Are We Upholding the Truth in the Love of Jesus?

By Russell R Standish

Some of our people designate themselves as “Genuine Seventh-day Adventists;” others give themselves the name “Congregational Seventh-day Adventists,” “Historic Seventh-day Adventists,” or simply “Seventh-day Adventists.” But this minority in God’s church worldwide share a deep interest in the preservation of the biblical doctrines of the Seventh-day Adventist Church, irrespective of their designation. Each deplores the destruction of God’s truths not only by certain seminary professors, but by our publishing houses and even by many church administrators and ministers. Such concern is proper.

However, it is time for those of us, of whom I am one, who acknowledge these appalling trends in our church, to examine our own souls and motivations. In my daily devotions as I prayerfully study the Scriptures and the Spirit of Prophecy, I find many grounds to examine my own heart. That I am deeply sorrowful over the manifest apostasy within our midst is beyond dispute. My entire childhood dream of our church as pure and holy has been shattered by facts too prolific and evident to ignore.

That I cherish the plain testimony of Scripture and the Spirit of Prophecy, I know in my heart. Thousands share my convictions and emotions, but this is not enough. We expend enormous hours and endure weary days responding to the call to proclaim little-heard truths worldwide. But this is not enough.

It is to us whom God speaks:

“I know thy works, and thy labour, and thy patience, and how thou canst not bear them which are evil; and thou hast tried them which say they are apostles, and are not, and hast found them liars: and hast borne, and hast patience, and for My name’s sake hast labored, and hast not fainted. Nevertheless I have somewhat against thee, because thou hast left thy first love. Remember therefore from whence thou art fallen, and repent, and do the first works; or else I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent.” Revelation 2: 2 - 5

Are we in serious danger of having our candlestick removed out of its place? Us? But we have witnessed so faithfully. We have bore every form of scorn. We have stood though the heavens fall. We love the truth. Surely this condemnation must be applied to those who are destroying the faith. Surely not us!

Yes, these words do apply to us!

“Our doctrines may be correct; we may hate false doctrine, and may not receive those who are not true to principle; and may labour with untiring energy; but even this is not sufficient. What is our motive? Why are we called to repent?” Review and Herald, February 3, 1891 (also found in Selected Messages, volume 1, pp. 370, 371)

What is our problem — the major problem of those of us who stand loyally for God’s truth and for the purity of His standards? Sister White plainly delineates our greatest danger:

“Let each one see if in contending for the truth, if in debating on the theory, he has not lost the tender love of Christ.” Ibid.

This is a solemn statement for each of us to consider under the guidance of the Holy Spirit. In all honesty, the vast majority of us must confess that on occasions, the defence of truth has become a matter of ego involvement rather than a humble desire to defend the faith of our Saviour.

“Is there not danger that many are going forward with
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a profession of the truth, doing missionary work, while the love of Christ has not been woven into the labour?”  

Yes, that danger exists. Do we love church administrators who promote error, or do we despise and revile them? Do we seek their salvation? Does Christ’s love for them fill our hearts?

Do we experience a sense of exhilaration, however little, when yet another abomination of those who treat us unjustly is exposed? Or do we, like Christ, yearn for their salvation, weep for their fall, and pray for their restoration?

But surely, we believe, God is well pleased when we preach His truth, not only within the church, but proclaim it to the world. Are we not fulfilling His divine commission to preach in every corner of this earth? Does not our God record in the books of record our faithful witness?

“A belief in the theory of truth is not enough. To present this theory to unbelievers does not constitute you a witness for Christ.”

Sister White explains that to be a genuine witness, our hearts must be gladdened by the light Jesus has revealed to us. She further stated that this is an essential element in our experience and labours. Each of us requires a deeper commitment than we now possess. We must plead that our Lord will bestow such a desire in our hearts.

We have the truth. Of this fact, we possess not the least doubt. We mouth our understandings of the enormous responsibility our God has placed upon us. We claim a zeal to do His bidding. We sense a privilege to serve Him.

“[B]ut those who have so great truths, so weighty reforms to present to the people, have not had a realization of the value of the atoning Sacrifice as an expression of God’s great love to man. Love for Jesus, and Jesus’ love for sinners, have been dropped out of the religious experience of those who have been commissioned to preach the gospel, and self has been exalted instead of the Redeemer of mankind.”

Our prayer is for a Christ-centred witness, a witness which our Saviour exemplified. May our God dispel our smug complacency and fill us with His Spirit as we understand His holy calling.


A President’s Burden For His Church
By Elvis Placer

Since his election to the presidency of the General Conference in July 2010, Pastor Ted Wilson has unceasingly called on Seventh-day Adventists to seek for a revival and reformation. The last time a General Conference president had appealed so tirelessly for the church to obtain such an experience was when the late Pastor Robert H. Pierson (pictured) held the position during his time in office (June 1966 - January 1979). One cannot doubt the sincerity and earnestness of both presidents as they besought the church to come back to a state of godliness that would enable the members to be ready for the final events of this world’s history, culminating in the soon return of our Lord and Saviour Jesus Christ in the clouds of heaven.

As his term of office progressed through the 1970’s, Pastor Robert Pierson’s heart was increasingly burdened over the spiritual condition of the church. The denomination faced many difficult issues that were affecting the spirituality of its members — including the secularization of the church’s medical and educational institutions; the incorporation of worldly trends in fashion, music, and diet; and deep theological schisms, particularly in Australia, over righteousness by faith and methods of prophetic interpretation (historicism versus futurism) — issues that stemmed from a growing acceptance and promotion of the New Theology.

Pastor Pierson used a word in the 1970’s to describe the underlying problem affecting the church: it was “insubordination.” In his understanding,

“Insubordination is disregard for authority — in this instance, disregard for the authority of the Word of God and the Spirit of Prophecy — disregard for the counsel God has so clearly and graciously given to His last-day people.” Review and Herald, December 17, 1973

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duce here, in its entirety, an article Pastor Pierson had written on the subject of insubordination, which was originally published in the *Review and Herald, December 13, 1973*. Upon request, the author is able to mail out copies of this excellent article as reprinted in *Our Firm Foundation, September 1995*. Excerpts from this piece will be quoted to reveal the heartfelt concern Pastor Pierson had for his church, and his earnest efforts to try to stem the tide of apostasy and worldliness.

Pastor Pierson’s article appeared one week after an appeal from the 1973 Annual Council was inserted in the *Review and Herald*, which stated:

“...[the Council] has raised the question as to whether much of this [laxity in church standards] represents the insubordination to the authority and will of God so clearly expressed through His Word and the writings of the Spirit of Prophecy. Without attempting to pinpoint areas of insubordination, the council pleads with God’s people everywhere to respond to the appeal for revival and reformation — to make whatever changes may be necessary to enable the church to represent Christ adequately and fulfill its unique mission.” *Review and Herald, December 6, 1973*

Pastor Pierson identified certain practices in which he saw the spirit of insubordination manifesting itself amongst leaders, ministers, theologians, students, elders, evangelists, lay members, and youth. It would be worthwhile to examine our own individual lives in light of these solemn words of admonition:

**Laxity in Sabbath Observance:** “‘God has called upon us to uplift the standard of His downtrodden Sabbath. How important, then, that our example in Sabbathkeeping should be right’ (Testimonies for the Church, volume 6, pp. 352, 353). There is no question about it. More of us than we care to admit have grown lax in remembering God’s holy day — pleasure trips, beach excursions, restaurant dining, idle talk. What about God’s counsel regarding true Sabbath observance? Are we insubordinate?”

**Obedience to Worldly Fashion:** “Many of us need to do much praying — and changing — when we read these next lines: ‘Obedience to fashion is pervading our Seventh-day Adventist churches and is doing more than any other power to separate our people from God’ (Testimonies for the Church, volume 4, p. 647). If true when written, how is it with us now?”

**Defiance of Health Reform:** “Our diet, the Lord’s messenger declared, may kindle the fires of insubordination. ‘The Lord did not provide His people with flesh meat in the desert, because He knew that the use of this diet would create disease and insubordination’ (Seventh-day Adventist Bible Commentary, volume 1, pp. 1112, 1113). Dare we treat these words lightly? Do they apply to you — to me?”

“Many people who are now only half converted on the question of meat eating will go from God’s people to walk no more with them” (Counsellors on Diet and Foods, p. 382. Think about these words next time you eat out — or at home.”

**Tolerance of Worldly Music:** “What about our music? ‘Music is acceptable with God only when the heart is sanctified and made soft and holy by its facilities. But many who delight in music know nothing of making melody in their hearts to the Lord. Their heart is gone ‘after their idols.’ (Evangelist, p. 512). Do some of our tastes and choices ever become insubordination?”

**Exercise of Arbitrary Authority:** “Some of us as pastors, church officers, and administrators should prayerfully consider whether we are guilty of sowing seeds of insubordination in the hearts of fellow leaders or church members by conducting our work as dictators. ‘The high-handed power that has been developed, as though position has made men gods, makes me afraid, and ought to cause fear. It is a curse wherever and by whomsoever it is exercised. This lording it over God’s heritage will create such a disgust of man’s jurisdiction that a state of insubordination will result’ (Testimonies to Ministers and Gospel Workers, p. 361). The Lord has placed us among His people as shepherds, never as dictators.”

**Refusal to Accept Reproof:** “Does it annoy us to be reminded of these things? Reproof is distasteful to the human heart. ‘The spirit of murmuring against reproof has been taking root and is bearing its fruit of insubordination’ (Testimonies for the Church, vol. 4, p. 199).”

Upon reading these words, and the appeals for revival and reformation issued at the 1973 and 1974 Annual Councils, some concerned Seventh-day Adventists cherished an expectation that a revival of godliness, attended by a powerful reformation, would be seen at the 1975 General Conference Session in Vienna, Austria. As history reveals, it did not eventuate, which deeply disappointed Pastor Pierson. Ten years later, in response to a question put to him as to why he thought this expectation was not realized at that session, Pastor Pierson uttered, in a sorrowful tone of voice,

“Neither the ministry nor the people wanted revival.”


With deep love for his church, Pastor Pierson continued to mingle his concerns with fervent hopes for a revival and reformation, until he died from a heart attack in Hawaii, in January 1989, aged 78. He was found dead, kneeling by his bed.

It would be fitting for everyone in the church, from the eldest member to the youth, to heed these words of admonition in Pastor Pierson’s article, for the issues addressed then are more pressing now than in the 1970’s. May the Lord cure us from the sin of insubordination that has kept us in this world for so many years. Let us surrender our lives to Him daily as Jesus did to His Father when on earth. ca
Years ago I was confronted by a fellow church member who had an extraordinary distaste for self-supporting work. It was evident that he saw self-supporting work as off-shoots and divisive influences within the church community. As he spoke, I challenged him with the thought that we would have little of the Bible if it excluded those portions written by self-supporting workers. I pointed out that the whole of the New Testament was written by self-supporting workers; the Old Testament, outside of a few books, such as the Kings, the Chronicles and Ezekiel (he was not likely to have been denominationally supported when he was a captive by the river of Chebar) had also been written by self-supporting workers.

Those details seemed to make little impact upon the church member, so I explained that our Lord Jesus Christ and all His disciples were self-supporting workers, and their ministry and themselves were sustained by friendly supporters as evidenced by the fact that Judas was their treasurer.

“And it came to pass afterward, that He went throughout every city and village, preaching and shewing the glad tidings of the kingdom of God: and the twelve were with Him, and certain women, which had been healed of evil spirits and infirmities, Mary called Magdalene, out of whom went seven devils, and Joanna the wife of Chuza, Herod’s steward, and Susanna, and many others, which ministered unto Him of their substance.” Luke 8: 1 – 3

“This he [Judas] said, not that he cared for the poor; but because he was a thief, and had the bag, and bare what was put therein.” John 12: 6

“For some of them thought, because Judas had the bag, that Jesus had said unto him, Buy those things that we have need of against the feast; or, that he should give something to the poor.” John 13: 29

I also reminded the church member that Jesus had chosen a self-supporting worker as the one to baptize Him. Though John the Baptist was a Levite, he was led by the Lord into self-supporting work in a similar way to which a considerable number of ministers today have been led into self-supporting ministry.

This dialogue, along with quite a number of other talks that my twin brother Russell and I had in the past, indicates that there is a lack of understanding of the fact that self-supporting work is God-ordained. Few, even of those who are engaged in this ministry, seem to understand that self-supporting work is as divinely ordained as is denominational work. The two are meant to work together — not the one under the other — and to clasp hands for the mighty challenge of finishing the gospel commission upon the earth.

Just as God had utilized self-supporting workers (the prophets) and denominational workers (the priests) in His cause in the days of Israel, so today He has designed self-supporting and denominational workers to co-operate as equal arms of His divine mission. The issue in God’s church has never been self-supporting work versus denominational work, but truth versus error, and righteousness versus unrighteousness. Though present day self-supporting workers make no claim to be prophets, nevertheless they have been called of God to do a work for Him outside the conference structure. In this feature of their ministry, they parallel the prophets of the past.

At this point, it will be helpful to explain the usual usage of the term “self-supporting worker” by Sister White. It does not necessarily refer to a person who works in regular occupation part-time and then ministers part-time: however, such an individual is indeed self-supporting. Sister White employed the term, as in the case of the apostle Paul, to refer to those who have a means of secular employment to use if need be, but who more usually minister full-time, supported by means directly from God’s people and not necessarily from the denominational treasury.

“It was as a self-supporting missionary that the apostle Paul laboured in spreading the knowledge of Christ throughout the world. While daily teaching the gospel in the great cities of Asia and Europe, he wrought at the trade of a craftsman to sustain himself and his companions.” Ministry of Healing, p. 154

“While Paul was careful to set before his converts the plain teaching of Scripture regarding the proper support of the work of God, and while he claimed for himself, as a minister of the gospel, the power to forbear working at secular employment as a means of support, yet at various times during his ministry in the great centres of civilization, he wrought at a handicraft for his own maintenance.” Acts of the Apostles, p. 346

Self-supporting workers may or may not be connected with an institution. Self-supporting work is not to be confused with self-sustaining ministry, in which the labourer is fully sustained by his own en-
deavours.

Even those who appreciate self-supporting work sometimes express the view that if the denominational workers were uplifting truth as they ought, then there would be no need for self-supporting ministries. In this conclusion they err. God has ever seen fit to use these two arms of His work in co-operation. A common misconception is that self-supporting ministries were authorized for the American south because of the deep poverty in that region during the time of Sister White, but are not authorized for other parts of the world. Sister White did not limit her call for self-supporting workers to the southern states of America. For example, she called for self-supporting workers to work in large cities such as London.

“Are there not those in this congregation who will settle in London to work for the Master? Are there not those who will go to that great city as self-supporting missionaries?” Life Sketches, p. 384 (1915 edition)

It was with great care that Russell and I had decided to present the evidence concerning self-supporting work as it affected the explosive issue of tithes and offerings. We believed it was necessary to present the essence of our study of the tithe issue which is so little understood by God’s people. This conviction has been greatly strengthened by the increasing reports around the world of faithful tithe-payers being removed from church office or, in some cases, disfellowshipped because they have felt called to return tithes to faithful self-supporting ministries.

Some believe that church leaders or pastors have the final authority to decide this issue, but we uphold the belief that the only acceptable authority is that which is provided from inspired sources. We firmly believe that the Seventh-day Adventist Church is established upon the foundation that “we have no creed but the Bible” and “the Bible and the Bible only is the basis for our faith and practice.” To reject God’s word in favour of man’s word is Catholicism.

Because the returning of tithes and offerings is a salvational issue, this study is of utmost significance to the converted believer.


Five little statements from the Spirit of Prophecy appear on the back of Tithes and Offerings, which are reproduced below for the motivation of each person to engage in a diligent study of this matter.

“The churches must arouse. The members must awake out of sleep and begin to inquire, How is the money which we put into the treasury is being used? The Lord desires that a close search be made. Are all satisfied with the history of the work for the past fifteen years? Where is the evidence of the co-working with God? Where has been heard throughout the churches the prayer for the help of the Holy Spirit? Dissatisfied and disheartened, we turn from the scene.” The Kress Collection, p. 120 (August 24, 1900)

“It would be poor policy to support from the treasury of God those who really mar and injure His work, and who are constantly lowering the standard of Christianity.” Testimonies for the Church, volume 3, p. 553

“There are fearful woes for those who preach the truth, but are not sanctified by it, and also for those who consent to receive and maintain the unsanctified to minister to them in word and doctrine.” Testimonies for the Church, volume 1, pp. 261, 262

“Do not worry lest some means shall go direct to those who are trying to do missionary work in a quiet and effective way. All the means is not to be handled by one agency or organization. There is much business to be done conscientiously for the cause of God. Help is to be sought from every possible source.” Spalding and Magan Collection, pp. 421, 422 (January 6, 1908)

“God grant that the voices which have been so quickly raised to say that all the money invested in the work must go through the appointed channel at Battle Creek, shall not be heard. The people to whom God has given His means are amenable to Him alone. It is their privilege to give direct aid and assistance to missions...” Ibid, pp. 176, 177 (June 28, 1901)

Handbook for Lay and Self-Supporting Workers

An opportunity is provided for the reader to obtain a copy of this handbook, numbering 230 pages, which contains essential information, practical counsel and guidance to enhance the ministry of both new and experienced lay-workers. This book is written by Colin and Russell Standish, who founded successful lay ministries and had visited hundreds of lay groups and self-supporting ministries around the world. They bring a wealth of information designed to provide a strong platform for avoiding numerous pitfalls and gaining new insights into the divine principles of a Spirit-filled soul-saving ministry. For the individual to the large institution, this handbook is an invaluable aid to successful ministry.

This book costs $20 + postage. Please contact Remnant Ministries by using the details on the masthead of this paper.
A Defining Moment in Australian History on Gay Marriage
By Elvis Placer

Christ declared that as it was in the days of Noah and Lot – pertaining to the moral, social, and spiritual condition of the times – so shall it be in the day when the Son of Man cometh. This article reflects upon the decision taken last December by the Australian Labor Party at its national conference in Sydney to alter its definition on marriage to include homosexual unions. It will be the first time in Australia’s history that a mainstream political party will bring a different meaning on marriage as its official policy to the national parliament in an attempt to amend the Marriage Act 1961 to make that change binding upon the entire nation. This represents a significant development in the 40-year quest by the homosexual lobby in Australia to promote the gay and lesbian lifestyle as normal sexual practice that ought to be accepted by the wider community.

Following the 1969 Stonewall riots in New York (which the international gay liberation movement considers to be the beginning of its modern sexual crusade), homosexual lobby groups were formed across the Western world to promote their particular cause. Television, motion picture films, and the mass media proved to be powerful mediums in moulding people’s perceptions to adopt a more lenient attitude towards homosexuality and sexual permissiveness.

When television was first introduced into Australia in September 1956, Australian society was still generally influenced by conservative moral values it had inherited from the Christian churches. Homosexuality was openly frowned upon, which meant that gays and lesbians were compelled to keep their sexual preferences a secret. As a case in point, Graham Kennedy (pictured) — the compere of the long-running variety show on Australian television, In Melbourne Tonight (screened from 1957 to 1970), was a closet homosexual. Towards the end of the 1960’s, with the sexual revolution in full swing, the social fabric of Australian society was being transformed to accommodate the promiscuous lifestyle of the younger generation, popularized by hard rock music, psychedelic pop art, underground film and literature productions, and the wide use of hallucinogenic drugs.

The year 1972 is etched in Australian history as the year of change in more ways than one. Not only did that year witness the election of a federal Labor government after 23 years in opposition, but it also saw Australian television venturing into territory it had never entered upon before. In March 1972, on the 0-10 network, Number 96 was the first TV drama series in the world to feature nudity and sex scenes, as well as a homosexual couple living together in the general community. It is said that Australian television “lost its virginity” when Number 96 made its first appearance before the viewing public. It ran for five years and generated considerable debate about the suitability of depicting immoral scenes and alternative sexual orientations on television, especially in front of a teenage audience (despite its Adults Only rating).

For some years up to 1972, college students, university academics, and film and newspaper proprietors were agitating for the national government to abolish the censorship laws that had existed almost unchanged in Australia for over seven decades. Debating forums were held mainly in the larger metropolitan cities (like Melbourne and Sydney) to discuss issues relating to the censorship of movies, TV programs, and books that depicted scenes of sexual permissiveness, and those materials were laced with expletives and profanity. There was a growing consensus that the national censorship board should be abolished by the federal government. William McMahon (leader of the federal Liberal Party and Prime Minister of Australia from March 1971 to December 1972) reiterated his government’s support for the censorship laws as it existed at the time. At a forum on film censorship before a crowd of 150 people at Monash University in Melbourne, Labor Senator Douglas McClelland (who was to become Minister for the Media in the federal Labor government led by Prime Minister Gough Whitlam)
following its election victory in December 1972) told the audience that there was no evidence that viewing pornography or obscenity depraved or corrupt people. He went on to say:

“But in a few years, as the subject [of censorship for children] is examined further, even the idea of protecting children from these elements may go behind the board.” The Age, August 5, 1972. Melbourne, Australia

In 1974, on the 0-10 network, another soap opera, The Box, featured the world’s first lesbian kiss on television. Scenes of nudity and sexual promiscuity were also depicted on that drama series. The Australian public was conditioned through the visual medium to accept gay and lesbian lifestyles, as well as pre-marital and extra-marital sexual activities, as normal, even desirable behaviour.

Since the 1970’s, legislation passed by the mainstream political parties at the state and federal level have led to the decriminalization of homosexuality throughout Australia, reflecting the same changes that have taken place in other countries around the world (in some parts of Europe, many decades before the sexual revolution of the 1960’s). With the passing of the Sex Discrimination Act in 1984, gays and lesbians in Australia are now exempt from being denied employment and treated differently from other people on account of their sexuality. Gay and lesbian couples can now claim social security benefits from the Australian government, have children by adoption or surrogacy, claim superannuation payments upon the death of a partner, and be entitled to almost any benefit currently available to heterosexual married couples.

The first Australian gay, lesbian, bisexual and transsexual Mardi Gras parade occurred in June 1978, when over a thousand people marched down the streets of Sydney as an act of solidarity for the homosexuals who were arrested in the 1969 Stonewall riots in New York. When members of the New South Wales Police Force saw men in that parade who wore female clothes (which was illegal at the time), they began making arrests. This led to a full-scale vicious riot, resulting in the apprehension of 53 people (pictured). Today, the Australian Mardi Gras carnival has become world-famous; it is considered to be one of Australia’s biggest tourist attractions, and generates over $A30 million into the economy of New South Wales. Now gay, lesbian, bisexual, and transsexual members of the New South Wales Police Force participate in the carnival, along with people from all sectors of society – office managers, business leaders, high school students, politicians, and factory workers. A “Marriage Equality” float will be paraded down the streets of Sydney during this year’s Mardi Gras to promote the push for the legalization of gay and lesbian marriages. The evolution of the Australian Mardi Gras parade from a marginalized event to one of the world’s most recognized carnivals is reflective of the profound moral and social changes that have taken place in Australia since the 1970’s.

The attitude of the gay and lesbian individual to have his/her orientation and lifestyle accepted by the government, the judiciary, and society is aptly described in the following words, taken from a book written by two Australian clergymen who were deeply concerned about the social issues in the 1970’s that were changing the character of the nation:

“…[T]he homosexuals of the 1970’s did not want to be ‘cured.’ They wanted ‘full equality’, ‘an end to all forms of harassment by police and other public agencies’, ‘reform of the State sodomy laws to eliminate penalties for private sexual behavior between consenting adults’, and full recognition of homosexuality ‘as a valid, legitimate form of sexual expression and love’…

“The pressures from homosexuals and lesbians did not stem from their desire for pastoral or other kind of help (a few exceptions may have occurred). The pressures came from their conviction that their sexual activity was legitimate, enhancing, fulfilling, worthy of being propagated, and deserving of full legal and moral approval.

“Homosexuals and lesbians wanted to be ‘accepted’ by society. ‘Acceptance’ for them meant not just accepting a person while disagreeing with his or her personal behavior. ‘Acceptance’ was a demand that the sexual behavior itself be approved of and not criticized in any way at all. Many homosexuals and lesbians saw non-acceptance of their sexual behavior as akin to racism since, they asserted, they could not help being what they were.” Wake Up, Lucky Country! A Reflection of Social Issues During the Past Decade, p. 201. John I. Fleming and Daniel C. Overduin. Lutheran Publishing House, Adelaide, South Australia. Revised Edition. June 1982

This attitude was revealed following comments that were recently made by Margaret Court (pictured), who won 66 grand-slam tennis championships in the 1960’s and 1970’s (which defined her as Australia’s greatest female tennis player). Now 69 years old, she is currently a senior pastor of Victory Life Centre (a Pentecostal church) in Perth. Speaking on the controversy over same-sex marriages, Mar-
garet Court said:

"Politically correct education has masterfully escorted homosexuality out from behind closed doors, into the community openly and now is aggressively demanding marriage rights that are not theirs to take.

"The fact that the homosexual cry is, 'We can't help it, as we were born this way,' as the cause behind their own personal choice is cause for concern." The West Australian, December 7, 2011 Perth, Australia

In particular reference to the Australian Labor Party’s new definition of marriage, Margaret Court went on to say:

"To dismantle this sole definition of marriage and try to legitimize what God calls abominable sexual practices that include sodomy, reveals our ignorance as to the ills that come when society is forced to accept [a] law that violates their very own God-given nature of what is right and what is wrong." Ibid.

With unsurprising predictability, Margaret Court was accused by the gay and lesbian community of peddling myopic views, hatred, bigotry, discrimination, prejudice, and homophobia (fear and loathing of homosexuals). Calls have been made for a 6000-seat arena at Melbourne Park (home of the Australian Tennis Open), which was named after her in recognition of her tennis career, to be renamed on account of her remarks. This reaction reveals the growing shift in the moral paradigm in Australia (and in many places around the world) from preserving the institution of marriage as defined in the Scriptures as between a man and a woman, to incorporating relationships that were once regarded as “sinful”, “unnatural”, “perverted”, “abominable”, “lewd” – giving them full protection of the law.

At the time of writing this article, the federal Liberal-National Coalition opposition has indicated its refusal to support the amendment to the Marriage Act 1961 to legalize homosexual marriages. The current federal Liberal Party leader, Tony Abbott (pictured), is a staunch Roman Catholic (educated in Jesuit schools) with conservative beliefs on abortion and marriage. His views are not shared by a reasonable number of his colleagues, who want to be given a conscience vote to endorse the change made to the definition of marriage by the federal Labor Party. It is expected that the motion will fail in the national parliament this year, but it would not signal the end of the push to have that change enforced by law at another time in the future.

In 1980, an adaptation of Number 96 was screened on American television for a short time, its risqué dialogue toned down, with no scenes of nudity shown (due to the censorship laws of the time). The TV series was quickly cancelled because of low ratings. Three decades later, a TV musical-comedy drama called Glee, shown on prime time in the United States, has captured a massive teenage audience. The TV series is also shown in other countries around the world, including Australia (on the same network that screened Number 96 in the 1970’s). Last year, the show portrayed two young male homosexual characters singing a rock song, whose title contained a most vulgar expletive. The series also depicted the same men, as high school students, engaged in kissing and sexual conduct, which the entertainment industry considered to be a milestone for mainstream American television. The front cover of the American magazine, Entertainment Weekly, January 28, 2011, carried this title: "Special Report: Gay Teens on TV — How a Bold New Class of Young Gay Characters on Shows like Glee’ is Changing Hearts, Minds, and Hollywood.”

In 1989, Penguin Books published a book written by two Harvard University graduates and gay activists, After the Ball: How America Will Conquer Its Fear and Hatred of Gays in the ’90’s. One of the authors was a researcher in neuropsychiatry and logic; the other was an expert in public persuasion tactics and social marketing. They advocated a carefully-crafted strategy that the gay movement has used to pursue its radical agenda:

"The campaign we outline in this book, though complex, depends centrally upon a program of unabashed propaganda, firmly grounded in long-established principles of psychology and advertising." (p. xxviii)
“We mean conversion of the average American’s emotions, mind, and will through a planned psychological attack, in the form of propaganda fed to the nation via the media.” (pp. 153, 154)

“In the battle for hearts and minds, effective propaganda knows enough to put its best foot forward. This is what our own media campaign must do….Gain access to the kinds of public media that would automatically confer legitimacy upon these messages and, therefore, upon their gay sponsors. To be accepted by the most prestigious media, such as network TV, our messages themselves will have to be - at least initially - both subtle in purpose and crafty in construction.” (pp. 162, 163, 172, 173)

“We argue that, for all practical purposes, gays should be considered to have been born gay — even though sexual orientation, for most humans, seems to be the product of a complex interaction between innate predispositions and environmental factors during childhood and early adolescence….To suggest in public that homosexuality might be chosen is to open the can of worms labeled ‘moral choices and sin’ and give the religious intransigents a stick to beat us with. Straights must be taught that it is as natural for some persons to be homosexual as it is for others to be heterosexual: wickedness and seduction have nothing to do with it.” (p. 184. Marshall Kirk and Hunter Madsen. Penguin Books, New York. May 1989)

Although this is not a pleasant subject to write about, a review of the progress made by the homosexual movement over the last four decades in conditioning society to accept its immoral lifestyle as normal sexual practice should convict the reader of our close proximity to the cataclysmic events of the last days. To ignore these startling developments, to be oblivious to their significance in light of Bible prophecy, is to jeopardize our eternal salvation.

“Those who cannot see the signs of the times in this wicked and adulterous generation will be found with those who perish under the plagues from the vials of God’s wrath.” Manuscript Release, volume 12, p. 42 (Letter 109, 1899 — To the Brethren and Sisters in Africa, August 8, 1899)

Profound changes in attitudes towards homosexuality and lesbianism are also being witnessed within Seventh-day Adventism, following the arrival of Kinship in 1976 (as documented in The Remnant Herald, September - October 2011, pp. 2209 - 2213). Although the 1977 Annual Council, held at the General Conference headquarters then located in Takoma Park, Washington, D. C., voted that

“...gross sexual perversions, including homosexual practices, are recognized as a misuse of sexual powers and a violation of the divine intention in marriage. As such they are just cause for divorce.” Testimonies on Sexual Behaviour, Adultery, and Divorce, footnote on p. 119. Ellen G. White Estate, Washington D. C. 1989.

“Indulgence in unlawful things has become a power to deprave mankind, to dwarf the mind and to pervert the faculties. Just such a state of things as exists today existed before the flood and before the destruction of Sodom.” Testimonies on Sexual Behaviour, Adultery, and Divorce, p. 120 (Letter 1, 1875)

“Not one particle of Sodomish impurity will escape the wrath of God at the execution of the judgment. Those who do not repent and forsake all uncleanness will fall with the wicked. Those who become members of the royal family and form God’s kingdom in the earth made new will be saints, and not sinners.” Ibid, p. 119 (Letter 159, 1901)

“The Sodomish practices which brought the judgment of God upon the world, and caused it to be deluged with water, and which caused Sodom to be destroyed by fire, are fast increasing. We are nearing the end. God has borne long with the perversity of mankind, but their punishment is no less certain. Let those who profess to be the light of the world, depart from all iniquity.” Review and Herald, Nov. 10, 1884

Whilst we cannot unite with Sunday-keeping conservative churches in forming “religious alliances” over the issue of same-gender marriages, it is imperative for us to stand for the moral law of God in the spirit of uncompromising principle and genuine love for the erring. Let us never deny anyone the opportunity to accept the gospel of grace, whereby they can be set free in Christ Jesus and be enabled to live a life of moral rectitude and purity.

“...and such were some of you: but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of God.” 1. Corinthians 6: 11

“None are so low, so corrupt and vile, that they cannot find in Jesus, who died for them, strength, purity, and righteousness, if they will put away their sins, and to put upon them the white, bright robes of righteousness; and He bids them live and not die. In Him they may flourish. Their branches will not wither nor be fruitless. If they abide in Him, they can draw sap and nourishment from Him, be imbued with His Spirit, walk even as He walked, overcome as He overcame, and be exalted to His own right hand.” Testimonies for the Church, volume 2, pp. 453, 454.
On December 31, 2011, President Barack Obama signed the 2012 National Defence Authorization Act, which codified into law the extreme measures that were implemented ten years ago by the Bush Administration regarding the detention, interrogation, and prosecution of people accused by the American government of supporting terrorism. Notwithstanding President Obama’s claim that he had “serious reservations” about these provisions, Sections 1021 and 1022 of the Act authorizes the indefinite detention of terror suspects in military custody without formal charges and legal representation, court trials by military tribunals, and the arbitrary arrest of terror suspects by law-enforcement agencies (including the military) on American soil and abroad [mostly on suspicions rather than incontrovertible evidence]. Section 1021 declared that the Congress affirms these measures and that they would only last “for the duration of hostilities” in the “War on Terror” (which President George W. Bush declared, before a joint session of Congress in September 2001, was “a task which will not end”).

Critics to the legislation were very vocal in their opposition towards what they perceived to be the consolidation of authoritarian and totalitarian powers usually employed by dictatorships in other parts of the world. Two retired four-star Marine generals jointly expressed their disapproval of the contentious Sections in the Act with these words:

“Due process would be a thing of the past….Current law empowers the military to detain people caught on the battlefield, but this provision would expand the battlefield to include the United States – and hand Osama bin Laden an unearned victory long after his well-earned demise.” Website of ABC News (America): With Reservations, Obama Signs Act to Allow Detention of Citizens, December 31, 2011

Another opponent of this legislation is Ron Paul, a 76-year-old congressman from Texas, who is presently campaigning for the nomination of the Republican Party to be its official candidate in the November presidential elections. On January 18, 2012, in his speech before the House of Representatives, Ron Paul stated that the bill would hasten the nation’s “slip into tyranny” and its “descent into totalitarianism.” He directed a sharp rebuke to his fellow congressmen who supported the bill:

“Sadly, too, many of my colleagues are too willing to undermine our constitution to support such outrageous legislation. One senator [Republican congressman from South Carolina, Lindsey Graham] even said about American citizens being picked up under this section of the NDAA [National Defence Authorization Act], ‘When they say, ‘I want my lawyer,’ you tell them, ‘Shut up! You don’t get a lawyer.’” Video clip from YouTube: NDAA Floor Speech, January 18, 2012

Critics of the Act claim that the vague language employed in this part of the statute, coupled with terms not well-defined in other pieces of legislation pertaining to the arrest, incarceration, and interrogation of terror suspects, leaves the federal government with much room to manoeuvre its way, with great dexterity, to defend its actions that override the basic principles of the American constitution and the Bill of Rights. Their accusations carry a great deal of validity in light of the mistreatment accorded to the inmates at the American military prison in Guantanamo Bay in Cuba over the last ten years.

Images of these prisoners being sodomized, set upon by guard dogs, tied up with electrical wiring, deprived of the use of their senses (pictured), and subjected to waterboarding (which was used during the Spanish Inquisition) and other forms of “unusual punishment”
were seared into the memories of millions of people around the world who saw those photographs with horror — pictures that depicted the inquisitional methods employed by the American military in its “War on Terror.”

A recent study on Guantanamo Bay by the American Civil Liberties Union reported that of the 779 detainees imprisoned in that military prison over the last decade, only six had been convicted on terrorism charges. Some 600 have already been released, most of them during the Bush Administration. It was evident that far from being “the worst of the worst”, most of the men accused of being part of the Al-Qaeda terrorist network were only “low-level operatives” who had never fought for Al-Qaeda (The Age, January 12, 2012. Melbourne, Australia).

“Colonel Morris Davis, who resigned as chief prosecutor of the Guantanamo military commissions in 2007 in protest at the use of evidence obtained through torture, said, ‘Guantanamo is a stain on our reputation….The only way we can end that chapter is to close it.’” Ibid.

On December 31, 2011, President Obama issued a signed statement to defend himself for ratifying the National Defence Authorization Act. He declared, though quite a number doubt him, that he “will not authorize the indefinite military detention without trial of American citizens. Indeed, I believe that doing so would break with our most important traditions and values as a nation.” Website of the White House: Statement by the President on HR 1540, December 31, 2011

Since this bill was signed, a new controversy has arisen over an amendment to Section 349 of the United States Immigration and Nationality Act, which will allow the American government to remove the citizenship of any American who is accused of engaging in, or purposefully and materially supports any type of hostility against the United States. The term “hostilities” is defined in the amendment as:

“…any conflict subject to the laws of war.” Website of GovTrack US: Text of H.R. 3166: Enemy Expatriation Act

Some constitutional experts are greatly concerned about the growing trend in law-enforcement circles to broaden the application of terms like “terrorism”, “terrorist acts”, and “hostilities” to include a wide range of activities that are not related to acts of war and military conflict. A few brief examples that demonstrate how these terms are adapted to encompass other activities and a wider spectrum of people are given below:

(1): One year ago, a man in North Carolina was convicted of making, possessing, and selling his own manufactured coins, termed “Liberty Dollars,” which amounted to millions of dollars. An attorney for the Western District Court of North Carolina described the “Liberty Dollars” (pictured) as

“…..a unique form of domestic terrorism [that is seeking] to undermine the legitimate currency of this country. While these forms of anti-government activities do not involve violence, they are every bit as insidious and represent a clear and present danger to the economic stability of this country.” The New York Sun, March 20, 2011. New York City, New York

(2): The President and Executive Director of Life Legal Defence Foundation (USA), Dana Cody, said that


The report further stated:

“Under this administration, the Department of Homeland Security has listed pro-life organizations as potential domestic terrorists and held joint training sessions with the FBI to monitor pro-life websites.”

(3): The same news service referred to a constitutional expert and founder of The Rutherford Institute, John Whitehead (pictured), who remarked how one of his clients — a street preacher (who openly teaches his views on what the Bible has to say about homosexuality and abortion) — had recently become the target of a FBI terrorist investigation. Mr. Whitehead wrote to the FBI director,
Robert Mueller, asking him why his client was being investigated for his peaceful preaching activities. He said that the FBI had not responded to his letter.

Can we rule out the possibility that pejorative terms like “religious terrorists” shall be used one day to discredit, malign, and persecute genuine Seventh-day Adventists who will proclaim the last warning message to the world, as found in Revelation 14: 6 - 12 and 18: 1 - 4?

Fiji:

Having gained independence from Great Britain in October 1970, Fiji has experienced four military coups over the last 25 years — in May 1987, September 1987, May 2000, and December 2006. The present military leadership from the last coup has governed the country under emergency rule — curtailting many provisions that underpin civil liberties, such as freedom of association (in public meetings, including religious gatherings), freedom of speech, and freedom of the press.

New laws that were recently promulgated, which amended a public order enactment from 1970, allows people

“to be arrested without warrant and held for up to 14 days without access to the courts, if they are suspected of offences against ‘public safety or preservation of the peace.’

“They also allow soldiers to be considered as police officers for the purpose of arrest and provide legal permission for soldiers and police to use ‘such force as he or she considers necessary, including the use of arms’ to disperse protests and effect [an] arrest.”

The Age, January 11, 2012. Melbourne, Australia

Speaking to 2000 soldiers at the Queen Elizabeth Army Barracks in Suva (Fiji’s capital city), the nation’s military ruler, Commodore Frank Bainimarama (pictured), said that it was now their task to assist police in maintaining law and order in their country (approximately 850,000 in population).

“The military will come in to help the police avoid any of these things from happening. The military will always help the government in whatever plans they have.” Ibid.

It is very illuminating to see a common link emerging from these two nations that differ very widely in so many ways: the expansion and growth of the police state in countries that used to be colonies of Great Britain, which originally adopted the Common Law of England as its guiding principle in legal matters. It is highly instructive to read a description of how English common law functions in contrast to the “alternative system” which operates in a lot of countries today.

Sir Winston Churchill (Prime Minister of Great Britain from May 1940 – July 1945, October 1951 – April 1955) described the characteristics of both legal systems in his classical tome on the history of Great Britain:

“It was in these fateful and formative years [in the twelfth century] that the English-speaking peoples began to devise methods of determining legal disputes which survive in substance to this day. A man can only be accused of a civil or criminal offence which is clearly defined and known in law. The judge is an umpire. He adjudicates on such evidence as the parties choose to produce. Witnesses must testify in public and on oath. They are examined and cross-examined, not by the judge, but by the litigants themselves or their legally qualified and privately hired representatives. The truth of their testimony is weighed not by the judge, but by twelve good men and true, and it is only when this jury has determined the facts that the judge is empowered to impose sentence, punishment, or penalty according to law.

“All might seem very obvious, even a platitude, until one contemplates the alternative system which still dominates a large portion of the world. Under Roman law, and systems derived from it, a trial in those turbulent centuries, and in some countries even to-day, is often an inquisition. The judge makes his own investigation into the civil wrong or the public crime, and such investigation is largely uncontrolled. The suspect can be interrogated in private. He must answer all questions put to him. His right to be represented by a legal adviser is restricted. The witnesses against him can testify in secret and in his absence. And only when these processes have been accomplished is the accusation or charge against him formulated and published. Thus often arises secret intimidation, enforced confessions, torture, and blackmailed pleas of guilty. These sinister dangers were extinguished from the Common Law of England more than six centuries ago.” A History of the English-Speaking Peoples, volume 1: The Birth of Britain, pp. 221 – 223. Dodd, Mead and Company, New York. 1956
In a book that won the Pulitzer Prize (highest American award for excellence in literature, journalism, and musical composition) in 1969, Leonard Levy identified the man who incorporated Roman law into a more devastating procedure against criminal suspects:

“The year 1215, which is celebrated in Anglo-American history because of the signing of Magna Charta [Magnificent Charter], is notable too for an ecclesiastical event of sinister import, the regulations of the Fourth Lateran Council in Rome. The one event ultimately symbolized the liberties of the subject; the other, ultimately, the rack and the auto de fe [public execution of heretics]. The Council was dominated by that imperious autocrat, Pope Innocent III [pictured], who charted a new course for the criminal procedure of canon law which would later be opposed by the English common law.…..

“As John H. Wigmore said, Innocent III – a name scarcely apt – established the inquisition of heresy, by [issuing] warrants extending into every corner of Europe – a form of terrorism which served to extirpate those who dissented from the church’s dogmas for the next four centuries.’…. “Under his [Pope Innocent III’s] leadership, the Fourth Lateran Council defined the attitude of the church toward heretics, the obligations of secular authorities to extirpate them, and a new code of criminal procedures which incorporated both the ‘inquisitio’ [from Roman times], precursor of the Holy Inquisition, and a new oath that was self-incriminatory in nature.” Origins of the Fifth Amendment, pp. 19, 20. Leonard Levy. Oxford University Press, England. 1969

We should never forget this statement from the Spirit of Prophecy, in connection with what we have just read:

“And let it be remembered, it is the boast of Rome that she never changes. The principles of Gregory VII and Innocent III are still the principles of the Roman Catholic Church. And had she but the power, she would put them in practice with as much vigour now as in past ages.” The Great Controversy, p. 581 (1911 edition)

What we see transpiring today in the United States, Fiji, and in many countries in the Western world (Australia, New Zealand, Canada, and the United Kingdom) is the development and expansion of Roman Catholic concepts of law in the government and jurisprudence of those nations that once adhered very firmly to the Common Law of England. In other words, we are witnessing the catholicization of legal procedures in countries that were once predominately Protestant that are more in accordance with the canon law of the Inquisition and the Roman law of the Caesars. It is by the repudiation of the principles of its Constitution – which are based upon the values enshrined in the Common Law of England – that the United States shall use the legal procedures of Roman Catholicism to enforce Sunday observance.

“By the decree enforcing the institution of the papacy in violation of the law of God, our nation will disconnect herself fully from righteousness. When Protestantism shall stretch her hand across the gulf to grasp the hand of the Roman power, when she shall reach over the abyss to clasp hands with spiritualism, when, under the influence of this threefold union, our country shall repudiate every principle of its Constitution as a Protestant and republican government, and shall make provision for the propagation of papal falsehoods and delusions, then we may know that the time has come for the marvelous working of Satan and that the end is near.” Testimonies for the Church, volume 5, p. 451

In this crisis hour, let us not allow ourselves to be indifferent, ignorant, and apathetic in regards to the movements being made to curtail our civil and religious freedoms. To do so would jeopardize our fitness to be used by God in the work of saving souls.

“If our people continue in the listless attitude in which they have been, God cannot pour upon them His Spirit. They are unprepared to co-operate with Him. They do not realize their threatened danger, and are not awake to the situation. They should feel now as never before their need of vigilance and well-concerted action.” Review and Herald Extra, December 11, 1888 (third article)

“And now this nation [the United States of America] — the greatest nation of earth — under whose government we are blessed with every religious and temporal advantage; which has been the recipient of unrivaled mercies; which Providence has watched over and shielded; by which the standard of liberty and religious freedom has been lifted, — will it follow the course of the papacy, and make void God’s law? And shall we sit with folded hands, and do nothing in this crisis?...God help us to arouse from the stupor that has hung over us for years.” Review and Herald, December 18, 1888

If there ever was a time when we need to be diligently engaged about “our Father’s business” in saving souls for the kingdom, it is now while it is yet day, for “the night cometh when no man can work” (John 9: 4). Let us use our remaining liberties to share the truth so that souls may be led to embrace the light of the gospel. May the Lord help us to accomplish His work with true fidelity, that a rich harvest may be gathered for eternal salvation.
Beginning in January 1889, a series of revival meetings were held across the United States, commencing at the Dime Tabernacle in Battle Creek (pictured). The church as a whole faced a crisis at that time on two fronts — which parallels the situation we face today: the vast majority of its members, including the youth, were unconverted; and its people were unprepared to meet the challenges posed by various religious groups in the United States that were agitating for an amendment to the American constitution that would allow a national Sunday law to be enacted by Congress.

Ellen White attended those revival meetings that were conducted in the first few days of 1889, and described the topics that were presented there.

“The revival services held during the week of prayer and since that time have accomplished a good work in the Battle Creek church. Elders A. T. Jones [pictured], J. O. Corliss, and others took an active part in conducting the meetings. The principal topic dwelt upon was justification by faith, and this truth came as meat in due season to the people of God. The living oracles of God were presented in new and precious light. The Holy Spirit, working through human agencies, revealed the deep significance of long-known truths relating to the new and startling movements in the development of the Religious Amendment to the Constitution. This made the meetings of more than usual interest as the application of prophecy was plainly made to our own time. The Lord worked with the efforts of his servants, and made his work effective.” Review and Herald, February 12, 1889

Today there are some Seventh-day Adventists who advocate that we need not talk about world events in light of their significance to Bible prophecy. They claim that the preaching of righteousness by faith can alone bring a revival and reformation in the hearts of the people. Such reasoning is not supported by the results that came forth from those revival meetings in Battle Creek. Nor is it supported by the following statement from the pen of Inspiration which reproved similar thinking during the Sunday law agitation in 1888.

“No not all of our ministers who are giving the third angel’s message, really understand what constitutes that message. The National Reform movement has been regarded by some as of so little importance that they have not thought it necessary to give much attention to it, and have even felt that in so doing, they would be giving time to questions distinct from the third angel’s message. May the Lord forgive our brethren for thus interpreting the very message for this time. The third angel’s message comprehends more than many suppose. What interpretation do they give to the passage which says an angel descended from heaven, and the earth was lightened with his glory? This is not a time when we can be excused for inactivity. If this work, which was so essential, had been taken up by our ministers, there would be today a far different state of things in all our churches.” Review and Herald Extra, December 11, 1888 (third article)

Inspiration links the knowledge of prophecy and having Christ’s righteousness as essential elements in the preparation of God’s people for the final events and the second coming of Christ.

“God has a people upon the earth who in faith and holy hope are tracing down the roll of fast-fulfilling prophecy and are seeking to purify their souls by obeying the truth, that they may not be found without the wedding garment when Christ shall appear.” Testimonies for the Church, volume 4, p. 307

Never should Christ and His righteousness be eclipsed from view when presenting a prophetic exposition; neither should the relating of events as they are being fulfilled in light of Bible prophecy be withheld from the people. Souls are endangered when the truth on righteousness by faith is not imparted to them, and they are equally in peril if they remain ignorant of the signs of the times — both omissions are fraught with eternal consequences. A blessing is pronounced upon those who shall read, hear, and keep all the things that are written in the book of Revelation — the prophecies, along with the counsel to zealously repent and to avail of Christ’s righteousness — “for the time is at hand” (see Revelation 1: 3; 3: 18, 19; 19: 8).

The results of those revival meetings in Battle Creek (which began in the Dime Tabernacle and extended to the college, sanitarium and publishing house) were vividly described by Sister White in the following words:

“The work of deep heart-searching has been gradual-
ly going forward. Many have sought the Lord with confession of sins and contrition of soul, and have been blessed and made joyful by the God of their salvation. Those who have hitherto been almost destitute of faith have discerned its simplicity, and have been enabled to lay hold of the promises of God… Their faith was directed to Christ, our Righteousness, and the glory of the only begotten of the Father, full of grace and truth, has been revealed to their souls.…. they saw the truth, goodness, mercy, and love of God as they never before had seen it. They humbled their hearts, confessed their sins, and removed everything that had separated their souls from God, and the Lord had put a new song into their mouth, even praises unto His name. It was manifest that a renovation had taken place; for they expressed their determination of soul to work earnestly to counteract the evil influence they had exerted in the past. There were many who testified that they were free in the Lord, — not free from temptations; for they had these to contend with every day, — but they believed that their sins were forgiven. O, how we long to have every soul come out into the liberty of the sons of God!...May the good work begun in the Battle Creek church be carried onward and upward till every soul shall be consecrated, purified, refined, and fitted for the society of heavenly angels!” Review and Herald, February 12, 1889

“A decided advancement in spirituality, piety, charity, and activity, has been made as the result of the special meetings in the Battle Creek church.” Review and Herald, February 19, 1889

Another series of revival services was held in South Lancaster, Massachusetts, in mid-January 1889. Sister White travelled more than a thousand kilometres from Battle Creek to attend the meetings at the South Lancaster Seventh-day Adventist Church (pictured). People from neighbouring states came to listen to the discourses, along with students and teachers from the nearby South Lancaster Academy (now Atlantic Union College, which closed last year due to the loss of its accreditation because of financial difficulties). Both Sister White and Pastor A. T. Jones delivered their messages to the people. Sister White felt burdened to preach on the necessity of obedience to the law of God, of cultivating a living faith in Christ, and the need of gaining deeper insights into God’s love for sinners and His willingness to save them from all their sins. She saw many of God’s people labouring under serious misapprehensions on how they were to be saved.

“...they saw the truth, goodness, mercy, and love of God as they never before had seen it. They humbled their hearts, confessed their sins, and removed everything that had separated their souls from God, and the Lord had put a new song into their mouth, even praises unto His name. It was manifest that a renovation had taken place; for they expressed their determination of soul to work earnestly to counteract the evil influence they had exerted in the past. There were many who testified that they were free in the Lord, — not free from temptations; for they had these to contend with every day, — but they believed that their sins were forgiven. O, how we long to have every soul come out into the liberty of the sons of God!...May the good work begun in the Battle Creek church be carried onward and upward till every soul shall be consecrated, purified, refined, and fitted for the society of heavenly angels!” Review and Herald, February 12, 1889

“A decided advancement in spirituality, piety, charity, and activity, has been made as the result of the special meetings in the Battle Creek church.” Review and Herald, February 19, 1889

Calls for a revival and reformation from General Conference president Ted Wilson are being made today in an environment of deep conflict over many theological issues, including righteousness by faith. Many members are unaware of the laws that have been passed by various governments in the Western world to curtail their civil and religious liberties. Apostasy in our ranks has led our people into a state of apathy, indifference, and open rebellion. More than ever, the precious revivals of the past need to be experienced again in our hearts. This would require a recognition and confession of all our failures and sins, like in the days of Nehemiah and Ezra. By beholding Christ in His matchless love and unblemished character, we shall be revived, reformed, and transformed to reflect His perfect image. Jesus is waiting: are we willing?
**Obituaries**

**Pastor William Hurst Turner**  
Born: September 13, 1916  
Died: December 24, 2011, aged 95

Pastor Bill Turner, a long-time supporter of Remnant Ministries, passed away at the Adventist Retirement Village in Victoria Point, Queensland, Australia. He and his wife Vi are well remembered for their love of music, which they expressed by playing their trumpets wherever they went, including at the convocations conducted by Remnant Ministries.

Pastor Bill Turner came into the Adventist message when his family accepted the faith in 1927. He married Violet Douglas at Avondale College in December 1944. He then became a ministerial intern for the New South Wales and North Queensland conferences. He was ordained to the gospel ministry in 1953.

Pastor Turner is remembered for his loyalty to our precious message in the face of persistent attacks from those who promoted the New Theology. As a case in point, Pastor Turner signed his name to a petition, along with nine other ordained ministers (including Pastor Tom Turner [no relation to Bill], Pastor Austin Cooke, Pastor O. K. Anderson, and Pastor Russell Standish) to protest against the undermining of our faith. For example:

> “WE PROTEST the claim that doctrines including the ‘human nature of Christ, the nature of sin and sanctification’ are points of doctrine said to be moot and are claimed in this book [Issues: The Seventh-day Adventist Church and Certain Private Organizations] to not consist of salvation issues (see p. 109 of the full book), and the claim that we do not now have general agreement upon such doctrines as ‘victorious Christian living, the nature of Christ and the atonement’…

> “WE PROTEST the inference that God’s word is unclear on these doctrines, implying that our God is the author of confusion. The Seventh-day Adventist faith is SURE! They are perfectly CLEAR! These doctrines must be believed without equivocation! We declare that we have NOT followed cunningly devised fables!” The Anchor, January 1993, p. 2 (Copy of “The Protest of the Pastors” available from the editor upon request).

**Harold Hilton Meyers**  
Born: February 6, 1919  
Died: December 26, 2011, aged 92

Hilton Meyers, founding editor of The Anchor, was born into a Seventh-day Adventist family in Tasmania. His father was an ordained minister and an evangelist. Hilton Meyers’ field of employment varied from being a carpenter, plantation farmer, builder, timber yard businessman, importer of handicrafts and furniture from various countries, to a retail shop owner. He was also a pilot and an inventor of various devices for the building industry.

In the 1980’s, he turned to writing, being an ardent believer in the Seventh-day Adventist message and a devoted student of religious history. He authored several books, which included topics such as the various methods employed by Catholicism to undermine the King James Version (Battle of the Bibles*), the subtle and overt measures used by New Theology proponents to undermine our Advent message (With Cloak and Dagger*), the persecution of Christians in India by the Jesuits (Inquisitive Christians), and the legacy of W. W. Prescott upon the Adventist Church (The Dismantling of Adventism). * = books available from Remnant Ministries ($15 each title plus postage).

In April 1985, Hilton Meyers began to publish The Anchor. For the next three years, he fearlessly upheld our distinctive truths and exposed the theological apostasy within the Australasian Division (renamed the South Pacific Division in July 1985). The paper attracted hundreds of readers from around the world, who shared similar concerns to those expressed by Hilton Meyers. He was called to answer for his activities in two business meetings held at the Avondale Memorial Church (in September 1987 and February 1988). He never wavered from his positions. The editorship of The Anchor eventually passed on to Ron and Ula Cable, of Queensland. Hilton Meyers was also involved with setting up New Millennium Publications, which printed tens of thousands of King James Bibles for distribution around the globe, particularly to the poorer countries. Due to advancing age, that work was passed on to Tree of Life Ministry, headed by Peter Date, of New South Wales.

May we honour the legacies of these stalwarts of the faith by taking an unfaltering stand for the truth, being inspired with love and courage to do service for God in saving souls for the eternal kingdom.

**Footnote:** Word has just been received that Hilton Meyers’ widow, Emily, passed away in Cooranbong, Australia, on February 15, 2012, aged 91.

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**Speaking Appointments:**

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| April 28:                                 |
| Contact Ministries                       |
| Home Church                              |
| 35 Hanover Place, Papakura               |
| (South Auckland), New Zealand            |
| Contact Phone Number: +64 9 299 1888     |