Statement of Fundamental Beliefs Under Review
By Russell R Standish

EDITOR’S INTRODUCTION: The international periodical of the Seventh-day Adventist Church, Adventist World, April 14, 2012, reported that in response to the action voted at the 2010 General Conference Session, a Fundamental Beliefs Review Committee had been created to consider changes to the wording of the Statement of Fundamental Beliefs. This was foreshadowed more than thirty years ago by then General Conference President Neal C. Wilson (pictured), when he said:

“We feel that every 20, 30, or 50 years, it is a very good thing for us to be sure we are using the right terminology and approach....Certain terms mean today what they did not mean 50 years ago.” Adventist Review, April 23, 1980

Pastor Neal C. Wilson further stated that it was absolutely necessary that our beliefs should be expressed “simply, clearly, and in the most concise way possible.” Significantly however, with his enthusiastic endorsement, a “new” Statement of Fundamental Beliefs was submitted at the 1980 General Conference Session — extensively rewritten by a group of theologians from Andrews University in 1979; meticulously examined by the General Conference, the Adventist Theological Seminary, and the religion faculty at Pacific Union College; approved in principle at the 1979 Annual Council; publicly released for further review in February 1980 and then voted upon by the majority of the delegates two months later (Spectrum, Summer 2004, pp. 23 - 25) — which contained serious omissions that compromised our faith. For example, the statement on Christ’s ministry in the heavenly sanctuary did not articulate that Jesus has been ministering in the Most Holy Place since 1844: it merely referred to “the second and last phase of His atoning ministry.”

That wording about two phases in Christ’s priestly ministry led the late Alfred S. Jorgensen, then Field Secretary of the Australasian Division (now South Pacific Division), to declare at a forum meeting held at Avondale College in December 1980:

“It is not now obligatory for Seventh-day Adventists to believe in a two-apartment heavenly sanctuary, for this is not specified in the [then] 27 Fundamentals.” Our Firm Foundation, December 1997, p. 18. Eatonville, Washington. (Quoted by Russell Standish in his article, “Sound Doctrine and Pluralism” [Part One])

This pronouncement highlights the scope afforded in this document to deny the words of Inspiration in regards to the composition of the heavenly sanctuary:

“As the sanctuary on earth had two apartments, the holy and the most holy, so there are two holy places in the sanctuary in heaven.” The Great Controversy, p. 261 (1884 edition)

Another inexcusable omission that was purposefully made concerned the nature of Christ at His incarnation. By adopting a position of silence, the framers of the then 27 Fundamentals chose to allow truth and error over this doctrinal issue to have equal currency within the denomination.

In August 1979, a draft statement on Creation, which was incorporated into a preliminary revision of the 1931 Statement of Fundamental Beliefs, was submitted by the X-1535 Church Manual Revision Committee — Fundamental Beliefs (composed of several General Conference personnel) to a committee of twelve theologians from Andrews University for their evaluation. Two years previously, a General Conference official, W. J. Hackett, observed that

“Areas [that need to] be explored are those concerning...
the church’s positions that have been challenged. Some fall in the area of science and include topics such as a literal, seven-day Creation; a universal Flood; and the age of life on the earth. A clear definition here will enable teachers of science in our schools clearly to present to inquiring young minds the church’s position.” Review and Herald, May 26, 1977

In response, the X-1535 Committee drafted a statement which declared:

“That the book of Genesis contain the only inspired, reliable chronicle of the Creation of the world, and that God [the Father], with Christ and the Holy Ghost, is Creator of all things. In six literal days, the Lord made heaven and earth and all living things upon it with their supporting environment. The Lord then established the seventh day as the Sabbath, a perpetual memorial of His completed creative work. Man was originally created in the image of God, but his fall into sin in response to Satan’s temptation in the Garden of Eden resulted in the progressive defacement of that image. It also led to marring God’s handiwork in Creation and to the worldwide flood in the days of Noah. Through Christ, God will eradicate sin and its results from the universe and at the close of human history restore the pristine perfection of His Creation in a new heavens and a new earth. (Genesis 1:1 - 26; Psalm 33:6 - 9; Genesis 3:1 - 24; Exodus 20:8 - 11; Genesis chapters 6 - 8; Revelation 21:1 – 7).” Website of Perspective Digest (Adventist Theological Society): The Development of Fundamental Belief No. 6 [volume 17, number 1, Spring 2012]

The above paragraph was completely overhauled by Professor Lawrence Geraty, one of twelve theologians from Andrews University who formulated an entirely new Statement of Fundamental Beliefs — in contrast to the one that was submitted for their consideration by the X-1535 Committee (Ibid). References to Genesis containing “the only inspired, reliable chronicle of the Creation of the world”, “six literal days”, and “the worldwide flood in the days of Noah” were omitted in the rewritten Statement.

Dr. Fritz Guy, who served as the secretary of “the committee of 12”, justified the deliberate reframing of the Creation statement in the wording that was adopted at the 1980 General Conference Session:

“...there is no single ‘Seventh-day Adventist Church position’ regarding the history of life on Earth. Individual Adventists — scientists, theologians, pastors, and others — hold widely differing views regarding the age of the universe, of the planet Earth, and of life on Earth. The only ‘official position’ of the Seventh-day Adventist Church is stated in Fundamental Belief No. 6, where the language is deliberately Biblical, and broad enough to accommodate various views about Earth’s natural history.” Website of Spectrum Magazine: Seven Considerations for Productive Conversation About the History of Life on Planet Earth. June 18, 2009

The Chairman of the Fundamental Beliefs Review Committee, General Conference Vice-President A. Stele [pictured], stated that the purpose of the Committee was to undertake an editorial revision of the Statement, not to rewrite it. As such, it is highly unlikely that the omissions referred to shall be rectified. Furthermore, in calling upon everyone in the church to submit their recommendations to the Committee (from which a final draft shall emerge and be put to the delegates at the 2015 General Conference Session), the Statement will continue to serve as a consensus document.

A compromise declaration, binding upon all church members, can only serve to further the dissemination of error upon critical issues that remain unaddressed and upon vital points that are not properly defined. Thus the New Theology will continue to be advanced without let or hindrance, despite the weight of evidence from Holy Writ and the Spirit of Prophecy.

Having attended the 1980 General Conference Session as delegates, the late Pastor Russell Standish and his twin brother Colin foresaw the dangers that threatened the church by having a man-made declaration of beliefs held above the plain teachings of the Bible, as manifested in the way the Statement of Fundamental Beliefs had been framed and subsequently utilized. As a case in point, consider the wording of point No. 2 of the revised baptismal vow that was adopted at the 2005 General Conference Session:

“Do you accept the teachings of the Bible as expressed in the Statement of Fundamental Beliefs of the Seventh-day Adventist Church, and do you pledge to live your life by God’s grace in harmony with these teachings?”

Even though the Preamble in the Statement of Fundamental Beliefs states that Seventh-day Adventists take the Bible as their only creed, the wording of this vow indicates that it is not Scripture which is recognized as the final authority, but the Bible as expressed in the Statement of Fundamental Beliefs. This is creedalism! Even Dr. Fritz Guy affirmed the document to be, in real practical terms, a creed:

“...in spite of a very strong and consistent Adventist bias against creedalism, we find ourselves today with something that functions very much like a creed. Our present Statement of Fundamental Beliefs can be, and indeed has been, misused.” Spectrum, Spring 2004, p. 20.
Russell Standish wrote a book on this very subject, from which excerpts will be quoted in the following paragraphs. May every reader be impressed with the urgent necessity of bringing all our beliefs and practices into full harmony with the only Creed that Jehovah recognizes — the Holy Scriptures, “which are able to make thee wise unto salvation through faith which is in Christ Jesus” (2. Timothy 3: 15).

“Do not carry your creed to the Bible, and read the Scriptures in the light of that creed. If you find that your opinions are opposed to a plain ’Thus saith the Lord,’ or to any command or prohibition He has given, give heed to the word of God rather than to the sayings of men. Let every controversy or dispute be settled by ’It is written.’” Review and Herald, August 13, 1859

“. . .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. Our own views and ideas must not control our efforts. Man is fallible, but God’s word is infallible. Instead of wrangling with one another, let men exalt the Lord. Let us all meet opposition as did our Master, saying, ’It is written.’ Let us lift up the banner on which is inscribed, The Bible our rule of faith and discipline.” Review and Herald, December 15, 1885

So telling are these quotations that every believer must question the necessity of ever constructing a [binding] Statement of Belief. As we document [in this book] the deceptive conduct involved in the formulation of the then 27 Fundamentals, surely the danger of such statements of belief is evident.

What has been the result of accepting the Statement of Fundamental Beliefs, which is evidently now a creed? Has its adoption led to the desired unity of the faith? The answer is an emphatic “No.” Never before has pluralism been so prevalent with-unity of the faith? The answer is an emphatic “No.”

The urgent necessity of bringing all our beliefs and practices into full harmony under heaven. Hence the many kinds of Baptists, of Presbyterians, and of Methodists, &c. There is not an excuse for this state of things anywhere to be found in the word of God. These sects are not on the foundation of unity laid by Jesus Christ, and taught by Paul, the wise master builder.” Spiritual Gifts, vol. 3, pp. 29, 30

Paulsen (pictured) declared that the Statement of Fundamental Beliefs was one instrument to unite God’s people.

The books Colin and I have written, Keepers of the Faith and Winds of Doctrine [both available from Remnant Ministries], fully attest to the fact that this conclusion of Pastor Paulsen has not been borne out in fact. Indeed, many in leadership positions, despairing of achieving unity of faith within the Seventh-day Adventist Church, are promoting the futile concept of “Unity in Diversity.”

An example of creedalism that pertains to the Statement of Fundamental Beliefs was given by Pastor Robert Folkenberg, Srn., during his presidency of the General Conference (1990 - 1999). He continually exhorted God’s people, expressing his view that we could not be genuine Seventh-day Adventists unless we adhered to the then 27 Fundamentals. I attended a meeting in November 1991, held in the Southeast-Asia Union College Church in Singapore, where Pastor Folkenberg made that remark. He should rather have admonished God’s people that they had no right to be regarded by the Lord as genuine Seventh-day Adventists unless, by His grace, they believed and lived by every precept of Scripture.

In December 1984, the then editor of the Adventist Review, Dr. Bill Johnsson (pictured), appeared on the John Ankerberg Show in Chattanooga, Tennessee, to publicly debate our faith. His opponent was Dr. Walter Martin — the Baptist theologian who, with Dr. Donald Barnhouse, had held discussions with representa-
tatives of the General Conference in 1955 and 1956 [resulting in the publication of the book, Questions on Doctrine, in 1957].

Dr. Johnsson's repeated position throughout the debate was that we base our faith upon the 27 Fundamentals, as they were then in number. He was continually on the defensive. Never once did he challenge Walter Martin (pictured above) or John Ankerberg about their desecration of God's law through their Sabbath-breaking. Never once did Dr. Johnsson challenge these two men to stand as God's saints by keeping [all] the commandments of God (Revelation 14: 12). Not once, as Walter Martin and John Ankerberg badgered him concerning the great blessing our Church possesses in the writings of the Spirit of Prophecy, did Dr. Johnsson dare to introduce the powerful evidence of Revelation 12: 17. What a missed opportunity!

The distaste for Sister White's ministry, so faithful and true, was evident in the hearts of Walter Martin and John Ankerberg (pictured). The latter's demeanour and aggression with Bill Johnsson contrasted markedly with the courtesy which he demonstrated towards Walter Rae and Dr. Desmond Ford [when they both appeared on his television programme in August 1982]. The two sets of interviews were Dr. Jekyll and Mr. Hyde performances.

One matter upon which Dr. Johnsson was pressed almost interminably was the fact that Seventh-day Adventists teach that although our sins are fully pardoned when confessed and repented of, they are not blotted out until the Investigative Judgment. As Dr. Johnsson did his best to parry this issue, rather than confidently affirm it, Dr. Martin eventually placed him fairly and squarely on the spot by asking him point blank if he believed that the blotting out of sin transpired in the Investigative Judgment. Instead of graciously answering the question in the affirmative, Dr. Johnsson just sat there, his lips closed in an awkward silence. This silence was only broken when a smiling, exultant Walter Martin questioned, 'You're not going to answer, are you?' Still further silence ensued as an embarrassed smile fleetingly crossed Dr. Johnsson's face. The question was not answered. That moment of witness was lost.

Defending the dismissal of pastors from the Seventh-day Adventist Church for failing to support the prophetic date of 1844 [and the doctrine of the Investigative Judgment], Dr. Johnsson stated that this date [and doctrine] was in the Statement of Fundamental Beliefs and must be accepted by church leaders and college professors "until the church changes its Statement of Faith." Ponder over this remark. It is not taken out of context. [They are his exact words]. It is dynamite, ready to explode. In these words, we see that the Statement of Fundamental Beliefs, not Scripture, determines our faith in the minds of some. Such leaders no longer hold to "Sola Scriptura" — rather they put their trust in the fallible creed of the Seventh-day Adventist Church.

That John Ankerberg and the late Dr. Walter Martin gained such an unwarranted victory in that debate demonstrated the paucity of discarding inspired Scripture and the Spirit of Prophecy while replacing them with a set of uninspired Fundamentals which can be altered at the whim of men every five years.

Inspired writings are unalterable. They alone constitute our creed of faith. Dr. Johnsson's suggestion that the significance of the year 1844 in our prophetic expositions [and the doctrine of the Investigative Judgment] will remain valid only "until the church changes its Statement of Faith" testifies against our exchanging "every word that proceedeth out of the mouth of the Lord" (Deuteronomy 8: 3) for a malleable and alterable set of Fundamentals. We declare that the New Theology is indefensible; inspired writings stand the test of detailed examination.


This book can be obtained from Remnant Ministries for A$20 plus postage. Please contact the ministry by using the details on the masthead of this paper.
EDITOR’S INTRODUCTION: While the focus of many thousands of people around the world is directed towards December 2012, which they claim is the time for the end of the world (according to the Mayan calendar), increasing numbers of Seventh-day Adventists are presently engaged in reinterpreting the prophecies of Daniel and Revelation for the fulfillment of events in the last days. Whether it be through the reapplication of the 1260, 1290, 1335, and 2300 days of Daniel; the redefinition of the symbolic beasts of Daniel and Revelation; or the setting of dates for the Lord’s return (as had occurred in the past [eg: 1928, 1964, 1987, 1994] and one now set for 2014/2015), the temptation to engage in prophetic speculation has been indulged in at the cost of unsettling scores of our people from the immoveable platform of truth that has made us what we are — Seventh-day Adventists.

As a case in point, Charles Wheeling from Alabama (formerly a licensed Seventh-day Adventist minister, whose meetings the editor once attended as a teenager at Monash University, Melbourne, Australia, in May 1984) has long reinterpreted the time periods and symbolic figures of Daniel to fit contemporary events in the world, especially in the Middle East. In 1984, the war between Iran and Iraq (1980 - 1988) was used to illustrate the powers represented in Daniel 8. The figures in that chapter are now employed by Charles Wheeling as a template to describe the current tension between the West and Islam, with a military attack on Iran centering as a pivotal event for the commencement of the “time of the end.”

Curiously, Charles Wheeling advises everyone who reads the material on his website to “watch Passover in 2012” as a possible time when an outbreak of war against Iran might happen (The Perfect Storm is Coming. Updated April 10, 2012).

Underpinning Charles Wheeling’s evaluations of the prophecies in Daniel and Revelation is his firm belief in the “apotelesmatic principle” of prophetic interpretation. Desmond Ford, who advocated the use of this method, defined it as follows:

“The apotelesmatic principle is a convenient term for referring to the concept that a particular prophecy in outline or as regards a dominant feature may have more than one application in time.” Daniel 8:14, The Day of Atonement, and the Investigative Judgment, p. 302. Evangelion Press. Casselbury, Florida. 1980

In August 1984, at a weekend series of studies in the Gentry Seventh-day Adventist Church in Arkansas, Charles Wheeling affirmed the use of this method in his understanding of Bible prophecy when he uttered:

“Can you name them [the four kingdoms of Daniel 7]? Babylon, Medo-Persia, (Greece), and Rome. But we have some problems, and you need to be aware of them. Before I share the problems with you, I want to tell you that I subscribe to the historical application, and I preach it. However, I am also aware that the passage very likely has another application. And I think that you need to be aware of that.” Common Ground, Tape 1, Side 2. [Quoted in Watchman, What of the Night? January - March 1985, p. 3. Adventist Laymen's Foundation. Lamar, Arkansas]

Further in his discourse, Charles Wheeling stated:

“I am going to suggest that the historical application, as good as it is and has been, does not satisfy the passage entirely.” Ibid

Charles Wheeling later remarked:

“It is a mere assumption on Uriah Smith's part, and your part and mine, that those four beasts represent Babylon, Medo-Persia, Greece, and Rome. There are some difficulties here, and I want you to be aware of them.” Ibid

It is not surprising therefore to discover that Charles Wheeling now gives a modern counterpart to the four powers of Daniel 2 and 7 as follows: Head of Gold/Lion with Eagle Wings: “the United States;” Chest of Silver/Bear with Three Ribs in Mouth: “Russia;” Belly and Thighs of Brass/Four-Headed Leopard with Fowl Wings: “China (and certain Asian powers);” Legs of Iron/Terrible Beast: “New World Order;” Feet of Iron and Clay/Ten Horns on Head of Terrible Beast: “One World Order (The Whole World Divided into Ten Divisions).” Website of Charles Wheeling: The Perfect Storm is Coming.

A repudiation of the historicist method of prophetic interpretation, which has been employed by Seventh-day Adventists from their inception, as well as by Bible-believing Protestants for centuries, opens the way...
for Jesuit-inspired methods of prophetic analysis to undermine the fundamental pillars of our faith, especially the doctrine of the Investigative Judgment.

That Charles Wheeling has turned against Ellen White and her writings (while still selling the book, The Great Controversy — one wonders why?) is evidence of the inevitable apostasy that arises from abandoning one’s faith in the prophetic expositions that adhere to sound Biblical principles, endorsed by the Spirit of Prophecy. However, much more subtle and dangerous to the unsuspecting reader is the selective use of the Bible and the Spirit of Prophecy by advocates of new prophetic theories (as was done with the 1987 Jubilee chart) to try to lend credibility to their predictive expositions. Only eternity can reveal the spiritual harm that is inflicted upon all who promote and believe these new interpretations of prophecy that are contrary to the revealed light given in the word of God and the Spirit of Prophecy.

Charles Wheeling is another man who is prominent in the time-setting theology of our day. In his videoed presentation of Monday, September 3, 1990, on more than forty occasions, he expresses the uncertainty of the positions he presented with such phrases as “private interpretation,” “makes sense to me,” “my personal opinion,” “in my thinking,” “if such a scenario took place,” “to me it is reasonable,” “I would like to think,” “I hesitate to say I’m banking on it,” “I suspect,” and so on. Truth cannot be established upon such uncertainties.

In the 1980’s, I spoke at length with Charles Wheeling, counseling him not to continue with this speculative theology. Whilst Charles Wheeling explained that he did not set up these principles as final truth, nevertheless, it was obvious that many were accepting his theories as facts. I pointed out that we have so much certain truth that we do not need to indulge in the speculative. But, as always with speculation, the movement is more and more toward evident error. For example, in his September 3, 1990 presentation, Charles Wheeling declared:

“Now Seventh-day Adventists — some Seventh-day Adventists — would have you and me believe that Daniel 8: 14 was fulfilled [on] October 22 of 1844. But the very language denies that. Seventh-day Adventists have been preaching incorrectly with regard to the prophecies for a long, long time. We have just been flat, busted wrong.”

Charles Wheeling’s lack of confidence in the certainty that the 2300-prophesy ended in 1844 fulfills the warning of Sister White that frequent new date settings would unsettle believers in the accuracy of this date.

“But [the time-setters’] oft-repeated message of definite time was exactly what the enemy wanted, and it served his purpose well to unsettle the faith in the first proclamation of time [October 22, 1844], which was of heavenly origin.” Manuscript Releases, volume 16, p. 178 (Letter 38, 1888)

Charles Wheeling’s talk went on to undermine confidence in the messenger of the Lord:

“Our fathers looked at these prophecies and they have applied them, and they have insisted, dogmatically, that these are fulfilments. And not just our fathers — our prophet. And that makes it even more painful. I mean, I can admit my father was not always right, but when I start suggesting that my prophet wasn’t right, you’ve just pulled my heart out. OK?”

Now this statement alone should have been sufficient for all listeners to see the dangerous pathway Charles Wheeling is following. Surely this skepticism is undermining and making of none effect the testimony of the Holy Spirit. Yet many who [claimed to have been] blessed by Charles Wheeling’s presentations in the past have apparently taken that step beyond following a message to following a man. With great concern, we look to the consequences of this perilous journey. Only a miracle can prevent another avalanche of apostasy.

“Some will take truth applicable to their time and place it in the future. Events in the train of prophecy that had their fulfillment away in the past are made future, and thus by these theories the faith of some is undermined.

“From the light that the Lord has been pleased to give me, you are in danger of doing the same work, presenting before others truths which have had their...
place and done their specific work for the time, in the history of the faith of the people of God. You recognize these facts in Bible history as true, but apply them to the future." Selected Messages, volume 2, pp. 102, 103

“But these new lights in prophetic lines are manifest in misapplying the Word and setting the people of God adrift without an anchor to hold them….But those who have set themselves to study out new theories, have a mixture of truth and error combined, and after trying to make these things prominent, have demonstrated that they have not kindled their taper from the divine altar, and it has gone out in darkness." Ibid

“There should be no long discussions introducing new theories about prophecies God has already made clear.” Manuscript Releases, volume 18, p. 63 (Manuscript 32a, 1896)

“The people will not have another message upon definite time. After this period of time, reaching from 1842 to 1844, there can be no definite tracing of the prophetic time. The longest reckoning reaches to the autumn of 1844.” Seventh-day Adventist Bible Commentary, volume 7, p. 971 (Manuscript 59, 1900)

“Our position has been one of waiting and watching with no time proclamation to intervene between the close of the prophetic periods in 1844 and the time of our Lord’s coming.” Manuscript Releases, volume 16, p. 178 (Letter 38, 1888)

“The times and the seasons God has put in His own power. And why has not God given us this knowledge? — Because we would not make a right use of it if He did….We are not to live upon time excitement. We are not to be engrossed with speculations in regard to the times and seasons which God has not revealed.” Selected Messages, volume 1, p. 189

There is unequivocal evidence that God will continue to reveal new truths and insights to His people.

“God will give additional light, and old truths will be recovered, and replaced in the framework of truth; and wherever the labourers go, they will triumph. As Christ’s ambassadors, they are to search the Scriptures, to seek for truths that have been hidden beneath the rubbish of error. And every ray of light received is to be communicated to others. One interest will prevail, one subject will swallow up every other: Christ our Righteousness.” Review and Herald Extra, December 23, 1890

This and other statements have been used frequently by those who are anxious to support their new theories of prophetic and biblical interpretation. Often the most vulnerable are those who have been hurt or unfairly treated by other members or leaders in the church. They become ready to accept the aberrant theories of human beings. Sister White warned of this danger:

“God’s Spirit has illuminated every page of Holy Writ, but there are those upon whom it makes little impression, because it is imperfectly understood. When the shaking comes by the introduction of these false theories, these surface readers, anchored nowhere, are like shifting sand. They slide into any position to suit the tenor of their feelings of bitterness.” Testimonies to Ministers and Gospel Workers, p. 112

Satan’s efforts are particularly directed against God’s faithful people:

“We must beware lest, under cover of searching for new truth, Satan shall divert our minds from Christ and the special truths for this time.” Notebook Leaflets, volume 2, p. 156 (Letter 7, 1891)

“The Lord showed me that time had not been a test since 1844, and that time will never again be a test.” The Present Truth, November 1850

My twin brother Russell and I have ever given one counsel for those who are listening to new and unusual interpretations of Scripture: do not allow your affections to be drawn out to these concepts. It is very easy to be trapped by exciting and innovative ideas, but overwhelmingly these are not of God but of Satan. Check carefully and long before allowing your emotions to be drawn out. Frequently people respond to these innovations in the same way that an unconverted man responds to an attractive woman. In no time he has allowed his emotions to be drawn out before he knows anything about the character of the young lady. Once trapped, it is well nigh impossible to break away from the first emotional response.

We have seen many movements in the Adventist sphere that attract searching people. These include The Shepherd’s Rod, the Lord our Righteousness group [whose leader, self-proclaimed messiah and former Seventh-day Adventist minister, Wayne Bent, was sentenced to ten years imprisonment for...
inappropriate sexual contact with two sisters under 18 years of age (website of Fox News: New Mexico Apocalyptic Sect Leader Gets Ten Years in Sex Case: December 31, 2008)), and false theories such as “God does not destroy,” and the idea that we must keep the Old Testament feast days. All of these sound good to unprepared souls. Satan’s traps lead men and women away from the preparation of their lives for the coming of the Lord. It should be our highest priority to avoid any such detours from the straight message of God. Remember that the pathways of truth and error often lie very close together. But they do diverge. More and more error will be introduced. Unfortunately many who have surrendered quickly to fascinating deceptions are willing to accept new errors as they become more developed and are turned away from God and salvation.

The following steps will go far toward protecting earnest souls from being trapped by Satan’s subtle deceptions:


2): Determine to read all the Spirit of Prophecy writings. This project will take years, but you will be developing a wide breadth of understanding God’s counsel and it will give you greater and earlier perception of error when it is presented.

3): Pray every morning for God’s protection against accepting falsehoods and error.

4): When you hear something new or different, be slow — very slow — either to accept or reject it. Refrain from emotional responses. Study it prayerfully and carefully.

5): Counsel widely with godly Christians, not so much to know their opinions, but to discover whether they can lead you to inspired statements that would help clarify the truth or falsity of the “new light.”

6): Watch carefully the maturity of the new concepts. If you are not emotionally involved and are guided by God, you will soon perceive the development of more obvious errors if these ideas are built upon falsehoods.

7): Reject immediately any teaching that begins to cast doubt upon the Bible and the Spirit of Prophecy.


This book is obtainable from Remnant Ministries for $12 plus postage. For additional information relating to the availability of other books written by Colin and Russell Standish, please contact this ministry.

Obama Strengthens Provisions for Martial Law (Part Two)

By Elvis Placer

Writing in response to an e-mail from one of her constituents who expressed deep concern about the invasive measures of control embedded within Executive Order No. 13603, Senator Kelly Ayotte (Republican, New Hampshire) stated:

“As you may know, on March 16, 2012, President Obama signed EO 13603, which established a set of guidelines regarding the government's response to national emergencies. EO 13603 is based on the president's constitutional authority as commander-in-chief of the armed forces, the president's authority to delegate, and the Defense Production Act (DPA) of 1950, as amended (Public Law 81-774)....

“Since the passage of the DPA, each president has maintained an executive order that outlines their administration's plan to use DPA powers. President Obama's EO 13603 is based on previous EO's from President Clinton and President Bush, but it contains some unique features. EO 13603 expands the definition of 'emergency' to include terrorist attacks and natural hazards, and expands the definition of 'critical resources' to include energy.” Website of Open Congress (USA): Support of House of Representatives Bill No. 2859: Repeal of the Authorization of the Use of Military Force (E-mail response from Senator Ayotte dated April 19, 2012)

Incorporated within the regulations of EO 13603 are numerous links to previous executive orders that go farther back than Presidents Bill Clinton and
George W. Bush — in fact, they go (at least) as far back as the Kennedy Administration.

In 1962, President John F. Kennedy (pictured) signed eleven executive orders that provide the federal government with unlimited scope to take over every aspect of American life during “a state of emergency.” A brief summary of these executive orders are set forth below:

- **EO 10995**: Provides for the takeover of all communication media.
- **EO 10997**: Provides for the takeover of all electrical power, gas, petroleum, fuels, and minerals.
- **EO 10998**: Provides for the takeover of food resources and farms.
- **EO 10999**: Provides for the takeover of all modes of transportation and control of highways, seaports, etc.
- **EO 11000**: Provides for the mobilization of civilians into work brigades under government supervision.
- **EO 11001**: Provides for the government takeover of health, education, and welfare functions.
- **EO 11002**: Designates the Postmaster General to operate a national registration of all persons.
- **EO 11003**: Provides for the government takeover of airports and aircraft.
- **EO 11004**: Provides for the Housing and Finance Authority to relocate communities, build new housing with public funds, designate areas to be abandoned, and establish new locations for populations.
- **EO 11005**: Provides for the government to take over railroads, inland waterways, and public storage facilities.
- **EO 11051**: Details responsibility of the Office of Emergency Planning and gives authorization to put all executive orders into effect in times of increased international tensions and economic or financial crisis. (Complete text of each executive order can be read on the website of The American Presidency Project: Executive Orders [select year 1962])

President Lyndon Johnson (who succeeded President Kennedy following his assassination in November 1963) signed EO 11310 on October 11, 1966, which granted authority to the Department of Justice to

“enforce the plans set out in Executive Orders, to institute industrial support, to establish judicial and legislative liaison, to control all aliens, to operate penal and correctional institutions, and to advise and assist the President.” Website of Wikipedia: List of United States Federal Executive Orders

All of the above-mentioned executive orders (with the exception of EO 10995) were revoked by President Richard Nixon (pictured) on October 28, 1969. A new executive order (No. 11490) was signed on the same day, which incorporated all the previous orders into one decree and expanded its provisions more extensively to include the following directives (as summarized from their bureaucratic wording):

“Control all devices capable of emitting electromagnetic radiation...freeze all wages and prices...regulate the amount of money that can be withdrawn from a bank or savings and loan institution....close the stock exchange and freeze stock and bond prices.” The Missing Dimension in World Affairs, p. 158. Des Griffin. Emissary Publications. South Pasedena, California. 1976

Executive Order 11490 (with amendments) was subsequently “revoked” and replaced with a new decree (No. 12656) by President Ronald Reagan on November 18, 1988. It included references to the Federal Emergency Management Agency (created from EO 12148 by President Jimmy Carter on July 20, 1979), which was to advise the National Security Council in its implementation and management of “national emergency preparedness policy” that encompassed

“mobilization preparedness, civil defense, continuity of government, technological disasters, and other issues, as appropriate.” Website of the American Presidency Project: Executive Order 12656 [1988]

“Other issues” can cover everything. The vagueness of terms like this in these executive orders...
Obama Strengthens Provisions…continued from previous page

...provisions (including the phrase “national defense” in the decree signed by President Obama on March 16, 2012) provides enormous room to the Chief Executive to implement these invasive measures on any pretext that seems justifiable to him and the Administration.

In regards to “national security issues”, every executive order that replaced its “revoked” predecessor (including EO 13603, which revoked two parts of Section 401 in EO 12656) has had its regulations updated (to incorporate new government bodies, such as the Department of Homeland Security), its commands reinforced, and its scale of enforcement further enhanced.

When executed, EO 13603 affords the United States government extraordinary powers to control the resources, property, and movement of its citizens. An example of this is provided here:

“In regards to ‘military use of civil transportation’ — Section 202 (a) ‘Civil transportation’ includes movement of persons and property by all modes of transportation in interstate, intrastate, or foreign commerce within the United States, its territories and possessions, and the District of Columbia, and related public storage and warehousing, ports, services, equipment and facilities, such as transportation carrier shop and repair facilities. ‘Civil transportation’ also shall include direction, control, and coordination of civil transportation capacity regardless of ownership. ‘Civil transportation’ shall not include transportation owned or controlled by the Department of Defense, use of petroleum and gas pipelines, and coal slurry pipelines used only to supply energy production facilities directly.” Website of The White House: Executive Order — National Defense Resources Preparedness. March 16, 2012

This directive is most interesting in light of the following statement taken from the pen of Inspiration:

“We have no time to lose. The end is near. The passage from place to place to spread the truth will soon be hedged with dangers on the right hand and on the left. Everything will be placed to obstruct the way of the Lord’s messengers, so that they will not be able to do that which it is possible for them to do now….We have warnings now which we may give, a work now which we may do; but soon it will be more difficult than we can imagine.” Testimonies for the Church, volume 6, p. 22

Executive Order 13603 allows the American President to declare martial law in “peacetime and in times of national emergency.” Several presidents over the last eighty years have declared “a state of national emergency” to justify the executive orders that were issued to meet the claimed challenges of the time. President Franklin Roosevelt (pictured) used the economic crisis of The Great Depression to issue hundreds of executive orders that vastly expanded the power of the federal government. In November 1973, the Special Senate Committee on the Termination of the National Emergency reported that the country had been in a continued “state of declared national emergency” for forty years — citing the proclamations of presidents Roosevelt in March 1933, Harry Truman in December 1950, and Richard Nixon in March 1970 and August 1971.

“These proclamations give force to 470 provisions of Federal law, delegating to the President extraordinary powers, ordinarily exercised by the Congress, which effect the lives of American citizens in a host of all-encompassing manners….”

“For 40 years, freedoms and governmental procedures guaranteed by the Constitution have, in varying degrees, been abridged by laws brought into force by states of national emergency.” United States Senate Report 93-549, pp. iii (forward), 1. 93rd Congress, 1st Session, 1973.


Even though the Congress passed a bill in 1976 that limited the life of a declaration of national emergency to two years, the legislation has not stopped successive presidents from extending existing proclamations (allowable by law) and declaring new ones through the means of executive orders. Two noteworthy examples are briefly given below:

“I, William Jefferson Clinton, President of the United States, find that the proliferation of nuclear, biological, and chemical weapons (‘weapons of mass destruction’) and of the means of delivering such weapons, constitutes an unusual and extraordinary threat to the national security, foreign policy, and economy of the United States, and hereby declare a national emergency to deal with that threat.” Website of the American Presidency Project: Executive Order 12938 [1994]

This declaration from 2001 had been repeatedly extended by President Bush throughout his two terms in office and has been continued by President Obama as recently as last year (website of The White House: Message from the President Regarding the Continuation of the National Emergency with Respect to Certain Terrorist Attacks, September 9, 2011).

It is very interesting to read the rationale that has been used by people in high places to devise laws and initiate measures that override the basic principles of the American Constitution and the Bill of Rights. Before a gathering of students at the White House, President Kennedy stated:

“After all, the Constitution was written under entirely different conditions. It was written during a period of isolation. It was written at a time when there were thirteen different units [colonies] which had to be joined together and which, of course, were extremely desirous of limiting the central power of the government. That Constitution has served us extremely well, but...it has to be made to work today in an entirely different world from the day in which it was written.”

The New York Times, August 29, 1961

A highly outspoken internationalist and one-time mentor to President Bill Clinton, the late Senator J. William Fulbright, was less restrained in expressing his disdain for the checks and balances that are enshrined in the American Constitution:

“The President is hobbled in his task of leading the American people to consensus and concerted action by the restrictions of power imposed upon him by a Constitutional system designed for an 18th century agrarian society far removed from the centers of world power. It is imperative that we break out of the intellectual confines of cherished and traditional beliefs and open our minds to the possibility that basic changes in our system may be essential to meet the requirements of the 20th century....

“He [the President] alone among elected officials can rise above parochialism and private pressures. He alone in his role as teacher and moral leader can hope to overcome the excesses and inadequacies of public opinion.” The Evening Tribune, August 14, 1961. San Diego, California.

An insightful observer of the American and international political scene for almost 50 years, documentary film maker, lecturer and author, G. Edward Griffin (pictured) made the following remarks about the use of executive orders that cannot be reviewed for possible changes by the people through their elected representatives in the Congress:

“...the concept of [total] sovereignty [by the federal government] was extended to include not only [international] treaties that must be ratified by two-thirds of the Senate, but also executive orders, personal agreements and international compacts entered into by the President, which do not have to be ratified, nor even seen by the Senate or any body else!...

“What this means is that America has now reached the point where it is legally possible for the President to issue orders to enforce some agreement which he himself has made with another government or with the United Nations, and these orders are absolute and final, with no recourse to constitutional safeguards.” The Fearful Master: A Second Look at the United Nations, p. 193. G. Edward Griffin. Western Islands Publishers. Boston, Massachusetts. 1964

Speaking of the ultimate objective that many in high positions of government aspire to achieve for the American political system and that of other nation states, President Kennedy declared:

“...A revolutionary change in the political structure of the world; creation of a radically new international system; abandonment of most of the old concepts of national states; development of international institutions that would encourage nations to give up much of their national sovereignty; acceptance without question or reservation of the jurisdiction of the international court; willingness to depend upon national security on an international peace force under an immensely changed and strengthened United Nations.”


One of the founding principles of American republican government is the limitation of executive power through careful checks and balances that are designed to prevent the establishment of a dictatorship on American soil. Since the end of World War II, America has offered its considerable resources...
and support for the exercise of international govern-
ance through the means of unlimited power. The
United States government agreed to the declaration
of the United Nations World Court when it stated:

"Under international law, the organization [the United
Nations] must be deemed to have those powers
which, though not expressly provided in the Charter,
are conferred upon it by necessary implication as be-
ing essential to the performance of its duties." United
Nations and World Community, p. 41. Abraham
Feller. Little, Brown and Company. Boston, Massa-
chusetts. 1952

The United States and the Vatican are allied to-
gether in their support for the work being done by
the United Nations, as they both adhere to the con-
cept of centralized power. Both countries are coor-
dinating their sources of intelligence-gathering to
further their objectives in international affairs. Both
nations have called for the establishment of a "new
world order" to govern more effectively the affairs of
mankind. Interestingly, Sister White foretold in 1885
that, under the three-fold union of apostate Prote-
stantism, Roman Catholicism, and Spiritualism,

"...our country [America] shall repudiate every princi-
ple of its Constitution as a Protestant and republican
government...." Testimonies for the Church, vol-
ume 5, p. 451

It is highly significant to look up the dictionary
meaning of the word, "repudiate" —

to reject as having no authority or binding force; to
cast off or disown; to reject with disapproval or con-
demnation; to reject with denial; to refuse to ack-
nowledge...." Website of Dictionary.Com: repudiate

Through a process that has continued on for dec-
ades, Protestantism [no concord with the Papacy]
and Republicanism [limited government, no kingly
power] are being repudiated in America to make
way for the scenes that shall be fulfilled as foretold
in Revelation 13. This process of repudiation shall
reach its zenith when the United States shall enact
the Sunday law. Sister White used the following
terms [highlighted in bold print] to describe the
means by which the Sunday law shall be enforced:

"...they [persecuting rulers, ministers, and church
members] will resort to oppressive enact-
ments.....To secure popularity and patronage, legis-
lators will yield to the demand for a Sunday law....By
the decree enforcing the institution of the papacy in
violation of the law of God, our nation will disconnect
herself fully from righteousness....The decree which
is to go forth against the people of God will be very
similar to that issued by Ahasuerus against the Jews
in the time of Esther.” Testimonies for the Church,
volume 5, pp. 450, 451

It is highly conceivable that executive orders and
legislation passed by the Congress are the means
by which the Sunday law will be passed in Ameri-
ca. It is high time for us to recognize that but for the
mercy of God in commissioning the four angels to
hold back the winds of strife a little longer, (Rev-
elation 7: 3), America would have easily entered
into full-fledged martial law by now. May the Lord
help us now to recognize the portentous signs of
His soon return, and know that He will ever be with
His obedient children in the days that lie ahead.

"God has always wrought for His people in their
greatest extremity, when there seemed the least
hope that ruin could be averted. The designs of wick-
ed men, the enemies of the church, are subject to His
power and overruling providence. He can move upon
the hearts of statesmen; the wrath of the turbulent
and disaffected, the haters of God, His truth and His
people can be turned aside, even as the rivers of wa-
ter are turned, if He orders it thus. Prayer moves the
arm of Omnipotence. He who marshals the stars in
the heavens, whose word controls the waves of
the great deep, the same infinite Creator will work
in behalf of His people if they call upon him in faith.
He will restrain the forces of darkness until the warn-
ing is given to the world and all who will heed it are
prepared for the conflict.” Ibid, pp. 452, 453

"Prepare to Meet Thy God”
By Colin D. Standish

"And when these things begin to come to pass, then
look up, and lift up your heads; for your redemption

“But he that endureth unto the end, the same shall be
saved.” Matthew 24: 13

The call of Jesus to persevere until the end is of
greatest importance to every believing Christian. No
matter what the discouragements, the allurements
of this world, or even the cares of this life, we must
look to Jesus. This is the time for us to look up, for
our redemption draweth exceedingly near.

Surely now is the time to heed the solemn warn-
ing of Jesus:

“And take heed to yourselves, lest at any time your
hearts be overcharged with surfeiting and drunken-
ness, and cares of this life, and so that day come
upon you unawares. For as a snare shall it come on
all them that dwell on the face of the whole earth.
Watch ye therefore, and pray always, that ye may be
accounted worthy to escape all these things that shall
come to pass, and to stand before the Son of man.”


Daily we must study diligently God’s word under the guidance of the Holy Spirit. Daily we must ask Christ to take our feeble, weak lives and work His miracle of saving grace in them. God’s church is at the crossroads.

The time has come to recognize the return of Jesus depends upon His church allowing Him to sanctify them through the truth. The rest follows naturally. A sanctified people is a united people. God will entrust the full latter-rain power to this united church. Under that mighty power, His children will take the gospel to every inhabitant in the world; and all will make an unchanging decision for or against God. Then Jesus will come to claim His saints. Revival, reformation, and repentance in God’s church — not programmes and human planning — will bring the reality of God’s eternity.

Generations of the past have failed to go on with the divine prescription to hasten His coming. Everything is ready for the climactic return of Jesus, but He is waiting for His people to be ready. He is waiting for a people who will allow Him to sanctify them through the truth (John 17: 17). He can then entrust these united ones with the fullness of His power of the Holy Spirit, so that the invitation to the marriage feast of the Lamb might be given to the world. Then the long-looked-for return of Jesus will take place, and we will enter into eternity of peace and holiness.

Our generation is well able to see this event through its conclusion. But, before Christ can come, we must permit our Redeemer to do in us a far mightier work than we have known in the past. What is your response to the matchless claims of Jesus? The second coming of Jesus has ever been a fervent hope to all of Christ’s faithful followers. But now is the day when this fervent hope must become the empowering motivation within our lives.

Then Jesus can pour His Spirit upon us, and we can complete His commission. Then God’s children will demonstrate to the universe the full revelation of Christ’s character within humble human agents, and Jesus will return to put an end to sin and suffering.

"How rapidly the signs of His coming are fulfilling before our eyes, and yet how few will be warned of the fast-hastening destruction! How few will humble their souls, repent of their sins, have faith in Christ, and be saved in the everlasting kingdom!

“As I looked on every side and saw the evidences of fulfilling prophecies, I felt more determined than ever to watch and pray, and to listen more carefully for the voice of Christ, our Leader. I felt more determined to understand more perfectly divine truth, to go forward and onward, catching every ray of God’s increasing light, that I might reprove, encourage, inspire to faith and hope and love, and be a light to all for whom I labour with voice and pen. How swiftly the hours of this our day are passing away! Christ says to us, ‘If thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace!’

“If thou hadst known, even thou,’ — He is addressing us in these words. He is pleading with His people, whose minds are darkened in rejecting His grace. While they claim to be rich and increased with goods, and in need of nothing, they do not know that they are wretched, and poor, and miserable, and blind, and naked. It is time for the people of God to awake. It is time to come to the heavenly Merchantman, and buy gold tried in the fire, and white raiment that we may be clothed, that the shame of our nakedness may not appear; to obtain the heavenly anointing, that that we may discern the providences of God, and be prepared for the coming of the King.”

Review and Herald, July 30, 1889


Statement from Ellen G. White selected by the Editor.

This book is available from Remnant Ministries for A$10 plus postage. For more information, please contact our ministry.

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Gifts and donations for Remnant Ministries can be sent by personal cheque, bank draft, or money order (in Australian dollars) to our postal address (P. O. Box 875, Endeavour Hills, Victoria. 3802. Australia), or by direct debit to the following bank account:

Bank: Bendigo Bank (Victoria)
Name: Remnant Ministries Inc.
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A/C No: 1364 14455

Please specify the nature of your gift (eg: tithes, offerings, special requests, etc) — especially when using internet banking (for accounting purposes).
Remnant Herald No. 143, Jul/Aug 2012

**Items of Interest — Meetings, Incidents, Observations**

By Elvis Placer

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**New Zealand: April 20 - 29, 2012**

Meetings at Hope International Camp and Contact Ministries

Upon invitation, I attended the Hope International convocation, held for three days (April 20 - 22) at Narrows Park in Hamilton. I was one of seven guest speakers to address the gathering, which was very well attended (estimates for the Sabbath meetings range from 120 to 140 people). Much interest was shown for all the presentations that were given by the speakers, who came from different parts of the world (Australia, Fiji, the United States, and New Zealand). The titles of my topics were:

- **Anniversaries of Significance**
- **A Pivotal Question of Salvation**
- **Liberty in Flames**

The warmth of the fellowship I experienced was very encouraging; the generosity of the staff and volunteers in looking after me throughout the camp series was faultless. I extend my heartfelt thanks yet again — this time publicly — to Evan Sadler for his kind invitation, and to all the staff and volunteers at Hope International (NZ) in making my stay at the camp a most pleasant and memorable occasion.

The same is true in every respect with regards to the genuine friendship and gracious hospitality I experienced with George Vaega and Noeline Paterson, of Contact Ministries (Auckland). My heartfelt thanks is also publicly extended to them for making me feel so very welcome in Auckland. I conducted three meetings over two days in a home church setting, attended by about 35 people on Sabbath (April 28), and around 25 people on Sunday night. A topic I delivered in Auckland, which I didn’t do in Hamilton, was entitled, “**Give The People What They Want**” (relating to the history and character of Contemporary “Christian” Music — a power-point presentation that was compiled in the Philippines in July 2011).

A total of 44 people from the meetings in Hamilton and Auckland signed up to be on the mailing list of **The Remnant Herald**. Our New Zealand readers are invited to share the paper with their Adventist friends and invite them to contact us to receive their free copy on a regular basis.

Both ministries have indicated their willingness to invite me again in the future, which will be accepted as the Lord opens the way.

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**Australia: June, August 2012**

Meetings conducted on behalf of Remnant Ministries were held in the following places in June:

- **June 2:** Perth
- **June 16:** Albury
- **June 17:** Mildura
- **June 20:** Broken Hill
- **June 23:** Adelaide
- **June 30:** Hobart

Confirmed dates for the following meetings are set forth below:

- **August 11:** Sydney
- **August 18:** Melbourne (with Pastor Hal Mayer)
- **August 25:** Brisbane

It is hoped that a meeting in Darwin can be organized before I attend a four-day convocation in Vanuatu later in the year.

Everyone on our mailing list who lives in New South Wales, Victoria, Queensland, and the Northern Territory will be sent a flyer in the mail concerning the venue and the topics for the meetings in their respective areas, to offer them ample time to make arrangements to attend these gatherings.

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**LATEST NEWSFLASH**

Darwin, Northern Territory, June 12, 2012:

Coronial inquest finds Azaria Chamberlain killed by wild dingo at Ayers Rock, Northern Territory, on Sunday night, August 17, 1980

The official finding of the fourth coronial inquest into the disappearance of nine-week old Azaria Chamberlain (pictured in the next column) — born to Seventh-day Adventist parents (former minister Michael Chamberlain and his wife Lindy) — ends a harrowing 32-year ordeal for the family to have the true cause of Azaria’s demise officially recognized and legally declared in her death certificate.

Since that terrible night in 1980, the Chamberlain family has endured much anguish of soul, as described by the coroner in sympathetic terms at the end of the first coronial inquest into Azaria’s death, held at Alice Springs, Northern Territory, in early 1981:
“You have not only suffered the loss of your beloved child in the most tragic circumstances, but you have all been subjected to months of innuendoes, suspicion, and probably the most malicious gossip ever witnessed in this country.” The Herald, February 20, 1981. Melbourne, Australia. (Remark made by Alice Springs coroner, the late Denis Barrett)

The “innuendoes, suspicion, and...malicious gossip” indulged over the years by a great number of Australians against the Chamberlains included the vilification of their Seventh-day Adventist faith, their composed demeanour at their court appearances and press conferences, the little black dress worn by Azaria in a photograph that was released to the media, and the meaning of the baby’s name itself:

"I (Denis Barrett) find that the name ‘Azaria’ does not mean and never has meant ‘sacrifice in the wilderness.’” Ibid

The name “Azaria” is a feminine version of “Azariah,” which means “Blessed of God” or “helped by God.” The name “Azaria” was confused with “Azazel,” the scapegoat that was led into the wilderness on the Jewish Day of Atonement (Leviticus 16). A vicious lie that spread like an infectious plague around Australia in the early 1980’s was that the Seventh-day Adventist Church was an evil cult that offered child sacrifices as part of its bizarre religious ceremonies. Numerous fabrications and sensational stories were eagerly reported by the press to increase its newspaper/magazine sales and radio/television audience.

No Seventh-day Adventist over 40 years of age, who lived in Australia during the early-to-mid 1980’s, can forget the feverish frenzy surrounding the Chamberlains and the slanderous falsehoods hurled upon the Seventh-day Adventist religion. This seemed to reach its height when Lindy Chamberlain was sentenced in Darwin to life imprisonment with hard labour. A Melbourne newspaper for Saturday, October 30, 1982, was emblazoned with a six-lettered headline: “GUILTY.” The story rapidly gained currency following the judge’s sentence that it was now a confirmed fact that Seventh-day Adventist parents were never to be trusted with their little children.

It is a telling reminder of the treatment God’s people will receive during the time when the Sabbath controversy shall be greatly intensified when the Mark of the Beast will be enforced (please read the chapter, “The Impending Conflict,” in The Great Controversy, pp. 582 - 592, and “The Coming Crisis,” in Testimonies for the Church, volume 5, pp. 450 - 454). Yet through all this, God will always identify His interest with His people. Our Lord Jesus Christ, having been falsely accused Himself and subjected to sarcastic ridicule, hurtful mockery, and brutal physical maltreatment during His trial and crucifixion, empathizes with every person who has suffered and shall receive similar treatment from human beings who clearly reveal that they do not know the Father nor the Son by an experimental knowledge in truth and righteousness (John 16: 3).

Notably, some people who were vocal in their ridicule of the Chamberlains have publicly apologized to them for their vindictive remarks. One Australian media personality, Wendy Harmer — noted for her stand-up comedy routine in the 1980’s when she re-wrote the pop song, “Everyone Knows It’s Windy” to “Everyone Knows It’s Lindy” — recently addressed the Chamberlains on the chat site Twitter:

"In pursuit of a laugh, I, too, carried a burning stick. What was I thinking? Such was the firestorm of hatred, all rationality was lost.

"Lindy, Michael. I am truly sorry for the hurt I caused you, your family and friends. I hope you can find it in your hearts to forgive me. I acknowledge that the horror for your family has been unending. You have always conducted yourselves with the utmost dignity and composure. The very qualities that saw you damned, accused and convicted.

"I sincerely hope that today's verdict [in the fourth coronial inquest] helps you find some peace, but I also understand that your journey with grief is something of which I have no comprehension. Thank you for your forbearance and patience in the face of my blind ignorance and cruelty.” The Sydney Morning Herald, June 13, 2012. Sydney, Australia

Praise God that His Holy Spirit still works upon people’s hearts to reflect, reconsider, and repent of the wrong they had done. A timely lesson for all.

Change in E-mail Address

A slight change has been made to one of the ministry’s e-mail addresses, effective immediately. It now reads:

rh.1844@bigpond.com
Pastor Lawrence Nelson (pictured with his late wife Geraldine) passed away on April 18, 2012, aged 96 years. His ministry over the decades included various roles, such as singing evangelist, overseas missionary to China, ordained minister of the Central California Conference (pastoring eleven churches at the one time), involvement in the Youth Departments at the Southern Californian Conference, the Southern Union Conference, and the General Conference (under the presidencies of Reuben Fighur and Robert H. Pierson). Pastor Nelson is best remembered for his faithful service with Keep the Faith Audio Cassette Ministry, which began in 1994 with 14 listeners (friends of his) and swelled to well over 18,000 subscribers around the world by the time the ministry was handed over to Pastor Hal Mayer ten years later.

Pastor Nelson possessed a great love for the Adventist message, dedicating his life to the proclamation of the wonderful truths that have been entrusted to the Seventh-day Adventist Church. He also carried a great burden for the church that he loved so dearly, faithfully delivering the straight testimony, notwithstanding the opposition he received from some of his pastoral colleagues and administrators in the upper echelons of the denomination.

In a letter dated December 25, 1996, the Editor asked Pastor Nelson a number of questions relating to his time at the General Conference, particularly with regard to the introduction of the youth magazine, Insight, in 1970, which replaced The Youth's Instructor (started by James White in 1852). Insight projected a modern look for the times, dealing with contemporary and controversial issues that reflected the radical changes that had occurred in the youth culture of America in the late 1960's. Two responses from Pastor Nelson offer a hint to the deep burden he carried for the youth of the church during those tumultuous years:

“I was in the General Conference when the action was taken to do away with The Youth’s Instructor and to put Insight in its place. I do not believe that Elder Pierson was in anyway responsible for this change. In fact, I believe he was against it but the Review and Herald, who was in charge of the youth paper, had been insisting for months and finally was able to get enough of the leadership to come in and vote against it.

“I know of these troubles [student protests, drug use, etc.], for I was contending with the hippie movement in our schools and colleges during this time. I wish I had the opportunity and time to talk more….I hope you will understand that I do not have the time to sit down and really unburden my heart.” (Letter to Elvis Placer, dated January 14, 1997)

“All I can say is one of the saddest days of my life was when the Review and Herald and the administration of Ted Lucas, head of the Youth Department, made a decision that The Youth’s Instructor was to go and that a new type of magazine was to be printed that would take its place and appeal to the new breed of youth….This magazine (Insight) has gone so far from helping our youth to become strong in the message and be separate and different from the world. All I can say is it is a tragedy.” (Letter to Elvis Placer, dated January 17, 1998)

Such level of concern for his fellow Seventh-day Adventists never left him as Pastor Nelson, in his later years, spoke against the New Theology on his tapes, contrasting error with truth to highlight the inherent dangers of the false gospel. He faithfully and lovingly fulfilled his ministerial oath to “reprove, rebuke, exhort with all longsuffering” (2. Timothy 4:2), that souls may be won for the kingdom. That so many people around the world still remember Pastor Nelson's messages is an enduring tribute to the lasting value of his ministry. The theme of his life's work was simple — “prepare to meet thy God!”