

Calamities Blamed on God's People

Woe to the inhabitants of the earth and of the sea! for the devil is come down unto you, having great wrath, because he knoweth that he hath but a short time. Rev. 12:12.

As men depart further and further from God, Satan is permitted to have power over the children of disobedience. He hurls destruction among men. There is calamity by land and sea. Property and life are destroyed by fire and flood. Satan resolves to charge this upon those who refuse to bow to the idol which he has set up. His agents point to Seventh-day Adventists as the cause of the trouble. "These people stand out in defiance of law," they say. "They desecrate Sunday. Were they compelled to obey the law for Sunday observance, there would be a cessation of these terrible judgments."

Calamities will come--calamities most awful, most unexpected; and these destructions will follow one after another. If there will be a heeding of the warnings that God has given, and if churches will repent, returning to their allegiance, then other cities may be spared for a time. But if men who have been deceived continue in the same way in which they have been walking, disregarding the law of God and presenting falsehoods before the people, God allows them to suffer calamity, that their senses may be awakened. The judgments will be according to the wickedness of the people and the light of truth that they have had. If they have had the truth, according to that light will be the punishment.

Satan puts his interpretation upon events, and they [leading men] think, as he would have them, that the calamities which fill the land are a result of Sunday-breaking. Thinking to appease the wrath of God, these influential men make laws enforcing Sunday observance. They think that by exalting this false rest-day higher, and still higher, compelling obedience to the Sunday law, the spurious sabbath, they are doing God service. Those who honor God by observing the true Sabbath are looked upon as disloyal to God, when it is really those who thus regard them who are themselves disloyal, because they are trampling under foot the Sabbath originated in Eden.

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Communion Sabbath



**SEVENTH-DAY ADVENTIST
CHURCH
EAST END, TORTOLA
BRITISH VIRGIN ISLANDS**

June 19, 2010

DIVINE HOUR

Call to Worship & Doxology
Sis Lucille Lake

Affirmation of Faith
Elder Jacob Adolphus

Invocation
Elder Elroy Fahie

Welcome
Elder Desbert Thomas

Hymn of Praise
Elder Desbert Thomas
Hymn #538

Offering
Elder Livingstone Hutchinson

Scripture Reading
Elder Lawry Watts
Psalms 122: 1-2 & 1 Timothy 3:14 & 15

Intercessory Prayer
Elder Lawry Watts

Special Music
Elder Jacob Adolphus

Sermon
Elder Elroy Fahie

Adoration for the House of God

Hymn of Separation
Sis Agatha Glasgow
Hymn #474

Communion Service

The Seventh-day Adventist Church practices open communion. All who have committed their lives to the Saviour may participate.

In the Seventh-day Adventist Church the communion service customarily is celebrated once per quarter. The service includes the ordinance of footwashing and the Lord's Supper. It should be a most sacred and joyous occasion to the congregation, as well as to the minister or elder. Conducting the communion service is undoubtedly one of the most sacred duties that a minister or elder is called upon to perform. Jesus, the great Redeemer of this world, is holy. The angels declare: "Holy, holy, holy, Lord God Almighty, which was, and is, and is to come." Therefore, since Jesus is holy, the symbols that represent His body and His blood are also holy. Since the Lord Himself selected the deeply meaningful symbols of the unleavened bread and unfermented fruit of the vine and used the simplest of means for washing the disciples' feet, there should be great reluctance to introduce alternative symbols and means (except under truly emergency conditions) lest the original significance of the service be lost.

The service of the Lord's Supper is just as holy today as it was when instituted by Jesus Christ. Jesus is still present when this sacred ordinance is celebrated. Neither the wine nor the bread contained elements of fermentation as on the evening of the first day of the Hebrew Passover all leaven, or fermentation, had been removed from their dwellings (Ex. 12:15, 19; 13:7). Therefore, only unfermented grape juice and unleavened bread are appropriate for use in the communion service; so great care must be exercised in providing these elements.

A Memorial of the Crucifixion

"By partaking of the Lord's Supper, the broken bread and the fruit of the vine, we show forth the Lord's death until He comes. The scenes of His sufferings and death are thus brought fresh to our minds." (Early Writings, p. 217)

"As we receive the bread and wine symbolizing Christ's broken body and spilled blood, we in imagination join in the scene of Communion in the upper chamber. We seem to be passing through the garden consecrated by the agony of Him who bore the sins of the world. We witness the struggle by which our reconciliation with God was obtained. Christ is set forth crucified among us." (The Desire of Ages, p. 661)

A Proclamation of the Second Coming

"The Communion service points to Christ's second coming. It was designed to keep this hope vivid in the minds of the disciples. Whenever they met together to commemorate His death, they recounted how He took the cup, and gave thanks, and gave it to them, saying, 'Drink ye all of it; for this is My blood of the new testament, which is shed for many for the remission of sins. But I say unto you, I will not drink henceforth of this fruit of the vine, until that day when I drink it new with you in My Father's kingdom.' In their tribulation they found comfort in the hope of their Lord's return. Unspeakably precious to them was the thought, 'As often as ye eat this bread, and drink this cup, ye do show the Lord's death till He come.' 1 Cor. 11:26." (The Desire of Ages, p. 659)