Seventh-day Adventists, they desired to have legal right to retain that name. This desire we most emphatically supported.

The elders sought counsel of us concerning the required constitution and we gladly complied with this request. We were careful to warn of any breach of religious liberty for others and their right to use the name Seventh-day Adventist. We supported their desire to have possession of the Pango Church deeds. This is proper for all Churches. The elders of the Church assured us that they did not desire to prevent others including the Mission utilising, as is their right, the name Seventh-day Adventist. With such rights we would emphasise that there is an obligation to truly represent this high and holy name. In the day of Judgment, God alone will determine if our denominational name has been used worthily or unworthily by individuals or organisations and there will be a retribution if we have not been faithful to our claim.

The elders gave absolutely no indication that they desired to take over the Mission, clinics, or schools. Certainly we gave no such advice, nor would we have supported it. We left Vanuatu long before the registration process was completed and were not privy to the final draft of the constitution prior to lodgement for registration.

Shortly, totally false rumours were circulating that we had instigated the action of the Pango Church to legally register its true identification. Of course we did not. We believed it, however, to be a correct move **PROVIDED** no effort was made to deny the Vanuatu Mission the use of the term Seventh-day Adventist. Our book, *Liberty in the Balance* testifies to our passion to promote religious liberty for all.

However, the Church organisation does not share such a view of religious liberty. In April, 1996, the Vanuatu Mission took the Pango Church leaders to the Supreme Court to prevent their registration of the name Seventh-day Adventist. In doing this the organisation defied the plainest words of inspiration (1 Corinthians 6:1-9; *Selected Messages*, Book 3, pp. 299-305). Instead of confining the issue to whether that Church had a valid right to register that name for its own use irrespective of the Mission's will in the matter, a false issue was presented. The issue debated in the court was

whether Pango Seventh-day Adventist Church had the right to control all the Mission institutions and assets or whether the Vanuatu Mission organisation had that right. One required no prophetic gift to predict the judicial decision on such a phoney issue. Only a major judicial impropriety could have vested the Pango Church with total control of the Church organisation in Vanuatu, a control the Pango Church did not seek, nor was it in a position to enact even if it was accorded such a status; for it possessed neither the financial nor the personnel resources for such an undertaking.

The case was heard before the Vanuatu Chief Justice, Charles d'Imecourt, an Englishman. The Church organisation asserted the spurious claim that the Pango Church sought to control all the assets and organisation of the Church. In some areas there was rejoicing, maybe even gloating, over the September, 1996 decisions of the Supreme Court to confirm the obvious – that the Vanuatu Mission of Seventh-day Adventists is the administrative body of the Church in Vanuatu. Why the rejoicing? What had been achieved? Absolutely nothing! All that had transpired is that the Supreme Court had confirmed what every Seventh-day Adventist already knew, that the Mission is the administrative body of the Church in Vanuatu. But not a single grievance of the Church members had been addressed. So the crippling crisis in the Vanuatuan Church remained unresolved.

The court ordered that the five Church leaders meet not only their own court costs, which were negligible, but also the court costs of the Church organisation which undoubtedly were very considerable and would include air fares and fees of two Australian lawyers and air fares of the Union President who testified. Church members looked very closely at how the Division proceeded with this order. Manifestly the men involved had not the means to even begin to meet such costs. In certain cases it is not possible to confiscate their humble homes for they are built on tribal lands and are not personally owned.

Matters soon took a most unexpected turn. Charles d'Imecourt, Chief Justice of the Supreme Court of the Republic of Vanuatu was dismissed in November, 1996, just a few weeks after he handed down judgment against members of the Pango Seventh-day Adventist Church, and in favour of the South Pacific Division which, contrary to divine directives, had launched a lawsuit against the fellow believers of the Pango Church.

Chapter 167

The Pango Church Obtains Registration

OMEGA (Continued)

To justify its action, the South Pacific Division through its Church paper, *The Record*, (29 June, 17 August, 14 and 28 September, 1996) had falsely accused self-supporting ministries in Australia and the United States of conspiring to have the Vanuatu Mission President cast out of the country and inciting the members of the Pango Church to attempt to snatch control of the Mission administration and all properties. No valid documentation of this accusation was cited for none existed.

Thus when Chief Justice d'Imecourt brought down his decision in the case instigated by the South Pacific Division through the Vanuatu Mission acting as the plaintiff, there was a general sense of exultation in the Church organisation following *Record* reports of the Chief Justice's findings. (*Record*, 5 October, 9 November, 1996). The result was touted at the 1996 Annual Council of the General Conference held in Costa Rica in October. The General Conference President in his *From the President's Desk* (30 September, 1996) rejoiced, various Church Bulletins around the world (e.g. Singapore and Arizona) trumpeted the result and the details of the Division's victory were placed on the Internet by Church workers.

With the removal of the Chief Justice, whom the Government discovered possessed only forged legal qualifications, the Acting Chief Justice, a Vanuatan who replaced him, sensibly made no effort to enforce the punitive aspects of the bogus Chief Justice's decision.

TRUTH

Why was the General Conference so exultant over "Chief Justice" d'Imecourt's ruling? The cause of the exultation was not difficult to discern. In cases all over the world in which Church authorities had defied divine imperatives and had taken their brethren to court aiming to prevent their use of the name Seventh-day Adventist, they had lost the case on each occasion. Examples include the homosexual Church members in the United States (Judge Pfaelzer in the Central District Court of California, 3 October, 1991 – *Spectrum*, March 1992), Dr Bernd Korinth (Court Decision, Germany, dated 29 January, 1988) the publishers of *The Protestant* magazine in Australia (see *Anchor* 38, March 1992), a Church in South Korea (see *Remnant Herald*, No. 6, August 1993) and the Zimbabwe Conference (see *Remnant Herald* Nos. 5 and 6, June and August, 1993). In November 1996 the Church Administration also lost its case against Sister

Ethel Thomass for using the name Seventh-day Adventist in her small health ministry in New Zealand.

Later, even the Everlasting Gospel Seventh-day Adventist Church of West Palm Beach, Florida, which lost the case brought before the Federal Court in Miami in 2000 by the General Conference, found a way to retain the name Seventh-day Adventist by including "Founded 1994 by Seventh-day Adventists" in its title.

It took a Judge who was a confidence trickster to provide the General Conference its first "victory". It proved to be a hollow victory for God does not support the taking of our brethren to court as we have documented in this book.

On 8 January, 1997, the Pango Church successfully registered the name – The (Vanuatu) Indigenous Seventh-day Adventist Committee, Incorporated. Thus the Pango Church obtained its purpose and lost nothing. The Vanuatu Mission, on the other hand, lost its most faithful Church.

Earlier, the *Vanuatu Weekly*, 30 November, 1996 reported that Mr Roger de Robillard, the Government of Vanuatu's barrister, "alleged in court that Mr d'Imecourt is not a qualified judge" and that "He does not hold a law degree."

The matter of the judge's alleged misdemeanours was well broadcast in the streets of Vanuatu well before he was dismissed in November. *Remnant Herald* possesses a letter written by an Australian citizen resident in Vanuatu, sent to a mutual friend in Australia, dated 16 October, 1996. The writer made no Christian profession. In part she alleged "The Chief Justice [is] a very controversial figure, and very much overpaid, as in US\$200,000 per annum!!!!!! He is a crook too, which doesn't help, and his credentials are suspect, etc."

One week later (23 October, 1996) the same correspondent alleged that "The Chief Justice has been given TWO deportation orders."

Since it seems that Mr d'Imecourt's alleged misdemeanours were well-known in Port Vila, the capital city of Vanuatu, well before the *Record* published its article "What the Judge Said About the Church" on 9 November, 1996, it is surprising that this information was not forwarded by Church officials before the date of distribution so that the above-mentioned article could have been withdrawn, and embarrassment avoided.

Chapter 168

The Solomon Islands

OMEGA

No corner of the earth is spared the omega of apostasy.

Doctor Douglas Pikacha, a faithful Solomon Island physician, who formerly was in charge of the Tuberculosis Centre of the nation, conveyed some disturbing news concerning events in his country. We quote a portion of his letter to Russell, of 8 April, 2001:

The local SDA Mission here (Eastern Solomon Island Mission of SDA Church) did a press release last month [*Solomon Star*, 29 March, 2001], I guess in preparation for the Easter. For the first time in my 50 years as a Seventh-day Adventist in Solomon Islands, I heard that "Easter is a reminder of salvation" for the SDA Church. I thought Easter should remind Seventh-day Adventists of the great counterfeit religion that Satan established through sun worship. Is it not also that in recognition of the resurrection of Jesus on Sunday that Sunday worship is based on? If so, then wouldn't it be logical that if we accept Easter as a reminder of our salvation that we would also be likely to accept Sunday as a true day of worship that would lead to salvation?

Following that press release, many things happened in our big SDA Church at Kukum. For example, the pastor and a lady laid their hands on the preacher in the pulpit and ordained him to the ministry for the hour, I guess. They did this in the Pastor's room before each nightly session throughout their Youth Week of Prayer last week.

For his stand, Doctor Pikacha, an eminent physician, who was formerly highly respected in our Church, was banned from Church leadership and from speaking in Seventh-day Adventist Churches in Honiara, the capital city of the Solomon Islands.

TRUTH

¹⁰And I heard a loud voice saying in heaven, Now is come salvation, and strength, and the kingdom of our God, and the power of his Christ: for the accuser of our brethren is cast down, which accused them before our God day and night. ¹¹And they overcame him by the blood of the Lamb, and by the word of their testimony; and they loved not their lives unto the death.

(Revelation 12:10, 11).

PART XV
Christian Education

Chapter 169

Education

OMEGA

In 1993 Seventh-day Adventist Schools in New Zealand integrated with the Government educational system. In 2006 all the Seventh-day Adventist Schools in Papua-New Guinea placed themselves under the Government educational system.

ASDAH [Auckland (New Zealand) Seventh-day Adventist High School] is now a government school. (ASDAH Update, June, 1993).

This was the ultimate consequence of our Church schools in the South Pacific accepting State Aid, commencing in Australia in 1966.

This decision produced dire consequences. All senior posts in our schools in New Zealand were to be advertised in secular newspapers. Below we quote one such advertisement:

SOUTH AUCKLAND SEVENTH-DAY ADVENTIST PRIMARY SCHOOL. Assistant Principal (GI) position. Successful application will be responsible for senior classes. A willingness and ability to take part in religious instruction appropriate to the special character of the school shall be a condition of appointment.

(*New Zealand Herald*, Auckland, 30 October, 1993).

A second serious consequence was that non-Seventh-day Adventists in some of our school boards provided the majority of members and, in some cases, the chairman of the Board, was not of our faith. This situation led to the following plea:

...when election of officers [of School Boards of Trustees] take place, eligible Adventists often fail to nominate, so positions go to non-Adventists.... It is important that Adventists nominate for the majority of positions to help protect the special character of the school.

(*South Pacific Record*, 28 March, 1998).

A further consequence has been that

We have employed non-Adventist teachers on a short-term basis in the past. (*Ibid*).

In 2006 our extensive School system in Papua-New Guinea joined the NES (National Education System).

Adventist schools in the Papua-New Guinea Union Mission (PNGUM) will join the United National Education System (NES) at the beginning of the 2006 school year. (South Pacific Record, 17 December, 2005).

It is yet too early to document the consequences of this unholy integration, but undoubtedly Satan is rejoicing and all heaven is weeping. Our educational work in the South Pacific Division is all but destroyed.

TRUTH

There are two classes of educators in the world. One class is made up of those whom God makes channels of light; the other of those whom Satan uses as his agents, who are wise to do evil.

(*Counsels to Parents, Teachers and Students*, p. 25).

There is great need of elevating the standard of righteousness in our schools, of giving instruction that is after God's order. Should Christ enter our institutions for the education of the youth, He would cleanse them as He cleansed the temple, banishing many things that have a defiling influence. Many of the books which the youth study would be expelled, and their places filled with others that would inculcate substantial knowledge, and would abound in sentiments which might be treasured in the heart, and in precepts that might safely govern the conduct. (*Ibid*).

The dire results of the Australasian Division, as it was then known, accepting state aid in 1966 is now apparent for all to discern. We were able to maintain our Church schools without recourse to government funding all through the severe worldwide economic depression, which swept the entire world after the collapse of the share market on Wall Street in 1929.

We thank God that despite terrible financial strictures our parents sacrificed to pay our Church school fees in a time when our schools were attempting to implement God's educational paradigm. We also thank faithful true-hearted Church members who wholeheartedly supported our Church schools at a time when incomes were meagre. These dear ones will one day very soon receive the reward of fidelity. We remember these dear souls, now resting in the earth, with tender thoughts and great Christian love.

Chapter 170

Review and Herald Editor Scorned

OMEGA

In a courageous appeal to God's Church, Editor of the Review and Herald, Elder Kenneth Wood, more than a quarter of a century before we authored this book, warned:

We confess that we are alarmed by the fact that some of our colleges seem to be drifting away from the standards and objectives established for them by their founders. We are alarmed by the secular climate that prevails on some campuses. We are alarmed by the strange winds of doctrine that blow on some campuses. *(Review and Herald, 21 February, 1980).*

We attended the General Conference Session in Dallas, Texas, shortly after as Russell was a delegate. We had a convivial conversation with Elder Wood, who, in his very late eighties, still serves as Chairman of the Board of the White Estate in the General Conference. In the course of this conversation, Elder Wood told us that this editorial had caused a flurry of negative responses, written to him by leaders in our tertiary educational institutions.

The letter, however, which distressed him the most, was written by a current General Conference Vice-President, Dr Richard Hammill, who had previously served as President of Andrews University, 1963-1976, who stigmatised him by accusing Elder Wood of being the Adventist Ayatollah Khomeini. Ruhollah Khomeini (1900-1989) was a Shiite Islamic cleric who in 1979 returned from exile in Europe and overthrew the Shah of Persia and set up a Fundamentalist Islamic Republic. He was despised in the western world as a religious fanatic.

TRUTH

Dr Hammill's level of faith was evidenced in his retirement when he revealed his beliefs.

Animals [were] living in the earth ... millions of years ago before these [continental] plates separated. And, moreover, as I got to looking into the geologic column, I had to recognize ... that the geologic column is valid, that some forms of life were extinct before other forms of life came into existence. I had to recognize that the forms of life that we are acquainted with mostly, like the ungulate hoof animals, the primates, man himself, exist only in the very top little thin layer of the Holocene, and that many forms

of life were extinct before these ever came in, which, of course, is a big step for a Seventh-day Adventist when you are taught that every form of life came into existence in six days.... I felt it for many, many years, but finally there in about 1983 I had to say to myself, That's right. The steadily accumulating evidence in the natural world has forced a reevaluation in the way that I look and understand and interpret parts of the Bible.

(*Spectrum*, March 1996, pp. 27, 28).

A little understanding of the events of the Flood would have caused Dr Hammil to rethink his hasty, unwarranted and, above all, unscriptural conclusion. It was natural that the lower orders of creatures were destroyed first in the Flood for they possessed absolutely no physical capability to escape the early flood waters. On the other hand the ungulate hoof animals, the primates and man himself possess the speed and, in some cases, the instincts, and in the case of men the mental capability to flee to the highest fortresses of the earth. thus as layer after layer of silt rose it would be expected that the smallest, most vulnerable, and least mobile, would successively be enveloped in the lower layers of the sediment. However, the larger animals, possessing skill and tenacity to hang on to life until the last possible minute and to scale the loftiest mountains would be expected to be found in the "very top layer of the Holocene." Inspiration testifies to this fact.

The beasts, exposed to the tempest, rushed toward man, as though expecting help from him. Some of the people bound their children and themselves upon powerful animals, knowing that these were tenacious of life, and would climb to the highest points to escape the rising waters. Some fastened themselves to lofty trees on the summit of hills or mountains; but the trees were uprooted, and with their burden of living beings were hurled into the seething billows. One spot after another that promised safety was abandoned. As the waters rose higher and higher, the people fled for refuge to the loftiest mountains. Often man and beast would struggle together for a foothold, until both were swept away. (*Patriarchs and Prophets*, p. 100).

¹¹Blessed are ye, when *men* shall revile you, and persecute *you*, and shall say all manner of evil against you falsely, for my sake. ¹²Rejoice, and be exceeding glad: for great is your reward in heaven: for so persecuted they the prophets which were before you. (Matthew 5:11, 12)

Chapter 171

Motivation for Teachers

OMEGA

The South Pacific *Record* dated 21 September, 2002, contained on page 15 an advertisement for primary and secondary teachers in the Greater Sydney Conference. One would have thought that required criteria would be presented. Surely those applying would be required to affirm that they understood and intended to implement the God-ordained Seventh-day Adventist principles of education – the highest principles of education ever given to sinful mankind. The applicants should have been required to be conversant with books such as *Education, Counsels to Parents Teachers and Students, Fundamentals of Christian Education, and Counsels on Education*, and to possess a desire to implement them in the classroom. However, no criteria for applicants were set forth. In place of this, teachers were lured by hedonistic principles. “Why not join the Adventist School System in Greater Sydney – enjoy the fabulous harbour and its waterways, world class eateries, a variety of churches to suit your taste and style, and superb weather!” Certainly anyone accepting this appointment on such selfish grounds would be totally unsuited to the high and holy post of a teacher in our school system.

TRUTH

We must ever remember that God’s work is sustained by unselfish givers to the cause of the Lord. Should Church School Teachers, then, be encouraged to live the high life? Is this a Christ-like example?

Many among believers have scarcely food enough to eat, yet in their deep poverty they bring their tithes and offerings to the Lord's treasury.

(Testimonies for the Church, Vol. 7, p. 215).

We recall our parents sending us to Newcastle Seventh-day Adventist School and paying our school fees out of the very meagre income of our father. Most other Church members did not make such a sacrifice, preferring to send their children to the free, very prestigious, state schools.

As youth we correctly judged that our parents placed our eternal destinies before academic and hedonistic aims.

Chapter 172

Trade Unions in Education

OMEGA

The *Newcastle Herald*, 12 April, 2002, published the following report:

Thirty teachers have taken the Seventh Day Adventist Church to the Industrial Relations Commission over their exemption from award conditions.

Adventist teachers within the church's system of schools have been excluded from award coverage since it was introduced in 1972 because they were classed as 'ministers' of the church.

Some teachers have claimed they are being underpaid by up to \$200 a week, according to the Independent Education Union.

Teachers at Macquarie College, Wallsend; Avondale College, Cooranbong; and Central Coast Adventist College in Erina are involved.

Ultimately the teachers won their case. No doubt the Independent Education Union eagerly accepted their cause.

TRUTH

The trades unions will be one of the agencies that will bring upon this earth a time of trouble such as has not been since the world began.... The trades unions and confederacies of the world are a snare. Keep out of them, and away from them, brethren. Have nothing to do with them. Because of these unions and confederacies, it will soon be very difficult for our institutions to carry on their work in the cities. (*Selected Messages*, Book 2, p. 142).

The Macquarie College is the present name of the Newcastle Seventh-day Adventist School we attended 1943-1949 and from which we matriculated. How have the mighty fallen! (2 Samuel 1:19).

Chapter 173

A Mixed Multitude

OMEGA

The *Sydney Morning Herald*, 32 June, 2003 contained feature articles on private schooling. One article was entitled, ‘Adventists look outward to grow.’ Its sub-heading was far from reassuring, “Non-sectarian approach.” The article stated:

...in the last decade, student numbers have surged by almost 40 per cent. The reason for the growth, according to Adventist Schools Australia, national director [Dr] John Hammond, is an “enthusiastic embrace of non-Adventist students. They now comprise half of the 4,300 students in 23 schools.”

The growth has essentially been along what we call the golden mile [in reality 100 miles (160 kms) between Sydney and Newcastle....] We love people to become Adventists but we don’t bring them into school with a view to converting them,” Dr. Hammond said.

TRUTH

It is sad that there is declared to be no emphasis upon the conversion of the non-Seventh-day Adventist students in our schools.

True missionary work done by teachers who are daily taught of God would bring many souls to a knowledge of the truth as it is in Jesus, and children thus educated will impart to others the light and knowledge received.

(Testimonies for the Church, Vol. 6, p. 217).

There are, as well, real dangers to evangelistic outreach in having an average of fifty percent non-Seventh-day Adventist students in our Schools. Unsanctified, the influence of non-Seventh-day Adventist students can be destructive to the faith of our own youth. Yet, in a proper atmosphere,

Youth from the world, some even whose minds have been depraved, will connect with these schools, and there they will be converted.

(Ibid, pp. 203, 204).

Chapter 174

Christian Education in India Degraded

OMEGA

The *Southern Asia* [Division] *Tidings*, June, 1998 stated:

The National Board of Accreditation in India, which is known as All India Council for Technical Education, is the recognising body. We are in the process of finalising various recognitions, and eligibility requirements. The Grujurat Government has already given its consent, and we have received 'No Objection Certificate' from the State Government. Further, affiliation is being sought from South Grujurat University and the Central Government. The College is also seeking the affiliation from Andrews University and Southern [Adventist] University [Tennessee] from USA to ensure that graduates from the College have better status, eminence and prestige.

These affiliations and accreditations will prove a curse. Our Colleges must be accredited by our God. Human standards fall far below those of our God.

TRUTH

Accreditation with state accrediting bodies places our Church Colleges, in this case The Adventist College of Management Studies in Surat, Grujurat State, under worldly educational principles, rather than God's.

The schools established by us should have in view this object, and not be after the order of the denominational schools established by other churches, or after the order of worldly seminaries and colleges.

(Fundamentals of Christian Education, p. 231).

The thirst for worldly accreditation ensures that our educational institutions are not under God's guidance. It removes these institutions from God's plan to prepare students to work in service for Him. The world and not nobility of character and service for God becomes our ambition. Eternity is at stake.

PART XVI
Inspiration

Chapter 175

Erroneous Scripture

OMEGA

Dr Ray Roennfeldt spoke first at the Elders' Summit convened on 19 June, 2004 in Melbourne, Australia, by the Victorian Conference. His presentation could best be characterized by the words, "What Scripture is Like." We quote from a transcript of an audiotape of the presentation which was presented to us. During his discourse, which was largely confined to Biblical "errors," Dr Roennfeldt took issue with Paul's statements concerning women – that they should remain silent in the church (1 Corinthians 14:34), that man was made in God's image and that woman was made in man's image (1 Corinthians 11:7, 8) and Paul's statement that man was created first (1 Corinthians 11:8, 9). Dr Roennfeldt cited no Biblical references for his complaints, so we have suggested the passages to which we believe he referred. Dr Roennfeldt then posed a question which he followed with a "defense" of Paul's words, clearly indicating his belief that they were contrary to other parts of the Bible. We quote verbatim from his presentation.

Is Paul contradicting Scripture? No, I don't think he is. He's arguing like a rabbi would argue. He's arguing just like a Jewish rabbi would argue. And a Jewish rabbi would argue, "Now this argument is not really up to scratch, but it's a good argument. That's how rabbis actually argued....¹ I'm just saying what Scripture is like.

(Transcript of audiotape, Elders' Summit, Melbourne, 19 June, 2004).

Dr Roennfeldt, who is Chairman of the Theology Department at Avondale College, also brought out the age-old "incompatibilities" in the four gospel accounts. Rather than explaining them, he simply said,

"I'm saying to myself, Who cares?"

(*Ibid*).

Well, we do! To cast doubt upon Scripture is no minor issue. Dr Roennfeldt had spoken of a number of apparent disparities between the numbers one and two – the number of times the cock crowed after Peter's denial of Christ, the number of angels at Christ's tomb, the number of demoniacs Christ healed at Gergesa, and the number of blind men healed in Jericho. These apparent discrepancies have long since been reconciled.

¹ The ellipsis was inserted because Dr Roennfeldt broke off his train of thought and did not complete a sentence he had commenced. We all, occasionally do this in spoken presentations. For the record, the entire words omitted were, "Now a few years ago the Scripture started saying."

TRUTH

It is time to reject this fallacious error, that we may walk in the light of all God-inspired writings, illuminated by the Holy Spirit and empowered by Christ's grace. It is too late in earth's history to follow folly. Satan's deceptive words are an admixture of truth and error; Christ's words, by contrast, present perfect truth. They fully illuminate the path to heaven.

See chapters entitled Scriptural Infallibility I and II for a defense of Scriptural infallibility (Chapters 182, 183).

(For a fuller account of this destruction of Scriptural authority, see our book *The Greatest of All the Prophets*, Highwood Books, 291 Maroonah Highway, Narbethong, Victoria, 3778, Australia, pp. 98-104).

Criticism and speculation concerning the Scriptures have opened the way for spiritism and theosophy – those modernized forms of ancient heathenism – to gain a foothold even in the professed churches of our Lord Jesus Christ. (*Desire of Ages*, p. 258).

That ordained Seventh-day Adventist pastors would dare to question the veracity of the Holy Bible is, to understate the matter, alarming. It is an implied affront upon the One who inspired the messages contained therein. Pastor Burnside told of an atheist, the brother of a Seventh-day Adventist pastor, who, to the joy of his pastor brother, attended an evangelistic series and embraced the faith. He shortly determined to study for the ministry himself, enrolling at Avondale College for this purpose. In his theological studies he was taught that although Scripture was a safe guide to salvation, its history, chronology and scientific data was unreliable. The professor asserted that "the Bible is perfect for its purpose." To this he added, "The Bible is not a book of history nor a scientific text book. Its purpose is to guide us to salvation."

This former atheist was a man of a logical bent of mind. He reasoned that if the Word of God was unreliable in its historical and scientific data, matters which in many cases can be verified, how could he trust it as a valid guide to salvation, a matter he could not otherwise evaluate until the Second Advent. In his despair this man aborted his ministerial training and returned to atheism.

The Barnhouse-Martin induced doctrinal compromise has led many of our theologians and pastors to slavishly follow the base views of Scripture held by many men posing as clerics of the fallen churches of Babylon.

Chapter 176

Diminished Truth

OMEGA

What is truth? How and where do we find it? For us, truth is derived in a faith community, which addresses all three of these in an ongoing balance:

1. It is Scripture which informs our search of the [Bible].
2. It is the counsel of our heritage which give us direction [Tradition].
3. And it is the wisdom of the community which saves us from the folly of our own individual extremes [The Church].

(Assistant to the President, North American Division, Elder Gary Patterson, Baccalaureate Address Kettering College of Medical Arts, 1 May, 1993).

TRUTH

This minimisation of Scripture as that which informs our search, presumably, for Truth and adds tradition and the Church as sources of truth denies the plain words of Scripture and the Spirit of Prophecy. The Roman Catholic Church would accord with this view of the basis of truth.

Sanctify them through thy truth: thy word is truth. (John 17:17).

But God will have a people upon the earth to maintain the Bible, and the Bible only, as the standard of all doctrines and the basis of all reforms. The opinions of learned men, the deductions of science, the creeds or decisions of ecclesiastical councils, as numerous and discordant as are the churches which they represent, the voice of the majority – not one nor all of these should be regarded as evidence for or against any point of religious faith. Before accepting any doctrine or precept, we should demand a plain “Thus saith the Lord” in its support. (*Great Controversy*, p. 595).

Christ destroyed tradition as a valid basis of faith.

Standing thus, the center of attraction to that vast throng, Jesus addressed them as no man had ever done. His words showed a knowledge of the laws and institutions of Israel, of the sacrificial service and the teachings of the prophets, far exceeding that of the priests and rabbis. He broke through the barriers of formalism and tradition. (*Desire of Ages*, pp. 452, 453).

In the commission to His disciples, Christ not only outlined their work, but gave them their message. Teach the people, He said, "to observe all things whatsoever I have commanded you." The disciples were to teach what Christ had taught. That which He had spoken, not only in person, but through all the prophets and teachers of the Old Testament, is here included. Human teaching is shut out. There is no place for tradition, for man's theories and conclusions, or for church legislation. No laws ordained by ecclesiastical authority are included in the commission.

(Desire of Ages, p. 826).

Chapter 177

Bible

OMEGA

The New International Version of the Bible is unsurpassed in accuracy, clarity and literary grace.

(Larry R. Evans – American *From Cell to Celebration* – a book recommended by many church pastors – Introduction).

Elder Larry R. Evans was appointed Undersecretary of the General Conference at the Session in St. Louis (*Adventist Review*, 5 July, 2005, p. 31).

TRUTH

The New International Version is largely based upon the perverted Alexandrian New Testament manuscripts. It omits 17 complete verses of the New Testament and portions of another 178. What a mutilation of Truth! Even more dangerous to faith are the 229 texts which are quoted “in full” where dangerous errors are substituted. Compare the following translations:

The Lord knoweth how to deliver the godly out of temptations, and to reserve the unjust unto the day of judgment to be punished:

(2 Peter 2:9, KJV).

If this is so, then the Lord knows how to rescue godly men from trials and to hold the unrighteous for the day of judgment, while continuing their punishment.

(2 Peter 2:9, NIV).

Here the disgraceful doctrine of burning in purgatory or hell after death is taught and the libellous claim that God punishes men before He judges them is sustained by this New International Version passage.

In both Old and New Testaments fearful alterations are made by the translators of the New International Version. Two texts illustrate this fact.

Psalm 51:5

Behold, I was shapen in iniquity; and in sin did my mother conceive me.
KJV

Surely I have been a sinner from birth, sinful from the time my mother conceived me. NIV (1978)

Surely I was sinful at birth, sinful from the time my mother conceived me.
NIV (1984)

This bias in translating discloses a calculated effort to insinuate the Roman Catholic doctrine of original sin into Scripture.

Job 21:30

That the wicked is reserved to the day of destruction? they shall be brought forth to the day of wrath. KJV.

That the evil man is spared from the day of calamity, that he is delivered from the day of wrath. NIV

The condition of salvation is deliberately omitted from Romans 8:1:

There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit. KJV.

Therefore, there is now no condemnation for those who are in Christ Jesus. NIV

The proponents of the New Theology understandably endorse the New International Version, despite the fact that the name of the Deity is omitted on 173 occasions. Jesus is deleted on 38, *Christ* on 43, *Lord* on 35, *God* on 31, and other names on 26 occasions.

I saw that God had especially guarded the Bible; yet when copies of it were few, learned men had in some instances changed the words, thinking that they were making it more plain, when in reality they were mystifying that which was plain, by causing it to lean to their established views, which were governed by tradition. *(Early Writings, p. 220).*

The great majority of the modern translations of Scripture are based upon the careless Alexandrian manuscripts, especially the Codex Vaticanus and the Codex Sinaiticus.

In Alexandria in the third century, Clement refused to hand down Christian materials unmixed with the precepts of pagan philosophy. *(Anglican Dean Burgon of Chichester, England, The Version Revised, p. 366).*

In December, 1978, Dr James Cox, a New Zealander, then in the New Testament Department of Andrews University spoke in the Avondale Memorial Church. Russell was present. He castigated the congregation for still employing the King James Version Bible, claiming that the modern versions were superior. He was appointed President of Avondale College in 1981, a post he held to 1984. Today the New International Version translation, so pleasing to apostate Babylon and Roman Catholicism, dominates the churches and schools of the South Pacific Division, effectively destroying faith.

Chapter 178

Sabbath School Quarterly Error

OMEGA

A passage of the Word of God was denigrated in the *Teachers' Edition* of the October-December 1998 Sabbath School Quarterly, page 33. The comments related to the 12 October, 1998 lesson.

Referring to a large portion of 1 John 5:7, 8, the lesson stated:

These words are a *gloss*. A gloss is a phrase added by a copyist. How do we know they were added? Biblical scholars have traced their history. They did not appear in any manuscript in the original Greek language earlier than the fifteenth century.

Let us quote 1 John 5:7, 8. The portion underlined is the portion said to be a gloss:

⁷For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost: and these three are one. ⁸And there are three that bear witness in earth, the Spirit, and the water, and the blood: and these three agree in one.

It is no minor matter to cast doubt upon the Word of God. If the Bible contains one gloss, then we are entitled to inquire how many more glosses there are in Scripture. What can we trust in the Word of God? Further, there is a fearful anathema placed upon those who make additions to the Bible. They will be lost eternally and receive the plagues:

For I testify unto every man that heareth the words of the prophecy of this book, If any man shall add unto these things, God shall add unto him the plagues that are written in this book: (Revelation 22:18).

TRUTH

We possess a 382-page book, *A History of the Debate over 1 John 5:7, 8*, authored by Michael Maynard, M.L.S. (Master of Library Science) published by Comma Publications, P.O. Box 1625, Tempe, Arizona. 85281-1625, U.S.A.

Maynard has documented the presence of this passage in writings and Scriptures of every century of the Christian era except the eleventh century. The passage was widespread long before the fifteenth century. The General Conference Sabbath School Department has done God's flock a severe disservice in denying this passage a place in Scripture. This error no doubt

reflects our determination to uphold disgraceful modern translations such as the NIV and the RSV. Surely it is time as never before to return to the trust-worthy KJV Bible. It presents the sure Word of God.

We cite a few of many examples from early dates. About 383 Gregory of Nazianzus:

What about John then, when in his Catholic [meaning universal] epistle he says that there are Three that bear witness, the Spirit and the Water and the Blood [1 John 5:8]? Do you think he is talking nonsense?

(Michael Maynard, *op. cit.*, p. 40).

Jerome, about 390 in his prologue to the Canonical Epistles, wrote:

In that place, particularly where we read about the Trinity which is placed in the First Epistle of John

(*Ibid*, p. 41).

Contra Varimadum about 450 – an unnamed North African:

There are three who give testimony on earth, the water, the blood and the flesh and the three are in us. and there are three who give testimony in heaven, the Father, the Word, and the Spirit and these three are one.

(*Ibid*, p. 42).

Isidore of Seville, *Testimonia divinae Scriptural*, about 636:

For there are three which bear testimony on earth, the Spirit, the water and the Blood, and the three are one in Christ Jesus; and [there are] three which bear testimony in heaven, the Father, the Word and the Spirit, and the three are one.

(*Ibid*, p. 47).

Michale Maynard's extremely thorough examination of this matter provides no doubt that the apostle John did pen these inspired words and that they possess a rightful place in our King James Bible.

Further, translations of Scripture into other languages, even one dated between 100 and 150 AD, contained the words of 1 John 5:7, 8. (See D. O. Fuller, *Which Bible?*, p. 208).

Chapter 179

Daniel 7 Denied

OMEGA

Dr Samuele Bacchiocchi, in an E-Letter dated variously 6 or 7 July, 2002, declared:

that the problem with Dr Mervyn Maxwell's conclusion that the three uprooted horns were the Heruli, eradicated 493, the Vandals, 534 and the Ostrogoths in 538, 'is that none of these Germanic tribes were really eradicated.' (p. 27).

TRUTH

[By] mid 6th century they [the Heruli] vanished from history.

(*Encyclopaedia Britannica*, 1990 edition, subject *Heruli*.)

After Emperor Justinian's general, Belisarius, defeated the Vandals in 536, we are informed that,

After this the Vandals disappeared from history.

(*Ibid*, 1963 edition, Vol. 22, p. 973).

Again the *Encyclopaedia Britannica*, 1990 edition, article *Goths*, stated that the Ostrogoths were "extinct before 554."

Of course it is true that a few remnants of these tribes remained for a few brief years after their decisive defeats, but there is not a shadow of a doubt that 538 marked the end of all three of these uprooted horns. Sister White was faultless in proclaiming that

The 1260 years of papal supremacy began in AD 538, and would therefore terminate in 1798.

(*Great Controversy*, p. 266).

The period [of 1260 years] ... began with the supremacy of the papacy, AD 538, and terminated in 1798.

(*Ibid*, p. 439).

Heruli - a Germanic people originally from Scandinavia. They raided towns in the Roman Empire, scoring their greatest success in AD 267, when they captured Byzantium and sacked Greek cities. Two years later, the eastern **Heruli** were crushingly defeated by the Roman emperor Claudius II Gothicus in a battle near Naissus (modern Nis, Yugos.). From then until the mid-6th century, when they vanished from history, their fortunes varied. They were subjugated first by Ermanaric the Goth, then by the Huns. Their kingdom on the middle Danube, founded in the late 5th century, fell to the Lombards early in the 6th century.

(*Britannica 2000* – electronic edition).

Before ordained ministers speak or write contradicting inspiration they should kneel in prayer and ask God to forgive them for even entertaining such a wicked, soul-destroying thought. To destroy faith in inspired writings is to remove all hope of salvation from the seeker of a heavenly home, for faulted theologians, with few exceptions, who are in dispute over virtually every aspect of Scripture are about the last individuals to trust to be arbiters of that which is Truth and that which is error in inspired writings. The plain fact is that these writings are inspired by Christ who only uplifts Truth. Any claimed inspired writing which is said to be a mixture of Truth and error is an artifice of Satan. Beware of all who cast doubt upon God's revealed word. Such are not under the guidance of the Holy Spirit.

Chapter 180

The Bible Doubted

OMEGA

We repeat: At an Elders' Summit, held in the Victorian Conference, Sabbath, 19th June, 2004, Dr Ray Roennfeldt, Chairman of the Theology Department, Avondale College, before about 150 attendees including Dr Denis Hankinson, President of the Victorian Conference and Pastor John Denne, Ministerial Secretary of the Conference, took issue with Paul's statements concerning women. The passages questioned were that women should remain silent in the church (1 Corinthians 14:34), that man was made in God's image and that woman was made in man's image (1 Corinthians 11:7, 8) and Paul's statement that man was created first (1 Corinthians 11:8, 9). Dr Roennfeldt cited no Biblical references for his complaints, so we have suggested the passages to which we believe he referred. Dr Roennfeldt then posed a question which he followed with a "defense" of Paul's words, clearly indicating his belief that they were contrary to other parts of the Bible. We quote verbatim from his presentation:

Is Paul contradicting Scripture? No, I don't think he is. He's arguing like a rabbi would argue. He's arguing just like a Jewish rabbi would argue. And a Jewish rabbi would argue, "Now this argument is not really up to scratch, but it's a good argument." That's how rabbis actually argued.... I'm just saying what Scripture is like.

(Transcript of audiotape, Elders' Summit, Melbourne, 19 June, 2004).

We emphatically declare the Scripture is **NOT** like that. Dr Roennfeldt joined the ranks of the eighteenth century infidels who declared the Bible to be riddled with inconsistencies. Instead of pointing out the simple reconciliation to these supposed inconsistencies, Dr Roennfeldt simply said,

I'm saying to myself, who cares? (Ibid).

For a full documentation and answers, see our book *The Greatest of All the Prophets*, Highwood Books, 2004, 291 Maroondah Highway, Narbethong, Victoria, 3778, Australia, pp. 77-93).

TRUTH

Consider Sister White's inspired words:

Error is never harmless. It never sanctifies, but always brings confusion and dissension. It is always dangerous. The enemy has great power over minds

that are not thoroughly fortified by prayer and established in Bible truth.
(*Testimonies for the Church*, Vol. 5, p. 292).

Let us not pass by these words, paying scant attention and according them none of their force, in our search for the narrow road which leads to life eternal. Several positions which are paramount in the firm establishment of God's plan for salvation in our lives, are set forth, in this short passage:

1. Error is NEVER harmless;
2. Error NEVER sanctifies;
3. Error is ALWAYS dangerous;
4. Error is dispelled by prayer and truth is established by the Bible.

So we must address a number of resultant questions:

1. Would God inspire his "penmen" to include error which is always harmful?
2. Would He inspire His prophets to present error so that we remain unsanctified?
3. Is it God's plan to leave us in the certain danger of our loss of eternal life?
4. If the Bible is errant, could it dispel that which it, itself, inculcates – error?

To answer any one of these questions in the affirmative is to lay the charge against God of leading us away from our salvation. God does not inspire His prophets and then permit them to record His words erroneously. Such a view charges God with permitting His sacred word to be defiled.

But, in contradistinction to this state of plangent melancholy and hopelessness, our God – who is love – has offered us the certainty of His inspired Word and the joy of His salvation. He has assured us that:

¹⁶ALL scripture is given by inspiration of God, and is PROFITABLE for doctrine, for reproof, for correction, for instruction in righteousness: ¹⁷That the man of God may be perfect, thoroughly furnished unto all good works.

(2 Timothy 3:16, 17 – emphasis added).

Chapter 181

Inspiration Doubted

OMEGA

Pastor Bruce Manners, Editor of the *South Pacific Record*, asked questions of Dr Arthur Patrick, retired Director of the Avondale College Ellen G. White Research Centre:

Question: But you seem to put limits on that [divine] guidance [of inspired writings]?

Response: Definitely. Limitation is an important part of what it means to be a human being. Even the apostle Paul says bluntly, “now I know in part; then I shall know fully” (1 Corinthians 13:12, NIV).

Question: So even an inspired person can be partly right and partly wrong?

Response: You’ve got it! My cancer specialist doesn't fix my lawnmower. My wife is excellent at teaching children, but hopeless in dealing with email viruses. Because Ellen White was shown in a two-hour panorama the age-long struggle between righteousness and sin does not mean she was an expert on the life and times of John Huss. (South Pacific Record, 28 February, 2004, p. 10).

TRUTH

Now, if some Scripture contained uninspired material which contains human error, this statement would be yet another example of error.

Would ALL Scripture then be profitable for doctrine?

Would ALL Scripture then be profitable for reproof and for correction?

Would ALL Scripture then be profitable for instruction in righteousness?

Would ALL Scripture then be profitable to make godly men perfect?

Would ALL Scripture then thoroughly furnish mankind to perform all good works?

Chapter 182

Scriptural Infallibility I

OMEGA

Referring to Dr Graeme Bradford's book, *Prophets Are Human*, Dr Laurie Evans, President of the South Pacific Division, stated, in reference to alleged mistakes contained in the Spirit of Prophecy:

The author [Dr Graeme Bradford], by analysing the human side of Bible writers as revealed in Scripture, shows clearly that the problems encountered, which have caused many to lose their faith, are not so much with her [Sister White's] writings as they are with unbiblical expectations of them. In short, the book makes the very important point that the same criticisms brought against Ellen White can to a large degree be brought against many of the authors of Scripture.

(Pastor Laurie Evans, President, South Pacific Division, *Prophets are Human*, published by the Signs Publishing Company, p. 7).

TRUTH

The testimony of the Spirit of Prophecy is that Scripture is infallible and thus utterly reliable, as we would expect from the fact that our infinite, infallible God inspired it.

In His word, God has committed to men the knowledge necessary for salvation. The Holy Scriptures are to be accepted as an authoritative, infallible revelation of His will.
(*Great Controversy*, p. vii).

The Bible presents a perfect standard of character; it is an infallible guide under all circumstances, even to the end of the journey of life.
(*Testimonies for the Church*, vol. 5, p. 264).

... God's Word is infallible. (Selected Messages, Book 1, p. 416).

Let us leave the denigration of the perfect accuracy of the Scripture to infidels, lest we be accorded the same fate as them.

It is the duty of Church administrators to protect God's Word. To dare to call into question the words of Scripture seriously weakens our precious faith. Who would trust such a book? It would be a human document. God never inspires error. One couple who viewed attacks on the Spirit of Prophecy on the internet had their faith almost destroyed. They were new Church members. To be fair they visited the Greater Sydney Conference Adventist Book Centre and asked whether there was a book to answer these

charges. They were sold Graeme Bradford's book, *Prophets Are Human*. As they read they were horrified to discover that Church leaders in their accolades for the book accorded with the attacks on the internet. They were about to leave the Church and the faith when someone gave them a copy of our book, *The Greatest of all the Prophets*. Praise God, having seen that the attacks possess no validity they were re-established in the faith.

Chapter 183

Scriptural Infallibility II

OMEGA

Having in mind the overall picture, she [Sister White] had of this [great] controversy, she then used the best Protestant sources available to her, including their now-known factual errors.

(Pastor Bruce Manners, *South Pacific Record*, 7 February, 2004, p. 2).

While we as a church, take the position that inspired writings are not inerrant (that is, without error), there has always been the suspicion that God would somehow protect His writers from even the simplest mistakes.

This has tended, perhaps, to be the unspoken understanding of Ellen White's writings. We now need to face the reality that this is not so.

(*Ibid* – parenthesis in the original).

Dr. Bradford, through the words of his fictional theologian, Dr. Harold Smithurst, referred to Paul's words in 1 Corinthians 1:14, 15:

¹⁴I thank God that I baptized none of you, but Crispus and Gaius; ¹⁵Lest any should say that I had baptized in mine own name. (1 Corinthians 1:14, 15).

Pastor Bradford judged this passage of Scripture to be false.

Now that isn't true.

(*Prophets Are Human*, op. cit., p. 32).

TRUTH

God has led to the establishment of Hartland and Highwood Colleges because,

If we do not have schools for our youth, they will attend other seminaries and colleges, and will be exposed to infidel sentiments, to cavilings and questionings concerning the inspiration of the Bible.

(*Counsels to Parents, Teachers and Students*, p. 45).

Today Avondale College is aptly described above, a College where students are “exposed to infidel sentiments, to cavilings and questionings concerning the inspiration of the Bible.” This fact is indisputable.

Chapter 184

Ellen White's Credentials as a Prophet

OMEGA

Why do we accept Sister White as a true prophet and Joseph Smith as a false prophet? In 1994 the Editor of the *American Signs of the Times* set forth his reasoning.

Accept Ellen White as a prophet by faith. The Mormons accept Joseph Smith as a prophet by faith. We cannot prove they are prophets. We reject Joseph Smith as a prophet because we are Seventh-day Adventists and not Mormons.

(Dr Marvin Moore, Editor, *American Signs of the Times, The Gospel versus Legalism & Antinomianism*, p. 28)

This doubting statement prepared the way to deny the Seventh-day Adventist Church to be the Remnant Church of Bible Prophecy.

TRUTH

We believe Sister White to be a genuine prophet of God on the basis that she fulfilled every Biblical criterion of a genuine prophet.

We reject Joseph Smith's claim to possessing the prophetic office, not because we are Seventh-day Adventists, but upon the grounds that he failed the Biblical specifications.

To the law and to the testimony: if they speak not according to this word, it is because there is no light in them. (Isaiah 8:20).

Joseph Smith breached both the Fourth Commandment and, by his teaching of polygamy, the Seventh. By teaching that "As we are, God was and as God is, we shall become," Joseph Smith breached the First commandment and blasphemed God. Did Sister White teach any of these breaches of the Ten Commandments?

Sister White took issue with Seventh-day Adventists being classed with Mormons (See *Evangelism*, p. 410). She also cited as one reason for the need to write *My Christian Experience, Views and Labors in Connection with the Rise and Progress of the Third Angels Message*, found in *Spiritual Gifts*, Volume 2. Sister White wrote:

As the cry of Mormonism is often raised, especially in the west, at the introduction of the Bible argument of the perpetuity of spiritual gifts, I have felt anxious that my brethren should know what my experience has been, and where it has been.

When at Knoxville, Iowa, March, 1860, we learned that a man had been reporting that he knew me and my husband twenty years ago, when we were leaders among the Mormans [Mormons] at Nauvoo! At that time I was only twelve years old!

The statements in this work, backed up by the testimonies of those who have been personally acquainted with my experience and labors for the past sixteen years, may help the minds of some. The tongue of slander will not harm unworthy me. It has been with the hope to benefit, in some degree, the cause of truth, that I have prepared this work. And may God add his blessing, that it may feed and cheer the little flock.

(Spiritual Gifts, Vol. 2, p. iv).

Sister White was well aware of Mormonism, but eschewed its blatant errors.

Dr Moore's words cast despite upon Sister White by providing a pitiful basis for our acceptance of her writings as the Spirit of Prophecy.

Dr Moore also, by inference, calls into question our faithful Church believers being designated as the Remnant Church, for only our Church fulfils the two criteria designated by Scripture (Revelation 12:17; 19:10).

1. They keep the commandments;
2. They possess the Spirit of Prophecy in their midst.

Joseph Smith personally failed point one, thus testifying to the falsity of his prophetic status.

It seems that the greatest enemy of the Spirit of Prophecy in our midst is not ministers of other faiths. In this era of "anything goes" religion, such ministers do not bother to concern themselves with these unsurpassed messages. Those in the forefront of destroying the crucial counsels of God's last day messenger, are theologians and ministers professing our own faith. We testify to the great enlightenment, peace, blessing and deep love for our God which the testimonies of the Spirit of Prophecy have brought to our lives. They direct our lives, focus our minds on Godly themes, and provide enormous encouragement as we walk God's path. What a loving God, who provided such essential guidance.

Chapter 185

Altering the Spirit of Prophecy

OMEGA

The Adventist Review, (6 July, 2000) published an article by Pastor Juan Carlos Viera, Director of the Ellen G. White Estate, prepared for the General Conference Session in Toronto. We are alarmed that it stated:

The Board of Trustees [of the Ellen G. White Estate] has considered the question of improving Ellen White's writings. After much prayer and study the board agreed to publish a few versions of Ellen White's books in contemporary English, while keeping the standard editions in print. This will help new generations whose understanding of such words as 'gay' or 'intercourse' differs from that of Ellen White and who no longer use 'man' or 'mankind' to refer to the human race.

This was a fearful decision. Pastor Viera referred to the previous publishing of *Steps to Christ* in "simple" language.

In 1981 the Review and Herald Publishing Company published a book entitled *Knowing Him Better*. The author was stated on the cover to be Ellen White. She was not! This book is a paraphrase of *Steps to Christ*. It is claimed that Sister White's book is too difficult for some to understand. So uninspired men have deigned to "simplify" it. The danger in this is that by this technique, error can be seeded into Sister White's writings.

This is precisely that which occurred. The abominable doctrine of original sin was placed into the paraphrase of *Steps to Christ* as if Sister White was inspired to write it.

The true rendition of the passage, which refers to Adam's sin, states,

And because of his [Adam's] sin our natures are fallen.

(*Steps to Christ*, p. 62).

This clause has been replaced in the book, *Knowing Him Better*, with the words,

Because of his [Adam's] sin we are all sinners.

Shame! What peril this is for the unwary. Here is apparent Spirit of Prophecy support for the vile doctrine of original sin, introduced by Augustine, Roman Catholic Bishop of Hippo. This alteration has been done with malice aforethought. Not content with utilising perverted Scriptural versions, we now utilise perverted Spirit of Prophecy messages. Every effort to "simplify" the writings of God's servant must be resisted for

such provides a simple means of altering God's Truth. We must be alert lest souls be lost by these deceptions.

We have little confidence, that in the present atmosphere of the liberal agendas being avidly promoted by the North American Division and also overseas Divisions, including the South Pacific Division, that Sister White's writings will be left inviolate. It seems almost inevitable that error will be seeded, as it was in 1981, and her name applied to it. Surely the White Estate should receive letters of protest from every dedicated Seventh-day Adventist. The book, *Desire of Ages*, has been paraphrased.

Today we treat the present generation of young people as if they are ignoramuses, yet never has there been such a proportion of high school graduates and possessors of bachelor, master, and doctoral degrees in our Church. Apparently they can understand the writings of William Shakespeare but not those of Sister White a quarter of a millennium later.

The excuse that the younger generation will be confused by the use of the pure meanings of 'gay' and 'intercourse' and the non-feminist meaning of 'man' and 'mankind' is a flimsy excuse and patently false.

And make no mistake, if this process is allowed to continue, this will permit yet another avenue for making the Spirit of Prophecy of non-effect and the "simplified" versions will replace the genuine in our Churches and schools just as the NIV has replaced the KJV Bible.

TRUTH

Yet now when I send you a testimony of warning and reproof, many of you declare it to be merely the opinion of Sister White. You have thereby insulted the Spirit of God. You know how the Lord has manifested Himself through the Spirit of prophecy. (Selected Messages, Book 1, p. 27).

The very last deception of Satan will be to make of none effect the testimony of the Spirit of God. (Ibid, p. 48).

In the seminal days of the Seventh-day Adventist Church,

Sometimes the entire night was spent in solemn investigation of the Scriptures, that we might understand the truth for our time. On some occasions the Spirit of God would come upon me, and difficult portions were made clear through God's appointed way, and then there was perfect harmony. We were all of one mind and one spirit.

(Testimonies to Ministers, p. 25).

Chapter 186

The Spirit of Prophecy Denigrated

OMEGA

In the *South Pacific Record*, 22 May, 2004, Pastor Laurie Evans, President of the South Pacific Division, judged that

Sadly I have noticed that, over time, there has been a loss of interest in her writings by many of our members. People have ‘switched off’ on Ellen White and have come to believe her writings are largely irrelevant or lacking credibility.

In speaking of the Internet attacks upon the Spirit of Prophecy, Pastor Evans cited three of the “errors” appearing on the internet:

- In writing *The Great Controversy*, she [Sister White] copied both words and pictures.
- When she wrote, “I was shown”, what followed was at times copied from other sources.
- She taught that the Tower of Babel was built before the Flood.

Following what is now a well-honed strategy, Pastor Evans provided no documentation for these charges, in order that the readers may examine them, nor did he in any way attempt to explain the valid responses to these allegations. Is it then, any wonder that our people today are seeing Sister White’s writings as “lacking credibility”? Pastor Evans actually contributed to the problem he raised in the *Record* cited above. He did not assist its resolution.

TRUTH

Plainly, Sister White well knew that which every young child raised in a Christian home knows – the Tower of Babel post-dated the Flood. In *Spiritual Gifts*, Vol. 3, which was published in 1864, Chapters VII and VIII, “The Flood” and “After the Flood,” respectively, both appear before Chapter X, “The Tower of Babel.”

What then is the source of this accusation? We quote the passage to which we believe Pastor Evans referred.

The Lord first established the system of sacrificial offerings with Adam after the Fall, which he taught to his descendants. This system was corrupted

before the flood by those who separated themselves from the faithful followers of God, and engaged in the building of the tower of Babel.

(*Spiritual Gifts*, Vol. 3, p. 301).

That critics would quote this statement as evidence of the errancy of Sister White's inspired writings is quite reprehensible.

Uriah Smith soon provided the solution to this problem – a comma together with the word “and” had been inadvertently omitted by the typesetter. Elder Smith's words were,

An unfortunate typographical error which has crept in here, makes the language place the building of the Tower of Babel, before the flood. After the word 'flood', a comma and the word 'and' have been left out.

(*Review and Herald*, July 31, 1866, p. 66).

When this comma and the word “and” are inserted after the word “flood,” the meaning is perfectly plain. We quote the correct paragraph below.

The Lord first established the system of sacrificial offerings with Adam after the Fall, which he taught to his descendants. This system was corrupted before the flood, and by those who separated themselves from the faithful followers of God, and engaged in the building of the tower of Babel.

(*Spiritual Gifts*, Vol. 3, p.1 of the Preface to the Facsimile Edition).

In the Facsimile Edition, published in 1945, the edition possessed by most students of the Spirit of Prophecy today, this typesetting error was reported (unnumbered page preceding Volume 3). It is a most serious matter to cast doubt upon inspired writings.

The other two accusations are thoroughly answered in our book *The Greatest of All the Prophets*, Highwood Books, 2004, 291 Maroondah Highway, Narbethong, Victoria, 3778, Australia, pp. 72-76. In summary we note that Sister White, herself, answered the first and second accusation:

Through the illumination of the Holy Spirit, the scenes of the long-continued conflict between good and evil have been opened to the writer of these pages.... As the Spirit of God has opened to my mind the great truths of His word, and the scenes of the past and the future, I have been bidden to make known to others that which has thus been revealed.... In some cases where a historian has so grouped together events as to afford, in brief, a comprehensive view of the subject, or has summarized details in a convenient manner, his words have been quoted; but in some instances no specific credit has been given, since the quotations are not given for the purpose of citing that writer as authority, but because his statement affords a ready and forcible presentation of the subject. In narrating the experience and views of those carrying forward the work of reform in our own time, similar use has been made of their published works. (Great Controversy, pp. x-xii).

Chapter 187

Tepid “praise” for the Spirit of Prophecy

OMEGA

The 2005 General Conference Session adopted a pitifully weak position on the Spirit of Prophecy. A summary of the seven points made was that the writings of Sister White had:

1. Richly blessed us
2. Guided the development of the Seventh-day Adventist Church
3. Preserved unity in the Seventh-day Adventist Church
4. Continued to be a positive influence upon our Church
5. Provided “comfort, guidance, instruction, correction and theological stimulus”
6. “Led the Church back to the Bible”
7. Nurtured the Adventist movement.

(Adventist Review, 5 July, 2005).

Each General Conference Session in recent years further erodes the significance of the Spirit of Prophecy and this is especially so since 1995.

TRUTH

The writings of Sister White, of course, were provided for each of the seven features listed in the first paragraph of the resolution. But manifestly the inspired writings of Sister White have provided vastly more blessing to our Church than the seven listed points, important as they are. We list a few for brevity:

1. The writings of Sister White provide an infallible commentary upon Scripture.
2. Her writings provide numerous details of end-time events. Many of these are being fulfilled with ever-increasing rapidity in our day.
3. We are guided to sanctified living in these terrible days.
4. God gave to Sister White the acme of Christian Education principles, elevating true education as the training not only for this earth but for eternity.

5. In her writings are to be found the most profound principles of health and temperance ever provided for mankind.
6. Through Sister White God has provided the greatest principles for our youth, principles which, incorporated into the life by the Holy Spirit, would ensure God's grace in the heart and their eternal salvation.
7. Social standards to be upheld by true believers have been set forth.
8. The counsels and warnings God placed in Sister White's writings to ordained men, when followed, provide the most godly standards for God's servants.
9. The Spirit of Prophecy enunciates the highest principles of parenthood ever accorded mankind.
10. Sister White's writings provided a divine perspective upon the history of the Christian Church since the close of the Canon of Scripture.
11. Her writings provided a deep and correct understanding of doctrine.

Chapter 188

The Accuracy of the Spirit of Prophecy

OMEGA

In 1982 Seventh-day Adventist ordained minister, Walter Rea, published his book *The White Lie*, M & R Publications, Turlock, California. In that book he attempted to cast Sister White as a plagiarist and a woman who was dishonest and inaccurate in her writings.

What was distressing was the eagerness with which some of our College and University teachers embraced and supported these claims, while distancing themselves from Walter Rea's strident rhetoric.

One such was Dr Alden Thompson, Professor of Religion at Walla Walla College, an institution in which he still holds a professional post. In June 1982 he wrote:

I believe his [Walter Rea's] research will help Seventh-day Adventists deal more realistically with Ellen White and better understand the phenomenon of inspiration. (Spectrum, Vol. 12, No. 4, June 1982, p. 50).

It is very worrying that a professor who promoted this manifestly false view of the Spirit of Prophecy still lectures students at a Seventh-day Adventist College more than two decades later.

TRUTH

There will be a hatred kindled against the testimonies which is satanic. The workings of Satan will be to unsettle the faith of the churches in them.... (Selected Messages, Book 1, p. 48).

This prophecy is being fulfilled today.

That the Church organisation is content to permit a host of University and College Professors to pollute the Truth and despoil the faith of their students, is a fact that seriously reflects upon the integrity of Church leaders.

Chapter 189

Open Destruction of the Spirit of Prophecy

OMEGA

Now, in God's Church, no longer is the denigration of the Spirit of Prophecy a covert operation. Boldly denominational workers of long standing and in posts of influence are proclaiming the successes of this course. We quote two recent examples:

Graeme Bradford effectively interprets and applies the historical research of the past 35 years in a manner accessible to all church members. Readers will recognise that the Seventh-day Adventist understanding of Ellen G. White has not been static, but has changed over time under the influence of developments both within and outside the church.

(Dr Gary Land, Chairman of History Department, Andrews University, cited in Graeme Bradford, *People Are Human*, Signs Publishing Company, Australia, 2006, p.1).

Note the words "outside the church" and measure where we are seeking "truth" today.

The past 35 years have seen a revolution in Ellen White studies. The revolution began with articles in *Spectrum* in the early 1970's, but leapt into public vision in a large way with the publications of Ronald Number's *Prophetess of Health* in 1976 and Walter Rea's *The White Lie* in 1982.

(Dr George Knight, Professor of Church History, Seventh-day Adventist Theological Seminary, quoted in Bradford, *Ibid*, p. 11).

Doctor Knight leaves no doubt that he supports these alterations.

TRUTH

"In these letters which I write, in the testimonies I bear, I am presenting to you that which the Lord has presented to me. I do not write one article in the paper expressing merely my own ideas. They are what God has opened before me in vision – the precious rays of light shining from the throne." It is true concerning the articles in our papers and in the many volumes of my books. I have been instructed in accordance with the Word in the precepts of the law of God. I have been instructed in selecting from the lessons of Christ. Are not the positions taken in my writings in harmony with the teachings of Jesus Christ? (Selected Messages, Book 1, p. 29).

PART XVII
Denominational Concerns

Chapter 190

Guidance

OMEGA

Dangerous moves are escalating in God's Church to encourage Church members to place their faith in pastors and Church administrators.

Supporters of Hope International/*Our Firm Foundation*, Prophecy Countdown, Hartland Institute, Steps to Life Church, Rolling Hills Church, or any other churches or groups associated with the above private organizations, or any private organizations promoting similar divisive concepts, look for spiritual guidance and doctrinal integrity to the leaders of these private organizations, rather than to their pastors and denominational leaders.

(Action of North American Division Executive Committee, Number 564-92N, 11 October, 1992).

Of course the charge in this action against Hope International/*Our Firm Foundation*, and Hartland, possessed no validity whatsoever. These ministries uphold God's Word and the Spirit of Prophecy alone as the only basis of faith and actively warn those attending their meetings against looking to them as the source of Truth.

But here we see the North American Division explicitly directing Seventh-day Adventists to look to "their Church pastors and denominational leaders" for "spiritual guidance and doctrinal integrity." This is the principle of Rome. It is not God's principle.

A Year of the Pastor was declared by the General Conference in 1993. In response to this the British Union Ministerial Association published a four-page document. Two sentences placed the pastors in a role never appropriated to them by God. We quote the sentences below:

Support your pastor and you directly support God. We are making a very special effort to lift the profile of the ministry to reaffirm the pastor as the spiritual leader of the flock.

If the first sentence was applied to the priests of Christ's day, in the Jewish Church, the fallacy of this statement becomes evident.

In a real sense the second statement is correct, but its danger is that it is unqualified. Two qualifications demand mention:

1. That Christ is the only safe Leader of the flock;
2. That the pastor is only a genuine leader of the flock as he humbly points Church members to Christ as their Spiritual Leader and

Chapter 192

Exposing Church Defects to Others

OMEGA

In two successive editions of one of America's foremost newspapers, *The Los Angeles Times*, 13, 14 August, 1998, published evidence of financial incompetence, misappropriation of funds and even personal dishonesty in ADRA. In 1998, of the more than four hundred aid agencies receiving U.S. Government funding, ADRA (Adventist Disaster and Relief Agency) received the third highest amount.

For more than a year *The Los Angeles Times* investigated serious improprieties in our Church. Much of this centred upon Church leadership and ADRA. Many Seventh-day Adventists were interviewed in depth, one man for two days. In order to control the damage, Pastor Folkenberg spent hours with the reporters involved, thus hoping to have the article scuttled. Since he was the object of a not inconsiderable level of exposure, no doubt it was not only the Church which Elder Folkenberg was endeavouring to protect. The newspaper gave the two investigating reporters a \$70,000 budget.

Many liberal Seventh-day Adventist pastors confided to the reporters evil activities within our Church. Pastor Larry Downing, a senior pastor in Los Angeles, is reported to have stated:

that when we talk, we are not heard. That the one thing people [in Church leadership] do understand is money.

Another Church employee, Jerry Lastine, "an officer of the church's mid-Atlantic region," said that,

I expect it [the Seventh-day Adventist Church] to be more spiritually driven, rather than money talking.

We are aware of at least one faithful self-supporting minister who had been very poorly treated by the Church administrators, but who, nevertheless, refused to provide any information for the *Los Angeles Times*. We honour him for his love for the Seventh-day Adventist Church and his refusal to vilify it publicly outside its borders. Clearly, many liberal pastors do not share such principles.

It is just so sad when the newspaper concluded, not without sound evidence,

Although many Adventists still believe that an apocalypse signalling the Second Coming, or advent, of Jesus is imminent, the church today appears to be banking on its earthly future.

Our objection to this statement lies in its misuse of the term “church.” It is not the Church which is banking on its earthly future, but largely the administration of the Church.

TRUTH

Matters connected with the church are to be kept within its own borders.

(*Selected Messages*, Book 3, p. 299).

¹⁰Are there yet the treasures of wickedness in the house of the wicked, and the scant measure *that* is abominable? ¹¹Shall I count *them* pure with the wicked balances, and with the bag of deceitful weights? (Micah 6:10, 11).

Chapter 193

The Church Manual

OMEGA

In the September, 1998, monthly *Adventist Review*, Pr Robert Folkenberg greatly increased the claimed authority of human decision-making as incorporated in the *Church Manual*. He wrote:

The privilege of being recognized as a Seventh-day Adventist congregation carries with it responsibilities and accountability. If it didn't, it wouldn't mean much to be a Seventh-day Adventist church. A congregation that requests acceptance in the sisterhood of churches agrees to operate in harmony with the beliefs and practices of the Seventh-day Adventist Church that are approved by the widest possible representation of the global church – the General Conference in session.

Thus each congregation is obligated to operate in harmony with the *Church Manual*, to support growth in its local communities as well as in a global outreach, to be faithful in its representation of the truths we profess, and to operate in harmony with the financial guidelines approved by the church's representative bodies. Adhering to the *Church Manual* and policies isn't optional; it's what each congregation agrees to do when it joins the sisterhood of churches.

We are alarmed that “each congregation is obliged to operate in harmony with the *Church Manual*.” (*Ibid*). Which one? The 1932? The 1980? The 1985? The 1990? The 1995? The 2005? What is defective in each congregation obliging itself to operate in harmony with the Bible?

TRUTH

The Bible, and the Bible alone, is to be our creed, the sole bond of union; all who bow to this Holy Word will be in harmony.

(*Selected Messages*, Book 1, p. 416).

A major decision point was reached in 1883, when the General Conference appointed an *ad hoc* committee to study the concept of developing a Seventh-day Adventist Church Manual. After serious considerations, the *ad hoc* committee voted unanimously to recommend that no such manual be established in the Seventh-day Adventist Church. Their reasoning was persuasive, and was recorded in the *Review and Herald*.

It is the unanimous opinion of the committee appointed to consider the matter of a Church Manual, that it would not be advisable to have a Church

Manual. We consider it unnecessary because we already have surmounted the greatest difficulties connected with church organization without one; and perfect harmony exists among us on this subject. It would seem to many like a step towards the formation of a creed or a discipline, other than the Bible, something we have always been opposed to as a denomination. If we had one, we fear many, especially those commencing to preach, would study it to obtain guidance in religious matters, rather than to seek it in the Bible, and from the leading of the Spirit of God, which would tend to their hindrance in genuine religious experience and in knowledge of the mind of the Spirit. It was in taking similar steps that other bodies of Christians first began to lose their simplicity and became formal and spiritually lifeless. Why should we imitate them? The committee feels, in short, that our tendency should be in the direction of the policy and close conformity of the Bible, rather than to elaborate defining every point in the church management and church ordinances. (*Review and Herald*, 20 November, 1883).

The following week, the General Conference President, Elder George Butler, wrote:

When brethren who have favored a manual have even contended that such a work was not to be anything like a creed or a discipline, or to have any authority to settle disputed points, but was only to be considered as a book containing hints for the help of those of little experience, yet it must be evident that such a work, issued under the auspices of the General Conference, would at once carry with it much weight of authority, and would be consulted by most of our young ministers. It would gradually be considered out of harmony with established principles of church order. And really, is this not the object of a manual? What would be the use of one if not to accomplish such a result? But would this result, on a whole, be a benefit? Would our ministers be broader, more original, more self-reliant men? Would they be better depended on in great emergencies? Would their spiritual experience likely be deeper and their judgment more reliable? We think the tendency all the other way.... We have preserved simplicity, and have prospered in so doing. It is best to let well enough alone. For these and other reasons, the church manual was rejected. It is probable that it will never be brought forward again. (*Review and Herald*, 27 November, 1883).

It is a pity that Elder Butler's tentative prediction, contained in the final sentence of his article, proved to be false.

Chapter 194

Decline in Church Attendance

OMEGA

The South Pacific Record, 21 August, 1999 reported:

Figures released recently by the National Church Life Survey show average weekly attendance at Seventh-day Adventist churches in Australia fell by 3 per cent between 1991 and 1996. The survey showed most drifted out of the church. On an average Sabbath morning, approximately 35,500 people worship in Seventh-day Adventist churches across the country. – *Pointers*.

This fact is thoroughly disheartening. The drop of 3 per cent in attendance over a five year period is an indication of a dying church. On 4 September, 1999, Russell preached in the town of Young in New South Wales. A Church once full now often has less than twenty in attendance. In the same vicinity Grenfell Church has closed and the attendances at other Churches are so few that talk of their closures is rife.

The report that on an average Sabbath in Australia only 35,000 are in attendance is grim. It needs to be understood that this figure includes unbaptised attendees such as children and visitors. The number of actual Church members present would be considerably less than that quoted. In the South Pacific Record, 28 August, 1999, it was stated that the number on the Church membership rolls in Australia was then over 49,000. Thus many thousands of Church members are not now attending Church, even if we allow for those who are infirm who cannot attend although they are dedicated to the Seventh-day Adventist message.

When we consider the “natural increase” of our children reaching the age of baptism, plus the addition to our membership of Seventh-day Adventists migrating to this country, it will be discerned that our evangelistic efforts are producing a negative result.

TRUTH

The lack of straight preaching has, as a first consequence, led to the death of spirituality in those who continue to attend. Thus some lapse into the world.

Secondly, the tepid preaching is no grounds for nurturing our youth. The Youth Departments, Pathfinder Camps, Church Schools, Youth Camps, and Sabbath Schools conspire, in general, to lead our youth into the world. Our publications such as *Guide*, *Insight* and the South Pacific *The Edge* magnify this trend. Our youth are “fed” on Satanic music, drama,

puppets, mime, clowning, magic and messages which insult a pure and holy God. Thus our young people are literally driven from the faith.

The Net programmes (1995, 1996, 1998), while presenting much truth, are largely ineffective since the interests are left to wrongly trained, New Theology-taught pastors. There are baptisms, many undertaken before the individuals are nurtured and settled in the truth. As a result the retention rate is poor.

Some members of integrity refuse to consent any more to listen to error or to be starved of truth by empty sermons. These enter home churches. In the current situation in our Churches in Australia it is almost certain that the numbers adopting this option is far too few. We steadfastly oppose a separationist stand, but we equally accept that God's people do damage to their souls and imperil their eternal destinies by continuing to have their faith destroyed and diminished week by week in the average Conference Church.

Evangelism is at a low ebb. The *IntraVic* magazine of the Victorian Conference, August 1999, reported that only one per cent of its tithe in 1998 was devoted to evangelism.

The appointment of ministers as Church pastors is a terrible mistake. All should be evangelists. The Church elders are ordained to pastor the Churches while the ministers labour for souls in unentered towns and regions. The Churches in the smaller towns, were often established and enlarged by young graduate ministers who devoted their efforts to evangelism. They cut their evangelistic teeth in these towns and were usually rewarded with two or three families joining the Church. Many developed into outstanding soul-winners. But now the decades have rolled past, the young people have largely left the small towns; and without an injection of new members, an ageing Church membership struggles on to keep the dimming flame of truth alight; while the ministers act in their non-divinely-appointed role of Church pastors. In many Churches they cause considerably more trouble than they are worth.

As our Church was declining, the *Sydney Morning Herald*, 28 September, 1999 reported that between 1991 and 1996 in Australia's most populous state, New South Wales (NSW), the Pentecostal Church had grown 23.9 per cent and the Jehovah's Witnesses 12.4 per cent.

Chapter 195

Is the General Conference the Voice of God?

OMEGA

In 1995 at the General Conference Session in Utrecht, the delegates voted to establish a committee to examine the perceived need for alterations to the *Church Manual's* statement on divorce and re-marriage. The committee was charged with the responsibility of bringing its recommendations back to the General Conference Session in Toronto.

After a vetting and modification at the Annual Council in October 1999, the draft alterations were presented to the general session on 5 July, 2000. Almost every delegate was present, just under 2,000 delegates – a certain sign that this was regarded as a hot issue. We recall when Russell was a delegate in 1990, that the delegate seats were packed for the vote on women's ordination and we observed the same situation when that issue was taken up five years later at Utrecht. Both discussions were emotional, to express it as mildly as one could. It became evident at the 2000 General Conference Session that the new proposals on divorce and re-marriage were poorly received by most delegates, and that if put to the vote the proposal to include permission for divorce on the grounds that the Seventh-day Adventist spouse of a non-Seventh-day Adventist who has been "abandoned" by him or her, would not pass. There are absolutely no Biblical grounds for this alteration.

In an interview with Pastor Larry Kirkpatrick, Dr Samuel Koranteng-Pipim, who attended the General Conference Session, described that which transpired. When on 5 July, 2000 it became obvious that the recommendations would be defeated, it was overwhelmingly voted to refer the matter back to the same committee which had made the faulted recommendations, and ask them to re-submit them at the 2005 General Conference Session in St. Louis. Under present rules imposed in 1995, the delegates were provided no option to defeat the proposal.

Delegates must be wise. They should realise that it is a well-worn tactic of the General Conference to table a matter rather than put it to the vote to be lost. The General Conference then brings it forth when it is deemed to be likely to be passed. In the late 1980s this was the manner in which the exorbitant salary rises for Hospital Administrators were passed at an Annual Council. This act almost certainly contributed to Pastor Neal Wilson's failure to be re-elected in 1990 as General Conference President, for we heard many comments to this effect from fellow delegates. On 5 July,

2000 the recommendations should have been voted down and the matter dropped. But nothing these days is permitted to stand in the way of the will of Church administrators. This is no surprise for this is one of the twelve features of the Omega of Apostasy (see *Selected Messages*, Book 1, p. 205).

In 2000, little did the great majority of the 2,000 delegates realise that less than 48 hours later, while the vast majority chose to absent themselves from the business session, that the issue would be re-opened. Dr Koranteng-Pipim stated that only 150 delegates were present.

While the chief responsibility for this disgraceful contempt for the will of the assembled delegates and, more importantly, the Word of God, lies with those General Conference leaders and delegates who connived to get their own way to liberalise the divorce stance of God's Church and cause it to move to accept social norms rather than Biblical principles, they do not alone bear the responsibility.

If Dr Koranteng-Pipim's figures are correct, the 92.5 per cent of the delegates who resiled their responsibility and did not attend the business session called at 9.30 am on 7 July also bear a heavy responsibility. It is time long overdue that delegates who, at great expense to the Church, choose to spend their time shopping and sight-seeing, rather than to fulfil their duties to which they were appointed, be disciplined. No delegate should be endorsed unless he or she is prepared to put this duty foremost.

We know that in recent General Conference Sessions it is quite common for three-quarters of the delegates to be absent from the Business Sessions when the issues under discussion are deemed boring. But no issue affecting God's Church is of little import. All should be carefully evaluated in the light of the Bible and Spirit of Prophecy before receiving endorsement or being referred back to a General Conference Committee, the only option for dissent now permitted.

Dr Samuele Bacchiocchi also wrote a stinging report of these shameful political tactics.

TRUTH

That these men should stand in a sacred place, to be as the voice of God to the people, as we once believed the General Conference to be – that is past.
(*General Conference Bulletin*, April 3, 1901, p. 25).

... it has been some years since I have considered the General Conference as the voice of God....
(*Manuscript Releases*, Vol. 17, p. 216).

Chapter 196

Press Coverage

OMEGA

The *Melbourne Express*, March 30, 2001, a newspaper owned by the John Fairfax Company, which publishes the reputable *Sydney Morning Herald* and the *Melbourne Age* newspapers, published a front-page article in the poorest of taste.

In a photograph extending the length of the front page, the *Express* placed Drew Sinton, the proprietor of the Haunted Bookshop, the author of the *Antichrist Bible*, the leader of ghost tours and Melbourne's leading Satanist, back to back with Dr Denis Hankinson, President of the Victorian Conference of Seventh-day Adventists.

The banner headline was "Sects and the City." On page 2, under the sub-title "meet the Spiritual Leaders of Melbourne," photographs of "religious" leaders and very brief biographies of them were presented. The nine depicted were the Anglican Archbishop, the Roman Catholic Archbishop and the leaders of Scientology, Islam, Hare Krishna, Satanism, Buddhism, Orthodox Judaism, and the Seventh-day Adventist Church.

How vile can our nation become?

The *South Pacific Record*, 21 April, 2001 dismayed many Seventh-day Adventists by brazenly virtually filling its cover with the front page photograph from the *Melbourne Express*, 30 March, 2001. This photograph showed the President of the Victorian Conference with his surf board and dressed in a cap and track suit, alongside the head of the Satanists in Victoria.

The photograph was repeated on page 5 of the *South Pacific Record*, in association with an article entitled "President's Testimony A Cover Story."

Indeed it was a testimony! But it certainly did not testify to our Lord and His faith. That was a testimony which disgraced our Lord and the Seventh-day Adventist Church. The article stated:

The journalist telephoned Dr Hankinson the next day. "He softened me up by saying, 'You're the most relaxed of the religious leaders, the most natural sort of guy. Would you mind being photographed in your surfing gear?'"

Surely the proper reply would have been "No, this would not represent my Lord and my Church aright."

But the reply given is quoted from the President's own testimony:

I said, 'I'll do it.' And then the journalist told me, 'Another religious leader will also be at the photo shoot. He's a pagan. He calls himself a Satanist. I hope that's OK.'

Oh, great, I thought.

Dr Hankinson prays a conversational prayer with his wife, Beverley, each morning. 'We prayed God would protect the church from negative publicity.'

When we knowingly place ourselves on Satan's ground, it is presumption in the extreme to request God to protect us from negative publicity.

The final paragraph of the article stated:

Most of the feedback Dr Hankinson has received is from young adults and fringe Seventh-day Adventists. 'It's helped them feel positive about their church and their pastoral leadership.'

We are not told who made the final quotation in this paragraph but the strong inference is that it was the Conference president since it follows a series of his statements. The assessment was self-serving and not a little flattering to himself.

Not content with the *Record* report, Dr Hankinson included an article in the *Intraviv* magazine of the Victorian Conference of April, 2001. He edits this magazine.

TRUTH

Thou art of purer eyes than to behold evil, and canst not look on iniquity: wherefore lookest thou upon them that deal treacherously, *and* holdest thy tongue when the wicked devoureth *the man that is* more righteous than he?
(Habakkuk 1:13).

Chapter 197

Feedback from Press Coverage

OMEGA Continued

Feedback? No mention was made of the strong official protests like those from the Healesville and Hughesdale Churches.

When was it decided that inexperienced youth and those who have departed from our faith are the arbiters of right and wrong? We should not be the least surprised if those who lacked the spiritual discernment to move out as “fringe Seventh-day Adventists” would approve of the President’s actions. That, in itself, would be a matter of major concern, and a cause to pause and reflect.

Is it not time to judge matters such as these in the light of the Bible and the Spirit of Prophecy? And should we not listen rather to the counsel of mature Church members and those who are stayed in the faith and true to God’s Word?

That the *South Pacific Record* – of which the Division Secretary is the Senior Consulting Editor – should publish such a manifestly shameful report, must be a matter of the gravest concern to faithful members. In which direction is the Church organisation being led?

TRUTH

The men who act as presidents of state conferences should be carefully selected. Then let these men bear the responsibilities of the conference in a most thorough, earnest, God-fearing manner. If they are not qualified to do the work thoroughly and successfully, do not keep them in that position.

(*Testimonies to Ministers*, p. 322).

Dr Hankinson was re-elected to his post at the following Constituency Meeting by a narrow margin, despite strong support from the Presidents of the South Pacific Division, Pastor Laurie Evans, and the Australian Union Conference, Pastor Chester Stanley.

I call upon you to do all in your power to efface the wrong mold you have given to this conference, to remedy the sad effects of your neglect of duty, and thus to prepare the field for another laborer. Unless you do this, may God pity the workman who shall follow you.

(*Testimonies for the Church*, Vol. 5, p. 379).

The Lord has been pleased to present before me many things in regard to the calling and labor of our ministers, especially those who have been appointed

as presidents of conferences. Great care should be exercised in the selection of men for these positions of trust. There should be earnest prayer for divine enlightenment.

Those who are thus appointed as overseers of the flock should be men of good repute; men who give evidence that they have not only a knowledge of the Scriptures, but an experience in faith, in patience, that in meekness they may instruct those who oppose the truth. They should be men of thorough integrity, not novices, but intelligent students of the Word, able to teach others also....

(Gospel Workers, p. 413).

Chapter 198

A Church in Decline

OMEGA

When the eleven homeland Conferences of the South Pacific Division were evaluated in the year 2001 adjusting for numbers of members transferred in or transferred out, it was found that only four recorded gains in membership between 1 January and 31 December, 2001. The annual gains/losses by Conference were:

North New Zealand	+53	South Queensland	-4
South New South Wales	+42	Northern Australia	-5
Western Australia	+37	South Australia	-9
Tasmania	+14	Victoria	-17
North New South Wales	0	Greater Sydney	-20
South New Zealand	-3		

(Figures extracted from the South Pacific Division Statistical Report published in the Record, 29 June, 2002).

TRUTH

The net increase in membership was 86 members from a total membership in the two nations of 50,503. That indicates that a net figure of 1.6 members were added to our Church as a result of our evangelistic efforts for every 1,000 Church members.

With results such as these what would transpire in the corporate world? God forbid that we would ever see His Church as a commercial operation. Nevertheless, the question posed is worth reflection. Yet laity in Australia and New Zealand are so nonchalant that no genuine accountability process exists. Nominating Committees at organisational level are all stacked in favour of administrators who are failing the Church. Lay-people, with few exceptions, seem content to place in leadership position many of whom they know nothing, simply upon the assurance of leadership. Is it not time for those entrusted to Nominating Committees at Conference, Union and Division (General Conference) level to serve their Lord and the commission of the Seventh-day Adventist Church far better than this?

The cause of this abject failure is clear to discern – Apostasy!

Chapter 199

Church Membership Decline

OMEGA

In some Conferences in Australia, where a century ago were found the fastest-growing Seventh-day Adventist body of believers among the nations of the earth, there are now long-term declines in membership.

A survey of these statistics in the years 1991-1998 revealed that in Australia and New Zealand, five of the eleven Conferences reported less members in 1998 than in 1991. These Conferences were the Northern Australian, South Australian, South New South Wales, South New Zealand and Tasmanian.

The entire Trans-Australia Union Conference, which consisted of five Conferences, [South Australian, South New South Wales, Tasmanian, Victorian and Western Australian], gained only 27 members during the period – an average of 3.87 members per year. This represents an average of only 0.77 members per Conference per annum – less than one member gained per Conference per year. In 1998 this Union had a total work force of 737, 124 of whom were ministers, 130 missionaries, 95 denominational teachers and 54 literature evangelists. The Church growth of this sizeable Union workforce plus the efforts of the lay people produced an increase of an average of 3.87 souls per annum! The 1998 membership of the Union was 20,351. That represents an increase in Church membership of 0.019 per cent per Conference per annum. Three of its five constituent Conferences have decreased in membership over the period.

The Trans-Tasman Union fared a little better, yet two of its six constituent Conferences had decreased in membership over the seven year period. This Union Conference showed an increase of 6.90% over the seven years, or an average of 0.99% per year. In actual numbers it has grown 67 members per annum per Conference. In 1998 it had a work force of 947. We usually believe that in the Mission Field of the South Pacific there is far more rapid growth. But even here, there were disturbing omens. No fewer than five of the twenty-three Missions lost membership over the same seven year period. These were Cook Is., New Caledonia, Samoa, Tonga/Niue, and Tuvalu. While three of these no doubt were not helped by Polynesian migration to New Zealand and to a lesser extent, Australia, nevertheless these are very poor results.

We must also remember that Australian and New Zealand memberships have been greatly enhanced by the addition of migrant members from other lands. This fact only worsens the results of our evangelistic outreach.

In 1998, only the World Mission offerings increased as compared with

1997. They increased by a sizeable 33%. But Tithe decreased 10%, Home Missions 93%, Local Church offerings 5% and Sabbath School offerings 10%. (South Pacific Division Statistical Report).

TRUTH

This is the fruitage of the New Theology. If the Seventh-day Adventist Church was a corporate body the stockholders would long since have dismissed those in top management and replaced the Board Members. But our Church leaders possess a genius in manipulating Constituency Meetings in such a manner that the delegates usually follow their bidding.

Naturally financial stewardship is in decline. The New Theology teaches Satan's falsehood that even in the power of the Holy Spirit we cannot overcome sin. Those accepting this defiance of Scriptural truth, no doubt, even if unconsciously, accept that they cannot overcome the sin of robbing God with their tithes and offerings. For obvious reasons leadership promoting the New Theology appear to believe this is the one sin for which the Holy Spirit can provide victory, as they cajole God's people to support the Church with their means.

In 2004 the Victorian Conference pressed the laity to support an evangelistic effort. One sister, speaking by telephone to the Conference Treasurer, was informed that only one offering was received by the Conference. The sister's response was telling. "You mean to say," she concluded, "not one of the workers in this Conference Office gave a single cent to this project!" This sister had drawn a telling conclusion. If workers do not support the work of evangelism, they can scarcely expect the laity to do so. Today many Seventh-day Adventists rob God with their offerings. (See Malachi 3:8, 9).

Chapter 200

Statistical Decline

OMEGA

We cite evidence that our Church is in sharp decline.

Since the 1970's, the Seventh-day Adventist Church has seen its tithe drop 75 per cent per capita, adjusted for inflation.

(*South Pacific Record*, 22 November, 2003).

...a majority [of Seventh-day Adventists] don't have the assurance of salvation and do not have a walk with God – no daily devotions.

(Pastor Benjamin Maxson, Stewardship Director of General Conference, *ibid*).

Tithe receipted by the church in the South Pacific has been declining for at least the past 25 years when compared with income. (*Ibid*).

In the November, 2003 edition of *Intravic*, the monthly newsletter of the Victorian Conference in which Conference the office of Remnant Herald is located, Pastor John Denne, Stewardship Director of the Conference, reported that the 450 denominational workers who constitute 7 per cent of the Conference membership return 25 per cent of the Conference tithe. Since many non-denominationally-employed Seventh-day Adventists in the Victorian Conference are receiving substantial incomes, well in excess of those received by denominational workers, this statistic is stark evidence that many laypeople are unfaithful in returning tithe.

One other factor is involved in this robbery of God. Many Church rolls greatly exaggerate the number of Church attendees. This is a world-wide phenomenon in the Seventh-day Adventist Church.

In the 1970's, 70-80 per cent of [Seventh-day Adventist Church] members attended church regularly and 65 per cent tithed. Now 45-50 per cent of members regularly attend and 30 per cent tithe, according to Pr Maxson.

(*South Pacific Record*, op. cit.).

According to Brother Rod Brady, South Pacific Division Treasurer,

In the last five years, mission offerings taken at our Camps have almost halved from more than \$A145,000 in 1998 to about \$A75,000 in 2002.

(*South Pacific Record*, 13 December, 2003).

If Sabbath School offerings were the same percentage as tithe as in 1994, an additional \$A1.5 million would have been collected this year. (*Ibid*).

TRUTH

Pastor Maxson was perfectly correct when he stated,

My concern is for the spirituality of the church. Finances are a by-product. They will take care of themselves when the spiritual condition is correct.

(South Pacific Record, 22 November, 2003).

Yet, like Israel of old our leaders are taking our Church further and further into gross apostasy, heedless of the consequences to the souls of Christ's heritage.

The minister who has sacrificed truth to gain the favor of men now discerns the character and influence of his teachings. It is apparent that the omniscient eye was following him as he stood in the desk, as he walked the streets, as he mingled with men in the various scenes of life. Every emotion of the soul, every line written, every word uttered, every act that led men to rest in a refuge of falsehood, has been scattering seed; and now, in the wretched, lost souls around him, he beholds the harvest.

(Great Controversy, pp. 654, 655).

Today our basis for faith is no longer Scripture and the Spirit of Prophecy, but the Evangelical Churches. Perilously, it requires no prophetic gift to predict further steps into apostasy by our Church. What the Evangelicals do today we will do tomorrow. The Evangelicals, who are solidly ensconced in Babylon, are our role model, while Scripture is spurned.

Chapter 201

A Conference's Mission

OMEGA

The Potomac Conference in which the General Conference Headquarters is located and incorporating the territory of most of the state of Virginia, Washington DC, and portions of Maryland, sought to alter its Article II of its Constitution at the mid-term Constituency Meeting, April 2003. It stated:

The mission of the conference shall be to carry the everlasting gospel of our Lord and Savior Jesus Christ, to all points within the conference and to assist in spreading it to all nations of the world.

This was a noble aim and one which all conferences should express. The new proposed alteration was alarming.

The Mission of the Potomac Conference is to empower Potomac people to preach Christ, teach Christ's grace and share God's love.

Fortunately, the members of the constituency wanted nothing of this alteration. As one former Roman Catholic stated, he had heard similar mission statements in the Roman Catholic Church. The proposed mission would well suit the ears of the ecumenicals. It would have dropped the worldwide commission from the statement and the key everlasting gospel which refers specifically to the Three Angels' Messages.

Of course, under the new administrative regulations, the constituency delegates were unable to vote this proposal down. All they could do was to refer the matter back to the Constitution Committee of the Conference. No doubt the administration will await a more propitious opportunity to re-present the matter at some future date. They would recognise that many thousands of the present youth of the Church who are being systematically brainwashed by youth pastors at local Church and Conference levels, will soon be of an age to be elected as delegates to future constituency meetings. They, it is expected, will prove more compliant.

Step by step, the Three Angels' Messages and their worldwide propagation are fading from the thinking of many Seventh-day Adventists. But this is not so among the very small remnant!

TRUTH

I have had precious opportunities to obtain an experience. I have had an experience in the first, second, and third angels' messages.... No one hears

the voice of these angels, for they are a symbol to represent the people of God who are working in harmony with the universe of heaven.

(Life Sketches of Ellen G. White, p. 429).

The truth contained in the first, second, and third angels' messages must go to every nation, kindred, tongue, and people; it must lighten the darkness of every continent, and extend to the islands of the sea.

(Gospel Workers, p. 470).

It is time for God's people to rise up as did the Spirit-filled members of God's Church at the inception of the Christian Church and take the last message worldwide as did they.

If ye continue in the faith grounded and settled, and *be* not moved away from the hope of the gospel, which ye have heard, *and* which was preached to every creature which is under heaven; whereof I Paul am made a minister;

(Colossians 1:23).

What was the result of the outpouring of the Spirit on the Day of Pentecost? The glad tidings of a risen Saviour were carried to the uttermost parts of the inhabited world.

(Acts of the Apostles, p. 48).

In the days of the apostles the Christian believers were filled with earnestness and enthusiasm. So untiringly did they labor for their Master that in a comparatively short time, notwithstanding fierce opposition, the gospel of the kingdom was sounded to all the inhabited parts of the earth. The zeal manifested at this time by the followers of Jesus has been recorded by the pen of inspiration for the encouragement of believers in every age.

(Ibid, p. 578).

The commission that Christ gave to the disciples, they fulfilled. As these messengers of the cross went forth to proclaim the gospel, there was such a revelation of the glory of God as had never before been witnessed by mortal man. By the co-operation of the divine Spirit, the apostles did a work that shook the world. To every nation was the gospel carried in a single generation.

(Ibid, p. 593).

What was the result of the outpouring of the Spirit upon the day of Pentecost? – The glad tidings of a risen Saviour were carried to the utmost bounds of the known world.... Under their labors there were added to the church chosen men, who, receiving the word of life, consecrated their lives to the work of giving to others the hope that had filled their hearts with peace and joy. Hundreds proclaimed the message, "The kingdom of God is at hand."

(Southern Watchman, 1 August, 1905).

Chapter 202

Apostasy in the Baltics

OMEGA

The Baltic Union Conference consists of the nations of Estonia, Latvia and Lithuania.

Disturbing alterations in God's Church in this country took place at the Baltic Union Session held in the capital city of Latvia, Riga, 2-4 October, 2003. Some of these alterations were reported in the Latvian Seventh-day Adventist Newsletter, *Adventes Vēstis*, of December 2003.

Three significant alterations were voted:

1. The official name of the countries' Seventh-day Adventist Church was altered – Septitās dienas Adventistu Draudze (Seventh-day Adventist Church) to Adventistu Baznīca. We notice two alterations. Significantly “Seventh-day” has been deleted. This is a growing trend in our Church organisation around the world. We have noticed it, for example, in Sweden and Macedonia. Another alteration is the change of the word for “church”. The former word for church was used by Protestants. The new word now in place is traditionally used by Roman Catholics.
2. The designation of pastors was altered from sludinātājs (preacher) or yani (pastor) to mācītājs (reverend; rabbi).

Another disturbing decision was reported in *Adventes Vēstis*, December 2002, p. 2., advising Church Members that the Latvian Seventh-day Adventist Church has joined the Latvian Evangelical Alliance which has been admitted to the European Evangelical Alliance. The membership of the Church was not consulted.

TRUTH

God calls for separation from the world. Will you obey? Will you come out from among them, and remain separate and distinct from them? “For what fellowship hath righteousness with unrighteousness?

(*Testimonies for the Church*, Vol. 2, p. 44).

Chapter 203

General Conference Delegates I

OMEGA

In the city of Utrecht, Netherlands, 1995, an unseemly altercation arose between the Session Chairman, General Conference Vice President, Elder Ken Mittleider and many of the delegates. Suddenly it had dawned upon the consciousness of some who had been delegates to previous General Conference Sessions that the authority of duly appointed delegates had virtually been voided, and they deeply resented this action.

In 2005, it appeared that the delegates were reconciled to their role as mere rubber stamps for the General Conference administration whose corporate will cannot be breached by a majority vote of the body of delegates.

What alterations were enforced at Utrecht, which was the quantum step which gutted the representative rights of the gathered delegates from the world field? In 1995 two options in respect of General Conference proposed actions were denied the delegates. These options had been preserved at each of the fifty-five General Conference Sessions for 127 years from the first in 1863 held at Battle Creek, Michigan, until the 55th held at Indianapolis, Indiana in 1990. These two options which were first denied in 1995 in Utrecht were:

1. To amend any proposed action
2. To vote down any proposed action

Take a moment to consider the loss of these rights, rights which are accorded delegates to hundreds of thousands of other religious bodies, sporting bodies, corporate bodies and even small clubs formed for various purposes, around the world. Our representative form of governance, in reality, no longer exists. It is extinct.

The three rights preserved for the delegates possess little value at all, unless the majority concur with a General Conference-initiated motion. Not surprisingly, the delegates still have the right to pass the motion and thus support the will of the General Conference Executive Committee. The three retained rights are:

1. To vote to implement a motion
2. To refer a motion back to either the Church Manual Committee or the Church Constitution and By-laws Committee for the respective Committee's determination

3. If the majority of the delegates oppose the motion, it may be tabled until it is the General Conference's pleasure to place it before the delegates once more.

But, tragically, this representative form of governance is now only in place on the surface. Beneath is a system of Church organisation governance which is now thoroughly hierarchical.

TRUTH

In 1909, during Sister White's last message to a General Conference Session, she stated:

It is the privilege of our representative men in attendance at the General Conference to cherish a spirit of hopefulness and courage. My brethren, the Saviour has revealed Himself to you in manifold ways; He has filled your heart with the sunlight of His presence while you have labored in distant lands and in the homeland; (Selected Messages, Book 2, p. 399).

Here we see the value of delegates who had worked in distant lands, bringing to bear their experiences at the "work-face" of the Church.

The *Seventh-day Adventist Yearbook*, prior to 1995 permitted:

The voters [delegates] of this Conference [the General Conference Session] may exact bylaws and amend or repeal them at any session thereof, and such bylaws may embrace any provision not inconsistent with the [General Conference] Constitution.

(*Seventh-day Adventist Yearbook*, 1989 edition, p. 10).

The 2002 *Seventh-day Adventist Yearbook* contained no such item. Some will recall that a move to permit each Division to decide to ordain or not ordain women to the ministry was defeated in the 1995 General Conference Session in Utrecht. This defeat of the motion was only permitted because the North American Division and not the General Conference brought the motion to be acted upon. That which occurred in the Toronto General Conference Session in 2000, in respect of permissiveness in expanding the grounds for divorce, demonstrated these new regulations in practice.

Chapter 204

General Conference Delegates II

OMEGA

The input of delegates was further diminished in 2005 when the following Limit on Discussion was placed:

ITEM DISCUSSION – LIMIT TO FIFTEEN MINUTES

VOTED, To accept the following motion from the floor:

Floor discussion of an item after its introduction shall be entertained in fifteen-minute segments, thus authorizing the Chair to determine the will of the body as to whether or not discussion should be continued for another fifteen-minute segment. A vote to close discussion must be a two-thirds majority.

(Adventist Review, 14-28 July, 2005, p. 30).

Since delegates were permitted to speak up to three minutes, the number who could speak to the motion was as little as five and rarely exceeded seven or eight out of the total delegation of two thousand, unless extension was voted. Since there were representatives of thirteen Divisions, together with a large representation from the General Conference, often not a single delegate from some Divisions spoke on even significant issues.

This policy greatly frustrated many delegates, for the Chairmen were compelled by it to keep interjecting that there were only a few minutes of the fifteen remaining. If the delegates desired to extend discussion in fifteen minute segments, time was wasted in moving and seconding such a motion or in someone calling question on the motion in order to cut off further discussion. Delegates were not infrequently urged to keep their comments as brief as possible.

TRUTH

God would have His people an understanding people. He has so arranged matters that chosen men shall go as delegates to our conferences. These men are to be tried and proved. They are to be trustworthy men. The choosing of delegates to attend our conferences is an important matter. These men are to lay the plans that shall be followed in the advancement of the work; and therefore they are to be men of understanding, able to reason from cause to effect.

(Testimonies for the Church, Vol. 9, p. 262).

Chapter 205

The Sanctuary Message

OMEGA

In the General Conference *Ministry Magazine*, then edited by Pastor Roy Allan Anderson (1895-1988), February, 1957, the following destruction of the Sanctuary Message was published:

The sacrificial act of the cross [was] a complete, perfect and **FINAL ATONEMENT** (Emphasis added).

Pastor M L Andreasen assumed, initially, that this denial of the Biblical doctrine that the final atonement in heaven commenced on 22 October, 1844 and will be completed prior to the close of probation, was a misprint. But to his consternation, upon written enquiry, he discovered that the statement possessed the authority of being declared to be

...an official and approved statement.

(M L Andreasen, *Letters to the Churches*, pp. 59, 60).

This view, of course, accorded perfectly with the views held by those elements of apostate Protestantism who took the trouble to interest themselves in such matters. This was the faulted theological position held by Donald Barnhouse and Walter Martin. Understandably they were well content with this General Conference-approved denial of Truth.

Pastor Andreasen correctly distinguished between the two phases of the atonement – the sacrificial atonement, full and complete at Calvary, and the final atonement, yet to be completed. Even John the Baptist, who was the greatest of all God's prophets in the first four thousand years of this world's history, did not possess a clear discernment of this distinction. Speaking of John the Baptist, the messenger of the Lord stated:

He did not distinguish clearly the two phases of Christ's work – as a suffering sacrifice and a conquering king. (Desire of Ages, pp. 136, 137).

Yet John the Baptist was the greatest of the prophets of the New Testament era.

Our Savior declared John the Baptist to be the greatest of the prophets. (Gospel Workers, p. 143). John the Baptist was pronounced by our Savior the greatest of prophets. (*Testimonies for the Church*, Vol. 5, p. 224).

TRUTH

If the work of atonement was completed at the cross as taught throughout the vast array of Christian denominations, then the salvation of faithful believers would be assured whether Christ was resurrected or not. But Scripture does not equivocate on this matter. Had Christ ever remained in the tomb, the greatest saint would be deprived of eternal life.

¹⁴And if Christ be not risen, then is our preaching vain, and your faith is also vain. ¹⁵Yea, and we are found false witnesses of God; because we have testified of God that he raised up Christ: whom he raised not up, if so be that the dead rise not. ¹⁶For if the dead rise not, then is not Christ raised: ¹⁷And if Christ be not raised, your faith is vain; ye are yet in your sins. ¹⁸Then they also which are fallen asleep in Christ are perished.

(1 Corinthians 15:14-18).

This passage stands as plain testimony that the atonement was not completed at the cross, for even those who died “in Christ” would have perished and could not have received the assurance of the resurrection. Manifestly, a second phase of the atonement was demanded, a phase in which the living Christ played the central role.

This passage of Scripture, if none else existed, would alone demand belief that, crucial to our salvation as the sacrifice of Christ was, and central as the infinite sacrifice of Jesus was, a sacrifice beyond measure, humanity’s salvation was not yet assured at that point.

Despite the fact that our theologians possess more light than that which shone upon the mind of John the Baptist, they were deceived by the sophistries of Doctors Barnhouse and Martin, and blinded by the “prize” held out to them of acceptance by the Evangelicals. The price required was infinitely high, the reward was not even a pittance. How cheaply we sold out our faith and defrauded our Lord. Inspiration is perfectly plain.

After his ascension, our Saviour began his work as our high priest. Says Paul, “Christ is not entered into the holy places made with hands, which are the figures of the true; but into Heaven itself, now to appear in the presence of God for us.” [HEB. 9:24. For Christ is not entered into the holy places made with hands, *which are* the figures of the true; but into heaven itself, now to appear in the presence of God for us.] In harmony with the typical service, he began his ministrations in the holy place, and at the termination of the prophetic days in 1844, as foretold by Daniel the prophet, he entered the most holy to perform the last division of his solemn work, – to cleanse the sanctuary.

(*The Spirit of Prophecy*, Vol. 4, p. 265, 266).

Chapter 206

Heathenism

OMEGA

At the 58th General Conference Session, held in St. Louis, Missouri, during the holy Sabbath hours of 9 July, 2005, a Parade of Nations was held. All 228 national entities upon earth were represented. Included in the two individuals parading for Australia was the Associate Director of the Aboriginal and Torres Strait Islands Ministries, an ordained aboriginal pastor, dressed in pagan “costume.” He was fully naked except for a minimal covering of his private parts. His face and body were painted as the pagan aboriginals deck themselves for their spiritualistic dances.

The New Zealand group of four were dressed in pagan costumes as used when undertaking the Maori pagan war dance – the haka. In typical style a Maori man had his tongue protruding over his lower lip. (Colour photographs of these pagan practices appeared in the *South Pacific Record*, 30 July, 2005, pp. 1, 5).

This parade was described in a headline as

GC [Quinquennial Session] ends with circumstance pomp – and a challenge.
(*South Pacific Record*, 30 July, 2005).

TRUTH

As we near the close of time, there will be greater and still greater external parade of heathen power.... (*Testimonies to Ministers*, p. 117).

This compromise between paganism and Christianity resulted in the development of “the man of sin”.... (*Great Controversy*, p. 50).

Those who continue in this course will inevitably lead the members of God’s precious Church back to Rome.

Little by little, at first in stealth and silence, and then more openly as it increased in strength and gained control of the minds of men, “the mystery of iniquity” carried forward its deceptive and blasphemous work. Almost imperceptibly the customs of heathenism found their way into the Christian church. (*Great Controversy*, p. 49).

This can be seen in the acceptance into our Churches of pagan Easter services.

Continued in our midst, these pagan practices will most assuredly lead to persecution of the righteous.

Paganism foresaw that should the gospel triumph, her temples and altars would be swept away; therefore she summoned her forces to destroy Christianity. The fires of persecution were kindled. Christians were stripped of their possessions and driven from their homes.

(*Great Controversy*, p. 39).

Of this Christ warned us,

¹These things have I spoken unto you, that ye should not be offended. ²They shall put you out of the synagogues: yea, the time cometh, that whosoever killeth you will think that he doeth God service. (John 16:1, 2).

Note the course to which these concessions to paganism will take.

The spirit of concession to paganism opened the way for a still further disregard of Heaven's authority. Satan, working through unconsecrated leaders of the church, tampered with the fourth commandment also, and essayed to set aside the ancient Sabbath, the day which God had blessed and sanctified (Genesis 2:2, 3), and in its stead to exalt the festival observed by the heathen as "the venerable day of the sun." This change was not at first attempted openly.

(*Great Controversy*, p. 52).

The entry of paganism was promoted as a positive help to those not of the faith. This excuse we see today.

What was the origin of the great apostasy? How did the church first depart from the simplicity of the gospel? By conforming to the practices of paganism, to facilitate the acceptance of Christianity by the heathen. The apostle Paul declared, even in his day, "The mystery of iniquity doth already work."

2 Thessalonians 2:7.

(*Great Controversy*, p. 384).

The "attire" of our aboriginal ordained pastor at the General Conference parade of nations, not only degraded the dedication of faithful aboriginals in Australia, it seriously damaged the office of the ministry in our Church.

We preached many times with ordained Pastor Francis [Frank] William Saunders, (1942-2004), an aboriginal pastor of the finest quality. He stood courageously for Truth and was deeply concerned by the apostasy he saw pervading the Church which he loved and the despite it did to his Lord, for whom he left the life of the world in order to serve Him. Pastor Saunders was only the second aboriginal to be ordained to the gospel ministry.

Chapter 207

Pastor of the Month

OMEGA

“Pastor of the Month.” His “hobbies include basketball, squash, gardening, writing and watching sport on TV. If it’s edible – he’ll eat it; and if the music’s gospel – he’ll listen to it (especially if it’s black contemporary or modern country!)”

(Tasmanian Conference *TASDA NEWS*, May 29, 1993).

What a tragedy that a pastor expressing such unsanctified principles should stand as the spiritual guardian of God’s flock. That the official Conference newsletter should emblazon the rank apostasy evidenced in the lifestyle of one of its ordained ministers in a periodical, meant to be read by the Church membership, evidences the principles espoused by the Conference leadership.

TRUTH

God warns against such pastors:

The priests said not, Where is the LORD? and they that handle the law knew me not: the pastors also transgressed against me, and the prophets prophesied by Baal, and walked after *things that* do not profit.

(Jeremiah 2:8).

For the pastors are become brutish, and have not sought the LORD: therefore they shall not prosper, and all their flocks shall be scattered.

(Jeremiah 10:21).

Many pastors have destroyed my vineyard, they have trodden my portion under foot, they have made my pleasant portion a desolate wilderness.

(Jeremiah 12:10).

And the shepherds shall have no way to flee, nor the principal of the flock to escape.

(Jeremiah 25:35).

God-ordained pastors are of a very difference character:

And I will give you pastors according to mine heart, which shall feed you with knowledge and understanding.

(Jeremiah 3:15).

Chapter 208

St. Andrews Seventh-day Adventist Church

OMEGA

The title of this chapter must sound, in the ears of the true believer, to be almost the ultimate Seventh-day Adventist oxymoron. Perhaps only a Church entitled the First-day Seventh-day Adventist Church would surpass it in a denial of faith. But the St. Andrews Seventh-day Adventist does exist in the city of Bundaberg in the South Queensland Conference, Australia, and is part of the sisterhood of Churches in that Conference. The Church building, which was heritage listed, was bought by the members from the Presbyterian Church.

To have retained the name, brazenly denies our faith in several respects. In an era where our Churches are rapidly removing our God-chosen distinctive name, *Seventh-day Adventist*, from their titles and names such as White Park Chapel, Cornerstone, Calvary Community Church and Fox Valley Community Church have been adopted, it is even more offensive to see the correct title preceded by the term "St. Andrews." It is not unusual for Presbyterian Churches to adopt the title, St. Andrews, for this apostle is the patron saint of Scotland, the country in which the Presbyterian Church was first established.

The Roman Catholic Church now believes it reigns supreme in the creation of saints. About the thirteenth century the Roman Pontiffs removed Christ's prerogative and abrogated to themselves the sole power to determine who are saints.

At the Council of Trent (1545-1563), the Roman Catholic Church appropriated the mediatorial work of Christ to dead saints of its selection, fictitiously believed to be alive in heaven. It stated:

The saints, reigning together with Christ, pray to God for men. It is a good and useful thing to invoke the saints humbly and to have recourse to their prayers and to their efficacious help to obtain favours from God.

(*Encyclopaedia Britannica*, 1963 edition, Vol. 19, p. 819).

God has saints upon earth, but they are live saints. God alone designates those who are His saints, and these will enter heaven at the Second Coming when no mediation for sinners will ever be necessary.

TRUTH

The saint in heaven must first be a saint upon earth.

(*My Life Today*, p. 273).

The use of the term St. Andrews not only denigrates Christ as our one and only Mediator, it testifies against the Truth of the state of man in death and upholds the usurped Papal authority to designate those who are saints, wresting that decision from Christ.

It would seem that the Roman Catholic Church believes that Christ is dependent on Papal decisions to determine whom He can declare to possess sainthood. This is arrogance of no mean level. While we know that the apostle Andrew will be raised in the first resurrection, he will owe nothing to the Papal system for that privilege. Christ, and He alone, in conjunction with the Father and the Holy Spirit, has wrought out Andrew's saintly life, imbuing him with the power of grace to live a life of sanctification.

No Conference should endorse such an affront to Christ's teachings and salvation as that perpetuated by St. Andrews Seventh-day Adventist Church.

PART XVIII
Entertainment

Chapter 209

Drama

OMEGA

That Conferences are encouraging that which God plainly condemns illustrates the depths of the inroads of the Omega of Apostasy in our midst. God specifically forbids the use of such methods in our outreach.

This is illustrated in the South New South Wales Conference:

CREATIVE OUTREACH AND YOUTH LEADER SEMINAR ... Hands on experience in drama workshops.... Opportunities to learn the dynamics of puppetry.

(*Imprint* – South New South Wales Conference Newsletter, May, 1993).

TRUTH

As they labor with simplicity, humility, and graceful dignity, avoiding everything of a theatrical nature, their work will make a lasting impression for good.

(*Testimonies for the Church*, Vol. 9, p. 110).

The life of every worker, if he is under the training of the Lord Jesus Christ, will reveal the excellence of His life. The work that Christ did in our world is to be our example, as far as display is concerned. We are to keep as far from the theatrical and the extraordinary as Christ kept in His work.

(*Evangelism*, p. 396).

With every truly converted soul the relation to God and to eternal things will be the great topic of life. But where, in the popular churches of today, is the spirit of consecration to God? The converts do not renounce their pride and love of the world. They are no more willing to deny self, to take up the cross, and follow the meek and lowly Jesus, than before their conversion. Religion has become the sport of infidels and skeptics because so many who bear its name are ignorant of its principles. The power of godliness has well-nigh departed from many of the churches. Picnics, church theatricals, church fairs, fine houses, personal display, have banished thoughts of God. Lands and goods and worldly occupations engross the mind, and things of eternal interest receive hardly a passing notice.

(*Great Controversy*, pp. 463, 464).

Chapter 210

Clowns Symbolise General Conference Sessions

OMEGA

The Columbia Union Conference *Visitor* editor chose to place a clown on the cover of the August 2000 edition of the magazine which reported the Toronto General Conference Session. Was this the editor's judgment of the central feature of the Session?

Similarly, when the South Pacific *Record* reported "Young Adults Make Impact in Toronto" (9 September, 2000), the sole accompanying photograph was that of a clown. The article stated that eleven South Pacific Division young people participated in the Youth outreach.

The Impact Toronto 2000 programme may be summed up by a report from Adventist News Network, the General Conference News site,

In Nathan Square, a team of young volunteers will present two three-hour programs. Christian mime, drama, music and puppets will be utilized.

Not mentioned were the clowns, two of whom appeared on the platform during the South Pacific Division report to the Session.

Two clowns also appeared on the stage of the General Conference Session in St. Louis, 2005, on the afternoon of the final Sabbath.

TRUTH

The minister of Christ should be a man of prayer, a man of piety; cheerful, but never coarse and rough, jesting or frivolous. A spirit of frivolity may be in keeping with the profession of clowns and theatrical actors, but it is altogether beneath the dignity of a man who is chosen to stand between the living and the dead, and to be mouthpiece for God.

(*Testimonies for the Church*, Vol. 4, p. 320).

Yet leaders in our Church dare to use clowns as a "witness" for our Church at General Conference Sessions. We first saw Seventh-day Adventists clowning on the streets of Utrecht as a youth "witness" at Utrecht General Conference Session in 1995. These gatherings brazenly promote this shameful conduct even on the holy Sabbath day. This is rank apostasy!

Chapter 211

Shameful Youth Programme at General Conference Session

OMEGA

For brevity we quote but little of this disgraceful 2005 programme displayed on our Television Channels for all to see.

The lowest point in the programme was reached when the establishment of the first Youth Sabbath School in 1922 was represented. God and His Truth were disgustingly mocked. One woman read out various themes from the adult Sabbath School quarterlies of the day. We did not record them all, but they included wonderful salvation issues. Please read these with care. Those stated will thrill your hearts – Gethsemane, Justification, Remnant, Sanctification, Zion.

The surrounding youth professed deep boredom and claimed an inability to comprehend these vital truths of salvation. Did our youth of the 1920's all possess IQ's approaching zero? Were they really despisers of salvation truths? Thus were they represented. Did the youth of that era care nothing for salvation? Thus were they portrayed.

Did Gethsemane not engender deep devotion to their Saviour and shame for the sins each had committed which added to His burdens? Apparently not, if this vile representation was to be believed. One of the "bored" youth whispered in the woman's ear, "Think of what it was like when you were a youth." Immediately the woman ceased proclaiming salvation issues. To the delight of the play-acting youth she changed the themes of the Youth Quarterlies to careers, changes, community, dating, forgiveness, friendship, involvement, love, mistakes, peers, relationships, school! Heaven was cast out and this evil old world joyously embraced. Weep for today's Seventh-day Adventist youth! Weep sincerely!

This Sabbath afternoon programme was further defiled by huge puppets and the presence of clowns, the poking of fun at the wonderful Junior Missionary Law and Pledge of the days of our youth, the misrepresentation of the Ohio Conference President, who countenanced the first Youth Camp in 1907, among other offensive skits, designed only to ensure that the Holy Spirit and the holy angels were expelled from the Dome.

TRUTH

Speaking of attendees at General Conference Sessions, Sister White wrote, as without question she would have written in an even more emphatic tone in 2005:

Some have been cultivating hatred against the men whom God has commissioned to bear a special message to the world. They began this satanic work at Minneapolis. Afterward, when they saw and felt the demonstration of the Holy Spirit testifying that the message was of God, they hated it the more, because it was a testimony against them.

(Testimonies to Ministers, pp. 79, 80).

The attitude that our representative men maintain during the conference will have a telling influence upon all throughout the field, as well as upon the delegates themselves. Oh, let it be seen, my brethren, that Jesus is abiding in the heart, sustaining, strengthening, comforting. It is your privilege to be endowed, from day to day, with a rich measure of His Holy Spirit, and to have broadened views of the importance and scope of the message we are proclaiming to the world.

(Selected Messages, Book 2, p. 399).

At the conclusion of this programme which violated the principles of Sabbath-keeping and Youth Ministry, Pastor Jan Paulsen, the General Conference President, extolled the virtue of promoting young people to leadership roles in the Church. The evidence on display at the 2005 General Conference Session loudly testified against such a policy.

Chapter 212

Sport I

OMEGA

The evil of competitive sport now plays a very prominent role in the Seventh-day Adventist Church. We possess no holier-than-thou attitude to this vice, for as young men we both played competitive sports at a high level. Our actions over not a few years were inexcusable for we were acquainted with Sister White's counsels on this matter. While we have repented of this sin, we still bear the shame of this rebellion against our God, and know all too well the spirit of mastery it generated.

Below we document two examples, one brazenly touted by an official Conference Newsletter and a second documentation of major violence emblazoned in a newspaper article in a major Sydney newspaper. Both incidents occurred in 1993.

A touch football referee in a church-organised competition had his two upper front teeth knocked out and a facial bone fractured during a match yesterday.... Castle Hill police called to the Kellyville Sports Centre at 11.30 am after the incident in a Seventh Day Adventist [sic] organized competition. A police spokesman said that the incident was brought to an end by an off-duty policeman who ran on to the field. A Seventh Day Adventist [sic] spokesman said last night the alleged assault was an internal matter and would be handled by the church's insurance company.... A Summer Hill man [a Seventh-day Adventist as also was the referee] was charged with assault and assault causing actual bodily harm. He was bailed and will appear in Parramatta Court on July 29. (*Sydney Telegraph Mirror*, 5 July, 1993).

When will we ever learn the sinfulness of competitive sports?

Genesis, a touch football team, was formed by our Wanganui Church youth in September, 1992.... The team entered the city's social grade competition. All games were played between 5.00 and 8.00 pm on Fridays! Genesis requested that they be allocated early games so the team could play before Sabbath.

(*North NewZ*. North New Zealand Conference Newsletter, June 1993).

The article reports that the Seventh-day Adventist team won the excess of twenty team competition which was described as "highly competitive." The report stated also that "Our Wanganui correspondence told *North NewZ*, 'Although winning was wonderful, we praise God for the opportunity He gave us to witness for Him.'" (*Ibid*).

Really? What witness did the young people give on the prohibition on competitive sports? What witness was given on true preparation for keeping the holy Sabbath day? Members of at least one other church in New Zealand prayed for the success of the Wanganui team.

TRUTH

God's counsel is all too plain to contravene.

Recent experiences in our colleges and sanitariums lead me to present again instruction that the Lord gave me for the teachers and students in our school at Cooranbong, Australia.

In April, 1900, a holiday was appointed at the Avondale school for Christian workers. The program for the day provided for a meeting in the chapel in the morning, at which I and others addressed the students, calling their attention to what God had wrought in the building up of this school, and to their privilege and opportunities as students.

After the meeting, the remainder of the day was spent by the students in various games and sports, some of which were frivolous, rude, and grotesque.

During the following night I seemed to be witnessing the performances of the afternoon. The scene was clearly laid out before me, and I was given a message for the manager and teachers of the school.

I was shown that in the amusements carried on at the school that afternoon the enemy gained a victory, and teachers were weighed in the balances and found wanting. I was greatly distressed and burdened to think that those standing in responsible positions should open the door and, as it were, invite the enemy in; for this they did in permitting the exhibitions that took place. As teachers, they should have stood firm against giving place to the enemy in any such line. By what they permitted they marred their record and grieved the Spirit of God. The students were encouraged in a course the effects of which were not easily effaced. There is no end to the path of vain amusements, and every step taken in it is a step in a path which Christ has not traveled. (*Counsels to Parents, Teachers and Students*, pp. 348, 349).

The football match in Sydney cited above, amply demonstrates where failure to follow this counsel leads.

Chapter 213

Sport II

OMEGA

Not only is competitive sport a rage among God's professed people, large sums of money are expended in order to promote such sport. Such "offerings" deplete rather than enrich God's treasury. Tragically the event reported below appeared in a secular newspaper. What a witness!

Following closely on the opening of the Cooranbong Park another facility will serve the needs of this community with the opening of the Avondale Memorial Church Multi-purpose Centre on Sunday, November 21, commencing at 11 am.

Costing almost \$400,000.00 the 45 metre x 25 metre main floor area is capable of seating 1500 people. The specially polished brush-box floor is rubber mounted and provides space for a full competition-sized basketball court, a volleyball court and two badminton courts. Experts recognise it as one of the finest floors for its purpose in the Hunter [Valley] Region.

The facility also provides classroom, craft room, office and storage facilities for the local Pathfinder Club – 'the envy of every other Pathfinder Club in Australia', said Pastor Ross Goldstone.

Equipped with its own toilets and showers, the facility will be a great asset to the youth of the community as a recreational venue, and to the community as a whole for all sorts of community functions and displays.

Opening celebrations will feature an art, craft and flower show with live demonstrations of various skills. For those who have more active interests an eight kilometre fun run will commence at 11.45 am. Entries will be accepted (\$2.00 entry fee) until 11.30 on the morning of the opening. Trophies will be presented in a number of categories.

The Avondale Band will provide live music during the lunchtime period and food and soft drinks will be available for purchase. 'We invite everyone in the community to join us for the opening and to inspect the facility. Just pop in for a look or stay until closing time at 2.00 pm. We'd love to see you,' said Ross Goldstone. (Cooranbong Gazette, November, 1993).

TRUTH

Every talent of influence is to be sacredly cherished and used for the purpose of gathering souls to Christ. Young men and young women should not think that their sports, their evening parties and musical entertainments, as usually conducted, are acceptable to Christ.

Light has been given me, again and again, that all our gatherings should be characterized by a decided religious influence. If our young people would assemble to read and understand the Scriptures, asking, "What shall I do that I may have eternal life?" and then place themselves unitedly upon the side of truth, the Lord Jesus would let His blessing come into their hearts.

(Messages to Young People, p. 391).

How can we carry our precious witness to others when we defy sacred commands ourselves? The law of cause and effect is a harsh taskmaster when we live a life in opposition to God's plainest commands.

But if we seek the company of sinners, and are pleased with their coarse jests, and entertained and amused with their stories, sports, and ribaldry, the pure and holy angels remove their protection and leave us to the darkness we have chosen.

(Testimonies for the Church, vol. 2, p. 222).

To waste \$400,000 for a purpose which defies plain words of inspiration in a Church located in sight of Avondale College breeds contempt for God's counsels among our believers and disregard for them among our youth. Pastor Ross Goldstone, quoted in the report, was then the senior pastor of the Avondale Memorial Church and a part-time lecturer at Avondale College.

How different was Avondale College in the period of its inception in 1897. Her grandson, Elder Arthur White, wrote:

But of special significance to Ellen White was the fact that in this new start in Christian education, not only was it a success, but was, as she observed, "the best school in every respect that we have ever seen, outside our people, or among Seventh-day Adventists." – Letter 101, 1897.

(Ellen G. White, Vol. 4, p. 322).

May God return us to those days is our prayer.

Chapter 214

Apostate Sabbath School

OMEGA

On 22 March, 2003, a Victorian Conference Regional Meeting was held in Mildura. Attendees came from New South Wales and South Australia as well as Victoria. Instead of a sound study of Scripture, the Sabbath School commenced with juvenile ice-breaker activities.

Attendees were asked to go outside the Church. They were presented with a sheet of paper consisting of sixteen squares arranged four by four. The adult Sabbath School students were expected to rush around and find people fulfilling the various criteria. A minimum of four in a row was required. We record the items required to indicate the level to which our Churches have fallen in the quest to be original and entertaining.

The sixteen provided individuals to be found were those who fulfilled the following criteria:

1. Sing/whistle a recognisable hymn/song.
2. Know the theme of this week's Sabbath School Bible Study.
3. The birthdays of your seed or if no seed, your parents.
4. Give you a welcoming hug.
5. The phone number of someone from Horsham.
6. Someone who can define 'Reckoned.'
7. Someone from Dareton who can recite a favourite Bible verse.
8. Someone who has been baptised less than a year ago.
9. Email of someone on a block from Mildura.
10. Who wrote the Odyssey?
11. Someone who has the gift of the Holy Spirit.
12. The postal address from someone from Robinvale.
13. Someone who is wearing something false.
14. Someone who can recite/read the memory verse on one foot.
15. Name and phone number from someone from the Riverland.
16. Someone who knows the destination of the 13th Sabbath School offering.

What a waste of sacred time! Surely God's people in these last cataclysmic days deserve a whole lot better than this. Corporate study of the Word, not childish nonsense, must be demanded by God's people.

Yet in Australia such denigration of sacred time appears to pass largely unrebuked. What apostasy! This was a Conference-arranged meeting.

TRUTH

How sad it is to think of the great amount of mechanical work that is done in the Sabbath school, while there is little evidence that there is moral transformation in the souls of those who teach and who are taught! When the work of the Spirit of God is felt upon the heart, we shall see many earnestly seeking first the kingdom of God and His righteousness.

(Counsels on Sabbath School Work, p. 66).

I feel a deep interest in our Sabbath schools throughout the land, because I believe them to be instrumentalities of God for the education of our youth in the truths of the Bible. Constant efforts should be made by both parents and teachers to interest the youth in matters of eternal importance. The Sabbath school is a missionary field, and very much more of a missionary spirit should be manifested in this important work than has been manifested in the past.

(Testimonies on Sabbath School Work, p. 35).

Very much can be done for the education and moral and religious training of our youth by well-organized, properly conducted Sabbath schools. Time and attention should be given to this branch of the work; for its importance in its influence upon our youth cannot be estimated.

(Ibid, pp. 14, 15).

The Sabbath school is an important branch of the missionary work, not only because it gives to young and old a knowledge of God's word, but because it awakens in them a love for its sacred truths, and a desire to study them for themselves; above all, it teaches them to regulate their lives by its holy teachings.

(Ibid, pp. 109, 110).

There is a broad field in Sabbath school work, that needs to be diligently cultivated, and that is to inspire our youth to give themselves wholly to the Lord, to be used by Him in His cause. There should be zealous, faithful workers in our Sabbath schools, who will watch and discern upon whom the Spirit of God is moving, and cooperate with the angels of God in winning souls for Christ. There are sacred responsibilities entrusted to Sabbath school workers, and the Sabbath school should be the place where, through a living connection with God, men and women, youth and children, may be so fitted up that they shall be a strength and blessing to the church. They should help the church upward and onward, as far as it lies in their ability, going from strength to greater strength.

(Ibid, p. 92).

Chapter 215

Blighted Youth

OMEGA

The *Adventist Review*, 4 November, 1993 reported on the General Conference Annual Council held in October. Three items from the Youth Commission Report will alarm God's people.

Friday night and Sabbath afternoon programs should involve new approaches such as seminars, forums, agape suppers, youth theater, mime, drama, radio programming, puppetry, spiritual weekends, campouts, outreach activities, and more opportunities for fellowship....

Planned efforts are encouraged for youth involvement as elders, deacons, deaconesses, Sabbath School leaders, on church boards, as delegates to constituency sessions and as conference and union committee members.

With the approval of the Annual Council the General Conference's youth leaders are now formulating plans to implement the recommendations.

That the General Conference should enact actions specifically prohibited by God, demonstrated a depth of blatant disregard for Spirit of Prophecy counsels at the highest structural level of our Church.

TRUTH

1. Theatricals:

It is not a theatrical performance that glorifies God, but the presentation of the truth in the love of Christ. (*Testimonies for the Church*, Vol. 9, p. 142).

We are to keep as far from the theatrical and the extraordinary as Christ kept in His work. (*Evangelism*, p. 396).

2. Drama:

Novelties in the form of sensational dramas are continually arising to engross the mind, and absurd theories abound which are destructive to moral and spiritual advancement. The cause of God needs men of intellect, men of thought, men well versed in the Scriptures, to meet the inflowing tide of opposition. (*Testimonies for the Church*, vol. 4, p. 415).

Through the drama he [Satan] has worked for ages to excite passion and glorify vice. (*Patriarchs and Prophets*, p. 459).

3. Youth in positions of authority:

God will approve youth undertaking such duties if they demonstrate the divinely approved sanctity of heart, leadership talents, and maturity and godly wisdom of experience. Youth as a factor of its own passes no qualification for Church leadership, any more than mature age is a qualification for such office. Sister White, quoting Isaiah 3:12, certainly set forth the dire effects of placing unsanctified and inexperienced youth in high office.

In the same manner do many today assert their loyalty to God, but their concerts and other pleasure gatherings, their worldly associations, their glorifying of self, and their eager desire for popularity all testify that they have not obeyed His voice. "As for My people, children are their oppressors, and women rule over them." (*Testimonies for the Church*, vol. 5, p. 88).

This call for unqualified youth in positions of authority in God's Church will divide God's Church just as verily as did King Rehoboam when he despised the counsel of the senior members of God's Church, rather heeding the advice of the young men.

Calls for youth in posts of authority is a sure sign of apostasy.

Isaiah called the attention of the people to the weakness of their position among the nations of earth, and he showed that this was the result of wickedness in high places. "Behold," he said, "the Lord, the Lord of hosts, doth take away from Jerusalem and from Judah the stay and the staff, the whole stay of bread, and the whole stay of water, the mighty man, and the man of war, the judge, and the prophet, and the prudent, and the ancient, the captain of fifty, and the honorable man, and the counselor, and the cunning artificer, and the eloquent orator. And I will give children to be their princes, and babes shall rule over them." "For Jerusalem is ruined, and Judah is fallen: because their tongue and their doings are against the Lord." Isaiah 3:1-4, 8. (*Prophets and Kings*, pp. 323, 324).

This decision of the 1993 Annual Council opened the floodgates for the entry of frivolity, irreverence and utter disregard for our pure and holy God. In the year of that decision, 1993, Australian clowns were despatched to Hungary to perform at a youth rally attended by youth of surrounding nations. Romanian young people who innocently attended were deeply shocked. They did not understand that this possessed General Conference approval.

Chapter 216

The Fate of Celebration Churches

OMEGA

In 2003, Pastor Bruce Price, a fellow graduate with us in the 1951 Avondale College graduating class, published a survey of the effectiveness of Celebration Churches. We cite some of his findings:

In 1995, the membership of Wahroonga Church was in excess of one thousand. As a consequence of an ugly confrontation between those demanding the introduction of a charismatic worship style and the members wishing to worship the Lord in holiness, the Wahroonga Church membership dropped catastrophically to three hundred and five in 1996. The Fox Valley Community Church had 264 members. Leaders in the Division office split their loyalties between the two churches, causing public division amongst the leadership group.

By any form of mathematics, the combined membership numbers of the two churches do not add up to over one thousand.

The Mount Colah Church, also in the Greater Sydney Conference, was driven by its pastor into celebration from 1989. As a result, its membership ballooned from ninety-four in 1988 to a peak of two hundred and one in 1996. Church growth indeed! But this growth was largely powered by an excess of transfers in over transfers out, of one hundred and one in the period 1989-1996, the period of the pastor's tenure. Its current membership as at June 30, 2002, is one hundred and twenty-four. In the thirteen and a half years 1989 to June 30, 2002, its baptisms and professions of faith averaged 1.4 per annum. Do we judge such paltry results as church growth?

In 1990 the Cornerstone Church was established within the North New Zealand Conference in the city of Auckland. In 1998 the church disintegrated.

The Cherrybrook Church, located close to the South Pacific Division headquarters, was a church accepted by the Greater Sydney Conference in 1985 as the South Pacific Division's first Charismatic Seventh-day Adventist Church. It was based on the heresy of the New Theology in matters of doctrine. It initially grew very rapidly. But one decade later it was no longer listed as a church by the Greater Sydney Conference.

TRUTH

Speaking of the Holy Flesh Movement in 1900 in Indiana, with its celebration style, Sister White wrote:

But last January the Lord showed me that erroneous theories and methods would be brought into our camp meetings, and that the history of the past would be repeated. I felt greatly distressed. I was instructed to say that at these demonstrations demons in the form of men are present, working with all the ingenuity that Satan can employ to make the truth disgusting to sensible people; that the enemy was trying to arrange matters so that the camp meetings, which have been the means of bringing the truth of the third angel's message before multitudes, should lose their force and influence.

(*Selected Messages*, Book 2, p. 37).

David Crabtree, formerly prominent in the Cherrybrook Seventh-day Adventist Church, has left God's faith and now pastors a stand-alone charismatic, Sunday-keeping, tongue-speaking church in Sydney. Such are the consequences of unfaithful administrative permissiveness towards such faith-destroying churches.

The dictum that non-Scriptural methods which succeed outside God's Remnant Church never, in the long term, succeed in God's Church is one which all Seventh-day Adventists would do well to heed. It is a dictum many Church administrators and pastors stubbornly refuse to learn.

¹⁵But it shall come to pass, if thou wilt not hearken unto the voice of the LORD thy God, to observe to do all his commandments and his statutes which I command thee this day; that all these curses shall come upon thee, and overtake thee: ¹⁶Cursed shalt thou be in the city, and cursed shalt thou be in the field. ¹⁷Cursed shall be thy basket and thy store. ¹⁸Cursed shall be the fruit of thy body, and the fruit of thy land, the increase of thy kine, and the flocks of thy sheep. ¹⁹Cursed shalt thou be when thou comest in, and cursed shalt thou be when thou goest out. ²⁰The LORD shall send upon thee cursing, vexation, and rebuke, in all that thou settest thine hand unto for to do, until thou be destroyed, and until thou perish quickly; because of the wickedness of thy doings, whereby thou hast forsaken me. ²¹The LORD shall make the pestilence cleave unto thee, until he have consumed thee from off the land, whither thou goest to possess it. ²²The LORD shall smite thee with a consumption, and with a fever, and with an inflammation, and with an extreme burning, and with the sword, and with blasting, and with mildew; and they shall pursue thee until thou perish. ²³And thy heaven that is over thy head shall be brass, and the earth that is under thee shall be iron. ²⁴The LORD shall make the rain of thy land powder and dust: from heaven shall it come down upon thee, until thou be destroyed. (Deuteronomy 28:15-24).

Chapter 217

Worldly Fashion

OMEGA

The South Pacific *Record*, 7 November, 1992 reported, without rebuke, that one Seventh-day Adventist Church School in the South New South Wales Conference participated in a fashion parade. The report stated:

Students of Albury Adventist High School, recently participated in the Albury-Wodonga Combined Schools Fashion Parade. (*Ibid*).

Since Russell was headmaster of that school for two years as a young teacher (1953 and 1954), this digression from God's principles was particularly upsetting to him. Our children must not be led to fashion.

TRUTH

Demoralizing extravagance prevails everywhere, and souls are going to ruin because of their love of dress and display. The life of nine tenths of those who are devotees of fashion is a living lie. Deception, fraud, is their daily practice; for they wish to appear that which they are not.

Nobility of soul, gentleness, generosity, are bartered away to gratify the lust after evil things. Thousands sell their virtue that they may have means for following the fashions of the world. Such madness concerning the changing fashions of the world should call forth an army of reformers who would take their position for simple and plain attire. Satan is ever inventing fashions that cannot be followed except through the sacrifice of money, time, and health. (*Messages to Young People*, p. 359).

Attend the average Seventh-day Adventist Church in the western world and one can easily discern the baleful results of following worldly, immodest fashions. It is not a rare sight in our Churches and camp meetings in Australia in summer to see young women flaunting their immodesty by exposing their bare abdomens.

I was shown that the people of God should not imitate the fashions of the world. Some have done this, and are fast losing the peculiar, holy character which should distinguish them as God's people.

(*Testimonies for the Church*, Vol. 1, p. 188).

Not a few pastors disgrace their callings by daring to enter the pulpit dressed in shorts and a sports shirt. A recent instance of this desecration of the sacred desk occurred at the Polish believers' Youth Meetings in Melbourne, Australia, 24 December, 2005. The pastor was not Polish.

The influence of the minister who is careless in his dress is displeasing to God, and the impression made upon his hearers is that he looks upon the work in which he is engaged as no more sacred than common labor. And not only this, but instead of showing them the importance of propriety and taste in clothing, he sets them an example of slackness and untidiness, which some are not slow to follow. (Gospel Workers, p. 174).

Such ministers are following the fashions of hail-fellow-well-met charismatic pastors who know not God. To dress in such fashion and stand at the sacred desk is an affront to our pure and holy God. That God was very particular with the attire of the priests as they officiated in both tabernacle and temple is amply demonstrated in Scripture.

³Thus shall Aaron come into the holy place: with a young bullock for a sin offering, and a ram for a burnt offering. ⁴He shall put on the holy linen coat, and he shall have the linen breeches upon his flesh, and shall be girded with a linen girdle, and with the linen mitre shall he be attired: these are holy garments; therefore shall he wash his flesh in water, and so put them on. (Leviticus 16:3, 4).

To Moses He gave special instruction regarding everything connected with the tabernacle service, and He specified the dress that those should wear who were to minister before Him. "Thou shalt make holy garments for Aaron thy brother for glory and for beauty," [Exodus 28:2] was the direction given to Moses. Everything connected with the apparel and deportment of the priests was to be such as to impress the beholder with a sense of the holiness of God, the sacredness of His worship, and the purity required of those who came into His presence. (Gospel Workers, p. 173).

The minister must remember that favorable or unfavorable impressions are made upon his hearers by his deportment in the pulpit, his attitude, his manner of speaking, his dress.... Carefulness in dress is an important consideration. The minister should be clothed in a manner befitting the dignity of his position. Some ministers have failed in this respect. In some cases not only has there been a lack of taste and of orderly arrangement in the dress, but the clothing has been untidy and slovenly. The God of heaven, whose arm moves the world, who gives us life and sustains us in health, is honored or dishonored by the apparel of those who officiate in His honor.... The influence of the minister who is careless in his dress is displeasing to God, and the impression made upon his hearers is that he looks upon the work in which he is engaged as no more sacred than common labor. And not only this, but instead of showing them the importance of propriety and taste in clothing, he sets them an example of slackness and untidiness, which some are not slow to follow. (Ibid, pp. 172-174).

Chapter 218

Cinema and Angels

OMEGA

Dr Dick Duerksen, Vice-President for Creative Ministries in the Columbia Union, the Union Conference which covers the location of the General Conference Headquarters, wrote,

Did you know that if you go into a movie theatre, your guardian angel will have to abandon you at the door? Fortunately, it's a myth! Jesus Himself says: 'I will never leave you or forsake you.' I guess that even counts for the projectionist down at the mall. Not to worry, angels do go to movies! They are even there working with Demi Moore [pornographic actress].

But that doesn't answer the question I hear at weeks of prayer, youth leader training seminars and congregational retreats: 'What about the movies?' The question seems omnipresent, although it's asked much more often by adults than by youth. The youth are already going to the theatres and find the question almost absurd. They groan and wonder why anyone is wasting time talking about the subject.... Listen to the reviewers. These folk are paid to tell you what to expect. Decide whether or not you want this producer, and this movie, to have access to your mind. Compare what you'll be seeing with your personal convictions and values.... Oh yes, if you choose to go, stay alert and leave an empty seat beside you. You and your angel may want to compare notes during the movie.

(Columbia Union Conference *Visitor*, 15 July, 1996, p. 4)

TRUTH

Dr Duerksen was a prominent presenter on the General Conference Hope Television Channel as late as 2005.

Of course your angel will sit beside you in the cinema and gladly exchange thoughts with you. But he will be a devil.

...the frequenters of the theatre ... put eternity out of their reckoning.... They are led by the great apostate, and with him will be destroyed.

(*Testimonies for the Church*, Vol. 6, p. 407).

Of course Christ never leaves us. But as we enter the cinema we exercise our liberty to depart from Him. How dare a pastor encourage such activities which are anathema in heaven.

PART XIX
Baptism

Chapter 219

Baptism

OMEGA

The South Pacific Division *Record* (December 9, 2000) in an editorial lauded an abominable baptism. An extract from the editorial will suffice to document this disgrace to our pure and holy God in this most sacred service which He has instructed us to undertake.

A bass guitarist, drummer, pianist and trumpeter play the hymn Jesus Saves in a light jazz swing as a call to the worship service. Meanwhile ushers look hard to find spare seats. Something important is happening today.

The quartet are joined by other musicians [most are members of the youth band], the four singers and a praise and worship leader. They introduce and begin playing the song *Shout to the Lord*. The congregation sings with conviction. The Hawaiian-shirt-clad drummer closes his eyes in worshipful reverence while playing.

The minister wears a tie with large ice-cream motifs because 'today is a celebration.' The band and singers are joined by the youth choir. The song Believe starts, 'I say on one day how much I want revival! And then the next day I can't even find my Bible'....

The minister introduces each of the baptismal candidates. He chides one about his employer, Holden – it's the weekend of the Bathurst 1000 [a 1000 kilometre car racing event. Holden and Ford are two of the most popular cars in Australia] and the minister is a Ford fan. Then he tells the congregation how he and another studied their Bibles in a children's restaurant called Bonkers....

The baptismal font opens. It's the sister of the Holden employee first. The minister raises his hand, 'I baptize you in the name of the Father, the Son and the Holy Spirit.' Silence.

The minister carefully lowers the candidate into the water then raises her up. The microphone amplifies the sound of the rushing water. Cameras flash. The congregation claps spontaneously, with vigour.

Now the Holden employee. More flashes. More clapping. The two candidates – sister and brother – hug. Their family and some of their friends begin crying. Now the singer. The congregation claps, yells and some even whistle as he's raised from the water.

(South Pacific *Record*, 9 December, 2000).

There seems to be no administrative consternation when such blasphemy is regularly reported in our South Pacific Seventh-day Adventist periodicals. Men who write in this fashion and promote that which surely must offend

a pure and holy God do so, apparently, in the sure knowledge that it will attract no denominational retribution.

What is amazing is the fact that great numbers of life-long Seventh-day Adventists of our vintage and even older defend every shameful act within the Church, with the misguided view that this is loyalty. Have we learnt nothing from the "loyalty" of the Jews to their leaders? Such in our day would undoubtedly cry "Crucify Him!" in an exhibition of such "loyalty."

TRUTH

Baptism is a most sacred and important ordinance, and there should be a thorough understanding as to its meaning. It means repentance for sin, and the entrance upon a new life in Christ Jesus.

(Testimonies for the Church, Vol. 6, p. 93).

The vows which we take upon ourselves in baptism embrace much. In the name of the Father, the Son, and the Holy Spirit we are buried in the likeness of Christ's death and raised in the likeness of His resurrection, and we are to live a new life. Our life is to be bound up with the life of Christ. Henceforth the believer is to bear in mind that he is dedicated to God, to Christ, and to the Holy Spirit. He is to make all worldly considerations secondary to this new relation. Publicly he has declared that he will no longer live in pride and self-indulgence. He is no longer to live a careless, indifferent life.

(Testimonies for the Church, Vol. 6, pp. 98, 99).

So sacred is true Baptism that the power of the Holy Spirit is bestowed upon the truly converted so that they can proclaim God's truth with mighty power. As the recipients in the first century of the gospel era were prepared to spread the truth with Pentecostal power, so today God wishes to prepare the truly converted recipients of the rite of baptism to receive the Latter Rain to complete God's salvational work on earth.

With deep interest and grateful, wondering joy the brethren listened to Paul's words. By faith they grasped the wonderful truth of Christ's atoning sacrifice and received Him as their Redeemer. They were then baptized in the name of Jesus, and as Paul "laid his hands upon them," they received also the baptism of the Holy Spirit, by which they were enabled to speak the languages of other nations and to prophesy. Thus they were qualified to labor as missionaries in Ephesus and its vicinity and also to go forth to proclaim the gospel in Asia Minor. It was by cherishing a humble, teachable spirit that these men gained the experience that enabled them to go out as workers into the harvest field.

(Acts of the Apostles, p. 283).

Chapter 220

Bribed Converts

OMEGA

At the 2000 General Conference Session in Toronto, Canada, Colin's heart sank as the attendees burst into rapturous applause when it was announced that the Southern Asia Division had the largest increase in Church membership of all the divisions 1995-1999. He had first hand testimony from three ordained Indian ministers that "converts" still smoking and drinking alcoholic drinks were bribed as little as 5 rupees (a few cents) to be baptized. Thus it came as no surprise to receive a copy of the reputable English-language newspaper, *The Hindu*, 25 August, 2002, which revealed that 250 were baptized into the faith, in the South Tamil Conference. The article stated that:

Enquiries show that the villagers, mostly below the poverty line, had been brought for baptism with promises of 'economical emancipation.'

In 2002, the Seventh Day Adventist Church [sic] here had converted 1,600 Hindus belonging to Sholavandan, Perayur, Tirumangalam and Melur to Christianity, said a member of the Church.

They were given clothes and money, and promised employment with the mission and free education for their children.

According to an organiser of the baptism, the president of Seventh Day Adventist Church [sic], India, D. R. Watts, a Canadian, had set a 'tough target' for the pastors, titled 'go one million,' four months ago.

Seventh-day Adventists in the region confirmed the accuracy of the report. Later the Tamil Nadu State Legislature enacted a law banning such baptisms.

TRUTH

The Lord wants those who compose His church to be true, faithful stewards of the grace of Christ. (Testimonies to Ministers, p. 128).

Chapter 221

Sacred Baptism Mocked

OMEGA

For many years the South Pacific Division *Record* has polluted its paper with cartoons. Some have been downright blasphemous. We illustrate with one such depiction in the *Record*, 7 March, 1998.

The scene is a baptism. The candidate is in the font violently shivering, crying out, 'Alleluia!! I can feel the power of the Spirit.' The congregation is crying out, "Amen! Amen," while in the side-room adjacent to the baptismal font the deacon is shown questioning the distraught officiating pastor, "I told you the water heater was faulty, didn't I?"

To mock the work of the Holy Spirit in this manner demonstrates scant sanctity for the work of the Holy Spirit and His work in our salvation. It demonstrates a most degraded concept of that which leads men and women to Christ. Further, it makes a laughing stock of the sacred rite of baptism. The inclusion of such cartoons bespeaks very poorly of the judgment of the editorial staff. The editor held his post for the subsequent five years. No action was evident by the leadership of the Division, nor was the Division Secretary, who was the Consulting Editor of the *Record*, seen to interfere in this weekly denigration of God's Church and its holy services.

TRUTH

Baptism is a most sacred and important ordinance.

(*Testimonies for the Church*, Vol. 6, p. 93).

Baptism is a most solemn renunciation of the world. Those who are baptized in the threefold name of the Father, the Son, and the Holy Spirit, at the very entrance of their Christian life declare publicly that they have forsaken the service of Satan, and have become members of the royal family, children of the heavenly King.

(*Evangelism*, p. 307).

Chapter 222

Christening

OMEGA

In the major newspaper of Lincoln, Nebraska, the following report appeared. Union College is a Seventh-day Adventist tertiary institution.

Baptism will be the theme at the Roots and Branches Convocation. Thursday through Sunday at Union College, sponsored by Interchurch Ministries of Nebraska.

Speakers included William Cardinal Keeler, Archbishop of Baltimore and president of the National Conference of Catholic Bishops; the Rev. Michael Kinnamon, dean of Lexington Theological Seminary in Kentucky; the Rev. Gayle Felton of Duke University Divinity School; and Brigalia Bam, general secretary of the South Africa Council of Churches.... Edward Cardinal Cassidy, president of the Vatican's Pontifical Council for Christian Unity, was scheduled to attend but at the last minute was sent by the pope to Romania. Monsignor John Radano, a staff member of the Pontifical Council, will attend as his representative.

A worship service at 7 p.m. at College View Seventh-day Adventist Church, 4015 S. 49th St., with Keeler speaking on "Baptism and the Community," is open to the public. An offering will be taken.

Music at that event and a concert Friday evening will be provided by Bread for the Journey, a Lutheran touring company from Minneapolis.

(Lincoln Journal Star, 21 October, 1995).

Cardinal Edward Cassidy is an Australian.

TRUTH

What a disgrace to permit Cardinal William Keeler to conduct a service on baptism, the true nature and practice of which he bears no valid credentials, in a Seventh-day Adventist Church dedicated to the glory of God, not to Satan! Christening is a pagan custom designed to rid babies of unscriptural original sin.

At the service Keeler held a leafy branch, dipped into water and gently shook it over the heads of the attendees at this Friday evening meeting in an act, presumably, of cleansing of the congregation similar to the Roman Catholic rite of christening.

After His baptism Christ came up out of the water.

And Jesus, when he was baptized, went up straightway out of the water: and, lo, the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon him: (Matthew 3:16).

It is inappropriate to baptise babies for they cannot be taught the teachings of Christ, a pre-requisite to baptism.

¹⁹Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: ²⁰Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world. Amen. (Matthew 28:19, 20).

Sister White's baptism in the Methodist Church is instructive:

Soon after our return from the camp meeting, I, with several others, was taken into the church on probation. My mind was very much exercised on the subject of baptism. Young as I was, I could see but one mode of baptism authorized by the Scriptures, and that was immersion. Some of my Methodist sisters tried in vain to convince me that sprinkling was Bible baptism. The Methodist minister consented to immerse the candidates if they conscientiously preferred that method, although he intimated that sprinkling would be equally acceptable with God. (*Life Sketches*, p. 25).

Sprinkling is a pagan custom which has no place in a Seventh-day Adventist Church.

In some of the Oriental cults established in Rome and elsewhere in Italy holy water had a still more important part. It was for example a feature of the cult of Isis... Further, we know from Apuleius that baptism by the priest was a prerequisite for initiation into the mysteries of Isis, its purpose being purification and remission of sins... And the followers of the Mithras cult also practiced baptism...

(Gordon J. Laing, *Survivals of Roman Religion*, New York, Longmans, 1931, pp. 198, 199).

No Roman Catholic believer possesses the right to preach in a Seventh-day Adventist Church dedicated to Christ's Truth.

PART XX
Sabbath Observance

Chapter 223

Sunday Uplifted

OMEGA

One Church Bulletin in the United States uplifted Sunday observance without any condemnation of such observance.

“Sunday Facts & Sabbath Fiction.” For Christians to clearly understand why the Christian church observes Sunday as the day to assemble for worship, this succinct study is presented by Russell K. Tardo, the pastor of the Faithful Word Assembly in Chalmette, Louisiana. Substantiating all his reasoning by Scripture, the writer explains why the early church worshipped on Sunday, the first day of the week. The arguments which the Sabbatarians present for ‘keeping the Sabbath’ he refutes with scriptural passages and quotes from known theologians, emphasising that Sabbath keeping was part of the ceremonial law given to the Jews. In the New Testament Jesus included in His teaching all of the Ten Commandments except the one applying to the Sabbath on occasions when He was questioned by the Pharisees for condoning the breaking of the Sabbath by His disciples. Jesus’ reply reflected no condemnation of their actions. In his letter to the Galatians, Paul rebukes the believer for listening to legalistic teachers who taught the keeping of the Law. Dr Lardo’s [The actual quotation spells the pastor’s name this way here & Tardo above] factual study is informative and enlightening. It not only stimulates Sabbatarians to reassess their tradition of Sabbath keeping but also clears up for other believers any confusion on the subject. (Printed on page four of the bulletin of the Coquille Seventh-day Adventist Church, Oregon, 13 February, 1993).

Sister Judy Peck of Printed Page Ministries contacted the church pastor who verified the authenticity of this Bulletin and confirmed he had placed the material in the Bulletin to make his members think about the Sabbath! On page two of the same Bulletin, he wrote:

Page four explains to the members why they should not keep the Sabbath.

Was this pastor preparing his flock to receive the mark of the beast? (A copy of the Bulletin is on file with Remnant Ministries).

TRUTH

The New Testament certainly uplifts the Sabbath. It must not be forgotten that every Word of the four gospels and the book of Acts was written

decades after Christ's death on the cross of Calvary. In all these historical books the Sabbath is exalted.

The book of Hebrews specifically mentions the seventh-day Sabbath.

⁴For he spake in a certain place of the seventh *day* on this wise, And God did rest the seventh day from all his works. ⁵And in this *place* again, If they shall enter into my rest. ⁶Seeing therefore it remaineth that some must enter therein, and they to whom it was first preached entered not in because of unbelief: ⁷Again, he limiteth a certain day, saying in David, To day, after so long a time; as it is said, To day if ye will hear his voice, harden not your hearts. ⁸For if Jesus had given them rest, then would he not afterward have spoken of another day. ⁹There remaineth therefore a keeping of a Sabbath to the people of God. ¹⁰For he that is entered into his rest, he also hath ceased from his own works, as God *did* from his. ¹¹Let us labour therefore to enter into that rest, lest any man fall after the same example of unbelief.

(Hebrews 4:4-11 - margin).

Surely no pastor is commissioned of God to cast doubt upon the perpetuity of the Sabbath. He should roundly condemn such desecration of God's sacred Law, pointing out that decades after Christ's death the Lord declared:

³And hereby we do know that we know him, if we keep his commandments. ⁴He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him. ⁵But whoso keepeth his word, in him verily is the love of God perfected: hereby know we that we are in him. ⁶He that saith he abideth in him ought himself also so to walk, even as he walked.

(1 John 2:3-6).

What does it mean to walk as Christ walked?

² Blessed are they that keep his testimonies, and that seek him with the whole heart.

³ They also do no iniquity: they walk in his ways. (Psalm 119:2, 3).

Remember this last passage is Jewish poetry, repeating identical sentiments in different words.

⁴Whosoever committeth sin transgresseth also the law: for sin is the transgression of the law. ⁵And ye know that he was manifested to take away our sins; and in him is no sin. ⁶Whosoever abideth in him sinneth not: whosoever sinneth hath not seen him, neither known him. ⁷Little children, let no man deceive you: he that doeth righteousness is righteous, even as he is righteous. ⁸He that committeth sin is of the devil; for the devil sinneth from the beginning. For this purpose the Son of God was manifested, that he might destroy the works of the devil. ⁹Whosoever is born of God doth not commit sin; for his seed remaineth in him: and he cannot sin, because he is born of God.

(1 John 3:4-9).

Chapter 224

Olympic Games Sabbath Desecration

OMEGA

15 September, 2000, the Opening Ceremony of the Sydney Olympic Games was held. It was a Friday evening during the Sabbath hours.

North New South Wales Conference Youth Director [Pastor] Wayne French brought together an unprecedented number of Christians from throughout Newcastle and the Hunter Valley to put on what could be the biggest single Christian event in Newcastle's history so far – the *Games Opening Family Fun Day* on 15 September.

Approximately 8000 Novocastrians [citizens of Newcastle] passed through the gates of the Newcastle Entertainment Centre from 12.00 pm [noon] through until 11.30 pm. Some of the performers included Superhubert, the Waratah Girls Choir, Dennis Clare & Tony Williams [famous mime artists], Living Proof – Disabled Talent School, Francine Bell, Tony Bentley (from Newcastle Herald). Continuous Christian presentations went for 7 hours before the live Opening Ceremony which was simulcast onto an 8 metre screen.

Over 400 volunteer helpers were there throughout the day, with more than 150 Adventist Youth from Greater Sydney and NNSW Conferences. Other attractions included, horizontal bungee, a skate park, huge slide, jumping castles, ferris wheel, 45 exhibitions for charities and churches, games such as giant chess, giant drafts [sic], giant jigsaws, giant snakes and ladders, box hockey, 5-hole mini golf course, youth stage, Hang Out Café and much more. Pirates were there to welcome children with a showbag and give them a treasure map of the area where they could find different events which finally led to the Treasure Chest containing Peters ice-creams and the wonderbook (a Christian portrayal of the gospel for children). Feedback from the public was extremely positive with many expressing disbelief that the Christian church could stage such a successful large scale event in Newcastle and all for a service to the community. Many bridges to other churches in the region were built. Roger Heft, [Anglican] Bishop of Newcastle, commented that “*good will and the desire for common witness was prevalent enabling the event to take place with a great deal of joy.*” (NNSW [North New South Wales] *Conference News*, No. 193, October 2000 – italics in the original).

This is the Conference into which we were born. This disgraceful event occurred in Newcastle, the city of our birth. Contrary to the false information dispersed about self-supporting workers, many of us do care deeply for

our Church. We call it “our” Church because we refuse to concede that the Seventh-day Adventist Church belongs to the liberal, apostate element of the Church. This is our Church, weak and defective, in need of a mighty reformation and which now, we believe, can only be purified through the shaking process when those who demonstrate no love for God and His truth will be shaken out. Make no mistake, when dire penalties come for true Sabbath-keeping, only those who love God wholeheartedly, who obey Him in His strength, will dare to be known as Seventh-day Adventists. Then God will bring to His fold, the Seventh-day Adventist Church, purified of all the dross, all His faithful flock who have been cast out by unfaithful Church leaders. These Sabbath-breaking Church leaders – unless, as we earnestly pray, they become re-converted – will have no part in the Seventh-day Adventist Church after the sealing process is completed.

The activities of 15 September, 2000 were thought so newsworthy that they were placed on the front page of the North NSW Conference Newsletter. Unashamed, this defiance of divine directives was boasted as a wonderful event. Of course the Anglican Bishop of Newcastle praised the activities of that day and evening. At least he was not breaching his day of worship, nor the entertainment standards of his church.

But Seventh-day Adventists were! It would be incredible if the Conference President and the Conference Youth Director were unacquainted with God’s demands in respect of these matters. Undoubtedly we did build bridges to other churches. But the burning question is, in which direction are our people crossing that bridge?

To occupy sacred Sabbath hours telecasting the Opening Ceremony of the Olympic Games defied God’s Sabbath command, one of the mighty pillars of our faith.

TRUTH

⁸Remember the sabbath day, to keep it holy. ⁹Six days shalt thou labour, and do all thy work: ¹⁰But the seventh day is the sabbath of the LORD thy God: *in it* thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates: ¹¹For *in* six days the LORD made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the LORD blessed the sabbath day, and hallowed it. (Exodus 20:8-11).

It shall be unto you a sabbath of rest, and ye shall afflict your souls: in the ninth *day* of the month at even, from even unto even, shall ye celebrate your sabbath. (Leviticus 23:32).

And at even, when the sun did set, they brought unto him all that were diseased, and them that were possessed with devils. (Mark 1:32).

Chapter 225

Sabbath Family Festival

OMEGA

Our church has been invited to be part of the Christian Family Festival to be held at the back of the Yarra Junction Oval from 1 p.m. today. In addition to the clown and puppet ministry, health checks will be made and vegetarian food samples will be distributed.

(Warburton, Victoria, Australia, S.D.A. Church Bulletin, Sabbath, 26 March, 1994).

Notice that this festival was held on the holy Sabbath day. Features advertised in the Festival brochure were:

Donkey rides, buskers, puppets, exhibits, wind tunnel, free balloons, Bands featuring the Drovers Crazy Bushland & New Vision, Bush dance, Games, Face Painting, Barbecue, Free Food and Drinks, Clowns.

After the event the *Upper Yarra Mail* of 7 April, 1994 reported that:

There were fun & games for the family, food sampling, music, puppets and clowning. Curlie & Smiley [the assistant Warburton Seventh-day Adventist Church pastor and his wife], from the clown ministry of Warburton Seventh-day Adventist Church brought lots of smiles to little faces on the day. The *Upper Yarra Mail* photographer saw Curlie, who was kept busy making animal balloon sculptures for a constant crowd of eager children.

TRUTH

Parents, above everything take care of your children upon the Sabbath. Do not suffer them to violate God's holy day by playing in the house or out-of-doors. You may just as well break the Sabbath yourselves as to let your children do it, and when you suffer your children to wander about and suffer them to play upon the Sabbath, God looks upon you as Sabbathbreakers.

(*Child Guidance*, p. 533).

Remember the sabbath day, to keep it holy. (Exodus 20:8).

Speaking of the Omega of Apostasy, Sister White stated:

The Sabbath, of course, will be lightly regarded.

(*Selected Messages*, Book 1, p. 205).

Chapter 226

God Blesses Sabbath-keeping I

OMEGA

Naturally our hearts were heavy when we read of evidences that the Florida [Adventist] Hospital, our Church's largest hospital in the world, had turned its back on Sabbath-keeping by providing their "Hospital Video Theater" for patients on the holy Sabbath day. On one Sabbath day the films available on Sabbath were as follows:

7.45am	The Naked Gun; The Smell of Fear;
10.00am	Beaches;
12.15pm	Indiana Jones & the Last Crusade;
2.30pm	Always;
5.00pm	Field of Dreams;
8.00pm	Dances with Wolves.

How can we ask God's blessing upon such vile Sabbath desecration? These movies were available in both English and Spanish sound tracks. Needless to say, the selection during the week was no better. It would be better if such travesties of the sacred medical missionary work were closed for they besmirch the sacred name of Jesus.

Colin, when President of Columbia Union College (1974-1978) in Maryland, was a member of the Washington Adventist Hospital Board. He discovered that regular television programming was offered over Sabbath hours. His strong efforts to redress this through the Board did not succeed.

TRUTH

¹³If thou turn away thy foot from the sabbath, *from* doing thy pleasure on my holy day; and call the sabbath a delight, the holy of the LORD, honourable; and shalt honour him, not doing thine own ways, nor finding thine own pleasure, nor speaking *thine own* words: ¹⁴Then shalt thou delight thyself in the LORD; and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father: for the mouth of the LORD hath spoken it. (Isaiah 58:13, 14).

All too often commercialism replaces Sabbath sanctity in our hospitals and we forfeit God's blessing thinking such measures will increase profitability. Russell saw God's work first hand when, on 3 July, 1979, he was appointed President of Bangkok Adventist Hospital. Even then, prior to the double-digit inflation of the decade of the eighties that hospital was a

\$US20,000,000 annual operation. But its balance sheet had remained in the red for many months. In the first half of 1979 its operative loss was \$US150,000.

Denominational sources of means were such that none was available for assistance and closure was imminent. Sadly the Bangkok Adventist Hospital was also breaching sacred Sabbath observance with its cashiers' office fully functional and other untoward activities occurring on God's sacred day. Russell determined to cease this desecration. On 4 July, 1979, the day after he became Hospital President, he called an Administrative Committee Meeting and set forth a plan to cease these defilements of God's holy law.

With the Hospital in such straightened financial circumstances, to the judgment of some his plan amounted to destruction of the Hospital. The previous month, June, 1979, the operative loss in that month alone was \$US36,000. Nevertheless, with no little apprehension, in a secret vote, the Administrative Committee voted unanimously to adopt the plan, Russell having promised that if God did not pour out a blessing within three months, they could choose to return to the old policy. Although Russell would not have continued his service there if this latter decision was made, he did not state it openly, not wishing to pressurise the committee.

Pour us out a blessing? That very Wednesday evening, before we had kept a single Sabbath day holy in the Hospital, the hospital, which had struggled to fill half its beds, received so many patients that we had to set up extra beds. It was a miracle of the greatest order. The month of July, 1979 provided an operative gain of \$US38,000; in August that operative gain increased to \$US46,000. We had an operative loss, as noted above, of \$US150,000 for the first half of 1979. The operative gain for the last six months of the year reached \$US250,000. In later years the annual operative gains exceeded \$US1,000,000 and we were able to greatly modernise the hospital with the construction of two new wings, one costing \$US2,000,000 and a second, costing over \$US3,000,000. In addition, the original Hospital building was completely redecorated. None of this money was received from denominational funds.

In another outstanding miracle the Hospital received \$US3,000,000 worth of hospital equipment from an American Naval Hospital which closed down in Yokohama, Japan, six hours jet flight from Bangkok, without cost.

Chapter 227

God Blesses Sabbath-keeping II

TRUTH (Continued)

Russell thanks God for His sure promise of Isaiah 58:13, 14 and for faithful American missionary physicians Roger and Ethel Nelson, Eden Smith, Neil Thrasher, Australian missionary physician, Ronald Brody and Southeast Asia Union President and Board Chairman Pastor Robert Heisler, who stood by his "radical" proposal. He also thanks the loving Thai members of that Committee [Mrs Apsorn, Deputy Director of the Hospital Nursing School; Mr Chaiwat, Head of Hospital Maintenance; Mrs Jongkolnee Chareonthaitavee, Director of Nursing Service; Mrs Nursia, Deputy Director of Nursing Service; and Mrs Salinee Navamaratna, Director of the Nursing School], who with nervous hands voted in favour. (continued next chapter).

Most satisfying was the year when, under God's assistance and the dedication of our chaplain, Dr. Gerard Damsteegt, who later edited the book on the Biblical Exposition of the 27 Fundamental Doctrines and also presented the Biblical evidence against Women's Ordination at the 1995 General Conference Session in Utrecht, Netherlands, and his wife Laurel, we reached over one hundred baptisms in a year as the work of our Hospital. In that difficult land we had previously averaged about one baptism annually from the witness of our hospital.

Bangkok Adventist Hospital conducted an excellent School of Nursing. The great majority of the students were Buddhists. Despite the fact that we held morning and evening worships, two weeks of prayer per annum, the students attended Sabbath School and Church Services and studied Bible in their courses and were spiritually nurtured by a married couple on the staff, we had not baptized a single Buddhist student in the previous decade. But once the students saw the miracle of true Sabbath-keeping, each year a few of the students accepted the Lord in baptism. Russell will never forget the joy when the first of these lovely young women, Arerat, was baptised.

Many hospitals around the world followed the example as God's miracle was published in many of our periodicals including the *Adventist Review* and the *World Sabbath School Mission Quarterly*. Praise our God!

The amazing transformation of the Hospital's financial affairs became the talking point of the entire Hospital staff, the great majority of whom were professed Buddhists, and a few Islamic. They had been unimpressed by the wonderful Seventh-day Adventist faith in action. But seeing that which God had wrought, Dr Ethel Nelson, who had mastered the Thai language,

commenced Bible studies among those who did not speak English. Russell also commenced to conduct Bible studies for the doctors, dentists, pharmacists, nurses, physiotherapists and other staff who were fluent in English. The entire atmosphere of the Hospital was transformed. Praise God!

Speak thou also unto the children of Israel, saying, Verily my sabbaths ye shall keep: for it is a sign between me and you throughout your generations; that ye may know that I *am* the LORD that doth sanctify you.
(Exodus 31:13).

¹²Moreover also I gave them my sabbaths, to be a sign between me and them, that they might know that I *am* the LORD that sanctify them....
²⁰And hallow my sabbaths; and they shall be a sign between me and you, that ye may know that I *am* the LORD your God. (Ezekiel 20:12, 20).

So impressed were the staff that they, themselves, contributed over \$US87,000, most coming from those from affluent Buddhist families. Dr Ralph Waddell, the founder of the Hospital in 1987 and later General Conference Health Director, solicited several hundred thousand US dollars from wealthy Thai families in Bangkok.

Yet God performed another miracle. Russell at that time was not a vegan. We sold powdered milk in the Hospital store. The store had made a paltry profit of \$US49 in the six months before Russell became President. Seven years after Sabbath sacredness was instituted, the Ukrainian Nuclear Reactor Disaster transpired in 1986. This sent radio-active material over a large area of Europe. Bangkok obtained its powdered milk largely from Australia, Denmark, Netherlands and New Zealand. Our Hospital also bought its powdered milk from these four nations. After some time the health authorities in Bangkok visited all the provision stores testing their powdered milk for radioactivity. They destroyed all milk contaminated with radioactivity. Providentially, only one outlet was found to be free of radioactive milk – the Bangkok Adventist Hospital for, at that time, we had only Australian and New Zealand milk. By then Dr Brody was Hospital President, as Russell had been appointed the Director of the Enton Health Centre in Surrey, England.

The news soon spread throughout the city of six million citizens that the only safe place to purchase powdered milk was our Hospital. This led to much purchasing of our health foods for sale. At its peak our relatively small shop registered sales of over \$US1,000,000 in a year. Thus does God bless our institutions when we honour His Sabbath.

Chapter 228

General Conference Session Apostasy

OMEGA

We attended the 1995 General Conference Session in Utrecht, Netherlands. On Sabbath 1 July, 1995, the South Pacific Division presented its report during the sacred Sabbath hours.

We had not even considered that the South Pacific Division would dare to show the true colours of that which is occurring in our Churches from week to week, before the world Church. Many people streamed out of the presentation. In the interests of fair reporting, it is quite possible that some had distances to travel and this was the reason for their early exit in the many hundreds, but others refused to stay as they perceived the Holy Spirit could not longer be present as the Sabbath hours were profaned. One South Pacific Division worker estimated that production of the video programme presented cost \$50,000. One prays the cost was much less.

What appeared on the screen, prepared by our Adventist Media Centre in Wahrenonga, would not have been out of place in a discotheque. The music was of the most irreligious nature. The lyrics bore no relation to any spiritual theme, rather did the report uplift Australia as a great tourist attraction. In one very real sense, the lack of spiritual lyrics was a blessing. At least profane was united with profane. Otherwise we would have seen a mixture of the sacred and the profane.

The programme would have insulted the pure consciences of every converted believer. And it did! One Dutch woman left stating, "I left because I wanted to be in the Church not in the world. I knew the Holy Spirit had left." One American stated, "I did not expect a rock concert on the Sabbath day at a General Conference Session." An Austrian man said, "I went out because it is an abomination." A German said cryptically, "Sport on Sabbath!" He referred to the fact that on the Sabbath day rugby football matches were shown; as was Australian Rules football; we exulted over the upcoming Sydney Olympics of 2000 and showed athletics, swimming and gymnastics contests – all this on the holy Sabbath day. A Norwegian pastor took his protest to Pastor Ball, the South Pacific Division President. This pastor reported that he was given short shrift, especially when he pointed out that a converted individual is offended by such a secular presentation. An Austrian woman stated that she had known that the South Pacific Division was in apostasy but had assumed that the reports she had heard had exaggerated the situation. This sister stated, "After seeing tonight's presentation, I'll never again doubt that the Church in Australia has deserted the faith." A former General Conference vice-president expressed deep concern.

The video presentation depicted tragic “ministries” such as puppetry and clown ministries. The programme was accompanied by laser beams and smoke was generated on the stage. It was a night of shame for the South Pacific Division, yet many present saw nothing amiss. (Our First Hand Report).

TRUTH

Satan takes the control of every mind that is not decidedly under the control of the Spirit of God. Some have been cultivating hatred against the men whom God has commissioned to bear a special message to the world. They began this satanic work at Minneapolis. Afterward, when they saw and felt the demonstration of the Holy Spirit testifying that the message was of God, they hated it the more, because it was a testimony against them.

(*Testimonies to Ministers*, pp. 79, 80).

In Sister White’s last message ever read to a General Conference Session (1913), two years prior to her death, she stated:

The attitude that our representative men maintain during the conference will have a telling influence upon all throughout the field, as well as upon the delegates themselves. Oh, let it be seen, my brethren, that Jesus is abiding in the heart, sustaining, strengthening, comforting. (*Ibid*, p. 513).

God, in His Word, set forth the highest principles of holiness when He met with His people in their congregations to worship Him.

Ye that fear the LORD, praise him; all ye the seed of Jacob, glorify him; and fear him, all ye the seed of Israel. (Psalm 22:23).

⁶ O come, let us worship and bow down: let us kneel before the LORD our maker.

⁷ For he is our God; and we *are* the people of his pasture, and the sheep of his hand. To day if ye will hear his voice,

⁸ Harden not your heart, as in the provocation, *and as in* the day of temptation in the wilderness: (Psalm 95:6-8)

Today much of our worship is no better than that of apostate Israel. What a spiritual travesty such worship is!

And they left all the commandments of the LORD their God, and made them molten images, *even* two calves, and made a grove, and worshipped all the host of heaven, and served Baal. (2 Kings 17:16).

Chapter 229

Promotion of Sunday Worship I

OMEGA

In 1998, The Ministerial Association of the General Conference published a devotional book *Confessions of a Nomad*. The book was copyrighted by the Association and published by Pacific Press.

In this book we see Sunday worship boldly advocated:

All busy people yearn for a day of rest. God Himself gave His permission, a command even, for a day to allow the soul and spirit to be refreshed. This is God's gift to us. He will take care of us physically and spiritually if we follow His plan. Our systems need the replenishment. Sunday is a special day for this worship and refreshment. (*Confessions of a Nomad*, p. 86).

The early Christians were obsessed with the fact that they came out of a Jewish background. Yet God did something new and real for them in the Easter experience, so they would have the Sabbath, and so they would gather together as the Christian sect on Sunday morning and celebrate the resurrection.

But there is a difference between the Sabbath and Sunday. You work until the Sabbath, and then you rest. Sunday is the day that gives you strength to work the six days in front of you. The Sabbath is the end of the week, Sunday is the beginning. The Sabbath is from sundown to sundown, but Sunday is from midnight to midnight. The Sabbath is a day of rest, but Sunday is a day of worship. The Sabbath has a penalty to it, if you break it. Sunday has no penalty, except that you shortchange yourself.

The Christian draws his strength from Sunday. It's a time to let God talk to the inner man. It's a time when we make real that practice which says, in effect, "Be still and know that I am God." The Christians took the value of the Hebrew Sabbath and added to it the great joy of the Christian resurrection. We have a marriage of the two in the Christian community.

The commandment said, "Remember the Sabbath Day." So we come together as a body of Christ and remember what God has done. It's a sacrament. Worship and Bible study make Sunday a day when the soul is rekindled, as well as a day when the body is rested. (*Ibid*, p. 118).

Thoreau [an American poet and writer], said if you want to destroy the Christian faith, first take away Sunday. He was right; it's a holy day, for those who know Jesus Christ as Savior it cannot be a holiday. For those of you who have gathered around the cross and have been saved and washed clean by

His blood, it's a sacrilege to do anything else on that day except to celebrate what God has done.

If we abuse Sunday, we're going to destroy something beautiful that God has given. No Sunday means no church; no church means no worship; no worship means no religion; no religion means no morality; no morality means no society; no society means no government; no government means anarchy. That's the choice before us. *(Ibid, p. 120).*

TRUTH

But the seventh day is the sabbath of the LORD thy God: *in it* thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates:
(Exodus 20:10).

The world and the churches are uniting in harmony in transgressing the law of God, in tearing away God's memorial, and in exalting a sabbath that bears the signature of the man of sin. *(Selected Messages, Book 2, p. 385).*

During the Christian dispensation, the great enemy of man's happiness has made the Sabbath of the fourth commandment an object of special attack. Satan says, "I will work at cross purposes with God. I will empower my followers to set aside God's memorial, the seventh-day Sabbath."
(Prophets and Kings, p. 183).

Chapter 230

Promotion of Sunday Worship II

OMEGA

The book, *Confessions of a Nomad*, was written by Carolyn and William Self who are Baptists, and it was originally published by Peachtree Publishers, Atlanta, Georgia in 1983. Why would the General Conference Ministerial Association publish and sell this book? Why would the Pacific Press typeset and print it, and why would Adventist Book Centres distribute it? Surely one faithful Book Centre Manager refused to stock it.

On file in our Remnant Herald office we possess a copy of two catalogues of books from The Ministerial Resource Centre at the General Conference Office. This book, *Confessions of a Nomad*, was advertised in the catalogues, known as *Resource Guide – Useful Materials for Ministers and Laity*. The book was sold for \$US 6.90 and contains 174 pages. The Positive Resource Guide Summary is as follows:

CONFESSIONS OF A NOMAD (Carolyn Shealy Self and William L. Self): Confessions of a Nomad is a guide for modern Christians crossing the desert of life. It follows Moses' journey across the Sinai through Scripture. Each passage ends with a prayer.

As late as 17 October, 2000, this book was still on sale at the Potomac Christian Book Centre (the new title for Adventist Book Centres in the U.S.) and a copy was purchased. This Seventh-day Adventist Book Centre is located within walking distance of the General Conference.

This book was nothing less than a blatant advocacy of the Mark of the Beast. It defiled the Seventh-day Adventist Church. It defiled the Pacific Press. It defiled Seventh-day Adventist Book Centres. It defiled the minds of those who read it. It was a disgrace to the General Conference Ministerial Association. The book further upheld Sunday observance:

Worship: Real worship is not optional. You do not have to decide each Sunday morning whether or not you'll worship each Sunday morning: it should be programmed into your life.

Good conduct: it's a time when you should do things that are holy. If you do a little planning, you don't have to do your shopping on Sunday. There can be time to do things like that on other days. Remember that every day is His. We are not to give Him one day and do as we please the other six.

Be aware of your witness. What about your neighbor? Can he set his clock by the fact that your car pulls out of the driveway at a certain time on

Sunday morning, and you're on your way to the worship of God? Don't forget the power of your witness; no man lives to himself, or dies to himself.

(*Ibid*, p. 121).

In the previous chapter we documented the fact that in a book published by the Ministerial Association and printed by Pacific Press Publishing Association, Sunday observance was strongly promoted in five pages.

The book is "Dedicated to the congregation of the Weica Road Baptist Church, Atlanta, Georgia – our fellow travellers through the deserts and oases of life." Of course that would have been in their original book. But what business has the General Conference Ministerial Association [G.C.M.A.] in dedicating one of its publications to a fallen church of Babylon?

We possess a copy of a letter dated 10 March, 2000, from Nikolaus Satelmajer, Director of the Ministry Professional Growth Seminars in the Ministerial Association of the General Conference, to a local pastor. It stated as follows:

I began this letter with a very enthusiastic thank you for being one of the many hosts for the 2000 Ministry Professional Growth Seminar that will take place on Tuesday, March 28, 2000 live by satellite from Toronto, Canada. We have enclosed the book, *Confessions of a Nomad* by Carolyn Shealy Self and William Self. Please accept this book as our tangible thank you for all your efforts and assistance in making the 2000 Ministry Professional Growth Seminar a great success. We hope that it will be a blessing to you.

We haven't the slightest idea of how a book such as this could possibly prove to be a blessing to any Seventh-day Adventist pastor whatsoever!

TRUTH

The Lord has a controversy with his **PROFESSED PEOPLE** in these last days. In this controversy men in responsible positions will take a course directly opposite to that pursued by Nehemiah. They will not only ignore and despise the Sabbath themselves, but they will try to keep it from others by burying it beneath the rubbish of custom and tradition. In churches and in large gatherings in the open air, ministers will urge upon the people the necessity of keeping the first day of the week.

(*Review and Herald*, 18 March, 1884 – emphasis added).

Here clearly is reference to Seventh-day Adventist pastors!

Chapter 231

Promotion of Sunday Worship III

OMEGA

Sister Betty Larson, wife of Dr Ralph Larson, received two letters from Pastor James Cress, head of the General Conference Ministerial Association. The first response was dated 30 August, 2000. In this first response, Pastor Cress set out the “Process of original decision to reprint this book [*Confessions of a Nomad*].” This response was written to an individual who had a copy of four pages from the book, but did not possess a copy of the entire book. In summary, the response stated:

1. Pr Cress admitted that the book includes a “theological viewpoint concerning Sunday that is precisely opposite of what we as Sabbath-keepers believe.” Since this fact was known to him, we may well ask – Why was this book published by the G.C.M.A. and printed by the Pacific Press Publishing Association (P.P.P.A.)?
2. Pr Cress stated that “I understand your concern from seeing just these four pages to think that Sunday-keeping is either the focus of the book or that Seventh-day Adventists have published something that seems to be in complete opposition to our Biblical proclamation of the truth of the perpetuity of the seventh day, Saturday, Lord’s Day Sabbath.” And incredibly he declares, “Nothing could be further from accuracy.” This is an astounding conclusion. Surely the second of the “either” statements is precisely accurate.
3. Pr Cress indicated that the individual who gave copies of the four pages was spreading erroneous suppositions. Having read the entire book, after having previously read only five offensive pages of the book ourselves (pages 86, 117, 118, 120, 121) all suppositions we drew were amply confirmed by reading these pages in context.
4. Dr Cress wrote, “While we did reprint this book, the Ministerial Association did not edit this book in any way. The cover of the book makes it clear that this is a Baptist pastor writing from a Baptist perspective.” This is a troubling statement. First of all if this was a Baptist perspective, why indeed was it not edited? But even here the statement lacks accuracy. On page 2 of the book we read, “Several short portions have been edited to conserve space.” So it was edited! If the G.C.M.A. could edit the book to conserve space, how much more urgent was it to edit the book to uphold Truth? Is it true that the back cover does plainly state that William Self is a Baptist pastor? From this information the

reader could deduce that the book was written from a Baptist perspective. But nowhere on the cover is this fact "made clear." Further, in each of the advertisements for the book produced by the G.C.M.A. which we possess, not a single word indicates that the authors are members of any non-Seventh-day Adventist denomination. Furthermore, well may we inquire, Why would the G.C.M.A. publish, and the P.P.A. print, a book upholding the Baptist perspective of Biblical Truth? Have we forgotten that the Baptist Church organisation is one of the fallen churches of Babylon?

5. Pr Cress then explained why the G.C.M.A. published a book containing error. For him "the answer is quite simple." It is that the G.C.M.A. "provides continuing education to all Adventist pastors plus thousands of pastors from all denominations and religious background through our PREACH project to reach clergy of other faiths. We carry a number of books by authors from various denominations as part of our resources." It is manifest that the PREACH project, which could have become such a blessing to non-Seventh-day Adventist pastors, has now become a pawn of ecumenism. How can we help pastors of other faiths if we promote the Satanic errors of apostate Protestantism?

TRUTH

Concerning Babylon, God declared:

⁵For her sins have reached unto heaven, and God hath remembered her iniquities. ⁶Reward her even as she rewarded you, and double unto her double according to her works: in the cup which she hath filled fill to her double.

(Revelation 18:5, 6).

Since the Sabbath provides the seal of the Living God, and only those at the close of probation who bear this seal, will be taken heavenward, it is crucial that the General Conference Ministerial Association in its quest to influence pastors of other faiths, present the great Sabbath Truth of the Fourth Commandment, which alone stands out as the Commandment of holiness. The Three Angels' Message specifically details the terrible punishment of those who accept the counterfeit day of worship, Sunday, and do not repent prior to the close of probation. Let us ever stand for the requirement of God to keep the Sabbath holy.

Chapter 232

Promotion of Sunday Worship IV

OMEGA

We complete this subject from previous chapter.

6. We found that William Self has spoken at some G.C.M.A. PREACH Seminars and that the G.C.M.A. “made a decision to reprint five of his books as part of our PREACH interaction with clergy of all denominations. While we, indeed, are listed as the printers/publishers of those reprints, in no way whatsoever do we purport to have edited the books for either content or writing style.” Surely such a self-confessed careless attitude towards the promotion of error bespeaks poorly of the G.C.M.A.
7. Pr Cress stated that some Adventist Book Centres carry books written by men such as Billy Graham and Bill Hybels and “These stores expect the readers to glean good things and discard those which are unacceptable. We would expect the same from any reader of this book [*Confessions of a Nomad*].” Surely one duty of the G.C.M.A. is to educate Adventist Book Centre managers to sell only books upholding Truth rather than to support their actions. We would expect that anyone chosen to manage an Adventist Book Centre would be grounded in the Seventh-day Adventist faith and would introduce no book which defiled that faith. Any book written by Bill Hybels of Willow Creek or Billy Graham should never be sold in our book stores.
8. “We will not be withdrawing the book, but we continue to offer a full refund to any purchaser who does not want a book by a Baptist author.” So despite full knowledge of the errors in this book, Pr Cress as late as 30 August, 2000, had no intention of withdrawing it from circulation and sale.
9. Further, Pr Cress stated, correctly, “that Ellen White fully endorsed some publications by Sunday-keeping authors.” But which books did Sister White endorse which blatantly promoted Sunday worship? Which books did she promote which promoted the Pope as the world Christian “leader” as Billy Graham does?

Pastor Cress' second response was dated 18 September, 2000. It stated that “Last week the Ministerial Association withdrew the book from distribution. We had originally concluded that readers would discard the chaff and find some encouraging lessons in this devotional book.” Neither in the

book nor the advertising material was there the least indication that the book contained "chaff." Pastor Cress emphasised that "it was never our purpose to raise questions concerning our strong confidence, commitment, and earnest support for the perpetuity and sanctity of our Lord's holy seventh-day Sabbath." We wonder how many non-Seventh-day Adventist pastors saw the publication in this light. We cannot promote diabolical error in our publications and then wash our hands of our breach of faithfulness to the truth of God.

Elder James Cress was re-elected Secretary of the General Conference Ministerial Association five years later at the 2005 General conference Session in St. Louis.

TRUTH

And the beast was taken, and with him the false prophet that wrought miracles before him, with which he deceived them that had received the mark of the beast, and them that worshipped his image. These both were cast alive into a lake of fire burning with brimstone. (Revelation 19:20).

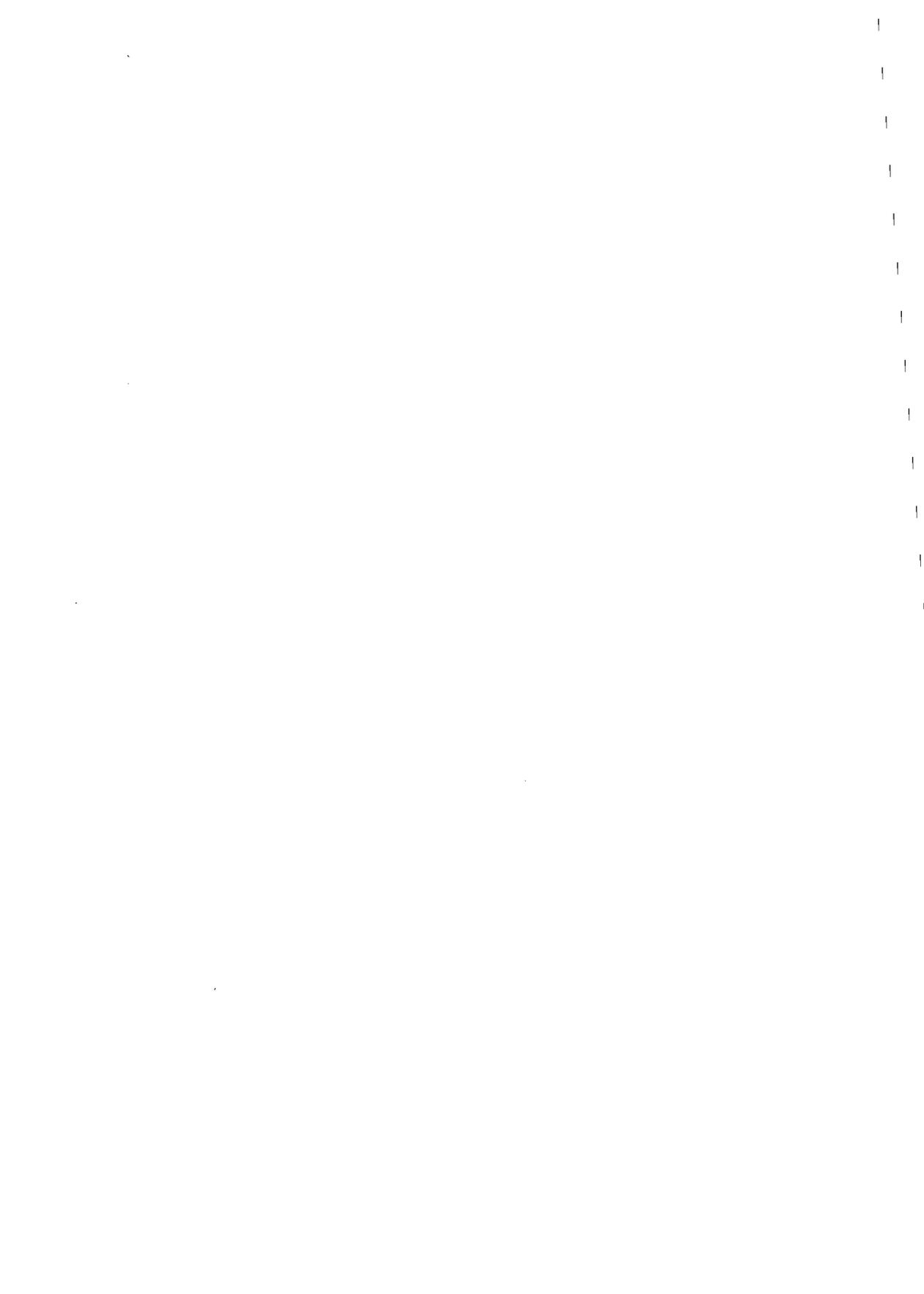
Even at the General Conference, our leaders are so blinded by the ecumenical spirit which they have imbibed, that some no longer discern that they are consumed by the apostasy which led God to declare the Sunday-keeping churches to be Babylon.

It is our duty, in love for the lost in these members of the fallen churches, to warn them to heed the message to depart Babylon.

As the captive exiles [Jews in Babylon] heeded the message, "Flee out of the midst of Babylon" (Jeremiah 51:6), and were restored to the Land of Promise, so those who fear God today are heeding the message to withdraw from spiritual Babylon, and soon they are to stand as trophies of divine grace in the earth made new, the heavenly Canaan. (*Prophets and Kings*, p. 715).

This is a far cry from the course taken in promoting the books of Babylon, seeded as they are with faith-destroying messages. The Lord's messenger has spoken. Let us ponder God's inspired words and ponder them prayerfully, and well.

I saw that since the second angel proclaimed the fall of the churches, they have been growing more and more corrupt. They bear the name of being Christ's followers; yet it is impossible to distinguish them from the world... I saw that since Jesus left the holy place of the heavenly sanctuary and entered within the second veil, the churches have been filling up with every unclean and hateful bird. I saw great iniquity and vileness in the churches; (*Early Writings*, pp. 273, 274).



PART XXI
Finale

Chapter 233

The Oracles of God

The Seventh-day Adventist Church is God's last Church on earth. As He did in the era of the Jewish Church, today God has,

committed the oracles of God (Romans 3:2)

to us as a people.

These oracles are the Ten Commandments. Today this sacred law has been covered with piles of rubbish in our Church, but, if one digs deeply enough, the true believer will discover them. We could dig for ever into the Methodist, Presbyterian, Baptist, Anglican, Lutheran and other churches of Protestantism, but we will never discover the Decalogue. Each of these churches, in defiance of God's Word, actively teach their adherents to disobey the Fourth Commandment.

Even in the few other small Sabbath-keeping Churches, there is little understanding of the true principles of Sabbath-observance. Some are thus mere Saturday-keepers.

In these last days God has presented, as a duty to us, another oracle – the Three Angels' Message. We alone are commissioned to take that message

to every nation, and kindred, and tongue, and people. (Revelation 14:7).

No other faith or religion can shoulder this responsibility, for none other understands the Investigative Judgment, the constituency of Babylon and the identity of the mark of the beast.

We plead with our dear brethren in the ministry and the eldership and deaconship of our Church, Do not resile from this sacred responsibility. In our rash and heedless rush into ecumenism, let it never be forgotten that the unuttered words of their prayers for unity are, "Dear Satan, please take us back to Rome." No other Christian denomination possesses the least possibility of acceptance as the one united church.

Further, we have the divine witness, a witness that never fails, that it is the first beast power of Revelation 13 which will all but succeed in gathering the entire population of the world together in unity under Rome's umbrella.

And all that dwell upon the earth shall worship him, whose names are not written in the book of life of the Lamb slain from the foundation of the world. (Revelation 13:8).

Thank God there is "a very small remnant" (Isaiah 1:9) whose names are "written in the book of life of the Lamb slain from the foundation of the

world.” (Revelation 13:8). This remnant, alone, will thwart this devilish ecumenical plot.

Dear pastors, elders and deacons, you have accepted ordination to sacred office as watchmen on the walls of Zion, in God’s power, stand in these last days with

the devotion of a martyr and the courage of a hero.

(*Gospel Workers*, p. 469).

The alternative is to receive a ten-fold punishment in the judgment. (See *Early Writings*, p. 282). But let our motivation for courageous service ever be our love for Jesus and His flock.

Spend prime time with the Holy Bible and the Spirit of Prophecy after prayerful pleading with our God that He will send the Holy Spirit to enlighten our minds and guide us into pure and precious Truth, that He will remove the blindfolds from our eyes and open our thoughts to saving Truth.

¹⁶And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever; ¹⁷*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. (John 14:16, 17).

²⁶But when the Comforter is come, whom I will send unto you from the Father, *even* the Spirit of truth, which proceedeth from the Father, he shall testify of me: ²⁷And ye also shall bear witness, because ye have been with me from the beginning. (John 15:26, 27).

⁷Nevertheless I tell you the truth; It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you. ⁸And when he is come, he will reprove the world of sin, and of righteousness, and of judgment: ⁹Of sin, because they believe not on me; ¹⁰Of righteousness, because I go to my Father, and ye see me no more; ¹¹Of judgment, because the prince of this world is judged. ¹²I have yet many things to say unto you, but ye cannot bear them now. ¹³Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, *that* shall he speak: and he will show you things to come. ¹⁴He shall glorify me: for he shall receive of mine, and shall show it unto you. (John 16:7-14).

Chapter 234

To God's People with Love

Stern words are found in this volume. Surely the dire straits of God's precious Church require no less a warning. We have reached the solemn point in our history when the messenger of the Lord's words to His Church are fully fulfilled.

The church may appear as about to fall (*Selected Messages*, Book 2, p. 380).

At its Quinquennial Session, held in San Diego in 1991, the North American Division reported, after examining the situation of the youth in our Church, that which confirmed the fulfilment of this prophecy in the following words:

There is grave danger that the precious Adventist message will not be passed on to the next generation. (*Advent Review*, 7 March, 1991).

This was a heart-wrenching prediction, but one clearly born out in the current situation of our precious youth. But Sister White saw beyond our present state of the depth of the Omega of Apostasy. She was, encouragingly, God-inspired to add a word of hope –

but it does not fall. (*Selected Messages*, Book 2, p. 380).

But Sister White's words point to a serious work that is now required, so fearful is the spiritual condition of God's flock:

It remains, while the sinners in Zion will be sifted out – the chaff separated from the precious wheat. This is a terrible ordeal, but nevertheless it must take place. None but those who have been overcoming by the blood of the Lamb and the word of their testimony will be found with the loyal and true, without spot or stain of sin, without guile in their mouths. We must be divested of our self-righteousness and arrayed in the righteousness of Christ. (*Ibid*).

Dear Brothers and Sisters, dear Brethren ordained to holy office, dear youth and children, our God is calling each one of us to stand in this time of crisis, following the course of the One who

made himself of no reputation. (Philippians 2:7).

Let us never forget that

Indifference and neutrality in a religious crisis is regarded of God as a grievous crime and equal to the very worst type of hostility against God. (*Testimonies for the Church*, Vol. 3, p. 281).

We full well recognise that within our beloved Church there are powerful forces motivating our people to conform to every apostasy promoted by Church leadership. This circumstance also prevailed during the era of the First Advent, causing the ruin of the Church and the loss of the great majority of both leaders and laity to the Kingdom of God. Are we, in cowardly silence, seeking to protect our reputations, prepared to ignore the lessons of the First Advent? Present indications are that the great majority of professing Seventh-day Adventists are. This is a tragedy of tragedies.

We deeply love our God and His people. We thank God that He has spared us these past seventy-two years with sufficient clarity of mind, emotional stability, physical energy and spiritual understanding that we may bear the heavy burden of our hearts. Like the hymn sung at our dear Mother's funeral in May, 1974,

We know not when our Lord may come,
At night or noon-day fair,
Nor if we walk the vale with Him,
Or meet Him in the air.

One matter burns in our hearts. It is the prospect of meeting our Lord face to face, through His grace alone, and looking into our Saviour's eyes, thanking Him for His great salvation, the salvation of our treasured wives, Glenice (Russell) and Cheryl (Colin), our children James, Timothy and Stephen (Russell) and Nigel and Alexandra (Colin), our grandchildren Georgia, Spencer and Shea, and one yet unborn (Russell), bought by His saving blood. What sacred joy! What holy ecstasy! And then to meet our Father, Darcy (1912-1997), and our mother, Hilda, (1912-1974) once more and our siblings Delma Pennington and Lyndon, and their families.

And beyond our families to you, too, dear reader and your dear ones, we express our Christian love, anticipating spending eternity, by God's grace, with you.

Chapter 235

God's Plea

Surely God's loving, urgent plea to the members of His Church today is,

³¹Cast away from you all your transgressions, whereby ye have transgressed; and make you a new heart and a new spirit: for why will ye die, O house of Israel? ³²For I have no pleasure in the death of him that dieth, saith the Lord GOD: wherefore turn *yourselves*, and live ye. (Ezekiel 18:31, 32).

We, ourselves, are most unworthy to remind our people of this plaintive plea of our loving God. But in the scarcity of others willing to stand boldly in defense of God's Truth, fearing only that we will fail our duty to our God and His flock, we have dared to do so. In us our Lord has certainly used poor clay. This is not a matter of mock modesty as our loved ones and friends will testify. We have every reason to constantly seek Christ, to stifle our hereditary and cultivated tendencies to evil.

Even when sixty-five years ago, we recoiled from our dear Mother's suggestion that we train for the ministry, we did not do so imagining that in order to uplift Truth we would attract such ire from the leadership of God's Church. Such a thought was far from our minds. We rejected our precious Mother's suggestion because we full well knew what little wretches we were. Even if we had not known that, there were plenty of our elders to inform us of this fact. But we do truly thank Him that He has placed us, of all people, in the role of uplifting Truth and righteousness before God's people. What a God!

We recognise that God sometimes calls the weakest of the weak to undertake His service, when the strongest of the strong waver in this duty. A love for our God and His professed people burns within our hearts. We have not written hastily, nor have we written in anger against the perpetrators of error in our midst. But we have written forthrightly in the fear of God. Our condemnation of error is not as strong as the pitiful situation in our Church merits. We have not assumed it our prerogative to speak as did Christ to His Church almost two millennia ago, nor have we used the terms chosen by John the Baptist in his ministry.

Nevertheless, our prayer is that in opening to God's children the depth of apostasy in our midst, worldwide, we have led some to reflect upon the strident condemnation of apostasy uttered by our Saviour and His servant, John the Baptist.

Of course we do not anticipate that the authorship of this book will promote us to the top of popularity polls within the Church we sincerely love, for our Saviour loves it. However, if just one soul is rescued from apostasy

by reading this book, our loving task will have been well worthwhile. May God's grace rest in every heart.

The prophecy of Jacob, fulfilled at the First Advent, will again be fulfilled today. May we, each one, be a part of that gathering.

The sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come; and unto him *shall* the gathering of the people *be*.
(Genesis 49:10).

Let it be remembered that:

And the house of Jacob shall be a fire, and the house of Joseph a flame, and the house of Esau for stubble, and they shall kindle in them, and devour them; and there shall not be *any* remaining of the house of Esau; for the LORD hath spoken it.
(Obadiah 1:18).

Chapter 236

A Final Work for God

The apostle John faced the same duty to God's Church in the era of the First Advent as we and all other pastors who fervently love our Lord and His Church do today. Indeed, the situation in the Seventh-day Adventist Church today exhibits greater disobedience to God and is a greater failure in pursuing its God-ordained commission than was Christ's Jewish Church in the days of His sojourn upon earth. To this fact inspiration testifies:

The same disobedience and failure which were seen in the Jewish church have characterized in a greater degree the people who have had this great light from heaven in the last messages of warning.

(Testimonies for the Church, Vol. 5, p. 456).

It was in a similar atmosphere that John conducted his ministry in the three and one half years that the Jewish Church remained Christ's Church after His ascension. Notice the state of God's Church then and the work to which the apostle was called.

With fidelity and earnestness John bore testimony for his Lord upon every suitable occasion. He saw that the times were full of peril for the church. Satanic delusions were existing everywhere. The minds of the people were wandering through the mazes of skepticism and deceptive doctrines. Some who pretended to be true to the cause of God were deceivers. They denied Christ and His gospel and were bringing in damnable heresies and living in transgression of the divine law.

(The Sanctified Life, p. 62).

Dare we, who have accepted the divine call to ministry, do less in God's strength in these final days?

This volume has been written with hearts overflowing with deepest love for our Redeemer, His Church, His leadership on earth, His ministry, His theologians, His College Professors, and, above all His professing people. In the brief years of our existence the magnitude of the slide of God's Church into the most abysmal apostasy and rank rebellion tears at our hearts. We have reminisced together recalling the godly pastors, elders and believers of our childhood and youth. We remember the times when a dear old octogenarian, Brother Hugh Tyler, stood in our Church, the Hamilton Church of the North New South Wales Conference, and told of "the day when the Prophet spoke in OUR Church." We heard this saintly man recount this highlight of his life a number of times. The details scarcely varied with each rendition, but we were never bored. We sat there, our eyes wide-open, our youthful hearts full of holy envy of the privilege bestowed upon Brother Tyler. Only two other members of the Hamilton Church, who had shared

that privilege, do we recall. One was our loving Grandmother, Alice Bailey, and the other, Sister Little.

These all thirsted for an infinitely greater privilege than that day which was not erased from their consciousness until the inevitable hand of death fell upon them. But they faithfully sought that day when they would meet their Maker and Saviour face to face. At our Grandmother's funeral after her death 10 October, 1942, just a few days prior to our ninth birthdays, we still recall joining in singing Grandmother's favourite hymn:

Face to face with Christ my Saviour,
Face to face, what will it be,
When with rapture I behold Him,
Jesus Christ, who died for me?

Only faintly now I see Him,
With the darkening veil between,
But a blessed day is coming,
When His glory shall be seen.

What rejoicing in His presence,
When are banished grief and pain;
When the crooked ways are straightened,
And the dark things shall be plain!

Face to face! Oh, blissful moment!
Face to face – to see and know;
Face to face with my Redeemer,
Jesus Christ, who loves me so.

Face to face shall I behold Him,
Far beyond the starry sky;
Face to face in all His glory
I shall see Him by and by!

What a day that will be! What joy! What sacred ecstasy! What a never-to-be-forgotten moment! We regard it as a privilege that the writer of those words, Mrs Breck (1855-1934) and we shared a few short months on this earth with her in our babyhood.

Fellow professors of God's faith, it is with deep Christian love that we have authored this book, addressed to God's Church. We, of course, are weak mortals, but God through many providences has led us to dare to stand for the "old paths" to which God has called each of us.

Thus saith the LORD, Stand ye in the ways, and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls.
(Jeremiah 6:16).

Scriptural Index

Genesis		I Kings	
Chapter 5	239	6:1	239
Chapter 11	239	18:21 Back cover	
1:29	269	22:26,27	319
49:10	466		
Exodus		II Kings	
12:40	239	17:16	449
18:31,32	465	I Chronicles	
20:8	443	16:29	132
20:8-11	442	II Chronicles	
20:10	450	16:7-10	320
20:11	225	20:21,22	130
20:13	265	Job	
24:9, 10	195	21:30 KJV	352
28:2	426	21:30 NIV	352
31:13	241		
31:13,17	241	Psalms	
32:18,19	149	22:23	449
Leviticus		26:9,10	268
4:3	212	29:2	134, 144
10:1,2	195	34:8	276
11:42	145	51:5 KJV	351
16:3,4	426	51:5 NIV	351, 352
18:22	98, 101	68:32,33	130
20:13	98, 101	95:6-8	449
23:32	442	111:9	243
Numbers		119:2,3	462
11:32-34	270	119:11	238
		139:14-16	266
Deuteronomy		139:15,16	267
1:16	312	Proverbs	
8:3	152	16:31	151
21:5	206	22:29	130
22:28,29	105	27:4	232
23:18	103		
28:15-24	424	Isaiah	
I Samuel		1:5	126, 262
2:22-26	195	1:6	70
8:3	268	1:9	462
		2:22	376
II Samuel		3:1-4,8	422
1:19	342	3:4,5	151

Half a Century of Apostasy

3:12	422	Joel	
5:1,2	27	1:14,15	11
5:2-4	28	2:1	11
8:20	57, 363	2:1,17	300
9:6	201		
9:8-13	53	Amos	
28:21	88	3:3	37
33:15,16	268	5:18	240
35:8	45		
43:25	231	Obadiah	
49:1	266, 267	1:18	466
53:3	20		
56:10-12	xiv	Micah	
58:1	11, 26, 302	5:2	201
58:12	9	6:10,11	379
58:13,14	444		
65:19	232	Nahum	
		1:3	88
Jeremiah			
1:4,5	266	Habakkuk	
1:5	267	1:13	387
2:8	405		
3:15	405	Malachi	
6:16	468	3:8,9	125
10:21	405	3:10	126
12:10	405		
17:5	376	Matthew	
25:35	405	3:7	10
26:2	4	3:16	436
26:15	10	3:16,19	212
32:2,3	320	5:11,12	20, 340
37:15-17	320	5:32	233
51:6	457	5:37	246
		5:48	221, 280
Ezekiel		6:6,9	103
20:12,20	241, 242, 447	10:32,33	310
20:13,22,24	242	10:34	10
Chapter 33	xiii	14:3	320
33:6-11	xiii	22:29	233
33:11	88	22:21	262, 264
		23:1-36	10
Daniel		23:13-17,19,23-27,29,33	12
Book	85	23:37	10
Chapter 2	141	24:14	60
3:15	94	28:19	200, 295
3:17	93, 94	28:19,20	60, 436
Chapter 7	83		
7:25	177	Mark	
Chapter 9	83, 85, 281	1:32	242
12:1	240	12:25	232

Luke		8:1 KJV	352
1:49	243	8:1 NIV	352
1:74	10	8:3	227
7:28	12	8:26	199
9:62	209		
16:29	57	I Corinthians	
24:1,13,21	41	1:14,15	362
		2:2	89
John		3:16,17	255, 263
1:42	226	6:4-6	306
3:1,2	9	6:9,10	101
3:5	55	6:19,20	255
7:50,51	312	10:31	255, 260
8:40-44	12	11:7,8	344, 357
9:20,22	310	11:8,9	344, 357
9:21,22	9	11:26	55
9:31-38	310	13:12 NIV	359
10:1	3	14:34	344, 357
10:16	241	15:14-18	402
12:42	9	15:34	4
12:43	9	15:53	232
13:23	19		
14:16,17	462	II Corinthians	
14:17	199	1:17	246
15:26,27	462	6:14-18	38, 56
16:1,2	404	13:11	221
16:2	47	13:14	200
16:7	200		
16:7-14	462	Galatians	
17:17	215, 349	3:16,17	239
19:38	9	3:28	251
19:39	9		
20:1	295	Ephesians	
		2:8,9	44, 231
Acts		4:13-16	201
2:1,4,7,8,12,13	235		
5:17-20	320	Philippians	
5:29	313	2:7	463
5:38,39	312	4:8	108
6:5	212		
8:3	320	Colossians	
12:4-7	320	1:23	396
21:25	103		
		I Thessalonians	
Romans		4:17	231
1:3	18, 227, 230		
1:26,27	99	II Thessalonians	
1:26-28	101	1:10	217
3:2	461	Chapter 2	281
5:12	224	2:8-11	159

Half a Century of Apostasy

I Timothy		II John	
1:9,10	98	1:1	19
3:1-7	212		
4:1	19, 109	III John	
		1:1	19
II Timothy		Jude	
3:16,17	358	1:24	119
4:3,4	18		
4:4	19	Revelation	
		1:6	201
Titus		2:10	156
1:6-9	206	12:10,11	333
3:10-11	119	12:17	364
		Chapter 13	281, 461
Hebrews		13:3	188
1:8	201	13: 5,6	169
2:9,14	229	13:8	33, 56, 188, 462
2:14-18	18, 227	13:15-17	183
2:16-18	230	13:18	183, 211
4:4-11	440	14:6	60
4:15	18, 228, 233	14:6,7	169
6:4-8	19	14:6-12	75
10:25	138	14:7	19, 461
13:12	215	14:9-11	88
		17:4-6	157
I Peter		18:1,2	36
2:21	45, 221	18:1-3	157
2:21,22	229	18:2	63
2:22	45	18:3-5	34, 176
		18:4,5	175
II Peter		18:5,6	455
1:19	202	18:5-8	39
2:9 KJV	351	18:10	173
2:9 NIV	351	18:21	41
3:5	223	19:8	175
3:14	44	19:10	364
		19:20	457
I John		20:9	198
1:9	217	20:10	34, 185, 189
2:3-6	440	21:3	232
2:4	217	21:4	232
2:24	19	22:14,15	103
2:29	217	22:18	353
3:1	100	22:18,19	136
3:1,2	19		
3:4,9	440		
3:8,9	217		
5:7,8	353, 354		
5:8	354		

Spirit of Prophecy Index

Acts of the Apostles		Counsels to Parents, Teachers and
40	235	Students
48	394	Book
73	197	92, 140
283	432	25
288,299	276	45
308	172	238, 362
578	394	339
593	394	348, 349
		416
Adventist Home		Counsels to Writers and Editors
395,396	126	Book
		92, 140
Child Guidance		17
533	443	22
		117
Christ's Object Lessons		147
314	217	276, 290
		278
Colporteur Ministry		Desire of Ages
143	100	Book
		364
Counsels on Diet and Foods		34
268, 269	270	34, 36, 37
387	270	49
		18, 228, 230
Counsels on Education		100
Book	92, 140	101
		112
Counsels on Health		117
115	270	123
221	159	136, 137
222	200	452, 453
233	258	530
240	260	794
248	258	826
293	260	Early Writings
		124
Counsels on Sabbath School Work		220
66	420	273, 274
155	232	277, 278
		282
Counsels on Stewardship		Education
73	126	Book
		92, 140
		135
		227
		Evangelism
		307
		434

Half a Century of Apostasy

396	411, 421	606, 607	302
510	152	608	49
616	199, 201, 202	614	240
617	199, 200	626	240
		654, 655	392
		656	239
Fundamentals of Christian Education			
Book	92, 140		
113	73	Knowing Him Better	
231	343	Book	365
478, 479	252		
510	262	Letters	
535	68	169, 1900	198
Gospel Workers		Life Sketches	
172-174	426	25	436
173	426	429	394
174	426		
393	248	Manuscripts	
413	387	#1084, 5a, 1895	198
469	462	Vol 5, 112	230
470	394	Vol 10, 70	198
		Vol 17, 216	385
Great Controversy, The		Maranatha	
Book	365	128	258
v	240		
vii	360	Medical Ministry	
x – xii	366	31	51
39	404	324	159
45	54, 316	278	270
49	403	284	260
50	185, 188, 189, 244, 302, 403		
52	404		
87	185	Messages to Young People	
127, 128	176	66	140
234	163	272	278
235	167	277	100
266	353	295, 296	145
279	165	359	425
312	57	391	418
384	404	435	110
439	353		
463, 464	411	Ministry of Healing	
534	211	114	270
564	175, 179	175, 176	98
571	179, 185		
574	163	My Life Today	
584	47	134	256
588, 589	60	273	407
595	347	319	142
606	90, 175, 234, 301-302		

Patriarchs and Prophets		36	143
45	225	37	424
77	217	73	202
162	197	142	272
307	242	143	272
325,326	88	380	463
401	197	384	375
454	109	385	375
459	422	399	399
		419	270
Prophets and Kings			
183	451	Selected Messages III	
323,324	422	299	306, 379
512	94	304, 305	308
539	196	317	198
715	457	318	198
Review and Herald		Signs of the Times	
18 March, 1884	453	November 1, 1899	211
Sanctified Life, The		Sons and Daughters of God	
62	467	211	138, 147
65	19	313	256
SDA Bible Commentary		Southern Watchman	
Vol III, 1159	111	August 1, 1905	394
Vol IV, 1155,1156	376		
Vol IV, 1164	xiii, xiv	Spirit of Prophecy	
Vol V, 1095	226	Vol 3, 204	55
Vol V, 1139	196	Vol 4, 265, 266	402
Vol VII, 968	60	Vol 4, 380, 381	34
Selected Messages I		Spiritual Gifts	
27	366	Vol 2, iv	363
29	370	Vol 2, 300	32
41	202	Vol 3, 1 of Preface	368
48	366, 369	Vol 3, 301	367
197	4, 149	Vol 4, 129	270
200	4		
204	82, 277	Steps to Christ	
205	443	62	364
221	42		
344	200	Story of Redemption, The	
398	219	326, 327	287, 288
408	228	400	60
413	376		
416	238, 360, 378	Temperance	
		161	270
Selected Messages II		Testimonies for the Church I	
26	42	188	425

Word to the Little Flock, A
19 183, 211

Youth's Instructor
25 April, 1901 18

Personalities Index

A

Abednego 93
Abiram 197
Abraham 227, 239
Acton, Lord 189
Adam 210, 227, 228, 230
Adams, John 319
Adams, Dr Roy 33, 229
Adenauer, Konrad 187
Alberton, Dr Wayne 160
Ambrose, St 275
Amon 319
Amos, Bro 325
Ananias 197
Anderson, Dr Roy Allan 8, 15, 16, 401
Andreasen, Elder M L 8, 17, 21, 22, 28, 49, 401
Andrew, Apostle 407
Andrews Elder J N 18
Antiochis Epiphanes 82
Apson, Mrs 446
Aquinas, Thomas 221
Arerat, Miss 446
Asa 319, 320
Augustine, St 159, 219, 275, 363
Azizian, Vihe 268

B

Babcock, Dr George 190, 191
Bacchicchi, Dr Samuele 182, 353
Bacchus 288
Bailey, Alice 468
Baker, Aaron 218
Balback, Pr A 250
Ball, Dr Bryan 448
Bam, Brigaliu 434
Barnhouse, Dr Donald 5, 6, 8, 13, 14, 16, 17, 31, 92, 109, 247, 401, 402
Barry (Jesuit Priest) 161, 164
Bateman, Frank 166
Bates, Lynette 99
Beach, Dr B B 31, 33, 34
Belisarius, General 353
Bell, Francine 441

Bellette, Stanley 16
Bentley, Tony 441
Benton, Josephine 97
Benton, Pr Alvin 97
Berez, Dr 101, 106, 107
Billy, Dr Dennis (priest) 160
Biro, Pastor 46
Bjork 160
Blaich, Prof Roland 248, 250
Blind man 10
Blind man's parents 10
Bonar, Dr Clyde 161
Bradford, Elder Charles 61, 87
Bradford, Dr Graeme 237, 238, 357, 359, 360, 370
Brady, Ron 391
Bragg, Baron Melvyn 28
Brick, Mrs 468
Brody, Dr Ronald 446, 447
Brookes, Elder Charles L 132
Brown, Dr 94
Brown, Pr Phil 375
Brozio, Otto 251
Bruger, Anton 250
Bruinsma, Dr Reinder 104, 105, 178
Brusher, Joseph 285
Buddah 51
Burgon, Dean 350
Burnside, Pr George 28
Burse, Dr Ernie 99
Butler, Elder George 379

C

Cable, Ron 129
Canright, Elder Dudley 44
Carlson, Dolly 160
Carlson, Pr Dennis 300
Carr, Dr Mark 270
Cassidy, Cardinal Edward 434
Chaiwat, Mr 446
Charonthaitavee, Jonkolnee 446
Chermside, John 324
Chesterton, Gilbert 220, 221
Clapham, Dr Noel 155
Clare, Dennis 441

Claudius II, Emperor 354
 Cleary, John 85, 86
 Clement of Alexandria 350
 Coffin, Elder James 166
 Connolly (Jesuit Priest) 54, 161, 164
 Conradi, Pr Louis 16
 Cooke, Mavis 155, 156
 Cooke, Pr Austin 28, 155, 156, 218
 Coombe, Pr Ray 170, 327
 Cottrell, Dr Raymond 222
 Cox, Dr James 97, 98, 99, 350
 Crabtree, David 422
 Craig, Pr Adrian 293
 Cress, Dr James 454, 455
 Curlie 443
 Currow, Dr Stephen 124

D
 d'Imecourt, Chief Justice Charles 330,
 331, 332
 Dabrowski, Pr Ray 181
 Daily, Dr Steve 102, 103
 Damsteegt, Dr Gerard 446
 Daniel (Prophet) 402
 Daniells, Elder A G 237
 Daniels, Wilber 119
 Dathan 197
 Davenport, Dr 122
 David 227, 230
 Davis, Dr Charles 36
 De Carlo, Ray 218
 De Gabriel, Attorney Don 111
 de Gaspari, Prime Minister 187
 de Liguori, Alphonsos 168
 de Robillard, Anthony Rodger 332
 Dederen, Dr Raoul 53, 177
 Deene, Pr John 355
 Denne, Pr John 391
 Dennis, Pr David 246
 Deschner, Dr John 56
 Dobson, Dr James 107
 Donne, John 221
 Dostoevski, Fedor 220, 221
 Douglass, Dr Herbert 7
 Downing, Pr Larry 377
 Dudley, Dr Roger 162
 Duerksen, Dr Richard 43, 427
 Duffy, Pr Arthur 156
 Dybdahl, Dr Jon 162

E
 Eaton, Pr Raymond 326
 Ebens, Pr Adrian 150
 Edwards 164
 Egervari, Pr Oszkar 315, 316
 Elijah 202, Back Cover
 Endor, Witch of 62
 Enoch 202
 Erika, Pr Eddie 241
 Ermanaric the Goth 355
 Esau 209
 Evans, Pr Larry 349
 Evans, Pr Laurie 359, 365, 386
 Eve 210

F
 Faeber, William 169
 Fausset, Dr 93
 Feldbush, Pr Martin 162
 Felton, Gayle 435
 Felts, John 319
 Ferrel, Vance 14, 317
 Figuhr, Elder R R 8, 20
 Flannery, Austin 166
 Fleischer, Doug 99
 Fletcher, Elder W W 15, 16
 Floyd, Elder/Attorney Clark 218
 Folkenberg, Elder Robert 44, 45, 46,
 115, 117, 118, 233, 299, 300, 377,
 378
 Ford, Dr Desmond 16, 24, 62, 83,
 102, 177
 Francis, St of Assisi 275
 Freeman, Dr Margarita 167
 French, Pr Wayne 292, 441
 Frikart, Pr 46, 186
 Froom, Dr L E 8, 14, 16

G
 Gamaliel 312
 Gandhi, Mahatma 221
 Garcia, Daniel 174
 Geraty, Dr Larry 98, 99, 209, 223
 Gideon 126
 Gihl, Dr Nicholas 168, 169
 Gilbert, Elder Don 115
 Giles, Dr Mary 160
 Goebbels, Josef 248
 Goldstein, Dr Clifford 33
 Goldstone, Pr Ross 155, 417, 418

Half a Century of Apostasy

Grace, Dr Madeleine 160
Graham, Dr Billy 456
Gregory XIII, Pope 190
Gregory XVI, Pope 168
Gregory, Peter 218
Grieve, Robert 15, 16
Grisham, John 146
Grossboll, Dr John 202
Gugel, Pr E 47

H

Habsberg family 187
Hackett, Elder Willis 205
Haman 327
Hammill, Dr Richard 222, 223, 337,
338
Hammond, Dr John 342
Hanani 319
Hankinson, Dr Denis 355, 384, 385,
386
Harker, Pr Harold 156, 237
Harnell, Lucy 129
Harnell, Morie 129
Harp, A 119
Harrington, Dr Daniel 160
Harrington, W Frank 61
Harrobin, Dr David 106
Harry, Kevis 327
Harry, Nanette 327
Haskell, Elder Stephen N 198
Hayden, Dr Keaven 280
Haywood, Jack 43
Heft, Bishop Roger 441
Hegel 250
Heisler, Elder Robert 24, 446
Herod, King 320
Herodias 320
Hersh, Seymour 264
Hislop, Alexander 285, 286, 289
Hitchins, Peter 210
Hitler, Chancellor Adolph 247, 250,
251, 252, 266
Hopf, Pr Heinz 46
Hormisdas, Pope St 285
Hortop, Pr Kerry 149
Howard, Roscoe 119
Hudson, Al 13, 14
Hunz (singer) 146
Hybels, Dr Bill 59, 62, 456

I

Ignatious of Loyola 164, 165, 275
Ingham, Peter 148
Innocent, Pope 190
Irenaeus, St 275
Isidore of Seville 352

J

Jacob (Patriarch) 239, 466
Jameson, Dr 94
Jenkins, Jerry 281
Jenson, John 144, 162
Jeremiah (Prophet) 288, 319
Jerome, St 352
Joan of Arc, St 275
Joash 319
John Paul II, Pope 36, 170, 171, 174,
176, 179, 187, 190, 191
John the Baptist 9, 12, 84, 89, 299,
320, 401, 402, 465
John XXIII, Pope 33, 184, 190
John, Apostle 19, 313, 352, 467
John, St 275
Johnsson, Dr William 117, 118, 300,
301
Johnston, Pr James 288
Joliffe, Dr Ron 99
Jonathon (Prince) 320
Joseph of Aramathea 9
Joseph, Christ's father 132
Joseph, Pr Charles 122, 123
Jost, Hulda 248
Justiniun, Emperor 353

K

Kang, Pr David 218, 309
Keeler, Cardinal William 62, 435
Kellogg, Dr J H 72
Kendall, David 139
Kent, Pr J W 28
Kent, Tony 375
Kershaw, Ian 247
Keubler, Buddy 99
Khomeini, Ayatollah Ruholla 337
King, Dr Martin Luther 53
Kinnamond, Michael 435
Kirkpatrick, Elder Larry 382
Knight, Dr George 7, 370
Knott, Elder Bill 105
Korah 197

Koranteng-Pipim, Dr Samuel 382,
383
Koresh, David 307
Korinth, Dr Bernd 331
Kube, A 54

L

La Haye, Dr Tim 281
Laing, Gordon J 436
Laing, Male Bone 218
Land, Dr Gary 370
Larson, Betty 454
Larson, Dr Ralph 230
Lastine, Jerry 377
Lee Pr Harold 115
Lee, Pr John 120
Lee, Swee Pun 120
Lee, Chin Beng 120
Leo XIII, Pope 189
Leoh, Pr David 120
Levi 206
Lickey, E Harold 132
Lim, Cheng Beng 120
Litchfield, Elder "Litch" 40
Little, Mrs 468
Lohne, Pr Alf 316
Londis, Dr James 98, 99
Loughborough, Elder Stephen 18
Loveless, Dr William 108
Lundberg, Pr Nils-Erik 136
Luther, Martin 176
Lyko, Prof Z 180

M

Mahoney, Cardinal Roger 42
Manners, Dr Bruce 292, 293, 357, 360
Martin, Dr W 5, 6, 7, 8, 13, 14, 15,
16, 17, 31, 92, 109, 247, 401, 402
Martin Elder Ralph 115, 116
Mary Magdalene 295
Mary, Christ's mother 50, 132, 135,
186
Masengnalo, Alfred 321, 325
Masengnalo, Arnold 321
Matson (priest) 168
Maxson, Elder 391, 392
Maxwell, Dr Graham 197
Maxwell, Dr Mervyn 353
Maxwell, Pr Arthur 33, 35, 36, 116,
184

Maynard, Michael 351, 352
McClure, Elder Alfred 115, 207
McIntyre, Cardinal James 285
McIver, Dr Robert 24
McKillop, Blessed Mary 170
McMahon, Attorney Brett 314
McMillan, Bruce 210
Mesake, Jale 311, 312, 314
Meshach 93
Meyers, Hilton 129
Micaiah 319
Miller, Dr E P 266
Minck, Pr Adolph 252
Mittleider, Pr Ken 397
Moe, Pr Rex 155
Moore, Demi (actress) 427
Moore, James E 117, 118
Moore, Dr Marvin 362, 363
Moran, Steve 144
More, St Thomas 275
Morris, Dr Derek 160, 161, 163, 164
Morrison, James 152
Moses (Prophet) 136, 208, 240
Mostert, Elder Tom 307

N

Naden, Pr L C 5, 6
Navmaratna, Mrs Salinee 446
Nebuchadnezzar, King 93, 94
Nehemiah, Prophet 453
Nelson, Dr Ethel 446, 447
Nelson, Dr Roger 446
Nelson, Dr William 61, 71
Nelson, Elder Dwight 61
Netteberg, Elder Kermit 171
Nicholas, St, Pope 196
Nicodemus 9, 312
Nixon, Pr John 49
Nixon, Roger 323
Noah (Patriarch) 239
Ntakirutimana, Pr Elizaphan 111
Nursia, Mrs 446

O

O'Connor, Joseph 311
O'Kennedy, Phil (priest) 48
Ogden, David 261
Olson, Pr Graeme 59
Olson, Pr Robert 237

Half a Century of Apostasy

P

Paisley, Pr.Ian 187
Patrick, Dr Arthur 85, 86, 357
Patterson, Pr Gary 347
Patzner, Elder Jerry 71
Paul VI, Pope 33, 184
Paul, Apostle 208, 324, 355, 439
Paulsen, Dr Jan 208, 316, 414
Paxton, Jeremy 247
Peck, Judy 439
Pennington, Delma 464
Pennington, Dr David 150
Perez, Raphael 172
Peter (Apostle) 59, 226, 313, 320
Peters, Eric C 189, 190
Peterson, Pr Maurie 28, 218
Peterson, Pr Robin 294
Pfaelzer, Judge 331
Philip (deacon) 320
Phillips (priest) 168
Phillips, Elrene 303
Phillips, Elwyn 303
Pierson, Elder Robert 92, 237, 299
Pikacha, Dr Douglas 331
Piper, Reginald 148
Pius IX, Pope 36, 168, 189, 285
Pius V, Pope 190
Pius X, Pope 190
Pius XI, Pope 189
Pius XII, Pope 168, 190
Porcelli, Baron Alfred 189
Powell, John 275
Praestii, Julie 271
Price, Chellie Jayne 313
Price, Howard 313
Price, Pr Bruce 150, 423
Provonsha, Dr Jack 245

R

Radano, Monsignor John 435
Rawson, George 131
Rea, Elder Walter 369
Reynolds, M. H 43
Rice, Elder Brooker T 243
Ritland, Dr Richard 236
Robbennolt, Roger 294
Rock, Dr Calvin 300
Rodriguez, Dr Angel 182
Roennfeldt, Dr Ray 344, 355
Rogers, Dr Lynden 225

Roth, Pr Don 263

Ruf, Warren 309

S

Sampson (Judge) 231
Samuel (Prophet) 268
Sapphira 197
Sarfati, Dr Jonathon 224
Satelmajer, Nikolaus 162, 453
Satu, George 322
Saul, King 320
Saunders, Pr Frank 404
Sautron, Jeanie 304
Sauvagnat, Pr Bernard 174
Savage, Dr John 160
Schiffer, Claudia 231
Schofield, Neale 150
Schuller, Robert 38, 39
Schurmann, Raymond 187
Schuyler, E 15
Scriven, Dr Charles 209
Self, Carolyn 452, 453
Self, Pr William 452, 453, 456
Sequeira, Dr Jack 216
Sereku, Joeli 311
Shadrach 93
Shafter, Floyd 275
Sherwin, Dr Thomas 72
Siapu, S K 322
Silvarius, Pope 285
Simmons, Dr Ella 208
Sinz, Pr Kurt 250
Smiley 443
Smith, Clark 263
Smith, Dick 271
Smith, Dr Eden 446
Smith, Dr Joanmarie 160
Smith, Joseph 362
Smith, Uriah 18, 366
Smith, Susan 48
Smithhurst, Dr Harold 360
Sogavari, Manasseh 322, 326
Solomon, King 239
Spear, Elder Ron 218, 314
Standish, Alexandra 455
Standish, Cheryl 455
Standish, Darcy 23, 24, 25, 26, 464
Standish, Georgia 455
Standish, Glenice 375, 455
Standish, Hilda 23, 25, 26, 464
Standish, Attorney James 455

Standish, Lyndon 455
 Standish, Nigel 218
 Standish, Shea 455
 Standish, Spencer 455
 Standish, Stephen 455
 Standish, Dr Timothy 455
 Stanley, Pr Chester 211, 386
 Steinberg, J 190
 Stepinac, Archbishop Alojzije 190
 Stilinovic, Pr Miraslav 313
 Stoner, James L 54
 Stranger 166
 Szalia, Maree 148

T

Tardo, Russell 439
 Taylor, Gardner C 61
 Teresa, Mother 158, 275
 Tersteegen, Gerhardt 132
 Tetzl (priest) 176
 Thayer, Dr Jayne 162
 Thomas, Dr Nelson 99
 Thomass, Ethyl 305, 306, 331, 332
 Thompson, Bill 44
 Thompson, Doris M 54
 Thompson, Dr Alden 237, 369
 Thompson, Dr Steven 93, 94
 Thoreau 451
 Thornton, Mark 261, 262
 Threlfo, Jeff 149
 Tisquaye, Joseph 160
 Tokito, Seiji 323
 Tolstoy, Leo 220
 Toplady, Augustus 131
 Tuakave, Fiu 321
 Tuakave, Harriet 321
 Tudor, Pr Ralph 159
 Turner, Pr Tom 28, 218, 321, 322,
 323, 324, 325
 Tyler, Hugh 467
 Tyndale, William 275

U

Unrah, T E 6

V

Van Bruuren, Robert 118, 121
 van Denburgh, David 173
 van Kaan, Dr Adrian 160
 Vellu, Mr 120

Venus 288
 Viera, Dr Juan Carlos 363
 Vischer, Dr Lukus 31
 von Habsburg, Dr Otto 187

W

Waddell, Dr Ralph 447
 Wade, Pr Ken 277
 Waldrip, Dr Harold 269
 Walton, Hon Reggie 119
 Watts, Elder D R 433
 Weber, Martin 227
 West, Morris 158
 Whelan, Dr Michael 160
 White, Elder Arthur 418
 White, Dr Edward 29
 White, Terry 257
 Whitney, Merle J 132
 Wiklander, Dr Bertil 186, 256
 Williams, Dr Hyveth 210, 211
 Williams, Pr Des 28
 Williams, Tony 441
 Wilson, Elder Neal 24, 115, 122,
 246, 314, 382
 Wilson, Pr Mark 150
 Wolf (priest) 168
 Wood, Pr Kenneth 337
 Worsthorne, Peregrine 187
 Wright, Pr Eric 321, 325
 Wyborn, Darryl 16
 Wycliffe 27, 28
 Wylie, James Aitken 165

Y

Yancey, Philip 218, 219, 220, 221
 Young, Dr Norman 82, 85, 86, 226

Z

Zacharias 10
 Zedekiah 320
 Zehnacker, 174

Books Authored by Colin and Russell Standish

Notes:

1. Except where otherwise stated, all the books have been jointly authored by Colin and Russell Standish
2. All books marked with an asterisk * are written for both non-Seventh-day Adventists and Seventh-day Adventists
3. Books without asterisks are written specifically for Seventh-day Adventists.
4. Books marked with x are out of print
5. Book titles in square parenthesis [] indicate former titles of the book.
6. c Senior author Colin in joint-authored books
7. r Senior author Russell in joint-authored books
8. j Equal authorship of Colin and Russell of joint-authored books
9. p In preparation
10. Please note that all prices are in Australian dollars (prices on back cover are in US dollars). P& P to be added. Discounts apply for bulk orders.

1. **1967 The Tenth Anniversary Publication of SUSDASS** x
A history of the Sydney University Seventh-day Adventist Students' Society (authored by Russell only)
2. **1968 The Administration of Seventh-day Adventist Education in Australia and New Zealand** * x
An important history of the development of the administration of the Seventh-day Adventist School and College systems (authored by Colin only)
3. **1974 The History of Penang Adventist Hospital** * x
A moderately detailed history of the first fifty years of the Penang Adventist Hospital (1924-1974), the oldest continuing Seventh-day Adventist hospital in the Far East (authored by Russell only)
4. **1976 Conflicting Concepts of Righteousness by Faith in the Seventh-day Adventist Church-Australasian Division** x
This was the first book which challenged the New Theology teachings as presented by Dr Desmond Ford (authored by Dr John Clifford and Russell)
5. **1976 Her Last Mothers' Day** * x
A Standish family history with emphasis on our mother's life (authored by Russell only)

6. 1979 **Adventism Vindicated** r
A Biblical and Spirit of Prophecy rebuttal of the New Theology
7. 1980 **A Brief History of the Doctrinal Issues in the Seventh-day Adventist Church** x
The issues referred to are the doctrines of the New Theology (authored by Colin only)
8. 1983 **The Sacrificial Priest** j *
[Adventism Unveiled]
An exposition of the sanctuary message.
9. 1984 **Adventism Proclaimed** j
The three angels' messages together with the loud cry message explained.
10. 1984 **Adventism Imperiled** c
True Seventh-day Adventist education, containing relevant Spirit of Prophecy quotations.
11. 1984 **God's Solution for Depression, Guilt and Mental Illness** c *
[Adventism Jeopardized] [Family Crisis, God's Solution]
Biblical psychology and family life.
12. 1985 **The Gathering Storm and the Storm Bursts** r
[Adventism Challenged Vols I and II]
A detailed history of the entry of the New Theology concepts into our church – 1955-1985.
13. 1988 **Keepers of the Faith** c
An examination of the 'isms' entering our church throughout our college system.
14. 1988 **Youth Do You Dare** c *
A call to young people to follow truth and righteousness, and to live morally upright lives. Liberally drawing on true incidents in the lives of young people.
15. 1989 **Deceptions of the New Theology** c
An exposition of the doctrinal errors promoted by the New Theology teachings.
16. 1989 **Second Coming – Fervent Hope or Faded Dream** c *
A Biblical examination of the doctrine of the Second Coming of Christ.
17. 1990 **Antichrist is Here** c *
An historical and biblical evaluation of the Papacy
18. 1992 **Perils of Time Setting** c *
Erroneous efforts to date various last-day events by use of a futurist interpretation of the seals of Revelation evaluated and discounted.

19. 1992 **The Sepulchres are Whited** r
Evidence that within the Seventh-day Adventist church God's work has been seriously devaluated and diminished by administrative actions.
20. 1992 **The Road to Rome** r
The serious intrusion of Roman Catholic concepts and practices into the SDA church.
21. 1993 **Report and Appeal of Hartland Institute – A reply to the General Conference** x
A considered reply to the *Issues* book which defamed certain self-supporting Ministries. Issues was published by the North American Division and approved by the General Conference (authored by Colin and Hal Mayer)
22. 1993 **Modern Bible Translations Unmasked** r *
A defense of the King James Version of Scripture, together with the exposure of major defects in the great majority of modern translations.
23. 1993 **Spiritism in the Seventh-day Adventist Church** c
Adoption of subtle spiritualistic principles into the faith and practice of Seventh-day Adventists.
24. 1994 **Evangelical Dilemma** c *
An examination of the major doctrinal errors of Evangelical Protestants.
25. 1994 **Organizational Structure and Apostasy** c
[The Temple Cleansed]
In view of the dangers of the false denominational organizational structure, more akin to that of Rome than the Scriptures, the inspired counsels on this matter are presented.
26. 1995 **Education for Excellence – the Christian Advantage** c *
[Adaptation of Adventism Imperiled]
The Seventh-day Adventist philosophy of education.
27. 1995 **The Embattled Church** c
Spirit of Prophecy counsels set forth to illuminate the course of faithful Seventh-day Adventists when open apostasy and blasphemous worship services enter their local congregations.
28. 1996 **The Mystery of Death** r *
A biblical defense of the Seventh-day Adventist understanding of the state of the dead.
29. 1996 **Swarming Independents** c
The Bible and Spirit of Prophecy validation of self-supporting work with emphasis upon the facts that the majority of Scripture was written by self-supporting workers and that both John the Baptist and Christ were self-supporting workers; and further, that God has always designed that there would be denominational workers alongside self-supporting

workers. This is illustrated in the Old Testament by the priests (denominational workers) and the prophets (self-supporting workers).

30. 1997 **Tithes and Offerings – Trampling the Conscience** c
A thorough Bible and Spirit of Prophecy examination of the use of the sacred tithes and offerings.
31. 1998 **Liberty in the Balance** c *
An historical and biblical account of religious liberty. The historical examination chiefly centers upon the United Kingdom and the United States.
32. 1998 **The Big Bang Exploded** r *
A refutation of the theory of evolution together with evidence in support of God's creative power.
33. 1999 **Georgia Sits On Grandpa's Knee** *
Stories for children based largely upon the experiences of Russell's three sons in the mission field. (Authored by Russell only)
34. 1999 **The Pope's Letter and Sunday Laws** r *
A detailed examination of John Paul II's apostolic letter, "Deus Domini", along with a presentation of the three angels' message. A chart demonstrates that the little horn, the man of sin, the antichrist, the beasts of Revelation 13 and 17, Babylon and the whore are all symbolic of the papacy.
35. 1999 **Holy Relics or Revelation** r *
An evaluation of Ron Wyatt's archaeological discoveries with emphasis on his claim to have discovered the ark of the covenant. This book includes an evaluation of this claimed discovery in relation to the sanctuary message and the new theology.
36. 1999 **Winds of Doctrine** c
A Biblical and Spirit of Prophecy analysis of many of the winds of doctrine rampaging through Seventh-day Adventism.
37. 2000 **The Entertainment Syndrome** c *
The devastating effects of the use of entertainment by our church and the encouragement of worldly practices and competitive sport.
38. 2000 **Response and Appeal to Seventh-day Adventists Worldwide** x
A response to the published denunciation of Hope International, Hartland Institute and Remnant Ministries by the General Conference Administrative Committee (authored by Colin and Hal Mayer)
39. 2001 **Two Beasts, Three Deadly Wounds and Fourteen Popes** r *
New source material, largely from Roman Catholic historians, confirming the fulfillment of Revelation chapter thirteen. The contribution of each of the fourteen popes who have sat on the papal throne since 1798 is detailed.

40. 2002 **Grandpa, You're Back!** *
Further children's stories concerning Russell's experiences throughout his life (authored by Russell only).
41. 2002 **The Lord's Day – Moral Decay, Evolution and the Threat to Liberty** c *
An examination of the Sabbath in Scripture.
42. 2002 **Be Careful of Protestant Teachings** * x
Prepared for distribution at Pope John Paul II's World Youth Rally in Toronto (authored by Colin only)
43. 2002 **The Perils of Ecumenism** c *
The evil consequences of the ecumenical movement.
44. 2003 **The Vision and God's Providences** *
The history of Hartland Institute 1983-2003 (authored by Colin only).
45. 2003 **Gwanpa's and Nanny's Home** *
Stories for children aged 3-7, as told through the eyes of Ella, Glenice and Russell's granddaughter. (Authored by Russell only).
46. 2004 **The Rapture and the Antichrist** r *
An examination of the Evangelical Protestant understanding of end-time events.
47. 2004 **The Rapture, The End Times and The Millennium** r *
A further examination of the Evangelical Protestant understanding of end-time events.
48. 2004 **The Greatest of All the Prophets** r
A defense of the inerrancy of Scripture and the Spirit of Prophecy, which is under attack in the South Pacific Division and elsewhere.
49. 2005 **A Manual for Self-Supporting and Lay Ministries** * c
A handbook for individual lay workers and institutional self-supporting work
50. 2005 **Perfection** (Authored by Colin only)
The doctrine of Christian character perfection is the most disputed in Christendom today, and also in our church. This book presents the clear Scriptural and Spirit of Prophecy teachings on this important doctrine.
52. 2006 **The Twenty-Eight Fundamentals – Apostasy Proclaimed in Silence** r
An examination of deliberate omissions from the Twenty-Eight Fundamentals
53. 2006 **The General Conference Confronts Apostasy** r p
A history of the insinuation of apostasy into the Seventh-day Adventist church 1844-1930. This is the first book to trace this history and to evaluate the apostasy of this era as the platform of the Omega of Apostasy present in our church today.

54. 2006 **Youth, Are You Preparing for Divorce** * c p
God's solution to marital disharmony.
55. 2007 **Fulfilled! And All the World Wondered** April, 2005 r p *
From the death of Pope John Paul II on 2 April, 2005 to the inauguration of Pope Benedict XVI on 24 April, 2005 occurred the greatest fulfillment of prophecy in the 21st Century. This book is a highly-documented account of the significance of these events, and the resultant response of the political and religious leaders of the world..
56. 2006 **Missionary to the World Vol. 1** p *
Personal missionary experiences of Colin on every inhabited continent (authored by Colin only)
57. 2007 **Missionary to the World Vol. 2** p *
Personal missionary experiences of Colin on every inhabited continent (authored by Colin only)

About the Authors

COLIN AND RUSSELL STANDISH were born in Newcastle, Australia, in 1933. They both obtained their teaching diplomas from Avondale College in 1951. They were appointed to one-teacher Seventh-day Adventist primary (elementary) schools in rural areas of New South Wales, each teaching for three years.

Both in 1958 completed a major in history and undertook an honors degree in psychology at Sydney University in the field of learning theory. Colin continued in this area, obtaining his Master of Arts degree with honors in 1961, and his Doctor of Philosophy in 1964. He was the first Seventh-day Adventist to receive this degree from Australia's oldest university. In 1967 he completed a Masters Degree in Education.

Russell graduated as a physician in 1964. Six years later he was admitted to the Royal College of Physicians (UK) by examination. He was elevated to the Fellowship of the Royal Colleges of Physicians in Edinburgh (1983) and Glasgow (1984).

In 1965, Colin, was appointed Chairman of the Education Department at Avondale College. Subsequently he held the posts of Academic Dean at West Indies College (1970), President of West Indies College (1970-73), Chairman of the Department of Psychology, Columbia Union College (1974), President of Columbia Union College (1974-1978), Dean of Weimar College (1978-83). He was invited to become the foundational president of Hartland Institute, which consists of a degree-issuing college, a wellness center, publishing house, media center and a world mission division.

Russell as a Consultant Physician (Internist) has held the posts of Deputy Medical Superintendent of the Austin Hospital, University of Melbourne (1975-1978), President of the Bangkok Adventist Hospital (1979-1984), Medical Director at Enton Medical Centre, England (1984-1986), President of Penang Adventist Hospital (1986-1989), and Director of Health Services in the Southeast Asia Union (1989-1992). Since 1992 he has been speaker and editor for Remnant Herald. Since 2003 he has also led Highwood which conducts Highwood College and Highwood Health Centre.

Both Colin (1970) and Russell (1980) were ordained to the Seventh-day Adventist ministry. Both have been appointed delegates to General Conference Sessions – Colin in 1975 and Russell in 1980 and 1990. They have co-authored forty books.