

## 2022-12-13\_01A.WAV

**Ken Frank:** [00:00:05] Well, Phil is going to introduce us to some Sabbatarians from almost another age, certainly from another continent. And he tells the story better than I can. Dr. Philip Arnold. (applause)

**Phil Arnold:** Thank you, Ken. Greetings to everyone. All the Friends of the [00:00:30] Sabbath that are here today. We have a good-sized group. And it's quite an honor to come up here from, from Texas and to speak to this group. This group, [Friends of the Sabbath](#). I'm a friend of the Sabbath. Have been for many, many years. And today, I want to talk about some other friends of the Sabbath who have lived in times past.

Before I do—and I do need to jump right into the subject because there's a lot to cover. And I hope [00:01:00] to get to know you individually over the next two, two or three days that I'm here and that you're here and we can visit it and talk some more about Waco, about Sabbatarian history. But today, let me just cut to the quick and read you a passage from a source that was written actually about 150 years ago, in China, by people who were not missionized.

"The [00:01:30] Ten Heavenly Commandments were established by the great God. The first Heavenly Commandment: 'Thou shall honor and worship the great God. The great God is the universal Father of all nations of the world. All men are given birth and nourished by him, are protected by him, and all men ought therefore to worship him respectfully morning [00:02:00] and evening, acknowledging his grace.'" [00:02:06]

"Thou shalt worship, Thou shalt NOT worship false gods. The great God says, 'Thou shall have no other gods besides me.' Therefore, all besides the great God are false gods, deceiving and harming mankind. They must, on no account, be worshipped.'"<sup>1</sup>

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<sup>1</sup> Note that this Chinese source takes what really are the First and the Second Commandments and make them into the Second Commandment. This is not so different from various "mainstream" errors. The Hebrew Masoretic Text [despite even the Jews' (mis-)understanding of it] says this: 0) "First, let me introduce Myself, as a Sovereign King ruling over a vassal (but dearly loved) people. This is who I am, and this is what I have done for you. This is how suzerainty treaties are begun currently: with the TERMS of the treaty, a copy of which, legally speaking, belongs to Me, and a copy of which belongs to you. That is why I will give Moses two copies in stone, written on the front and on the back. Thus: I am the ETERNAL [ *Y<sup>e</sup>hawweh* (יהוה)] your God, who brought you out of the land of Egypt, out of the house of slaves." 1) "You shall have no other gods before Me." 2) "You shall make no graven images or serve them." 3) "You shall not take the name of the ETERNAL your God in vain." "JEHOVAH" had to be derived from an erroneous European source; there is no way the Chinese could have taken a pointed Hebrew text (which was unknown to them) and made the same mistake medieval Christians made with it. So, any claim that there was no missionary influence AT ALL on this movement must be

“Thou shall not take the name of the great God in vain. [00:02:30] The name of the great God is JEHOVAH,<sup>2</sup> which men must not take in vain.”

“The Fourth Heavenly Commandment”—what I’m reading you was written in 1850, in China—“The Fourth Heavenly Commandment: On the seventh day, the day of worship, you shall praise the great God for His grace and virtue. In the beginning, the great God made [00:03:00] heaven and earth, land and sea, men and things, in six days. And having finished his work on the seventh day, he called it the day of rest. Therefore, all men of the world enjoyed the blessing of the great God, and should, on every seventh day, be especially reverent and should worship and praise the great God for His grace and virtue.”

A poem reads, and [00:03:30] in typical Chinese fashion, the composer of this treatise writes a four-line or six-line poem: “All happiness enjoyed in the world comes from Heaven. To praise his virtue and seeing his merits is therefore natural at the morning and evening meals, let there be thanksgiving, but upon the seventh day, worship should be the more devoted.”

Written 150 [00:04:00] years ago, long before any Seventh-Day Baptists or Seventh Day Adventists or any other seventh-day people visited China,<sup>3</sup> [00:04:09] these people that I’m going to be talking about today were an indigenous movement, and I’m going to give you the history and the beliefs of these people. Because you see, there are many friends of the Sabbath today. But in the 19th century, between the years 1843 and 1864, a [00:04:30] blitz conversion of China took place in which MILLIONS of people were obeying the Sabbath day, were following the Fourth Commandment. Not just thousands, but MILLIONS of people involved in what was called and is called the Taiping Movement, the [Heavenly Kingdom of Great Peace](#). The Taiping Movement.

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FALSE; there HAD to be some at its VERY ROOT. 4) “Remember the Sabbath day, to keep it holy,” and so on. Presumably, there is a directly Sabbatarian implication in the very way the Chinese source states the Commandment; Sunday notoriously does not point to creation as the Sabbath day does. So, where did the original Chinese source get this extraordinary (yet tellingly flawed) information? — EDITOR.

<sup>2</sup> As stated above, this is a EUROPEAN error; the Chinese could not have made it on their own. How sad indeed it is to me that so few since the fall of Second Temple Jerusalem have known the Name of the ETERNAL in its original Hebrew dress, even if its MEANING never was lost! The more I consider what that Name implies, the more awed I get—EDITOR.

<sup>3</sup> But once again, the use of “JEHOVAH” points to a EUROPEAN source. Even as there was much revival of interest in the Sabbath and “Hebrew Christianity” in Renaissance Europe—including the production of many small and great Hebrew Bible texts by Jews and Christians, including the great Rabbinic Bibles—there was much ongoing misunderstanding of what the vowel-pointing on (יהוה) really meant. So, I infer the ultimate source of this movement was an English publication (or at least an Indo-European one) containing “Jehovah”, possibly brought to China by a Hebrew-Christian or another kind of Sabbatarian (otherwise, of course, by a Sunday-keeper), one who didn’t understand Hebrew as well as he ought to have, but at least knew that “Adonay” or “LORD” was a CIRCUMLOCUTION for (יהוה)—EDITOR.

Today, I want to talk about not as arcane history, but to, [00:05:00] to, discover what the experience of these people was all about. What caused them to want to obey the Ten Commandments. Coming from a Chinese background the way they did, with no real influence from missionaries? And I want to rivet our attention upon the fact that in this movement, which clashed finally with the authorities, over 20 MILLION human beings [00:05:30] perished. 20 MILLION human beings died in war, famine, and disease as two great powers clashed in China. In those years. It's a violent story of the rise and fall of a massive millennial movement.

So, let's talk about the history and beliefs. And I think if I do it in rapid fire delivery, I can get through it today and perhaps tomorrow, cover a few points in the evening. [00:06:00] [00:06:00] If people have questions and they want to look at it in more detail, we can do that then if there's time.

But just a little bit of background about the seventh, about the 17th century in China: the Chinese Ming dynasty, which was an indigenous Chinese dynasty, was overthrown by the Qing dynasty, which reigned from about 1600 to, to the early 1900s. Now, the Qing dynasty was led by the Manchus<sup>4</sup> and the indigenous Chinese people resented it greatly. [00:06:30] Their customs were destroyed. There were forced to cut their hair in a different way, wear different kinds of clothing, neglect some of their traditional practices and languages. And there was a resentment against the, the, the Qing dynasty that ruled because they were Manchus and foreigners. But nevertheless, for those 300 years they had a death grip, a vise grip upon the Chinese people. And secret societies—we've heard later, of course, of the Boxer Rebellion in the late 19th century; there was, there were the Triad societies [00:07:00] and the Black Flag movement. Many different movements there who tried to fight the prevailing dynasty. But it took, as I said, about 300 years before any real changes could take place.

China at that time, of course, had the, the emphasis was on Confucianism, but on the popular level, there was folk Buddhism, folk Buddhism out of the Mahayana school, but it was a folk Buddhism with lots of local deities being honored, worshipped, and given a great [00:07:30] deal of focus. [00:07:32] Gods of war, gods of harvest, gods of, of, of fertility. It was done in a Buddhist tradition, but not in the original traditions of Buddha, in, say, shall we say, the primary sources that Buddha himself might lay claim to. But as a folk religion had developed that was quite full of, of gods and forces of nature.

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<sup>4</sup> In his 1955 article on this same dramatic history, Dr. Herman L. Hoeh claimed that today's Chinese Communists likewise stemmed from the Manchus (see insets at the end)—EDITOR.

The Western powers, of course, in the early 19th century [00:08:00] wanted to trade with China, and the famous Opium Wars took place as the British were trying to import opium into China. There was a great deal of, of drive for money and trade and, and the making merchandise of many Chinese. Of course, many Chinese also wanted to make merchandise of their own fellow Chinese. And so, both sides were greedy and there were [was] selfishness on every hand around the area of Canton—which, if you look on your map that I gave you, [00:08:30] is in the southern portion of China—that became a center. It’s near Hong Kong, and it became a center for British activity, French activity.

At that time, missionaries, of course, arrived in China in the early 19th century, and one Chinese convert was named Liang<sup>5</sup> [[Liang Fa - Wikipedia](#)], and Liang wrote something called the Nine Tracts, and in the Nine Tracts, which he wrote in Chinese, [you have portions] of Genesis, you have portions of [00:09:00] Exodus and Leviticus, and also a little bit from the Gospel of Matthew. [00:09:04] And you have, you have Liang’s personal testimony, and some sermons. These Nine Tracts were translated in Chinese, and they were called “Good Words for the Exhorting of the Age”.<sup>6</sup>

The hero of our story: “Hong Shun” [[HONG XIUQUAN - WIKIPEDIA](#), aka HONG HUOXIU]. Some pronounce it “Chan. Chan.” As [00:09:30] long as you say “Hong” or “Hong Chan”, that will work for our purposes today. But Hong was born 30 miles north of Canton, about 1814. He was brilliant, Chinese, but poor. He studied. He read all the time since he was age six or seven, and he went on to try to master the exams in China. And at that time, the Manchus had a system, that if you could pass certain exams, you could rise to the top, and you could [00:10:00] work in the administrative positions in government at a very high level. There was a series of levels of exams and Hong passed many of those exams. But he did fail the major exam, which would have guaranteed him a government, a government position on a very high level. He was in Canton one time because you could take the exams many different times, and if you had the money, you could bribe your way. Well, he didn’t have the money. He had the intelligence, but not the money to spend his time studying as much as he would like, nor [00:10:30] money to bribe people with, either. But it was in Canton taking an exam, and while he was there, he walked out on the street, and a man dressed in

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<sup>5</sup> *Wikipedia* cites him as the SECOND Chinese convert to Christianity—EDITOR.

<sup>6</sup> Here then is the MISSIONARY ROOT of the movement, erroneous conception of “Jehovah” and all. But Liang either was taught by a Sabbatarian who misunderstood the Masoretic reading tradition (for whatever reason—as stated, such misunderstanding was COMMON in those days), or else he may have TRANSCENDED the knowledge of his Sunday-keeping teacher on the Sabbath (the teacher may well have been working from the KJV). Unlike his teacher, Liang may have taken the Fourth Commandment at face value in principle, as did Hong later—EDITOR.

unusual clothes (he says later) handed him a tract. [00:10:44] Well, it was this tract written by Liang in China, Chinese. He glanced at the tract, and just tossed it in his baggage and went on his way, and came back a year later to take the exam again.

In [00:11:00] 1837—and just to give you a little parallel, what are we talking about now in dates? 1836? The Alamo is being fought in Texas in 1836. Give you a little history, and we're going to go all the way up to the War Between the States<sup>7</sup> period, 1861 to 1865, and you can get an idea of what's happening in this country. We have the Millerite movement in 1843 and 1844 taking place. We have eventually the Battle Creek conference where I think the church has, the Seventh Day Adventist Church was officially organized, the Adventists, [00:11:30] I think it was about 1862 in Battle Creek. And all during this time you have various Sabbatarian activity taking place in the United States.<sup>8</sup>

But over now in China in 1837, Hong returns to take that exam again and again. He fails it for the third time. And we know how taking exams can be very, very trying and very, very torturous. And now his hopes were crushed. Now he had lost face. He had to return home. So on [00:12:00] his way home, he's in great despair. When he reaches home, he collapses in bed and **they're** too weak to talk. [00:12:08] He falls into a, a sleep. He feels as if he's on his deathbed. His family gathers around, and he seems to be slipping away.

When we read the accounts later written by Hong, he tells us what happened at that time. He tells us in his own words that that he that he, he felt like he ascended [00:12:30] up to a heaven. And yes, there was heaven in Chinese mythology. So he's ascending up to this heaven, and there he's greeted by heavenly figures, and he's shown certain scrolls, and he reads them. A woman calls to him and says, "You, son, must now meet your father. But before you do, you need to be washed clean." So he **was**, chest was washed. [00:13:00] "You need to have the old heart taken out and changed." And so, there's a, there's a bizarre scene in which his, his organs seem to be taken out and washed and cleaned and given back to him in a refreshing, clean way.

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<sup>7</sup> Revealing the geographical origin of the AUTHOR! Not that "the Civil War" is "more right" as a term, unless "the War Between the States" implies something it WASN'T: a war between two groups of many sovereign states. Right from the beginning of the Constitution period, the United States was meant to be a REPUBLIC, not a CONFEDERACY; and part of the reason for the war (certainly, at length) was the intent on the Union's part to settle that issue once and for all. But then, I am reminded of the telling Church of God quip: "What part of Babylon are YOU proud to be from?" God's Kingdom is NOT any human system of government; it is a genuine THEOCRACY, something that Hong came to understand and tried to apply—EDITOR.

<sup>8</sup> Dr. Hoeh (in the attached 1955 article) laments the then-extant contrast between the "Sardian era" of the Church of God at that time in the United States, and the sincere Gentile Sabbatarians in China who really could have used the help of competent Church of God ministers. (For one thing, the COG could have warned the Chinese not to meddle with the false churches and teachers from Europe and America!)—EDITOR.

He's taken them to the throne of the One, the One Being that seems to be ruling this kingdom, and this great God is angry over the idolatry that's being practiced in the folk religions of China. And He's weeping over this idolatry. And [00:13:30] he commissions Hong to go forth and to stop them from worshipping false gods. So, in his vision, he tells us that he battles, he says, he says, "I was given a sword, a sword in one hand to go forth to slay the demons." [00:13:46] And he says, "I was given a great seal that would reflect the light of God's truth, so that the demons would perish if they tried to attack me." So with this sword, and with this scroll, and with the seal, [00:14:00] he goes forth and he slays these evil spirits and drives them out of heaven, because they're threatening heaven, and drives them down to the earth. But he needs more help when he's fighting them on the earth. So, coming to his aid is someone he recognizes. He says, "It's my Elder Brother. My Elder Brother is coming to help me." In a Chinese tradition, the elder brother is quite a bit higher than, than the way we will look at it.<sup>9</sup> The Elder Brother himself arrives and the Elder Brother [00:14:30] says, "Fear not, young brother. Our Father is for us and is with us, and we shall win this battle." They be, behead many demons in his vision while he's on earth.

Meanwhile, he, he then, he **rests, he takes** a rest in heaven. He seems to have a family there. He's taught more knowledge out of the scrolls. He's taught special songs and hymns, and he sings them. He wants to stay, but his Father commissions him to go back to the earth, back [00:15:00] to drive the evil spirits from the earth. He says, "You must go back, my son, to establish the Taiping Kingdom, [00:15:09] the Kingdom of Great Peace. And at that time, he's given his name: the name I've already given you. He was born Hong, but he's given **Shu Chun chan** means "perfection, ultimate". And he's given that. And he comes [00:15:30] back to the earth in his vision and he wakes up.

And his family, of course, is around him at this time. And he wakes up moving in strange ways and shouting, "Slash the demons, destroy them, establish the Kingdom of Great Peace." And his family thought, of course, that he was mentally insane, and they didn't understand this at all. And they had a procedure in China that you could test visions and revelations if something in this life could verify that your [00:16:00] vision was true, then it could be regarded as a serious **rebel lands**. Well, in his vision he was told that he was he would find his name somewhere in the home while he looked

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<sup>9</sup> Unless, of course, one is a real *Star Trek* fan and recalls how that sort of honor among brothers is given among the KLINGONS! The younger brother (if you are the elder brother) might be your commanding officer in the military, but in matters of family honor, you ABSOLUTELY PREVAIL over him—EDITOR.

around, and lo and behold, he found words that represented his own name. But the main thing was he was told that later he would find a book and that this book would explain everything in his dream. Well, since he found no book, he eventually just let the dream sort of pass. And the vision had no real [00:16:30] meaning for him. And a few years went by and life resumed and he continued teaching in the village.

But in 1843, a friend visited him and while he was there, his friend picked up that [00:16:43] (remember those Nine Tracts that had been discarded?)—his friend picked up the Tracts to begin reading them, and he gave them to Hong and he said, “Read this, Hong. This is amazing information.” So Hong takes it, and reads it for the first time. And as he reads it, he reads there of one Father, God, [00:17:00] who hates idolatry. He reads of a son of the one Father God, named Jesus. He reads of heavenly beings called angels, who at the birth of this Jesus, cried out, “Glory to God in the highest on earth.” “Taiping” in the Chinese translation, it said “Taiping”. “Great Peace, Great Peace.” And there was [were] hints in early Chinese literature that there could be one God and that this one God [00:17:30] would establish a great kingdom. So, the Nine Tracts became the, the device by which he would decipher the vision. He would be able to interpret the vision, and it was fulfilled that he had found the book that he was looking for. He saw that the Father is God the Father, the Elder Brother is Jesus the Son; the heavenly crowd, the angels; the heavenly scrolls, either the tract or the Scripture. The dragon is the evil serpent. The sword is the flaming Sword of Eden. The [00:18:00] exams he regards that the Manchus have instituted regards now is worthless. Idols are evil. The festivals of the Chinese: he rejects them as idolatrous festivals. He regards opium, alcoholism and pornography as sin, and he now sees that his heavenly purification by water was baptism. [00:18:24] And he realizes that Jesus is the Son of God according to this book. Just like in his vision [00:18:30] that Heavenly Father had a Son, but the Heavenly Father also had a junior son. And it realizes that younger son of the Father, Hong himself is the younger son, and he has a mission as the younger son to restore the Father’s kingdom.<sup>10</sup>

So, he takes himself out and baptizes himself, and then later has a friend baptize him. And they, they pray now to the true God. [00:19:00] They **covenant to** follow **that** God’s commandments, no idols, to reject evil spirits. And they **chant**, quote, “Purification from all former sins. We put off the old; we are reborn.” He and his

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<sup>10</sup> And THAT is where Hong jumped the track of truth and brought China in time to a train wreck. No wonder the Heavenly Kingdom of Great Peace ultimately failed. “Friends of the Sabbath” to this day will not face a simple biblical truth: not every Sabbath-keeper is a true servant of God, but every true servant of God is a Sabbath-keeper—EDITOR.

friends began to preach this message, and as they preach it, communities are formed throughout China, especially in the West, in the mountains and the **thistle** mountain regions. The peasants give up idolatry and they form little societies [00:19:30] and **can** what do you think they're called? The very words that you just mentioned. God worshippers, they call themselves the [God worshiper societies](#), and they covenant to reject all idolatry, to obey all the commandments, and to worship the one true God through His Son, Jesus.

I quote to you from the God worshippers no longer trusting in the demon Devils, we obey the Holy Word, worshipping the one true Lord to cultivate our hearts. [00:20:00] And [00:20:00] Hong himself writes, quote, If I had received the books without having gone through the sickness, I should not have dared to believe in them and on my own account to oppose the customs of the whole world. If I had not, if I had been merely given, been sick, but had also received not books, I should not have been any had any evidence that my vision was true. I have received the immediate command from God in His presence. The will of Heaven rest with [00:20:30] me.

And he recalls how he was up in heaven and how Confucius was brought before the Heavenly Father and before Hong and the elder son and Confucius came before the elder Son and the Heavenly Father and said to them, said to them, All Chinese should obey the proper affiliate relations, as if sort of Confucius is standing there in his Chinese garb and he's saying we should all obey the filial relationships of family one [00:21:00] to the other, and we should not ever question those things that have been handed down to us by our parents and by our society. And the Heavenly Father says to Hong take him in and whip him. And so Hong takes a whip and whips Confucius till he weeps and repents and says, No, there is only one God, there is the true God.

And then the other great figure of Buddha is brought before the Heavenly Father and Buddha sort of comes before the Heavenly Father in his Chinese garb and says, What I have [00:21:30] explicated, I have explicated, and that which I have not explicated, I have not explicated. [00:21:34] If you want to have enlightenment and receive Satori, then you must deny all the illusory components of the world and become a bodhisattvas to be had him, Hong says. And he's taken out and beheaded. And and so that's what he feels about the Buddhist religion.

Oh, and the famous founder of Daoism is brought Lee Tzu. How many of you have heard of Late Tzu and the way well, lay it, Tzu [00:22:00] is brought. What should we do here to imitate him of I'm just about let's say we could. Yeah yeah lay it su



come listen says says he says the way of the Dow is not the way the way that is the Dow is not the way do the way that is not the way. So you will be able to find your way. The Dow will take. Can be spoken is not the doubt. Well, so he's brought out behead him too. So only Confucianism is given any [00:22:30] little room for **four for four space** in China under homes' rulership that he envisions he will have.

Well, now, listen, this gets really amazing. This man has the Nine Tracts with a few quotations from Genesis X, Leviticus, Numbers, Deuteronomy, and some of the Gospel of Matthew. That's all. It's in the Nine Tracts.<sup>11</sup> And he began searching those scriptures. [00:22:50] And what does he find? He finds his name mentioned several times. Shades of David Koresh. He finds his name mentioned several times there. He [00:23:00] finds himself mentioned there **chant**. Remember, **time** means perfection. So, he looks at the Psalms where it says Psalms 19. "Their sound is gone." "The whole Earth," Psalms **19 and 33**. "Their sound is gone," in the Chinese "to **Chon chan's** Earth." The whole Earth. The entire Earth. But he reads it with his name there, as if the Earth belongs to him in some way. He [00:23:30] reads also, "and righteous altogether. And more to be desired"—who can fully understand? He reads it and "righteous" is Quan or, or actually pronounced Chun, Chun, "and righteous altogether", Chun. "More to be desired than gold" **he is who can fully shine? Who can Chon understand? [00:24:00] Who can understand Chong his real message who he is.** So he read himself into Scripture in that way, as if he were prophesied to come and do things. We'll say more about that in a minute.

Back to his classes. While he's teaching—I'm going to rush ahead here—he takes out his Confucian Tracts, he takes out the statues, he removes the idols, and he begins to go out and preach because he loses his job as the parents, of course, remove their children from the schools. So, he's out preaching all in the [Thistle Mountain](#) area, [00:24:30] 250 miles to the west, and they observe all the Commandments, including the Sabbath. [00:24:38] He instructs his followers to give up idols and to rest on the Sabbath. Soon he has hundreds and hundreds of converts. His associate, named Feng, comes with him and preaches. And he teaches that love transcends all clan and family, that there should be one people who are united [00:25:00] against the demonic Manchus in order to resist them. Now this man feels strongly. And on Monday, we're going to talk about how this parallels the Waco situation and the Freeman situation. He feels very strongly that if you if he knows the truth, he should go out and enforce

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<sup>11</sup> Just enough biblical knowledge to be dangerous—EDITOR.

it. So, when he goes out into the neighborhood and he finds their idols and statues and temples that the people are worshipping, he pulls them down. This gets [00:25:30] him arrested, gets his friends thrown in jail. He, he's able to get them out of jail **to** his knowledge of Chinese law. But this begins to escalate. And finally, the local gentry class, they have certain monetary interest in these temples. They oppose him with, with militias. And so, he's forced to defend himself against these militias and he resists them. And we begin to read after a few years this, as I said, [00:26:00] he had the vision in '37 and he had the explanation in '43, 1843. So by 1847, '48, he's now referring to his thousands of followers as the Army of God, the Heavenly Kingdom. The Army of God is marching forth and is destroying the idols, like the Israelites destroyed the Canaanites and idolatry in the land of Israel. [00:26:25] And he calls his people to do this, and he rigorously enforces the laws [00:26:30] that he believes they should follow. No alcohol, no tobacco, no opium. And when the Army is on the march (and they're on the march for about five years), there's total separation of the sexes. No husband-and-wife relations,<sup>12</sup> absolute separation, total commitment to advancing the Kingdom, the Taiping Kingdom, throughout China. And by this time, they're engaged in major battles in the late 1840s with the Manchu [00:27:00] forces who cannot stand the idea that Chinese now who no longer bind their women's feet, who no longer shave their heads halfway, but now let their hair grow full, who now wear the original Chinese kinds of garb and dress, and who now are translating these foreign ideas into Chinese, who are now publishing the Bible? This cannot be allowed. It smacks of subversion. It is a denial of the true gods. [00:27:30] So the Manchus begin then to emphasize their idols. They bring **there** the war gods, the folk tradition **out sit them** on the on the city walls. And when the Taipings come, the gods themselves will protect the city from the Taipings. **Or so they** and this kind of very aggressive and, and confrontational situation erupts there in the late forties in, in China.

There are many other plays on words I could tell you [00:28:00] about, that Hong finds in Scripture that seems to predict his movement. [00:28:05] He's on the attack now. He's resisting these armies that are sent out against him. And at this time, in order to give help, Jesus and the Father visit the Taipings many times in 1847. In fact, what happens is one of the converts name Yang receives a vision, more of a, more if a, an actually [00:28:30] actual visitation by the Father who comes down from heaven. Now we're talking now like the Taipings. Now go with me into their mindset.

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<sup>12</sup> Itself a "doctrine of demons", as Paul would point out. Even Israel did no such thing while conquering the Promised Land—EDITOR.

So, the, the, the, the Heavenly Father comes down upon Yang and he's able to foresee what battle plan should be done. He's able to lead. This is a peasant out of the mountains of, Thistle Mountains. He's able to have a tremendous military intelligence about how to defeat the Manchus, and he's able to find traitors in the midst of the camp, if there are any. [00:29:00] And he receives these visions and revelations and they're so realistic and so important to, to the Taiping that Hong himself submits to Yang's authority when Yang is taken over by the Father. Otherwise, Yang's a nobody. But when the Father descends upon Yang, Yang is able to turn to Hong and say to him, "Say, Hong, you have not been as faithful in your studies as you [00:29:30] should be. Therefore, you shall receive 40 stripes." So, here's the ruler of the community taken out and disciplined by Yang, who's really controlled now by the Father. [END]

This citation of Hong's own poetry, with translation, come from the [WIKIPEDIA](#) article concerning him. The Translator does not use "Jehovah", but "Yahweh", which is equally erroneous (but at least has the virtue of being valid Hebrew as well as being the current academic consensus):

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The following poem, titled *Poem on Executing the Evil and Preserving the Righteous* (斬邪留正詩), written in 1837 by Hong Xiuquan, illustrates his religious thinking and goal that later led to the establishment of the "Heavenly Kingdom of Taiping". Note that in the seventh line, the name of the then yet-to-come kingdom is mentioned.

《斬邪留正詩》 *Poem on Executing the Evil and Preserving the Righteous*

手握乾坤殺伐權,	<i>In my hand I wield the Universe and the power to attack and kill,</i>
斬邪留正解民懸。	<i>I slay the evil, preserve the righteous, and relieve the people's suffering.</i>
眼通西北江山外,	<i>My eyes see through beyond the west, the north, the rivers, and the mountains,</i>
聲振東南日月邊。	<i>My voice shakes the east, the south, the Sun, and the Moon.</i>
璽劍光榮存帝賜,	<i>The glorious sword of authority was given by the Lord,</i>
詩章憑據誦爺前,	<i>Poems and books are evidences that praise <a href="#">Yahweh</a> in front of Him.</i>
太平一統光世界,	<i>Taiping [Perfect Peace] unifies the World of Light,</i>
威風快樂萬千年。	<i>The domineering air will be joyous for myriads of millennia.</i>

[By way of counterpoint, I offer Dr. Herman L. Hoeh's 1955 article<sup>13</sup> on these same Chinese Sabbatarians—EDITOR.]

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<sup>13</sup> A local elder (last name also Wheeler, no relation), honestly trying to encourage the then-Global Church of God to use my abilities, claimed that in his opinion, I was even better at research than Dr. Hoeh. The same Dr. Hoeh cleverly deflected someone's attempt to praise him by saying I was second only to him in her estimation. "Then you underestimate him," he replied, and walked off—leaving the whole table laughing and myself embarrassed. He DID speak very highly of me more than once (e.g., "I have always admired both your desire to find the truth and your ability to find it"). But I'd say to one and all, after reading an article like the following: "I'm good, but I'm not THAT good!"—EDITOR.

# The *Dramatic* Story of Chinese Sabbathkeepers

*Here is disclosed one of the most ASTOUNDING episodes of history. It is like reliving the experiences of the judges and prophets of old! (Editor's note: We regret that the publishing of this article has been delayed since September.)*

by Herman L. Hoeb

FOR SEVEN years I have wanted to write this little-known inspiring drama of human experience. *Until now* I have never been able to uncover all the records which I knew must exist.

Thanks to the British Museum Library and sellers of rare oriental books in London, I am able to give you these facts from the records.

## The Mystery Begins

This dramatic account commences with the year 1813. It begins in a small village some little distance from the important city of Canton, China. Here the chief character in the drama, Hung-sui-tshuen, was born. For ease of pronunciation, I shall call him Hung.

Hung came from a royal family. His father and mother, as well as many other relatives, had previously fled to South China as a result of the Manchu invasion.

By the time Hung was 16 he had become proficient in the usual course of Chinese education. At 18 years of age he was appointed schoolmaster of his native village by unanimous acclamation of the townspeople.

Five years later he was given a set of books. Translated into English, the title of these books was "Good Words for Exhorting the Age." At the time, the books appeared of little value to Hung.

The next year, 1837, Hung lost an advancement in his scholastic rank because his Manchu superiors were jealous of his ability and fearful of his ancestral background. This loss so upset him that he became quite ill.

The Manchus, remember, were Mongolian warlords who seized China—now they are the Communist overlords who rule China.

During the period of recuperation, Hung had an extraordinary *vision*. A record of the vision is preserved in Theodore Hamberg's booklet, "The Visions of Hung-sui-tshuen." Hamberg was a missionary of the Basle Evangelical Society to China (a Swiss institution).

In the vision Hung was seemingly

transported to the presence of a *great Sovereign Ruler*. There he was confronted by an old woman—women at that time were regarded lower than animals—who said to him, "Thou dirty man, why hast thou kept company with yonder people and defiled thyself? I must now wash thee clean." He was then, in vision, taken to a river and washed in the water. After this he was conducted into a large building where his heart and other inward parts were removed and replaced by new ones! Then he was given a sword, a seal, and fruit to eat which he found sweet to his palate.

Upon awakening, he was astounded at the vision, *but could not determine its meaning*. When Hung fully regained his health, he began to reform his conduct as best he knew.

Hung-sui-tshuen continued as a village schoolmaster for several years more, giving the vision no further thought.

Then, one day, his cousin Le searched through Hung's bookcase and noted the unusual contents of the volumes "Good Words for Exhorting the Age." In them were a number of whole chapters of the Bible, according to the translation of a Dr. Morison; many sermon-essays on varied Bible texts; and other statements founded on Scripture.

Le told his cousin Hung what he had found. Hung then began to look through the books which had lain untouched on the bookshelves for seven long years. He was amazed to find that in the quoted chapters from the Bible there was a partial *explanation* of the vision he had received six years before.

## Discovering the Bible

In those parts of the Scripture which he possessed, Hung found the Heavenly Father described—the great Sovereign Ruler revealed in his vision years before. Then he read of Jesus, the "elder brother of many brethren." In our versions it is rendered: "the firstborn among many brethren" (Rom. 8:29). He learned that Jesus was sent as Saviour and as messenger. He read that one needs to repent

and be baptized to obtain the Holy Spirit (Acts 2:38). From these verses he understood the meaning of being washed in water and of having his heart and inward parts renewed.

Hung and his cousin Le then baptized one another. They prayed to God, promised not to worship evil spirits, and cast away their idols. Hung, being a literary man, composed poetic verses to explain his conversion to his friends:

"When our transgressions high as  
heaven rise,

How well to trust in Jesus' full  
atonement;

We follow not the demons, we obey  
the holy precepts,  
Worshipping alone one God."

After destroying his idols in the little school in which he taught, Hung and his few friends were forced to flee into the interior of China. He preached what little he knew as he journeyed into the south-central provinces of China. Once again he became a school teacher (between 1845 and 1846).

## Visits a Missionary

At the close of 1846 Hung journeyed to Canton after hearing that a Christian missionary from the West resided there. He studied there under Mr. Roberts, the missionary, for almost a month, and read new portions of the Bible. Young missionaries from abroad, also studying under Mr. Roberts, were jealous of Hung's talents and earnestness. They brought about his removal! Hung left the city somewhat saddened.

Returning to south-central China, Hung found that the number of villagers who listened to him and were baptized soon numbered almost 2000. They had to form congregations among themselves, and became known as "the congregations of the worshippers of God." For short, they were dubbed "God-worshippers."

Continuous study of the Bible convinced Hung that his people should not smoke tobacco or opium—which the British were selling to the Chinese—that they should refrain from intoxicating drinks except under special circum-

stances, and that the *Sabbath* should be observed on the *seventh day*. The missionaries were quite displeased about the fact that "the Sabbath is observed not upon the same day as in Europe, theirs being the Saturday of our reckoning."

Hung further noticed that Jesus didn't rise on Sunday morning, but "three days after his death!"

In reading the Old Testament books of Moses—the books of the prophets were not available to him in Chinese—Hung was convinced that God had given His people a *calendar*. The only different calendar of which Hung knew was the Roman calendar brought to China by the Jesuits. Since the Jesuit Catholics claimed to be Christians, and used the Bible, he thought they also must have the God-given calendar. He adopted it. Consequently, he could not understand the annual festivals of God, which are based upon the Sacred Calendar.

Think, for a moment, of the earnestness of these Gentile folk who lacked large portions of God's revelations. How *thankful* we ought to be to have the *entire* Word of God whenever we need to use it. And remember, most of those whom Hung baptized *could not even read Chinese!* They had to be taught orally each Sabbath—and that mainly from the Old Testament.

#### The Marriage Ceremony

The number of new converts steadily grew. Marriage ceremonies had to be performed. Hung examined the Bible and *found the answer!* Here is a description of their ceremony:

"When the bridal party are all met together, they proceed to the church . . . and after many prayers and a severe examination of the bride and bridegroom's theological tenets, THE MINISTER JOINS THEIR RIGHT HANDS TOGETHER, and when each have accepted the other, pronounces a concluding benediction. . . . Divorce is not only not permitted, but actually unknown or thought of." (From Lin-Le's book, *Ti-Ping Tien-Kwob*, page 317).

*How exactly like the marriage ceremonies God has ordained in His Church today!*

Does not this demonstrate the guidance of God?

Beside these changes, the Chinese converts of Hung ceased to practice the binding of women's feet, began to lay aside the custom of polygamy, ceased to deal in the slave trade, and became obedient to the laws of God as revealed to Israel through Moses.

In order to be converted, they taught as follows:

"They"—the converts—"must kneel down in God's presence, and ask Him to forgive their sins." Following baptism, the form of which Hung did not under-

stand perfectly, "they must continue daily to supplicate Divine favour, and the *Holy Spirit's assistance* to renew their hearts, saying grace at every meal, keeping holy the Sabbath day, and OBEYING ALL GOD'S COMMANDMENTS, especially avoiding idolatry. They may then be accounted *the children of God*. . . ." (From Lin-Le's book, page 315.)

#### The Next Great Step

To begin with, Hung and his converts were not fully acquainted with the instructions found in the New Testament. They had to be guided mainly by Moses' instruction found in the law. But notice what they did:

When the prosperity and learning of the God-worshippers was noised about the countryside, many in distress sought the protection of these Sabbathkeepers. Whole families of afflicted and destitute came to them, as well as outlaws who fled from the power of the oppressive Manchu dynasty. Once again Hung looked into the Bible. He saw the example of David. "And everyone that was in debt, and every one that was discontented, gathered themselves unto him (David); and he became a captain over them" (I Sam. 22:2).

Hung therefore became a captain over his fellow Chinese. He instructed them according to Moses' law and punished offenders accordingly. *These Chinese malcontents*, like those of David, *were not converts*, but merely willing to do as Hung instructed because they disliked the Manchu overlords.

Next, Hung remembered the sword that he had seen in the vision. He read in the Bible of "The sword of the Lord, and of Gideon" (Judges 7:14, 20). He felt responsible for his people as did the *judges* in Israel of old.

Here is what Dr. Bridgeman wrote of the next turn of events: "Their government is a theocracy, the development apparently of what is believed by them to be a new dispensation. As in the case of the Israelites under Moses, they regard themselves as directed by one who has been raised up by the Almighty to be the executor of His will on earth." (Page 211 of Lin-Le's work.)

By 1851 the malcontents had increased by tens of thousands. They proclaimed Hung-sui-tshuen the ruler of a new dynasty administering a heavenly or Celestial Kingdom. Hung tried to follow the pattern of David and Solomon, mentioned in I Chron. 29:29: "Then Solomon sat upon *the throne of the Eternal*, as king instead of David his father, and prospered."

The new dynasty was entitled the "Tai-ping," meaning the kingdom of "our Sovereign," the One who created heaven and earth.

The malcontents, to protect their domain, were at first conscripted for defense. Then Hung read in the law what Moses said: "When thou goest forth to battle against thine enemies"—the enemies of the Tai-pings already persecuted them for religious and political reasons—"the officers shall speak unto the people, saying: What man is there that hath built a new house, and hath not dedicated it? let him go and return to his house . . . What man is there that is fearful and faint-hearted? let him go and return unto his house" (Deut. 20:1, 5, 8). Hung therefore made army service a *voluntary* matter!

The soldiers were instructed to pay the country people for whatever food and clothing they required on their journeys. Vast areas of China were freed from the Manchu oppressors. By 1860 the movement gained such power that it attracted international recognition. Several thousands became faithful converts and upwards of 50,000,000 Chinese were living in prosperity and at peace under the Tai-ping administration of God's laws.

#### The Hand of the Jesuits

In abolishing the idols of the country, the Tai-pings naturally destroyed the images of Mary and the saints, as well as those of the Buddhists. The ire of the Jesuits was aroused. They persuaded the French forces in China to support the ruling Manchu dynasty with whom they had previously been quarrelling.

Next, the British and American missionaries—who had obtained barely 1500 converts through years of work—were jealous of the fact that so many people were turning to the truth without their missionary activity. The missionaries began a deliberate campaign to malign the Tai-ping. They accused them of rejecting the Bible, of denying Jesus Christ, of wanton slaughter of innocent victims. The true reports of honest missionaries were squelched! British commercial agents, interested in selling opium to the Chinese, became fearful of the loss of revenue.

REMEMBER, THIS WAS THE ERA OF THE OPIUM WARS—when foreigners, particularly the British, were seeking to dominate China by forcing them to buy opium.

The British and other foreign elements forced the Manchus to sign treaties legalizing the opium trade. This placed the armies of the Tai-pings in a serious predicament. The British assured the Chinese revolutionists that they would remain neutral and only protect British property from destruction. In reality the British sent arms to the Manchus, and the Manchus imported arms in ships flying the American flag!

During all this time the converts of Hung were publishing the Bible as best

they could. Time and again they implored their Christian White Brethren across the sea to send them missionaries to instruct them better. Most missionaries refused to go.

What a condemnation of our people—Israel—the people chosen for a job we have *refused* to perform! When our people could have brought the truth, they refused to do so. And when we did send missionaries, they brought nothing but a Babel of confusion to the Gentiles.

#### A Plea Refused

The Tai-ping also sought to trade with the British. They sent an army to Shanghai to open negotiations with their professing Christian white brethren. Said the leader of the Tai-ping regiments to the British, American, Portuguese and other foreigners in Shanghai: "I came to Shanghai to make a treaty in order to see us connected together by trade and commerce; I did not come for the purpose of fighting with you. Had I at once commenced to attack the city and kill the people, that would have been the same as the members of one family fighting among themselves." (Page 283 of Lin-Le's work.)

Remember that these Chinese did not know the kind of Christianity professed by the Western World!

The extract, which I have just quoted from a longer letter, was sent to the foreign authorities in Shanghai for the following reason: When the Tai-ping, who assumed the British were neutral, came to Shanghai, they were fired upon by the British. According to a correspondent of the *North China Herald*, "They [the Chinese Tai-pings] waved the hand, begged our officers not to fire, and stood there motionless, wishing to open communications and explain their object!"

Retreating for safety, the Tai-pings encountered a missionary, Mr. Milne. In order not to have him injured in any battle, they sent guards with him to the city of Shanghai. After delivering Mr. Milne safely to his white brethren, the guards were shot down by British soldiers upon the city wall!

#### A Great Mistake

Hung could not understand the action of the Christian nations from across the sea. In sorrow he withdrew from all contact with foreigners, but continued to study the Bible with the faithful.

He permitted his commanders to disperse their armies throughout the walled cities of his domain. The Manchus had been badly defeated and no attack was expected. This—plus a miscalculation of the British and French intentions—proved disastrous.

Although the official government statements from abroad implied that

England would remain neutral, the actual deeds perpetrated against the Chinese demonstrated the opposite. The British marshalled the Manchus against the Tai-pings and gradually brought about their retreat and downfall. This short article cannot contain all the information which competent historians have amassed. But, as Gladstone, the British Prime Minister, once said, this action will go down as one of the blackest marks in history against Britain.

As a result of foreign intrigue, the Manchu army and religious persecution, these Chinese Sabbathkeepers, including Hung, perished for their faith.

Long after the death of those faithful Chinese to whom God revealed a measure of His truth, the malcontents who had associated with them arose again in rebellion against the Manchus. They called themselves "The Righteous Fists of Harmony"—or "Boxers." Their rebellion—the Boxer rebellion—was aimed at the foreigners and especially missionaries. But the Sabbath and God's laws had long been forgotten by them.

#### WHY Communism Engulfs China Today

We are reaping the reward of our sins in China today! To the carnal Chinese the European nations seemed unprincipled liars, devoid of every virtue recognized by men! From that time on the spread of the Word of God among the Chinese met with little success. No wonder Communism has engulfed the country.

When thinking of the fate of those Sabbathkeeping Chinese and their ignorant comrades who sought their protection, I am reminded of Paul's exhortation in Hebrews: "And what shall I more say? for the time would fail me to tell of Gideon, and of Barak, and of Samson, and of Jephthae, of David also, and Samuel, and of the prophets: who through faith subdued kingdoms, wrought righteousness . . . waxed valiant in fight, turned to flight the armies of aliens. . . . And others had trial of cruel mockings and scourgings, yea, moreover of bonds and imprisonment: they were stoned, they were sawn asunder, were tempted, were slain with the sword. . . . (Of whom the world was NOT WORTHY)" (Hebrews 11:32-38.)

How *unworthy* the world is may be understood by the *deliberate falsity* of

#### NOTICE!

There has been no issue of the "GOOD NEWS" since September. Also, due to his many pressing burdens, Mr. Armstrong has not yet completed the article on "make-up."

recorded history in describing the Tai-Ping Rebellion.

Missionaries and politicians alike have accused them of committing acts of which only the enemies of the Tai-pings were guilty. The Tai-pings were maligned just as David and his followers were.

Thanks to the cooperation of British booksellers and librarians I am able to give you these true facts now.

#### "The White Man's Burden"

The most important summary of this drama of human experience—the book which is the basis for this little-known record—was written by a white man who used a Chinese name, Lin-Le. The work is entitled "Ti Ping Tien Kwob, the History of the Ti Ping Revolution." It was published in 1866 in London.

Here is a lesson we must never forget!

How we ought to appreciate what we know of God's Word! And to realize that this drama was occurring in far-off China when God's people in America were splitting up as the dying branches of the Sardis Church Era!

Our own people—Israelites, God's chosen—refused to *restore* the truth they received. Our great denominations followed the path of the opium-peddling businessmen. But the Chinese, for 200 years in bondage to the Manchus, looked to the Word of God as best they knew. "Their laws were framed and already constituted when the New Testament"—in its fulness—"came into their hands." (From page 152.)

Perhaps we can now realize the FULL WEIGHT of our *responsibility* in carrying out the gospel of the Kingdom of God to *all* nations. God has chosen US—His faithful few in an Israel filled with sin—to carry the LIGHT through radio, television and the printing press to those who abide in darkness.

Let's shoulder our responsibility and prove that we can carry "the white man's burden"!

## Attend God's Festivals

(Continued from page 2)

of verses 28-29. In these verses, God is commanding another, altogether *different* tithe.

Now don't be shocked! You may not have known it before, but God wants us to save *one more tithe* every third year to help the poor and needy! This is *God's way* of providing money for charitable purposes.

In both Deuteronomy 14:28-29 and Deuteronomy 26:12-15 we find this tithe



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**Phil Arnold:** [00:01:37] Jesus [00:01:30] also falls upon someone named **Charlie** and Jesus falls upon him. And throughout the ten-year period, they're both. These figures play very important roles and the whole community begins to receive visions and revelations. They're giving up their idolatry, they're giving up their alcohol, their tobacco, their opium. They're now worshipping [00:02:00] the one true God. But we also have the quote that Jesus comes back to Earth many times in 1848. Very unusual situation here. Armies seem to descend out of nowhere, angelic armies to reinforce them. Well, the battles go on and there's, there's tremendous self-sacrifice by the Taiping soldiers as they rush to battle, as they fight the Manchus, they go into battle singing psalms, singing [00:02:30] hymns to the glory of God. They praise the, the revelation of Scripture and they win victory after victory after victory. And since Hong was told that he would be able to eventually establish a heavenly kingdom on Earth, they saw that if they could ever take the great Chinese city of Nanjing, then they would fulfill that prophecy. So in 1853, the Taiping forces [00:03:00] defeat the Manchus. They take over Nanjing and they send their armies north to take over Beijing or Peking, and they get up to the walls, almost to Beijing, and they almost take it over. But Mongolian cavalry come in and save **the** Beijing and the Manchu dynasty. But meanwhile, the Taiping are ruling, as you can see by the map, much of China. And of course, now the British and the French are getting very worried about what this means for their [00:03:30] future control over the trade routes and the, because these people don't want to trade with the foreigners unless the foreigners show that they really do love Jesus, the heavenly Jesus and the Father and are truly baptized and are, are committed to the Commandments.<sup>1</sup> [00:03:48] So there's a real strange opposition here between not just the Manchus and the Taipings, but the British and the French Christians who now encounter the Taiping. And they say to them, "What [00:04:00] are your laws? What are your rules?" And the Taiping began explaining them to them. And one captain says to the Taiping, says, "You say, there are these heavenly laws. Would there be ten of them?" And the Taiping go, "Yes. How did you know there are Ten Commandments **and the British? Well, well, I've read about this and heard about this in Sunday school in London.**" So this real amazing confrontations and then communications take place. But it just seems so unusual to the missionaries and to the British. An [00:04:30] indigenous movement could arise spontaneously, continuously

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<sup>1</sup> Yeah, good luck with THAT one! — EDITOR.

there in China. That and it doesn't seem to be orthodox. So observing Saturday as Sabbath, it's a, it doesn't have the creeds of, of Christian tradition. There's no recognition of the Pope or the Church of England. It's all very strange and foreign to them. And they most can never bring themselves to, to respect it or regard it **with you**. Remember how it was in the 19th **century, since** all of us were there back [00:05:00] then? It's just very difficult for the English back then to respect any culture that they find out in China or India. [00:05:08] Very difficult for them, culturally bound people that they were.

But, of course, this goes on. They set up their kingdom there and they call it the New Jerusalem, because by this time they have found some Bibles and they're reading now in the Book of Revelation, and they're learning they're about the book of Revelation. What happens [00:05:30] in 1864 is that finally the Manchus surround them and have them at their mercy. Basically, because they were there was a lot of betrayals. The British **Gordon** and some of the British came to the aid of some of the Manchus, and finally they run out of food in Nanking, Nanjing and their leader, Hong, tells his people that the vision told him to eat manna under adversity. He says, Just go eat manna. We don't need any more food brought in here. [00:06:00] And they said, Well, what is manna? He said, Well, this is manna. He starts eating grass and he eats the grass and starves himself to death. He perishes.<sup>2</sup> The soldiers continue to fight, and when the Manchus break in—finally they break in—they wind up slaughtering 100,000 Sabbatarians there in 1864.

Now, when you look at these Taipings, it sounds very bizarre to us. Well, it is. It has a lot of strange things to it. That's [00:06:30] why I wanted you to know about it, because it parallels some of the things we're going to discuss on Monday when we turn to look at David Koresh. [00:06:37] Some of the things that happen at Waco. And yet what's amazing in this blitz conversion, you have people truly loving the one God, truly forsaking and willing to suffer, forsaking idolatry, and turning to the one God and falling in love with the calling them to the best of their knowledge. You do have that. You have an amazing outgrowth of printing. [00:07:00] And in the next closing, eight or nine minutes here, I just want to talk a bit about the work that the Taipings did and a couple of their beliefs that I think you'll find interesting. They **published** Genesis, Exodus, Leviticus, Numbers, Deuteronomy, and Joshua. They had their own translations of those books that they published, with annotations by Hong Himself.

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<sup>2</sup> A fatal ignorance of Scripture indeed! At that point, surrender would have been the only (carnal) option—EDITOR.

They published the entire New Testament several times. Their [00:07:30] printing presses were cranking these things out in the New Jerusalem, and the British are hearing about this. They can't believe it that, that these Chinese, who have no real benefit of missionaries, missionaries are invited. The Taiping are very open. They say, "Come on in and preach, preach all you want." On Sabbath day, they put up big flags of many different colors. Thousands of people assemble in the capital outdoors **A to Taiping**. Preachers begin to preach, and after they're through, all the people kneel on the Sabbath and pray to the great [00:08:00] God to for His mercy and grace. [00:08:02] And they invite any missionary who may be there to come up and preach too. So, a few Baptist missionaries took the chance to try to further educate them. Here we have in this book, you can see it from where you are. I think I get an idea. This is a document that a missionary sent to Hong to study and which he tries to argue that the Trinity is a valid interpretation of the, of the Godhead. And in this publication [00:08:30] of this letter that the British missionaries sent in read, can you see **the read the read here** represents the actual handwriting of Hong, who corrected the missionaries' theological interpretation of John 1:1 and some of the other verses, according to Hong's understanding. And Hong says there is only one God. There are no idols, there are not two gods. The Trinity is a misunderstanding, [00:09:00] he said. He said there is a Holy Spirit that is part of the divine nature and there is the elder brother. And the elder brother, though he says, is not is not God in the full sense that the Father is God.<sup>3</sup> And then the missionaries accused him of being Arian and is so Oceanian he didn't know what those were. Neither do we, but. But he accused them of being in **an area and a Sicilian**. And, and he said, "Well, if I'm an Arian, so [00:09:30] be it then. I'm a heretic. I don't know what that is, but," and he sure didn't know who **Foster's** the sentence was, but he argued right there that there's a misunderstanding of the Trinity and there's a better way to understand it. [00:09:41] And he said, "Whatever you do, do what the Heavenly Father said. And that's never worship me. I am the younger brother of God himself, but I am not worthy of worship."<sup>4</sup> See, the

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<sup>3</sup> "Hong, with respect: if you put it that way, of COURSE you'll be accused of Arianism. But the point of John 1:1-2 and so many other verses is that yes, both the Father and the Elder Brother are equally God by nature; it is just that the Father is greater in authority than the Elder Brother, and thus sometimes is distinguished by the addition of the definite article. The Holy Spirit—the Divine Nature, as you put it—makes it possible for them to be One God—One Being—but More than One Person. (May I inform you of how the melodic accents of Deuteronomy 6:4, in the original Hebrew, point in that direction?) The error of Trinitarianism lies in making the Holy Spirit another Person in the One Being that is God."—EDITOR.

<sup>4</sup> It is tragic indeed that Hong's vision misled him so badly. We are ALL Jesus Christ's younger brethren, and there is NO special prominence granted to Hong, David Koresh, or anyone else this side of Jesus Christ's return. Even the Two Witnesses and/or "Elijah" will be humbler than they—EDITOR.

Chinese are thinking in family terms. The family relationships are very important. So, he sees himself very high up in that way. They believe in baptism, prayer, [00:10:00] then pouring a cup of water, drinking tea, and taking bread. And then they would go out to a river and immerse, be immersed by someone.

One quote on the Sabbath I wanted to give you, quoting one of their documents: “Tomorrow is the Sabbath. Each should be reverent and worship at midnight. Cakes and fruit were made ready for the next day. All of [00:10:30] them chanted and sung a hymn before the Sabbath began.” Hong took the ten-day Chinese week. The Chinese had a system of dividing a 30-day month into three 10 day periods. He destroyed that system and instituted the seven-day week and 12 months of corresponding 30 days and then 31 days. And every 40th year, I think they took off a month to make up for the leap years situation. Because if you do a 366 day calendar, [00:11:00] you’re going to come out a little bit wrong after a while, had to subtract. Some days they would do that theoretically every 40th year. [00:11:06] They didn’t last that long. And the last 20 years.<sup>5</sup>

Another quote about the Sabbath I wanted to give you was here from, “Yes, the Heavenly Father’s Holy Day is the Sabbath. Thus the Heavenly Father designated this the day of rest and fixed this as the period of worship that all men might forever know that true happiness spring favor of our [00:11:30] Heavenly Father, and that they might remember the Heavenly Father as the Creator. The Sabbath is for worship. C and honor him every seventh day; worship and praise God for his grace and virtue.” Quote, “How different is the true way from the way of the world,” unquote.

They even took up a commentary in Ephesians 2 as to whether or not that did away with the law or not. And Hong said no. Matthew says not a jot and tittle shall pass [00:12:00] from the law and I have not come to destroy the law. So time and time again we can find where they just wrestled with these scriptures. It was not just happenstance, they just stumbled across this. They actually studied the scriptures very carefully. They tried to translate them accurately and they had some dialogue with missionaries during their last few years. The thing the thing that they that we find very unusual about them is I think this idea of who Hong was. Yes, [00:12:30] he felt he was prophesied in scripture to come. And when he turned to the Book of Revelation, he found there, what did he find? The seven seals. [00:12:39] The seven seals. And when

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<sup>5</sup> It is too bad Hong knew nothing of the Hebrew lunisolar calendar with its 19-year cycle of common and leap years. This is rather closely allied to the traditional Chinese lunisolar calendar (certainly in its fundamental astronomical basis). Knowing the Hebrew calendar just might have led him to accept the Festivals and Holy Days of Leviticus 23—EDITOR.

we talk about David Koresh on Monday, we're going to talk a lot about the seven seals, except we're kind of going to do it in an East Texas accent, just the way old Vernon Howell used to talk about the seven seals. And we're going to get into the mysteries of the seven seals on this Monday. So do come back if you want to hear Vernon Howell talk about the seven seals. [00:13:00] In fact, I have a tape of his voice I'm going to play for you teaching if you think you can bear such things. Actually, he had very high IQ and very talented individual. You can see how he outwits the FBI agents time and time again on some of the tapes I have for you. But I wanted to tell you this, that in this book of Revelation, Hong finds the seven seals, and he focuses on the sixth seal. And he says here that in the sixth seal, and if you remember the sixth seal, it says [00:13:30] there the sun and moon will be, the sun will be dark and the moon will be turned to blood and stars to fall from heaven. Well, Hong examines that. And he says that it's a secret prophecy. It's a secret proclamation. I'm quoting him now. It's a secret proclamation that we would descend into the world to become persons so that the evil demons may be exterminated. What does he mean by that? How could that be a prophecy that he and his leaders would [00:14:00] descend into the world? Well, another play on his name in Chinese is Sun. [00:14:05] The sun shall be darkened. The glorious sun in heaven will be darkened in its descent to the earth and the moon, the Heavenly Mother and the Heavenly Spirit will descend to the earth with Him and the stars in Heaven, who are the generals of his earthly kingdom, have also descended from heaven. So, he took that to be a prophecy of his own Taiping [00:14:30] Kingdom. And so, when we say that they wanted to set up the Heavenly Kingdom of Great Peace, we are deadly serious. He really believed that what he was doing in China was the establishment of a kingdom that would last forever, that we unite all the kingdoms of the world into one. The Manchus said no, Hong and his followers said yes, and they fought to the death to establish that kingdom, and 20 million people died.

What would have happened? What [00:15:00] would have happened? What would have happened had the British and the French come to their aid? Why should they have come to their aid? Well, the British and the French didn't like the Manchus all that much anyway. If you know the rest of the history, you know what eventually happened with the Communist Party and what China is like today, what would have happened had the British, French, the United States was involved with its own Civil War, but had the British and French been able to find some kind of rapprochement

with the Taiping, what, what future [00:15:30] could have been built there? Surely, if both had been willing to stand back just a bit from their traditions, from their established creeds, the **part** of the Protestants and the Catholics of the Europe, what if they had just been willing to step back from their creeds for a moment instead of regarding the Taipings as ignorant savages who just happened to come across a few scriptures and were perverting and twisting them, what have they been able to say? Well, this does violate our established creeds, but maybe, maybe [00:16:00] there's something in the text that these people see that we don't see yet. [00:16:04] Maybe the Sabbath idea isn't so very strange after all, and maybe we could work with them and correct them on some of this **over self and grandees** that he's reading himself into Scripture.<sup>6</sup> And perhaps the Taipings who welcomed the missionaries in 1857, '58, perhaps they would have taken this as a good sign, and maybe there could have been some kind of biblical kingdom established there, and [00:16:30] the whole 'nother hundred years would have been totally different. All the, the, the horror under the **Communist regime** may have never have taken place. Those are the things that we don't know. There's a lot we don't know. It's a room for a lot of research.

In closing, I'll tell you that I picked up the SEVENTH DAY ADVENTIST ENCYCLOPEDIA a couple of days ago and looked under "Taiping". [00:16:51] And there is an entry if you want to—those of you who have access to that, you might want to read that entry about the Taiping. And I read under "China Missions [00:17:00] for the Seventh Day Adventists". I believe it was about 1875 that some 70 Adventists began arriving in China, and certainly by 1900 there was a real beachhead and a work operating there. I wonder if we went back and looked at the archives, would we find some Seventh Day Adventists making contact with some of the Taiping remnants, even though hundreds of thousands of them were slaughtered? Surely, as the Seventh Day Adventists proclaimed the Sabbath commandment, other Chinese [00:17:30] must have said, "Oh yes, we already know that. Let's fellowship together." There must be some legends and some stories about that.

The author of this primary book, GOD'S CHINESE SON: THE TAIPING HEAVENLY KINGDOM OF HONG XIUQUAN, Jonathan Spence at Yale: I called him on the telephone last week.<sup>7</sup> He told me an interesting story. He was giving a lecture on the Taipings a few years ago in Washington, DC. And what happened? [00:18:00] A lady in the back

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<sup>6</sup> Or, they could have received Phil Arnold (or maybe even John Wheeler with his Hebrew-English Bible), and they could have said, "Watch out, Jesus warned against people like the European Sunday-keepers! They do not have your best interests at heart"—EDITOR.

<sup>7</sup> Cf. the references Dr. Hoeh cites in the attached article—EDITOR.

at the end raised her hand and she said, **Hong Xiuquan**, we love **Hong Xiuquan**. We love Hong. He was the one. We honor him in our churches,” and she ran out. Are they alive and well in the earth today? I don’t know. But it’s quite a chapter in Sabbatarian history. Thank you. [END]

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[By way of counterpoint, I offer Dr. Herman L. Hoeh’s 1955 article<sup>8</sup> on these same Chinese Sabbatarians—EDITOR.]

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<sup>8</sup> A local elder (last name also Wheeler, no relation), honestly trying to encourage the then-Global Church of God to use my abilities, claimed that in his opinion, I was even better at research than Dr. Hoeh. The same Dr. Hoeh cleverly deflected someone’s attempt to praise him by saying I was second only to him in her estimation. “Then you underestimate him,” he replied, and walked off—leaving the whole table laughing and myself embarrassed. He DID speak very highly of me more than once (e.g., “I have always admired both your desire to find the truth and your ability to find it”). But I’d say to one and all, after reading an article like the following: “I’m good, but I’m not THAT good!”—EDITOR.

# The *Dramatic* Story of Chinese Sabbathkeepers

*Here is disclosed one of the most ASTOUNDING episodes of history. It is like reliving the experiences of the judges and prophets of old! (Editor's note: We regret that the publishing of this article has been delayed since September.)*

by Herman L. Hoeb

FOR SEVEN years I have wanted to write this little-known inspiring drama of human experience. *Until now* I have never been able to uncover all the records which I knew must exist.

Thanks to the British Museum Library and sellers of rare oriental books in London, I am able to give you these facts from the records.

## The Mystery Begins

This dramatic account commences with the year 1813. It begins in a small village some little distance from the important city of Canton, China. Here the chief character in the drama, Hung-sui-tshuen, was born. For ease of pronunciation, I shall call him Hung.

Hung came from a royal family. His father and mother, as well as many other relatives, had previously fled to South China as a result of the Manchu invasion.

By the time Hung was 16 he had become proficient in the usual course of Chinese education. At 18 years of age he was appointed schoolmaster of his native village by unanimous acclamation of the townspeople.

Five years later he was given a set of books. Translated into English, the title of these books was "Good Words for Exhorting the Age." At the time, the books appeared of little value to Hung.

The next year, 1837, Hung lost an advancement in his scholastic rank because his Manchu superiors were jealous of his ability and fearful of his ancestral background. This loss so upset him that he became quite ill.

The Manchus, remember, were Mongolian warlords who seized China—now they are the Communist overlords who rule China.

During the period of recuperation, Hung had an extraordinary *vision*. A record of the vision is preserved in Theodore Hamberg's booklet, "The Visions of Hung-sui-tshuen." Hamberg was a missionary of the Basle Evangelical Society to China (a Swiss institution).

In the vision Hung was seemingly

transported to the presence of a *great Sovereign Ruler*. There he was confronted by an old woman—women at that time were regarded lower than animals—who said to him, "Thou dirty man, why hast thou kept company with yonder people and defiled thyself? I must now wash thee clean." He was then, in vision, taken to a river and washed in the water. After this he was conducted into a large building where his heart and other inward parts were removed and replaced by new ones! Then he was given a sword, a seal, and fruit to eat which he found sweet to his palate.

Upon awakening, he was astounded at the vision, *but could not determine its meaning*. When Hung fully regained his health, he began to reform his conduct as best he knew.

Hung-sui-tshuen continued as a village schoolmaster for several years more, giving the vision no further thought.

Then, one day, his cousin Le searched through Hung's bookcase and noted the unusual contents of the volumes "Good Words for Exhorting the Age." In them were a number of whole chapters of the Bible, according to the translation of a Dr. Morison; many sermon-essays on varied Bible texts; and other statements founded on Scripture.

Le told his cousin Hung what he had found. Hung then began to look through the books which had lain untouched on the bookshelves for seven long years. He was amazed to find that in the quoted chapters from the Bible there was a partial *explanation* of the vision he had received six years before.

## Discovering the Bible

In those parts of the Scripture which he possessed, Hung found the Heavenly Father described—the great Sovereign Ruler revealed in his vision years before. Then he read of Jesus, the "elder brother of many brethren." In our versions it is rendered: "the firstborn among many brethren" (Rom. 8:29). He learned that Jesus was sent as Saviour and as messenger. He read that one needs to repent

and be baptized to obtain the Holy Spirit (Acts 2:38). From these verses he understood the meaning of being washed in water and of having his heart and inward parts renewed.

Hung and his cousin Le then baptized one another. They prayed to God, promised not to worship evil spirits, and cast away their idols. Hung, being a literary man, composed poetic verses to explain his conversion to his friends:

"When our transgressions high as  
heaven rise,

How well to trust in Jesus' full  
atonement;

We follow not the demons, we obey  
the holy precepts,  
Worshipping alone one God."

After destroying his idols in the little school in which he taught, Hung and his few friends were forced to flee into the interior of China. He preached what little he knew as he journeyed into the south-central provinces of China. Once again he became a school teacher (between 1845 and 1846).

## Visits a Missionary

At the close of 1846 Hung journeyed to Canton after hearing that a Christian missionary from the West resided there. He studied there under Mr. Roberts, the missionary, for almost a month, and read new portions of the Bible. Young missionaries from abroad, also studying under Mr. Roberts, were jealous of Hung's talents and earnestness. They brought about his removal! Hung left the city somewhat saddened.

Returning to south-central China, Hung found that the number of villagers who listened to him and were baptized soon numbered almost 2000. They had to form congregations among themselves, and became known as "the congregations of the worshippers of God." For short, they were dubbed "God-worshippers."

Continuous study of the Bible convinced Hung that his people should not smoke tobacco or opium—which the British were selling to the Chinese—that they should refrain from intoxicating drinks except under special circum-



stances, and that the *Sabbath* should be observed on the *seventh day*. The missionaries were quite displeased about the fact that "the Sabbath is observed not upon the same day as in Europe, theirs being the Saturday of our reckoning."

Hung further noticed that Jesus didn't rise on Sunday morning, but "three days after his death!"

In reading the Old Testament books of Moses—the books of the prophets were not available to him in Chinese—Hung was convinced that God had given His people a *calendar*. The only different calendar of which Hung knew was the Roman calendar brought to China by the Jesuits. Since the Jesuit Catholics claimed to be Christians, and used the Bible, he thought they also must have the God-given calendar. He adopted it. Consequently, he could not understand the annual festivals of God, which are based upon the Sacred Calendar.

Think, for a moment, of the earnestness of these Gentile folk who lacked large portions of God's revelations. How *thankful* we ought to be to have the *entire* Word of God whenever we need to use it. And remember, most of those whom Hung baptized *could not even read Chinese!* They had to be taught orally each Sabbath—and that mainly from the Old Testament.

#### The Marriage Ceremony

The number of new converts steadily grew. Marriage ceremonies had to be performed. Hung examined the Bible and *found the answer!* Here is a description of their ceremony:

"When the bridal party are all met together, they proceed to the church . . . and after many prayers and a severe examination of the bride and bridegroom's theological tenets, THE MINISTER JOINS THEIR RIGHT HANDS TOGETHER, and when each have accepted the other, pronounces a concluding benediction. . . . Divorce is not only not permitted, but actually unknown or thought of." (From Lin-Le's book, *Ti-Ping Tien-Kwob*, page 317).

*How exactly like the marriage ceremonies God has ordained in His Church today!*

Does not this demonstrate the guidance of God?

Beside these changes, the Chinese converts of Hung ceased to practice the binding of women's feet, began to lay aside the custom of polygamy, ceased to deal in the slave trade, and became obedient to the laws of God as revealed to Israel through Moses.

In order to be converted, they taught as follows:

"They"—the converts—"must kneel down in God's presence, and ask Him to forgive their sins." Following baptism, the form of which Hung did not under-

stand perfectly, "they must continue daily to supplicate Divine favour, and the *Holy Spirit's assistance* to renew their hearts, saying grace at every meal, keeping holy the Sabbath day, and OBEYING ALL GOD'S COMMANDMENTS, especially avoiding idolatry. They may then be accounted *the children of God*. . . ." (From Lin-Le's book, page 315.)

#### The Next Great Step

To begin with, Hung and his converts were not fully acquainted with the instructions found in the New Testament. They had to be guided mainly by Moses' instruction found in the law. But notice what they did:

When the prosperity and learning of the God-worshippers was noised about the countryside, many in distress sought the protection of these Sabbathkeepers. Whole families of afflicted and destitute came to them, as well as outlaws who fled from the power of the oppressive Manchu dynasty. Once again Hung looked into the Bible. He saw the example of David. "And everyone that was in debt, and every one that was discontented, gathered themselves unto him (David); and he became a captain over them" (I Sam. 22:2).

Hung therefore became a captain over his fellow Chinese. He instructed them according to Moses' law and punished offenders accordingly. *These Chinese malcontents*, like those of David, *were not converts*, but merely willing to do as Hung instructed because they disliked the Manchu overlords.

Next, Hung remembered the sword that he had seen in the vision. He read in the Bible of "The sword of the Lord, and of Gideon" (Judges 7:14, 20). He felt responsible for his people as did the *judges* in Israel of old.

Here is what Dr. Bridgeman wrote of the next turn of events: "Their government is a theocracy, the development apparently of what is believed by them to be a new dispensation. As in the case of the Israelites under Moses, they regard themselves as directed by one who has been raised up by the Almighty to be the executor of His will on earth." (Page 211 of Lin-Le's work.)

By 1851 the malcontents had increased by tens of thousands. They proclaimed Hung-sui-tshuen the ruler of a new dynasty administering a heavenly or Celestial Kingdom. Hung tried to follow the pattern of David and Solomon, mentioned in I Chron. 29:29: "Then Solomon sat upon *the throne of the Eternal*, as king instead of David his father, and prospered."

The new dynasty was entitled the "Tai-ping," meaning the kingdom of "our Sovereign," the One who created heaven and earth.

The malcontents, to protect their domain, were at first conscripted for defense. Then Hung read in the law what Moses said: "When thou goest forth to battle against thine enemies"—the enemies of the Tai-pings already persecuted them for religious and political reasons—"the officers shall speak unto the people, saying: What man is there that hath built a new house, and hath not dedicated it? let him go and return to his house . . . What man is there that is fearful and faint-hearted? let him go and return unto his house" (Deut. 20:1, 5, 8). Hung therefore made army service a *voluntary* matter!

The soldiers were instructed to pay the country people for whatever food and clothing they required on their journeys. Vast areas of China were freed from the Manchu oppressors. By 1860 the movement gained such power that it attracted international recognition. Several thousands became faithful converts and upwards of 50,000,000 Chinese were living in prosperity and at peace under the Tai-ping administration of God's laws.

#### The Hand of the Jesuits

In abolishing the idols of the country, the Tai-pings naturally destroyed the images of Mary and the saints, as well as those of the Buddhists. The ire of the Jesuits was aroused. They persuaded the French forces in China to support the ruling Manchu dynasty with whom they had previously been quarrelling.

Next, the British and American missionaries—who had obtained barely 1500 converts through years of work—were jealous of the fact that so many people were turning to the truth without their missionary activity. The missionaries began a deliberate campaign to malign the Tai-ping. They accused them of rejecting the Bible, of denying Jesus Christ, of wanton slaughter of innocent victims. The true reports of honest missionaries were squelched! British commercial agents, interested in selling opium to the Chinese, became fearful of the loss of revenue.

REMEMBER, THIS WAS THE ERA OF THE OPIUM WARS—when foreigners, particularly the British, were seeking to dominate China by forcing them to buy opium.

The British and other foreign elements forced the Manchus to sign treaties legalizing the opium trade. This placed the armies of the Tai-pings in a serious predicament. The British assured the Chinese revolutionists that they would remain neutral and only protect British property from destruction. In reality the British sent arms to the Manchus, and the Manchus imported arms in ships flying the American flag!

During all this time the converts of Hung were publishing the Bible as best

they could. Time and again they implored their Christian White Brethren across the sea to send them missionaries to instruct them better. Most missionaries refused to go.

What a condemnation of our people—Israel—the people chosen for a job we have *refused* to perform! When our people could have brought the truth, they refused to do so. And when we did send missionaries, they brought nothing but a Babel of confusion to the Gentiles.

#### A Plea Refused

The Tai-ping also sought to trade with the British. They sent an army to Shanghai to open negotiations with their professing Christian white brethren. Said the leader of the Tai-ping regiments to the British, American, Portuguese and other foreigners in Shanghai: "I came to Shanghai to make a treaty in order to see us connected together by trade and commerce; I did not come for the purpose of fighting with you. Had I at once commenced to attack the city and kill the people, that would have been the same as the members of one family fighting among themselves." (Page 283 of Lin-Le's work.)

Remember that these Chinese did not know the kind of Christianity professed by the Western World!

The extract, which I have just quoted from a longer letter, was sent to the foreign authorities in Shanghai for the following reason: When the Tai-ping, who assumed the British were neutral, came to Shanghai, they were fired upon by the British. According to a correspondent of the *North China Herald*, "They [the Chinese Tai-pings] waved the hand, begged our officers not to fire, and stood there motionless, wishing to open communications and explain their object!"

Retreating for safety, the Tai-pings encountered a missionary, Mr. Milne. In order not to have him injured in any battle, they sent guards with him to the city of Shanghai. After delivering Mr. Milne safely to his white brethren, the guards were shot down by British soldiers upon the city wall!

#### A Great Mistake

Hung could not understand the action of the Christian nations from across the sea. In sorrow he withdrew from all contact with foreigners, but continued to study the Bible with the faithful.

He permitted his commanders to disperse their armies throughout the walled cities of his domain. The Manchus had been badly defeated and no attack was expected. This—plus a miscalculation of the British and French intentions—proved disastrous.

Although the official government statements from abroad implied that

England would remain neutral, the actual deeds perpetrated against the Chinese demonstrated the opposite. The British marshalled the Manchus against the Tai-pings and gradually brought about their retreat and downfall. This short article cannot contain all the information which competent historians have amassed. But, as Gladstone, the British Prime Minister, once said, this action will go down as one of the blackest marks in history against Britain.

As a result of foreign intrigue, the Manchu army and religious persecution, these Chinese Sabbathkeepers, including Hung, perished for their faith.

Long after the death of those faithful Chinese to whom God revealed a measure of His truth, the malcontents who had associated with them arose again in rebellion against the Manchus. They called themselves "The Righteous Fists of Harmony"—or "Boxers." Their rebellion—the Boxer rebellion—was aimed at the foreigners and especially missionaries. But the Sabbath and God's laws had long been forgotten by them.

#### WHY Communism Engulfs China Today

We are reaping the reward of our sins in China today! To the carnal Chinese the European nations seemed unprincipled liars, devoid of every virtue recognized by men! From that time on the spread of the Word of God among the Chinese met with little success. No wonder Communism has engulfed the country.

When thinking of the fate of those Sabbathkeeping Chinese and their ignorant comrades who sought their protection, I am reminded of Paul's exhortation in Hebrews: "And what shall I more say? for the time would fail me to tell of Gideon, and of Barak, and of Samson, and of Jephthae, of David also, and Samuel, and of the prophets: who through faith subdued kingdoms, wrought righteousness . . . waxed valiant in fight, turned to flight the armies of aliens. . . . And others had trial of cruel mockings and scourgings, yea, moreover of bonds and imprisonment: they were stoned, they were sawn asunder, were tempted, were slain with the sword. . . . (Of whom the world was NOT WORTHY)" (Hebrews 11:32-38.)

How *unworthy* the world is may be understood by the *deliberate falsity* of

#### NOTICE!

There has been no issue of the "GOOD NEWS" since September. Also, due to his many pressing burdens, Mr. Armstrong has not yet completed the article on "make-up."

recorded history in describing the Tai-Ping Rebellion.

Missionaries and politicians alike have accused them of committing acts of which only the enemies of the Tai-pings were guilty. The Tai-pings were maligned just as David and his followers were.

Thanks to the cooperation of British booksellers and librarians I am able to give you these true facts now.

#### "The White Man's Burden"

The most important summary of this drama of human experience—the book which is the basis for this little-known record—was written by a white man who used a Chinese name, Lin-Le. The work is entitled "Ti Ping Tien Kwob, the History of the Ti Ping Revolution." It was published in 1866 in London.

Here is a lesson we must never forget!

How we ought to appreciate what we know of God's Word! And to realize that this drama was occurring in far-off China when God's people in America were splitting up as the dying branches of the Sardis Church Era!

Our own people—Israelites, God's chosen—refused to *restore* the truth they received. Our great denominations followed the path of the opium-peddling businessmen. But the Chinese, for 200 years in bondage to the Manchus, looked to the Word of God as best they knew. "Their laws were framed and already constituted when the New Testament"—in its fulness—"came into their hands." (From page 152.)

Perhaps we can now realize the FULL WEIGHT of our *responsibility* in carrying out the gospel of the Kingdom of God to *all* nations. God has chosen US—His faithful few in an Israel filled with sin—to carry the LIGHT through radio, television and the printing press to those who abide in darkness.

Let's shoulder our responsibility and prove that we can carry "the white man's burden"!

## Attend God's Festivals

(Continued from page 2)

of verses 28-29. In these verses, God is commanding another, altogether *different* tithe.

Now don't be shocked! You may not have known it before, but God wants us to save *one more tithe* every third year to help the poor and needy! This is *God's way* of providing money for charitable purposes.

In both Deuteronomy 14:28-29 and Deuteronomy 26:12-15 we find this tithe