

The Reformation
Messenger
VOLUME 18, NUMBER 12, DECEMBER 2011

“He only is my rock and my salvation: He is my defence; I shall not be moved. In God is my salvation and my glory: the rock of my strength, and my refuge, is in God.”

Psalm 62:6–7

WE BELIEVE: The all-wise loving God created all things in the universe by His Son, Jesus Christ. He is the Owner and Sustainer. He met the challenge to His loving leadership and authority by reconciling the world to Himself through the life, death, and resurrection of His Son, the Word made flesh. The Holy Spirit, Jesus' representative on earth convicts of sin, guides into truth, and gives strength to overcome all unrighteousness. The Bible is the record of God's dealings with mankind and the standard of all doctrine, the Ten Commandments are the transcript of His character and the foundation of all enduring reform. His people, in harmony with God's word and under the direction of the Holy Spirit call all men everywhere to be reconciled to God through faith in Jesus. Bible prophecy reveals that earth's history will soon close with the visible return of Jesus Christ as King to claim all who have accepted Him as the world's only Redeemer and their Lord.

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- Tel: 905-876-2518
- E-mail: ismessenger@yahoo.com
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THE HOUSE

“Not every one that saith unto Me, Lord, Lord, shall enter into the kingdom of heaven, but he that doeth the will of My Father, who is in heaven.” Matthew 7: 21

DRIVING THE NAIL

We have here the conclusion of this long and excellent sermon (Sermon on the Mount) by the greatest Preacher that ever existed, the scope of which is to show the indispensable necessity of obedience to the commands of Christ. This, in fact, is designed to “drive the nail,” that it might be fixed in a sure place. He speaks this to His disciples that sat at His feet whenever He preached, and followed Him wherever He went. The religion He came to establish is in power, not in word only (1 Corinthians 4:20).

But, therefore, something more is necessary: Christ’s law was laid down when He said, “not every one that saith, Lord, Lord, shall enter into the kingdom of heaven; the kingdom of grace, and glory.” Ahh! It is an answer to that question, “Who shall?” is an answer to that question of Psalm 15:1. Who shall sojourn in thy tabernacle?—the church militant; and who shall dwell on thy holy hill?—the church triumphant.

So, you see, Christ tells us it does not suffice to say, “Lord, Lord” in word and tongue, to own Christ for our Master, and make professions of Him accordingly in prayer to God, and in discourses with men. But Jesus shows, by plain reasoning that an outward profession of religion, however remarkable, will not bring us to heaven or shorten our journey.

NO POWER!

There may be persistence or demands in prayer, and prayer requests, “Lord, Lord,” but if inward impressions be not answerable to outward expressions, we are “as sounding brass, or a tinkling cymbal” 1 Corinthians 13:1. This does not take us away, however, from saying

“Lord, Lord,” from praying and being earnest in prayer, from professing Christ’s name, and being bold in professing it, but from resting in these, in the “form of Godliness,” – without the power!

It is necessary for our happiness to do the will of God, which is the will of His Father in heaven—which will is: repent of sin, that we live a holy life, that we love one another, and keep His commandments. Saying and doing are two things, often parted in conversation of men: he that said, “I go, sir: and went not” Matthew 21:30.

Grace will bring a man to heaven without working miracles, but working miracles will never bring a man to heaven without grace. Secret haunts of sin, kept under the cloak of a visible profession, will be the ruin of the hypocrites. They that would not come to Him to be saved must depart from Him to be damned.

NOT LEGALISM

So hence, the Sermon on the Mount is not primarily a statement of principles for the Christian church (which was yet unrevealed), nor an evangelistic message for the unsaved, but a delineation or description of the principles that would characterize the Messianic Kingdom Christ was announcing.

The twelve disciples of Jesus had just been chosen and the sermon was directed primarily to them. However, some of it was heard by the multitudes. Ahh! But later Israel’s rejection of her King delayed the coming of His kingdom.

The warning is pertinent, “I never knew you” in the sense of “know with favor,” or “acknowledge.” Psalm

1:6; Amos 3:2

Many Christians, however, even now having given their allegiance to the King and having been made spiritually to anticipate some of the blessings of His kingdom (Colossians 1:13), may see God's ideal in His sublime discourse and will assent to its high standard.

The sermon of Jesus is addressed to believers and presupposes faith in Jesus as Messiah. This is not legalism! No works founded upon mere human effort are of any spiritual value, but faith in Christ the Rock brings about that regeneration which manifests itself in godly living. So, how is it expressed again? "I never owned you as My servants, no, not when you prophesied in My name, when you were at the height of your profession, and were most extolled."

AWESOME!

The Lord knows who are His—we do not! This intimates that if He had ever known them, as the Lord knows them that are His, had ever owned them and loved them as His, He would have known them, and owned them, and loved them to the very end. But he never did know them, for He always knew them to be hypocrites, mean, and rotten at heart, as He did Judas; therefore, says He, "depart from me" Matthew 25:41. Hmm—If a preacher, one that casts out devils, and wrought miracles, be disowned of Christ for working iniquity, what will become of us, if we be found such? Awesome! Woe unto us!

At God's judgment bar, a profession of religion alone will bear out any in the practice and indulgence of sin. Therefore let everyone that names the name of Christ, depart from all iniquity. . . and not repeat it; abandon it!!

CHRIST'S SAYINGS:

Jesus, moreover, shows by a parable that hearing these sayings of Christ will not make us happy if we do not make a conscience effort of doing them; but that if we hear them and do them, we are blessed in our deed (Matthew 7:24–27).

The hearers of Christ's Word are, therefore, divided into two classes—some that hear and do what they hear, others that hear and do not. Christ preached now to a mixed multitude, and He thus separates them, one from the other, as He will at the "great day when all nations shall be gathered before Him" (Matthew

25:32).

Christ is still speaking from heaven by His Word and Spirits, speaks by ministers, by providences; and of those that hear Him, there are two sorts or classes:

1) SOME THAT HEAR HIS SAYINGS AND DO THEM—Blessed be God that there are any such, though comparatively few.

It highly concerns us all to do what we hear of the sayings of Christ. It is a mercy that we hear His sayings: "Blessed are those ears" (Matthew 13:16–17). But, if we practice not what we hear, we receive that grace in vain.

To do His sayings is conscientiously to abstain from the sins that He forbids and to perform the duties that He requires. All the sayings of Christ, not only the laws He has enacted, but the truths He has revealed, must be done by us. They are a light, not only to our eyes, but to our feet, and are designed not only to inform us of our judgments, but to reform our hearts and lives; or do we indeed believe them, and remember them, but we do not live up to them?

Observe that it is not enough to hear Christ's sayings, and understand them, but to hear them and remember them, hear them, and talk of them, repeat them, dispute for them; but again we must hear and do them. "This do and thou shalt live" Luke 10:28. Those only that hear, and do, are blessed (Luke 11:28), and are akin to Christ (Matthew 12:50).

2) OTHERS WHO HEAR CHRIST'S SAYINGS AND DO THEM NOT—Their religion rests in bare hearing, and goes no further; like children that have rickets, their heads swell with empty notions and undigested opinions, their joints are weak, heavy and listless; they neither can stir nor care to stir, in any good duty; they hear God's words, as if they desired to know His ways, like a people that did righteousness, but they will not do them (Ezekiel 33:30–31; Isaiah 58:2).

Thus they deceive themselves, as Micah, who thought himself happy because he had a Levite to be his priest, though he had not the Lord to be his God. The seed is sown, but it never comes up; they see their spots in the glass of the Word, but wash them off (James 1:22, 24). Thus they put a cheat upon their own souls; for it is certain, if our hearing be not the means of our obedi-

tion.

ence, it will be the aggravation of our disobedience. Those who only hear Christ's sayings, and do them not, sit down midway to heaven. And that will never bring them to their journey's end. They are akin to Christ only by the half-blood, and our law allows such not to inherit.

TWO BUILDERS—TWO HOUSES

The above two classes of hearers are here represented in their true characters, and the state of their case, under the comparison of two builders; one was wise, and built upon a rock, and his house stood in a storm; the other foolish, and built upon the sand, and his house fell.

The general scope of the parable teaches us again that the only way to make sure work for our souls and eternity is to hear and do the sayings of the Lord, spoken in the Sermon on the Mount, which is wholly practical. Some of them seem hard sayings to flesh and blood, but they must be done, and thus we lay up in store a good foundation for the time of the end. . . which is "at the door" (1 Timothy 6:19); a good bond of God's making which secures salvation on gospel terms, "Speak Lord for Thy servant heareth." 1 Samuel 3:10

Every one of us has a house to build, and that house is our hope for heaven. It ought to be our chief and constant care "to make our calling and election sure." Ah! But for many it is the furthest thing from their thoughts; they are building for this world, as if they were to be here forever but take no care to build for another world. Such is a "housing crisis!"

IMPREGNABLE ROCK

There is a rock provided for us to build this house upon, and that Rock is Christ. He is laid for a foundation, and no other foundation can be laid (Isaiah 28:16). He is our hope! (1 Timothy 1:1). Christ in us is such that we must ground our hopes of heaven upon the fullness of



Christ's merit, for the pardon of sin, for the sanctification of our nature. There is that in Him; as He is made known, and made over to us in the Gospel, which is sufficient to redress all our grievances, and to answer all the necessities of our case, so that He is a Saviour to the uttermost!

The Church is built upon this Rock, and so is every believer. He is strong and immovable as a rock. We shall not be made ashamed of our hope as He carries our burdens. There is a remnant, who, by hearing and doing the sayings of Christ, build their hopes upon this Rock, and it is their wisdom. Christ is the only way to the Father, and the obedience of faith is our only way to Christ, to them that obey Him and to them only.

RULES OF RELIGION

Jesus is the Author of eternal salvation. Those that build upon Christ, who, having sincerely consented to Him as their Prince and Saviour, make it their constant care to conform to all the rules of His holy religion, and therein depend entirely upon Him for assistance from God, and acceptance with Him, and count everything but loss and dung that they may win Christ, and be found in Him. Building upon a rock requires care and pains; they that would make their calling and election sure must give diligence. They are wise builders who begin to build so as they may be able to finish (Luke 14:30).

SAND CASTLES

There are many who profess that they hope to go to heaven (some thinking that they are on the way), but despise the Rock, and build their hopes upon the shifting sand, which is done without much pain, but it is their folly. Everything besides Christ is sinking sand. Some build their hopes upon their worldly prosperity, as if they were a sure token of God's favour (Hosea 12:8).



Others build upon their external profession of religion, the privileges they enjoy, and the performances they go through in that profession and the reputation they have gotten by it. They are called Christians, were bap-

tized, go to church, hear Christ's word, say their prayers, angelically sing hymns, pay their tithe, and do nobody any harm, but, if something they neglect, it will cause them to perish, God help a great many! This is the light of their own fire, which, with a great deal of assurance, they venture; but it is all sand, too weak to bear such a fabric as our hopes of heaven.

LAST ENCOUNTER

There is a violent storm—a tempest coming that will try what our hopes are bottomed on, will try every man's work (1 Corinthians 3:13); and will discover the foundation (Habakkuk 3:13). Rain, floods, winds, tsunami forces, will beat upon the house; it will be shaken, terror will prevail! The trial is sometimes in this world, and with more frequency. And when tribulations and persecution arise because of the Word, then it will be seen—who only heard the Word, and who heard and practiced it. Then when we have occasion to use our hopes, it will be tried whether they were right, and well grounded, or not. However, when death and judgment come, then the storm comes, and it will undoubtedly come, how calm whatsoever things may be with us now. Then everything else will fail us but these hopes, and then, if ever, they will be turned into everlasting fruition!

Those hopes which are built upon Christ the Rock will stand, and will stand the builder in stead; when the storm comes, they will be his preservation, both from desertion, and from prevailing disquiet. His profession will not wither, his comforts will not fail; they will be his strength and song, as an anchor of the soul, sure and steadfast. When he comes to the last encounter, those hopes will take off the terror of death and the grave; will carry him cheerfully through the dark valley; will be approved by the Judge; will stand the test of the great day; and will be crowned with endless glory (2 Corinthians 1:12; 2 Timothy 4:7–8). Blessed are those servants, whom the Lord when He cometh shall find watching; so doing, so hoping (Luke 12: 37).

That those hopes which foolish builders ground upon anything but Christ, will certainly fail them on a stormy, wind-swept day; will yield them no true comfort and satisfaction in the time of trouble, in the hour of death, and in the day of judgment; will be no fence against temptations to apostasy, in a time of persecution. When God takes away the soul, where is the hope of the hypocrite? (Job 27:8). It is as the spider's web and as the giving up of the ghost. He shall lean upon his

house, but it shall not stand (Job 8:14,–15).

It fell in the storm when the builder had most need of it, and expected it would be a shelter to him. It fell when it was too late to build another. "When a wicked man dies, his expectations perish" (Proverbs 11:7) and then when he thought it would have been turned into fruition "it fell: and great was the fall of it" Matthew 7:27. It was a great disappointment to the builder; the shame and loss were great.

Hence, here is the supreme importance of building upon the right foundation. The man whose house collapsed was at fault, not because he failed to labor, but because he did not use the rock—the Rock—Christ Himself (1 Corinthians 3:11) and His teachings, His sayings, "These sayings of Mine." (Matthew 7:24, 26; Luke 6:47). The higher men's hopes have been raised the lower they fall. It is the sorest ruin of all that attends formal professors; witness Capernaum's doom.

THE ULTIMATE QUESTION

The question finally arises, perhaps, when we are told what impressions Christ's discourse made upon the auditory or hearers present. It was an excellent sermon and it is probable that He said more than is recorded; and doubtless the delivery of it from the mouth of Him, into whose lips grace was poured.

Well, they were "astonished at this doctrine!" Matthew 7:28. They were filled with wonder! As Jesus spoke, the crowds were in rapt attention, but when He ceased, tension relaxed and amazement engulfed them. Observe that it is possible for people to admire good preaching, and yet to remain in ignorance and unbelief, to be astonished, and yet not sanctified. The reason was because the scribes pretended to as much authority as any teachers whatsoever, and were supported by all the external advantages that could be obtained, but their preaching was mean, and flat, and jejune. They spoke as those that were not themselves masters of what they preached. The word did not come from them with any life or force. They delivered it as a schoolboy says his lesson.

The scribes, in lecturing, appealed repeatedly to the opinions of distinguished rabbis and to traditional interpretations. How tedious compared to Christ's authoritative "I say unto you!" (Matthew 5:18, 20, 22). But Christ delivered His discourse as a judge gives his charge! He did indeed, "dominari in conscionibus—

deliver His discourses with a tone of authority.

His lessons were law, His word a word of command. Christ upon the mountain showed more true authority than the scribes in Moses' seat. Thus when Christ teaches by His Spirit in the soul He teaches with authority. He says, "Let there be light, and there is light" (Genesis 1:3).

"What the church needs is to be doers of the word. This will lead a large number to many other places, towns,

cities, where people have not had the light and opportunities that you have had. Many souls are now hanging in the balance. They are not with Christ. They are not gathering with Christ. Their influence is divided. They scatter abroad. Many houses now supposed to stand secure will fall. The Lord declares that He will not accept divided service." –*Testimonies to Ministers and Gospel Workers*, p. 126

This is **THE HOUSE!** A hearty Amen!
John Theodorou, U.S.A.



In order to obtain peace, joy, happiness, and better lives, men go to the extremes of hurting themselves just to be happy. Some try amusements, others engage in certain types of sports and pleasure-seeking games. This earth is full of woes and sufferings. People even intend on taking their own lives because of disappointments that have come their way (e.g. death of loved ones, betrayal of people in whom they had hope and comfort).

But was the world created this way? Was there misery, pain, sorrow, sickness, and death?

"As the earth came forth from the hand of its Maker, it was exceedingly beautiful. Its surface was diversified with mountains, hills, and plains, interspersed with noble rivers and lovely lakes; but the hills and mountains were not abrupt and rugged, abounding in terrific steeps and frightful chasms, as they now do; the sharp, ragged edges of earth's rocky framework were buried beneath the fruitful soil, which everywhere produced a luxuriant growth of verdure. There were no loathsome swamps or barren deserts. Graceful shrubs and delicate flowers greeted the eye at every turn. The heights were crowned with trees more majestic than any that now

exist. The air, untainted by foul miasma, was clear and healthful. The entire landscape outvied in beauty the decorated grounds of the proudest palace. The angelic host viewed the scene with delight, and rejoiced at the wonderful works of God." –*Patriarchs and Prophets*, p. 44

"Our first parents, though created innocent and holy, were not placed beyond the possibility of wrongdoing. God made them free moral agents, capable of appreciating the wisdom and benevolence of His character and the justice of His requirements, and with full liberty to yield or to withhold obedience. They were to enjoy communion with God and with holy angels; but before they could be rendered eternally secure, their loyalty must be tested. At the very beginning of man's existence a check was placed upon the desire for self-indulgence, the fatal passion that lay at the foundation of Satan's fall. The tree of knowledge, which stood near the tree of life in the midst of the garden, was to be a test of the obedience, faith, and love of our parents. While permitted to eat freely of every other tree, they were forbidden to taste of this, on pain of death. They were also to be exposed to the temptations of Satan." – *Ibid*, p. 48–49

Now when the test was brought upon our first parents, the result was failure and man became subject to evil. But God, being so merciful and having mercy for the human race, provided a means of saving the fallen race.

“And almost all things are by the law purged with blood; and without shedding of blood is no remission.” Hebrews 9:22

“Unto Adam also and to his wife did the LORD God make coats of skins, and clothed them.” Genesis 3:21

God Himself provided a substitute for the guilty race by making a sacrifice. For the first time ever, life was taken in the universe. And He gave the skins to them as clothes. This gave them a wonderful lesson that man by his own righteousness cannot do anything to please God; we need to have the righteousness of Christ. When Adam was sent out of the garden, he continued this ordinance, expressing his faith in the sacrifice that God from infinite love had shown to him.

But before this, God gave a promise to this couple about how He would save the fallen race again from our ruin.

“The Saviour’s coming was foretold in Eden. When Adam and Eve first heard the promise, they looked for its speedy fulfillment. They joyfully welcomed their first-born son, hoping that he might be the Deliverer. But the fulfillment of the promise tarried. Those who first received it died without the sight. From the days of Enoch the promise was repeated through patriarchs and prophets, keeping alive the hope of His appearing, and yet He came not. The prophecy of Daniel revealed the time of His advent, but not all rightly interpreted the message. Century after century passed away; the voices of the prophets ceased. The hand of the oppressor was heavy upon Israel, and many were ready to exclaim, ‘The days are prolonged, and every vision faileth.’ Ezekiel 12:22.” –*The Desire of Ages*, p. 31

Abraham, being the father of faith, also had the same faith as Adam and Eve. He also expressed his faith during the greatest test ever that a human father can be tried of. On Mount Moriah, Abraham was also shown the Lamb

that God Himself would provide, as he told Isaac his son, “My son, God will provide Himself a lamb for a burnt offering” (Genesis 22:8), and truly the Lord provided.

“And Abraham lifted up his eyes, and looked, and behold behind him a ram caught in a thicket by his horns: and Abraham went and took the ram, and offered him up for a burnt offering in the stead of his son.” Genesis 22:13

That ram that Abraham saw in the bush was God’s own appointed means of saving the boy Isaac from being slain by his father. This test of Abraham was a lesson that the King of the whole universe—the Beginning and the End of all that is in this universe—wanted man to understand how He had to allow His only begotten Son to die in place of the fallen race.

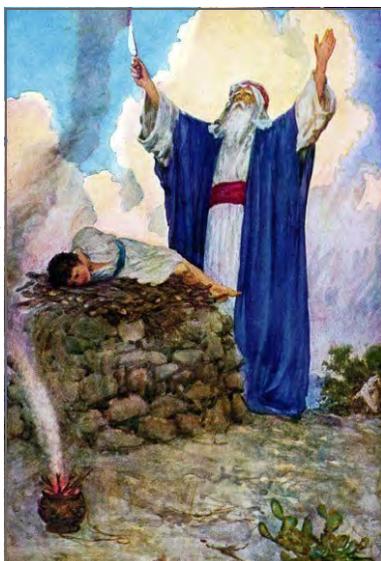
This prophecy was fulfilled in the New Testament when John the Baptist saw that Lamb, which Abraham by faith saw in the bush. While telling the people of Israel to repent he saw someone that he knew was greater than himself. He said “Behold the Lamb of God, which taketh away the sin of the world.” John 1:29. Jesus Christ, being the majesty of heaven, came to this sin-stricken earth to die for man.

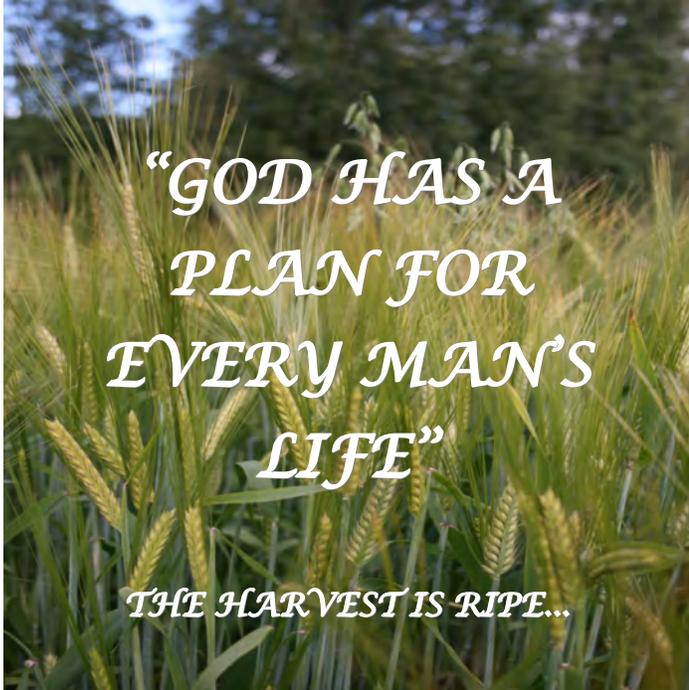
But on the third day He arose again, and now stands in the presence of God, atoning for the repentant sinner. He has His hands stretched out, in order that all may accept Him as their Lord and personal Saviour. He says in the book of Revelation, “Behold, I stand at the door, and knock: if any man hear My voice, and open the door, I will come in to him, and will sup with him, and

he with Me. To him that overcometh will I grant to sit with Me in My throne, even as I also overcame, and am set down with My Father in His throne. He that hath an ear, let him hear what the Spirit saith unto the churches.” Revelation 3:20–22

He is at the door of your heart, knocking to all who will be like Abraham. There is no need for you to die; just come to Him. AMEN

Bernard Conduah, Ghana
Student – Berea Adventist Missionary
Institute (BAMI) – Kenya





**“GOD HAS A
PLAN FOR
EVERY MAN’S
LIFE”**

THE HARVEST IS RIPE...

God has given “to every man. . . ‘his work’ (Mark 13:34), the work for which his capabilities adapt him, the work which will result in the greatest good to himself and to his fellow men, and in greatest honour to God. Thus our business or calling is a part of God’s great plan, and so long as it is conducted in accordance with His will, He Himself is responsible for the results.” – *Education, p. 138*

The Spirit of Prophecy says:

“In every period of this earth’s history, God has had His men of opportunity, to whom He has said, ‘Ye are My witnesses.’ In every age there have been devout men, who gathered up the rays of light as they flashed upon their pathway, and who spoke to the people the words of God. Enoch, Noah, Moses, Daniel, and the long roll of patriarchs and prophets,—these were ministers of righteousness. They were not infallible; they were weak, erring men; but the Lord wrought through them as they gave themselves to His service.

“Since His ascension, Christ the great Head of the church, has carried forward His work in the world by chosen ambassadors, through whom He speaks to the children of men, and ministers to their needs. The position of those who have been called of God to labour in word and doctrine for the up building of His church, is one of grave responsibility. In Christ’s stead they are to beseech men and women to be reconciled to God; and they can fulfil their mission only as they receive wisdom and power from above.” –*Gospel Workers, 1915 ed., p. 13*

CALLED WITH A HOLY CALLING

That is one of the most thrilling thoughts that has ever come to me: every man’s life, every person’s life—a plan of God! If this is really so, it changes our outlook on everything; it makes life worth living. Does God have a plan for every life? Does He have a blueprint, as it were, for every one of us? Friends, I believe He has. “For the Son of man is as a man taking a far journey, who left His house, and gave authority to His servants, and to every man his work, and commanded the porter to watch.” Mark 13:34. The word

“house” often means family. Our Saviour here represents Himself as going away, leaving His household, the church, assigning to the apostles and all His servants their duty, and leaving it uncertain when He would return. As His return was a matter of vast consequence, and as the affairs of His kingdom are entrusted to the servants when

the Master is absent—so it was of vast importance that they should be faithful at their post, defending the house from danger, and being ready for His return. As to both, our duty is to watch and pray.

Our Lord Jesus, when He ascended on high, left something for all of His servants to do. We ought to be always upon our watch, in expectation of His return. We know not whether our Master will come in the days of youth, or middle age, or old age; but, as soon as we are born, we begin to die, and therefore we must expect death. Our great care must be that, whenever our Lord comes, He may not find us secure, indulging in ease and sloth, mindless of our work and duty. He says to all, “watch; that you may be found in peace, without spot, and blameless.” The reason why so many of our lives are unsatisfactory to us is that we do not follow God’s plan for our lives. We have so much heart hunger, so much frustration, so much sadness. Why? One reason is that so many of us either neglect or reject God’s plan for us.

Let us have a look at some Biblical examples. Look at the prophets and apostles of the Bible. There was Jeremiah—he was a humble, unknown priest, very retiring in his nature; but the word of the Lord came to him and he was plainly told that before he was born God had planned his life. “Before I formed you in the womb I knew you; Before you were born I sanctified you; I ordained you a prophet to the nations.” Jeremiah 1:5 (NKJV)

Moses’ life was a plan of God. He tried to change God’s plan, but finally when he made his full surrender, God’s

plan worked out for him. “But Moses said to God, Who am I that I should go to Pharaoh, and that I should bring the children of Israel out of Egypt? So He said, I will certainly be with you. And this shall be a sign to you that I have sent you: When you have brought the people out of Egypt, you shall serve God on this mountain. Then Moses said to God, Indeed, when I come to the children of Israel and say to them, The God of your fathers has sent me to you, and they say to me, What is His name? what shall I say to them? And God said to Moses, I AM WHO I AM. And He said, Thus you shall say to the children of Israel, I AM has sent me to you.” Exodus 3:11–14

The apostle Paul’s life was planned by God, but Paul had other plans. He was a member of the Sanhedrin and a great opposer of God without realizing it. But contrary to all his dreams, his ideas, and plans, when he surrendered his life to Christ, he had a new vision; and after a long life of service, he stood before a great king. “Whereupon, O king Agrippa, I was not disobedient unto the heavenly vision.” Acts 26:19. And there was the apostle Peter. God had a plan for his life also. Peter certainly made a great failure at first. But, later on, a great change came and he submitted to God’s plan. “Verily, verily, I say unto thee, When thou wast young, thou girdedst thyself, and walkedst whither thou wouldest: but when thou shalt be old, thou shalt stretch forth thy hands, and another shall gird thee, and carry thee whither thou wouldest not. This spake he, signifying by what death he should glorify God. And when he had spoken this, he saith unto him, Follow me.” John 21:18–19.

We are all stewards of God, but how many are failing to act that way? God has given “to every man ‘his work’ (Mark 13:34), the work for which his capabilities adapt him, the work which will result in the greatest good to himself and to his fellow men, and in greatest honour to God. Thus our business or calling is a part of God’s great plan; and so long as it is conducted in accordance with His will, He Himself is responsible for the results.” —*Education*, p. 128. “For we are labourers together with God: ye are God’s husbandry, ye are God’s building.” 1 Corinthians 3:9

A PLAN FOR EVERYONE

What about God’s plan for our lives? Have we tried to find out what it is? Have we been willing to follow the plan as God has led us step by step? Remember, we are responsible for all the talents God has loaned to us.

“For to one is given by the Spirit the word of wisdom; to another the word of knowledge by the same Spirit; To another faith by the same Spirit; to another the gifts of healing by the same Spirit; To another the working of miracles; to another prophecy; to another discerning of spirits; to another divers kinds of tongues; to another the interpretation of tongues: But all these worketh that one and the selfsame Spirit, dividing to every man severally as he will.” 1 Corinthians 12:8–11

It is said that Michelangelo, the famous Italian sculptor, once stood staring straight ahead at a great block of marble. A friend approached and asked him what he was looking at. “An angel,” he said. He saw what the mallet, the chisel, and patient skill could do with that rejected stone. He set to work and produced a masterpiece.

So God sees possibilities in every human heart that is dedicated to Him. He sees how beautiful the life will be if His plan is carried out. Your work may be in one place, mine in another, but “to every man his work.” When Gideon with his three hundred men won the tremendous victory over thousands of enemies, “Every man in his place” was his motto. Every man had a task assigned to him, and everything depended upon each man being loyal and true in his place.

When Nehemiah was rebuilding the walls of Jerusalem, every man was to build a part of the wall next to his own house—verse after verse tells us about people who did the work right where they were (Nehemiah 3).

ACCEPTING GOD'S PLAN

How many of us will volunteer today to accept God’s plan? How many will say: “I am willing, Lord, to follow in Thy way wherever it may lead. Whatever Thy plan for my life may be, show it to me step by step. I do not ask to see the full plan to the end of the journey. Let me see it each day as duty comes, as opportunity comes, as privilege comes.” May God help each one of us to make that kind of consecration!

God is willing to reveal His plan for us, but there are two requirements He asks of us if we would know what that plan is. First, there must be the **sympathy of trust**; and, secondly, the **faithfulness of obedience**. There must be sympathetic trust or we will never have spiritual insight. God reveals Himself to the trustful, loving heart, and He makes His ways clear to those who obey Him. Each of us, then, has his work; and how important

are those individual peculiarities which God has given to each of us for the accomplishment of that task! Our service to God is not a by-product of life; it is life itself. So, working and watching, happy will be the servant whom the Lord will find so doing; that is, doing the work that is in God's plan for him; not merely idly looking for Christ, but doing His will here and now, knowing that every man's life is a plan of God. "Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness, Looking for and hasting unto the coming of the day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat?" 2 Peter 3:11-12

"It is to the honour of Christ that He makes His ministers a greater blessing to the church, through the working of the Holy Spirit, than are the stars to the world. The Saviour is to be their efficiency. If they will look to Him as He looked to His Father, they will do His works. As they make God their dependence, He will give them His brightness to reflect to the world. —*Gospel Workers*, 1915 ed., p. 14

CALLED WITH A HOLY CALLING

If, as a church, we are working together to do what we can to seek revival, we as stewardship leaders must bring these principles to the attention of the people. It is a matter of education and awareness, encouragement and invitation. Some of our long-experienced leaders have noted that when a good stewardship program is in place, other facets of the work of the church, such as evangelism, revival, and involvement, will also be healthy. There will be less conflict and greater unity. There is something about this phenomenon that we must not miss. Our task is to creatively and attractively place these spiritual and practical principles before the people with the right balance of theology and just enough specific instruction so that they will know the

God-revealed practices to follow without our conveying an insensitive and unspiritual grasping of material resources. Then the Holy Spirit will be able to advance even further the work of revival among each one of us as a person and member of the body which is Christ's church.

Though our church's cry for revival and reformation is a corporate one, one that is calling our whole church to renew its commitment to our Lord and to the message He has given us, nothing will happen until something happens in each of us, individually. We each, as individuals—regardless of what anyone else does or does not do—have to make the choice to surrender to the Lord, to be open to His Holy Spirit, and to act upon His leading in our life.

"What the church needs in these days of peril is an army of workers who, like Paul, have educated themselves for usefulness, who have a deep experience in the things of God, and who are filled with earnestness and zeal. Sanctified, self-sacrificing men are needed; men who will not shun trial and responsibility; men who are brave and true; men in whose hearts Christ is formed 'the hope of glory,' and who, with lips touched with holy fire, will 'preach the word.' For want of such workers the cause of God languishes, and fatal errors, like a deadly poison, taint the morals and blight the hopes of a large part of the human race." —*The Acts of the Apostles*, p. 507

I am praying that God may grant us His Holy Spirit in order to accomplish the work He has entrusted us with and that we may be found working and watching, much more now as we approach the end of time. I believe that there is power in prayer and fasting, so let us ask the Lord to give us a full heart service and completely surrender in His vineyard. This is my wish and prayer. Amen! **Brother Nicholas Anca.**



CEDARTOWN MISSION SCHOOL STUDENTS OUT IN NATURE. WHAT IS GOD'S PLAN FOR THEIR LIVES? LET US KEEP THEM IN OUR PRAYERS.



BUT RATHER THAT YE MAY PROPHECY

STEADFAST UNTO THE END:

“I will not be negligent,’ the apostle continued, ‘to put you always in remembrance of these things, though ye know them, and be established in the present truth. Yea, I think it meet, as long as I am in this tabernacle, to stir you up by putting you in remembrance; knowing that shortly I must put off this my tabernacle, even as our Lord Jesus Christ hath showed me. Moreover I will endeavor that ye may be able after my decease to have these things always in remembrance.’

“The apostle was well qualified to speak of the purposes of God concerning the human race; for during the earthly ministry of Christ he had seen and heard much that pertained to the kingdom of God. ‘We have not followed cunningly devised fables,’ he reminded the believers, ‘when we made known unto you the power and coming of our Lord Jesus Christ, but were eyewitnesses of His majesty. For He received from God the Father honor and glory, when there came such a voice to Him from the excellent glory, This is My beloved Son, in whom I am well pleased. And this voice which came from heaven we heard, when we were with Him in the holy mount.’

“Yet convincing as was this evidence of the certainty of the believers’ hope, there was another still more convincing in the witness of prophecy, through which the faith of all might be confirmed and securely anchored. ‘We have also,’ Peter declared, ‘a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the daystar arise in your hearts: knowing this first, that no prophecy of the Scripture is of any

private interpretation. For the prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost.’” —*The Acts of the Apostles*, p. 534–535

WARNING AGAINST FALSE PROPHECY:

“While exalting the ‘sure word of prophecy’ as a safe guide in times of peril, the apostle solemnly warned the church against the torch of false prophecy, which would be uplifted by ‘false teachers,’ who would privily bring in ‘damnable heresies, even denying the Lord.’ These false teachers, arising in the church and accounted true by many of their brethren in the faith, the apostle compared to ‘wells without water, clouds that are carried with a tempest; to whom the mist of darkness is reserved forever.’ ‘The latter end is worse with them,’ he declared, ‘than the beginning. For it had been better for them not to have known the way of righteousness, than, after they have known it, to turn from the holy commandment delivered unto them.’” —*Ibid*, p. 535

“True sympathy between man and his fellow men is to be the sign distinguishing those who love and fear God from those who are unmindful of His law. How great the sympathy that Christ expressed in coming to this world to give His life a sacrifice for a dying world! His religion led to the doing of genuine medical missionary work. He was a healing power. ‘I will have mercy, and not sacrifice,’ He said. This is the test that the great Author of truth used to distinguish between true religion and false. God wants His medical missionaries to act with the tenderness and compassion that Christ would show were He in our world.” —*Medical Ministry*, p. 251

DIVINE ORIGIN:

“True medical missionary work is of heavenly origin. It was not originated by any person who lives. But in connection with this work we see so much which dishonors God that I am instructed to say, The medical missionary work is of divine origin and has a most glorious mission to fulfill. In all its bearings it is to be in conformity with Christ’s work. Those who are workers together with God will just as surely represent the character of Christ as Christ represented the character of His Father while in this world.” –*Medical Ministry*, p. 24



“As religious aggression subverts the liberties of our nation, those who would stand for freedom of conscience will be placed in unfavorable positions. For their own sake, they should, while they have the opportunity, become intelligent in regard to disease, its causes, prevention, and cure. All those who do this will find a field of labor anywhere. There will be suffering ones, plenty of them, who will need help, not only among those of our own faith, but largely among those who know not the truth. The shortness of time demands an energy that has not been aroused among those who claim to believe the present truth.” –*Counsels on Health*, p. 506

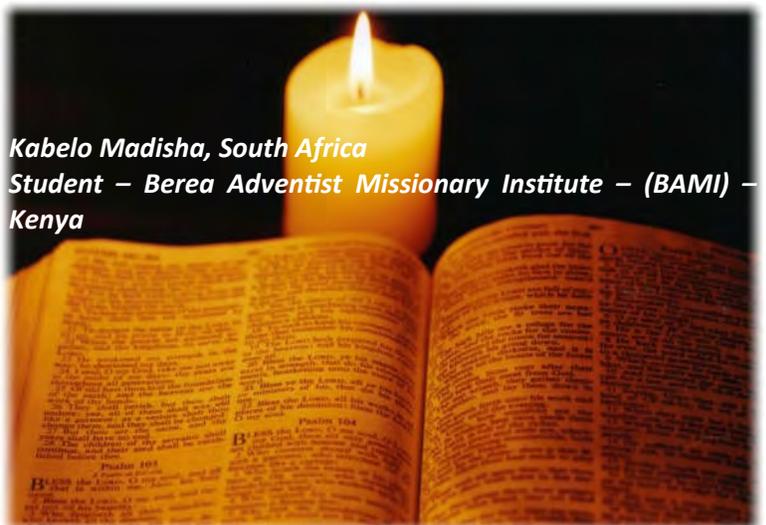
“How slow men are to understand God’s preparation for the day of His power. He works today to reach hearts in the same way that He worked when Christ was upon this earth. In reading the Word of God, we see that Christ brought medical missionary work into His ministry. Cannot our eyes be opened to discern Christ’s methods? Cannot we understand the commission He gave to His disciples and to us?” –*A Call to Medical Evangelism and Health Education*, p. 12

“The world must have an antidote for sin. As the medical missionary works intelligently to relieve suffering and save life, hearts are softened. Those who are helped are filled with gratitude. As the medical missionary works upon the body, God works upon the heart.” – *Manuscript 58*, 1901

“Follow after charity, and desire spiritual gifts, but rather that ye may prophesy.” 1 Corinthians 14:1

“From the light that God has given me, I know that His cause today is in great need of the living representative of Bible truth. The ordained ministers, alone, are not equal to the task. God is calling Bible workers, and other consecrated laymen of varied talent who have a knowledge of present truth, to consider the needs of the unwarned cities. There should be one hundred believers actively engaged in personal missionary work where now there is but one. Time is rapidly passing. There is much work to be done before satanic opposition shall close up the way. Every agency must be set in operation, that present opportunities may be wisely improved.” –*Medical Ministry*, p. 248

“The Lord is speaking to His people at this time, saying, Gain an entrance into the cities, and proclaim the truth in simplicity and in faith. Introduce no strange doctrine into your message, but speak the simple words of the gospel of Christ, which young and old can understand. The unlearned as well as the educated are to comprehend the truths of the third angel’s message, and they must be taught in simplicity. If you would approach the people acceptably, humble your hearts before God and learn His ways.” –*A Call to Medical Evangelism and Health Education*, p. 15. Amen.



*Kabelo Madisha, South Africa
Student – Berea Adventist Missionary Institute – (BAMI) –
Kenya*



One of the greatest blessings that we can have is forgiveness. We know that the wages of sin is death, but God has promised to forgive us our sins on the condition that we confess, repent, and do as Jesus said, to “go and sin no more, lest a worse thing come upon thee.”

Matthew 5:14. People may not always forgive us, even though we may confess to them and ask for it. Punishment for our wrongdoing is not forgiveness. When we are sentenced to prison, we pay for our crime. In the time of Moses, there was the death penalty for certain sins, with no mercy.

Most of the sins are done secretly, with people hoping that nobody knows about them. If a professed Christian decides to go to a movie theater, he looks all around so that there is no one from his church around to see him go in.

We cannot always hide our sins. Sooner or later they become known, but then we may not have forgiveness anymore. In the case of Achan this happened. If he would have confessed before he was found to be the guilty one, he could have been forgiven, but he waited until he was found to be the one who had taken the silver, gold, and the garment, and hidden them in his tent. A similar case was that of Ananias and Sapphira. If they had confessed their lie before Peter pointed it out, it could have been forgiven.

True forgiveness is based on love. Only a person who loves you is willing to forgive you, even without asking for restitution. We know that God loves us, therefore we can go to Him and ask for forgiveness, and He is willing to forgive if we can prove that we also love Him.

The sweetest melody to the human ear is this: “Your sins are forgiven; you can go free.” “Neither do I condemn you.”

Think of a man who is guilty of a crime, sentenced to death. Then suddenly he hears the words, “You are forgiven.” How wonderful these words sound to him.

We all are guilty of sin, deserving the death penalty, and we have heard the words, “Your sins are forgiven;” “I will take your death penalty upon Myself.” Who spoke these words? Was it not the Judge Himself, Jesus Christ?

Forgiveness is an unmerited favour. To forgive our fellow-

man is beautiful; only few people can do it truly. It is Christ-likeness, which is not easy to learn. Jesus was bleeding from His hands and feet and in terrible pain, and He prayed, “Father forgive them.” God forgives us exactly as we forgive others. If we bear a grudge against someone, then God cannot forgive us.

A forgiving spirit makes friends; it will change enemies to be our friends.

When Jesus kindly asked Paul, “Saul, Saul, why persecutest thou Me?” Paul realized that there was a religion of love. The religion of which he had been a member of was a religion of hatred and persecution.

Mary also recognized the love of Jesus in forgiving her sins. This generated love also to Jesus in her heart. This was proven in her anointing the feet of Jesus with the precious ointment and with her tears. Also she was the first one at the tomb of Jesus Sunday morning.

Often we are offended deeply, even by our fellow Christians. Jesus said, “Woe unto the world because of offenses! For it needs be that offenses come; but woe to that man by whom the offense cometh.” Matthew 18:7. According to this we will be offended; we will be called rebels, and by other offensive names, which shows their hatred towards us. But what do we do in such a case? Jesus gave us counsel: “Take heed to yourselves: If thy brother trespass against thee, rebuke him; and if he repent, forgive him. And if he trespass against thee seven times in a day, and seven times in a day turn again to thee saying, I repent; thou shalt forgive him.” Luke 17:3–4

If your brother who has offended you comes and asks for forgiveness, you are to forgive—even seven times a day.

There are sins that God will not forgive. John writes, “If any man see his brother sin a sin which is not unto death, he shall ask, and it shall give him life for them that sin not unto death. There is a sin unto death: I do not say that he shall pray for it.” 1 John 5:16

When Jesus was taken to Herod, “he questioned with Him in many words, but He answered him nothing.” Luke 23:9

Then there is silence. There was a silence on the side of God to King Saul when he was asking advice of Him, therefore he went to the medium in Endor.

“If I regard iniquity in my heart, the Lord will not hear

me.” Psalm 66:18. Millions of prayers are pronounced daily which the Lord will not hear nor answer.

Jesus said to His disciples concerning the Pharisees, “Let them alone: they be blind leaders of the blind. And if the blind lead the blind, both shall fall into the ditch.” Matthew 15:14

Jesus told His disciples not to waste time with the self-righteous Pharisees, who were so ready to condemn even Jesus Himself. Forgiveness to them was too late. But much instruction has been given to us as to how to treat one another in Christian love. “All coarseness and roughness must be put away from us. Courtesy, refinement, Christian politeness, must be cherished. Guard against being abrupt and blunt. Do not regard such peculiarities as virtues; for God does not so regard them. Endeavour not to offend any unnecessarily.” –*Evangelism*, p. 637

Any sin that we may have committed remains in the books of heaven to the time of judgment, unless they are confessed and repented. Go through your past life and try to remember if you have been impolite, rude, or have unnecessarily offended someone. God will not forgive you if you confess to Him alone, you must confess to the person that you have unnecessarily offended and then God will forgive you also.

“Blessed is he whose transgression is forgiven, whose sin is covered.” Psalm 32:1

Peace of heaven and joy in the Lord will fill you when your last sin has been forgiven, and you stand clear before Him.

Some sins we need to confess to the church. If we have “indulged in evil speaking, alienation, and dissension,” against someone in the church, God will not forgive us unless we make a public confession. “Examination should be made as to whether those who would be blessed with health have indulged in evilspeaking, alienation, and dissension. Have they sowed discord among the brethren and sisters of the church? If these things have been committed they should be confessed before God and the church.” –*Counsels on Health*, p. 374

Often it happens that a brother or sister in the church has indulged in evil speaking against another brother or sister, whether privately or openly, but has not gone to the person themselves. They have not followed the principles of Matthew 18. Jesus said, “Why beholdest thou the mote that is in thy brother’s eye?” Matthew 7:3. “His words describe one who is swift to discern a defect in others. When he thinks he has detected a flaw in the character or the life he is exceedingly zealous in trying to point it out;

but Jesus declares that the very trait of character developed in doing this un-Christlike work, is, in comparison with the fault criticized, as a beam in proportion to a mote. It is one’s own lack of the spirit of forbearance and love that leads him to make a world of an atom. . . . According to the figure that our Saviour uses, he who indulges a censorious spirit is guilty of greater sin than is the one he accuses, for he not only commits the same sin, but adds to it conceit and censoriousness.” –*Thoughts from the Mount of Blessing*, p. 125. This sin requires open confession before the entire church.

A proud person finds it difficult to make a public confession of their evilspeaking of someone to the members of the church, therefore their sin remains in the books of heaven, and the peace of heaven will not fill their hearts.

“The day is coming when all who have committed sin will make confession, even though it is too late for them to receive pardon.” –*The SDA Bible Commentary*, vol. 3, p. 1147

“The sins hidden from the knowledge of men will then be proclaimed to the whole world.” –*Patriarchs and Prophets*, p. 498

How do we know that our sins are forgiven? The answer to this is clear. “If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.” 1 John 1:9

At the same time that God forgives us He gives us power not to sin anymore.

On the day that you have confessed all your sins and received forgiveness, you can start a new life without sin. Now you can move mountains and nothing is impossible to you. A sinless life is a continuous miracle of God, as long as you do not make the same mistake as Peter, when he was walking on the water. The moment he turned his eyes away from Jesus, he started sinking. The same thing will happen to us if we turn our eyes away from Jesus for one moment; we lose Christ’s righteousness and we fall back into the world and to sin. “No man is safe for a day or an hour without prayer.” –*The Great Controversy*, p. 530

We need a constant prayer connection with God and His power to continue on this narrow pathway to the end. May the Lord help each one of us to have forgiveness and God’s power to cleanse us from all unrighteousness. AMEN.

Timo Martin

RIGHT IN FRONT OF YOU

Citizens require their governments to be truthful to them. Married people want their spouses to be truthful. Musicians are always composing songs on peace and truth. Corruption is engulfing many governments and organizations. Is truth really on this earth? Can men be true to the society they live in? Will stewards and people in responsible positions be truthful?

What is truth? Why truth?

“Truth is the true facts about something, rather than the things that have been invented or guessed.” – *Oxford Dictionary*

As Pilate was questioning the King of kings in his judgment hall, Jesus declared His kingdom different from the kingdoms of this world—a kingdom of truth that has never been on earth.

“My kingdom is not of this world: if My kingdom were of this world, then would My servants fight, that I should not be delivered to the Jews: but now is My kingdom not from hence. Pilate therefore said unto Him, Art Thou a king then? Jesus answered, Thou sayest that I am a king. To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth. Every one that is of the truth heareth My voice.” John 18: 36–37

“Jesus thus sought to convince Pilate that He was innocent of aspiring to kingly honors upon earth. Pilate had been confused by the disturbed and divided elements of the religious world, and his mind grasped eagerly at the words of Jesus declaring that He had come into the world



to bear witness to the truth. Pilate had heard many voices cry, Here is the truth! I have the truth! But this man, arraigned as a criminal, who claimed to have the truth, stirred his heart with a great longing to know what it was, and how it could be obtained. He inquired of Jesus, ‘What is truth?’ But he did not wait for a reply; the tumult of the excited crowd was continually increasing; their impatient cries jarred upon his ears, and recalled him to his judicial position. He went out to the Jews, who stood beyond the door of the hall, and declared in an emphatic voice, ‘I find in Him no fault at all.’” –*The Spirit of Prophecy*, vol. 3, p. 132–133

Pilate was confused and became curious to find out more about that kingdom.

“Pilate saith unto him, What is truth? And when he had said this, he went out again unto the Jews, and saith unto them, I find in Him no fault at all.” John 18:38.

What he knew about truth was not what Jesus meant. He could not conclude that this man was guilty of the charge leveled against Him.

What is truth?

“Jesus saw that, however deeply rooted were the principles that were set in opposition to the principles He proclaimed, yet they were delusion and falsehood, and had originated in the enemy of all righteousness. Jesus said to the people, ‘Every one that is of the truth heareth My voice.’ Christ was the embodiment of truth and holiness. He it was who had stood in the councils of God, and dwelt in the innermost sanctuary of the Eternal. He knew whereof

He spoke. He was presenting to them the truth of the highest order, revealing to men the infinite mind, giving to men the words of eternal life. He was revealing to them the character of the Father, but the men who stood high in knowledge and position, who claimed to possess superior spiritual understanding, failed to comprehend the knowledge that Jesus came to impart. They failed to grasp with their human understanding that which had been from everlasting, and was known to the Father and to the Son. Spiritual things are spiritually discerned, and, lacking the Spirit of God, they were left in the blindness of darkness. Refusing the light of heaven, 'because that, when they knew God, they glorified Him not as God, neither were thankful,' they 'became vain in their imaginations, and their foolish heart was darkened.'" –*The Signs of the Times*, April 25, 1895

Jesus, being the Alpha and Omega of all things, presented Himself to Pilate as the truth the world was looking for. Pilate, being a ruler, was also longing for truth, but felt rebuked by the words of Jesus. Jesus, the Way, the Truth and the Life, was standing in front of Pilate. Yet this ruler never thought of how he could be saved from this world of lies, misery, and woe.

Satan, the father of lies, had blinded the children of Israel to forsake the plain truth that the Son of God presented to them. They leveled allegation upon allegation to blame this man that Pilate himself saw to be a just man without fault.

That moment truth was standing in front of him, as plain as anything could ever be; Jesus was standing in front of him. "The way, the truth, and the life: no man cometh unto the Father, but by Me." John 14:6

Pilate could have had that truth and he could have been set free from the burdens of his heart and soul, but he did not hearken to the voice of the Son of God.

The Jewish nation after their rejection of the Ransomed of God sealed their rejection of the truth by stoning Stephen. "And they stoned Stephen, calling upon God, and saying, Lord Jesus, receive my spirit." Acts 7:59. Stephen gave his life for the truth and faith he had in Jesus Christ. Being stoned by the angry mob, he just looked up to heaven.

"But he, being full of the Holy Ghost, looked up steadfastly into heaven, and saw the glory of God, and Jesus

standing on the right hand of God, And said, Behold, I see the heavens opened, and the Son of man standing on the right hand of God. Then they cried out with a loud voice, and stopped their ears, and ran upon him with one accord." Acts 7:55–57.

"The scene about him faded from his vision; the gates of heaven were ajar, and Stephen, looking in, saw the glory of the courts of God, and Christ, as if just risen from His throne, standing ready to sustain His servant, who was about to suffer martyrdom for His name. When Stephen proclaimed the glorious scene opened before him, it was more than his persecutors could endure. They stopped their ears, that they might not hear his words, and, uttering loud cries, ran furiously upon him with one accord. 'And they stoned Stephen, calling upon God, and saying, Lord Jesus, receive my spirit. And he kneeled down, and cried with a loud voice, Lord, lay not this sin to their charge. And when he had said this, he fell asleep.'" –*The Story of Redemption*, p. 265

What a scene! Stephen now saw the truth in the life that Jesus lived. He saw the work the Son of God must do to save this fallen race from ruin. Oh! What a wonderful day, that at the death of this young man he died in the faith of the Redeemer, he died in the truth he knew.

Stephen presented also the truth to this people, but they rejected him as they rejected Jesus, the Truth. "And ye shall know the truth, and the truth shall make you free." John 8:32

The quest for truth continues until this day, but the truth we seek should not be of this world. Politicians negotiate, but they do not give peace and truth in their roles. Scientists also research, but they only come to discover what already existed in nature.

Truth is still there in this world and there is only one place you can find it. Truth is light, and light is only found in the Word of God. And the Word of God is Jesus Christ.

John 14:6; Isaiah 8:20; Psalm 119:105; John 1:1–5
God bless you. Amen

Bernard Conduah, Ghana
Student – Berea Adventist Missionary Institute – (BAMI) – Kenya



CHILDREN'S CORNER

During her lifetime, hundreds of visions were given to Sister White. Some of them were very short, some of them were quite long. The longest vision lasted for nearly four hours. This vision was given to Sister White when she was just a young lady and before she was married to Elder James White. But we will speak of her as Sister White, even though she was not married.

In the very early days of our work, there were two men in Boston who claimed to be the leaders of the Adventists, and they said that their lives were very holy, and that they did not commit any sins. We would say today that these men were fanatics. They had quite a strong influence on the Adventists in the Boston area at that time.

They heard about the visions that had been given to Sister White and said that these visions had not been given by the Lord, but that they had been given by Satan. They said they would like to see Sister White and would like to hear her speak, but one thing was certain—she could not have a vision in their presence.

There lived just south of Boston, in Dorchester, a family named Brother and Sister Nichols. The Nichols had a good home located in the country and it became more or less the center of activity for the Adventists. Brother and Sister Nichols had invited Sister White and her sister to visit Boston and some of the surrounding communities, and to stay at their home while they did so. In response to this invitation, she and her sister, Sarah, traveled to Boston, probably by boat, and stayed with Brother and Sister Nichols.

Not long after they had come to the Nichols' home, two men drove up in a carriage from Boston. Guess who they were! They were Mr. Sargent and Mr. Robbins, the two men who claimed to be the leaders of the Adventists, but who actually were teaching fanatical things. Brother Nichols met them outside and they told



him that they had come to have a little visit, and that they would like to spend the night at his home. Brother Nichols said, "I am glad you have come. I am glad you have come just now, because Sister White and her sister Sarah are here in the house and I want you to become acquainted with them."

For some reason or other, Mr. Sargent and Mr. Robbins didn't get out of the carriage. As Brother Nichols urged them to come in and told them that he would take care of the horse, they replied that they had just thought of something that they must take care of in another village and they must be driving on. Brother Nichols said, "But you just told me that you planned to spend the night here with us. You have wanted to see Sister White. She and her sister are here now. Please come in!"

They said, "No, we must be going."

Then Brother Nichols asked, "When will you see Sister White and hear her speak?"

"Come in to Boston next Sabbath," they said. "We would like to have the privilege of hearing her." So it was planned that all would go in to Boston for a meeting on Sabbath.

In the evening before the Sabbath, a vision was given to Sister White in which she was shown that they must not go to Boston the next day, but rather they must go to Randolph, in the opposite direction. She was shown that the Lord had a work for her to do there. After the vision, Sister White told Brother Nichols what the Lord had shown to her. This was very hard for him to understand, and he wondered what Mr. Sargent and Mr. Robbins would say when, after promising that they would come to Boston with Sister White, they had gone in the opposite direction down to Randolph. But as she insisted that they must go to Randolph, he hitched up

the horse in the morning and they drove the thirteen miles south to Randolph.

The meeting of the Adventists was held at the Thayer home, and as they came to the home, Brother and Sister Nichols and Sister White and her sister opened the door and entered the room where the meeting was in progress. Who do you suppose was there in the room? Mr. Sargent and Mr. Robbins. Now Brother and Sister Nichols and Mrs. White and her sister understood why in vision they had been instructed to go to Randolph.

Mr. Sargent and Mr. Robbins didn't want to see Sister White. They knew that their course of action was not right. They were actually doing wicked things, although they claimed to be very holy men and said they could not sin. They had told Brother Nichols to bring Sister White north to Boston for the meeting on Sabbath and then they had gone south to Randolph, so that they would not have to meet her. When Sister White came in, Mr. Robbins and Mr. Sargent looked at each other in surprise. One of them was speaking at the time. He became confused, and soon he said, "We will close the meeting a little bit early and let you come back after lunch and we will have a good time together."

In the afternoon, the meeting was opened by a song and several people prayed. Then Sister White prayed. While she was praying, she paused, and the next words which the people heard from her lips were an exclamation of "Glory to God! Glory to God!" and she was in vision.

Mr. Sargent and Mr. Robbins were greatly distressed. They had told the people that Sister White could not have a vision in their presence. They had said that her experience was from Satan, and that they would not allow her to have a vision. But there was nothing they could do about it.

While Sister White was in vision, she spoke concerning the experience of Mr. Sargent and Mr. Robbins. They did not want the people to hear what she was saying, and so they said, "Let's sing." And the people sang very loud until they were weary. Then they said, "We will read the Bible." And so in a loud voice, they read from the Bible, until they were worn out and their hands were shaking and they couldn't read anymore. Some of their friends told them to stop doing what they were doing, but Mr. Robbins said, "You are bowed to an idol. You are worshipping a golden calf."

Mr. Thayer, who was the owner of the house was not sure in his own heart that the vision was from Satan as Mr. Robbins said that it was, and he wanted to test it in some way. He had heard that visions which were given by satanic power would be stopped if a Bible were placed on the person who was in vision. And so he picked up the large family Bible from the table and started to hand it to Mr. Sargent and asked him if he would lay the Bible on Ellen Harmon to test the matter. "Oh no!" said Mr. Sargent. He would not have anything to do with it.

"All right," Mr. Thayer said, "I will do it." Then Mr. Thayer took the large Bible that was lying on the table and opened it. Sister White was reclining at this time, and he laid the Bible upon her. Immediately, as the Bible was placed upon her, she arose to her feet, picked up the Bible, and balanced it on one hand and held it as high as she could reach. With her eyes looking upward and away from the Bible, she declared, "This is the inspired testimony from God." Then she began to turn the leaves of the Bible with her other hand. She placed her finger on a certain passage and quoted the words.

Brother Nichols and some of the others climbed up on chairs to see if she were quoting the texts correctly. They found that she was. Some of the texts which she read referred to the judgments of God against the wicked, and some of the texts related to the experience of these men.

For quite a period of time, Sister White turned the pages of the Bible and pointed to the texts and quoted them. Then as the vision came to a close, Sister White took a deep breath, filling her empty lungs. She paused about a minute, and then she breathed again, and soon she was breathing naturally. As she began to see what was going on about her, she observed that the candles were lighted. During the whole winter afternoon, she had been in vision. This was the longest vision which was given to her. It lasted for nearly four hours. During these four hours, she didn't breathe once, although she spoke much of the time.

Now the people could see for themselves. They could see that God was guiding in the experience of Ellen White and they could see the true nature of Mr. Sargent and Mr. Robbins. Thus God, through the visions, helped His people to understand and to choose that which was right.



Making Room For Christ Our Righteousness

For the purpose of this study, I need to assume the role of someone other than myself, so I will go about outlining the steps I would take to convince you and the rest of the world that I am not me but rather my friend, Richard Eaton.

I would like to go about proving to the world that I am Richard Eaton, a dear friend of mine. Let us say for the moment that I have the appearance of Richard Eaton and I speak as he does; genetically I am identical to him.

1. **NAME.** My first act in convincing the world that I am Richard would logically be to assume his name. So I change all my documents: birth certificate, passport, Medicare, driver's license, and so on. Would this be enough for the world to believe that I am Richard? No. Anyone who knows Richard would not be convinced, yet the majority of the world, seeing the official documents would be convinced, not knowing Richard in any detail.

2. **WORK.** So now having taken the name I endeavor to work as Richard does. Knowing that he works in a nursing home I learn his field of employment as a recreation therapist and begin also to work in a nursing home. Would this be enough to convince the world that I am Richard? Again, it would convince more people (perhaps the elderly), but it surely would not convince all, especially those closest to Richard, his inner circle of family and friends.

3. **IMITATE.** So now I decide that I would like to speak like Richard would, to act like Richard would, to even think like Richard would. I go about studying his history, his traits, and even his little quirks. I study him so well that I know everything there is to know about Richard, every intimate detail. So now would the world be convinced that I was Richard? Yes indeed, there could be no doubt even to his parents and sister.

So now I would like to apply the above to Christianity. What does it mean to be a Christian? To be like Christ? So if I take Christ's name, if I do the works that Christ did and if I study Him, His character, His Word, every detail about Him given in the Bible so that I can be just like Him, would that then convince you and the world that I am a Christian?

Let me break these steps down in the context of Christianity:

"So God created man **in His own image**, in the image of God created He him; male and female created He them." Genesis 1:27 (emphasis mine). Appearance and genetics are just a given.

1. **NAME.** To take the name "Christian,"—is that all that's required to convince the world? Perhaps not all, but for sure the vast majority. I mean, if you say you are one, then aren't you one?

2. **WORK.** To perform good deeds, help the needy and the sick, comfort and encourage others. They are all beautiful things associated with Christianity, and if I was to do these things also, would I be a more convincing Christian than if I just take the name? Yes indeed, but is this enough for all to believe that I am one? No, because others who know the Bible would know that there is more to it.

3. **IMITATE.** So I study the Bible and from it I gain all that I can know about the Truth. I put into practice its reforms, living my life by its principles, against the current of worldliness. I eat the right things, I dress the right way, I understand in greater depth what constitutes sin and I flee from it. I can see false doctrines around me and am able to discern what is right, being able to give scriptural evidence for what I believe. Indeed, anyone would be hard pressed to say that I wasn't a Christian.

I would like to ask you a question now. Think about these three stages and give yourself an honest look over. Is it in Christianity to practice 1, 2 or 3?

After your consideration, turn your Bible to Galatians.“

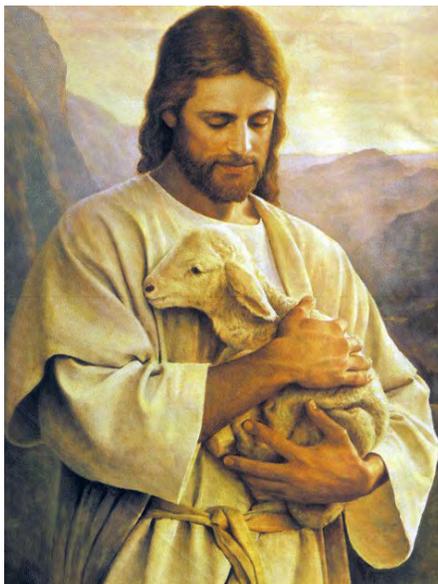
Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap. For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting.” Galatians 6:7–8 (emphasis mine)

What relevance does this text have to our choice of 1, 2 or 3?

I, having assumed to be Richard and convinced everyone around me that I am, now turn to Richard and ask him the question: “Are you convinced that I am Richard?” I will receive the answer, “No, because I am Richard and you are not.”

Why do we do the same with Christ?

“Be not deceived; God is not mocked.” It is an unfortunate reality that we, especially as Adventist Reformers, all too often practice a Christianity that is a deception to the world, but even more so to ourselves. Which number did you honestly choose? 1, 2 or 3? Which of these do you think, then, is in the most danger? 3, the one who has deceived the most.



A preacher by the name of Henry Beecher once said: “Whatever is only almost true is quite false and among the most dangerous of errors, because being so near truth, it is more likely to lead astray.”

As Adventist Reformers we sit in a privileged position when it comes to the knowledge of the Truth. We also sit in a dangerous position because of that knowledge. We read in 2 Timothy 3 a depiction of the vileness of man in the last days; included in this list is the following:

“Having a form of godliness, but **denying the power thereof:** from such turn away.” 2 Timothy 3:5 (emphasis mine)

Does the Christianity you practice disregard Christ? I, by looking back on my experience, can say there have been many times that I have disregarded Christ. I hope that the Holy Spirit will open my eyes to see the many more times that I do it, but do not realize it. It is so easy to fall into a position where you may think that because you know the Truth you are indeed a Christian. You may practice all the reforms and keep the Law and share beautiful messages of hope, but can you honestly say that all those times in your own experience it was Christ in you? Or was it just you? Do you ever feel in your experience that you are gaining more and more knowledge in regards to the Truth, but in its application you are lacking more and more? What else does 2 Timothy 3 say?

“Ever learning, and never able to come to the knowledge of the truth.” 2 Timothy 3:7

“There are those who profess to serve God, while they rely upon their own efforts to obey His law, to form a right character, and secure salvation. **Their hearts are not moved by any deep sense of the love of Christ,** but they seek to perform the duties of the Christian life as that which God requires of them in order to gain heaven. **Such religion is worth nothing.**” – *Steps to Christ*, p. 44 (emphasis mine)

Strong words, aren’t they? And yet you may say, “Brother, I am moved by a deep appreciation of the love of Christ, it is the very reason I am a Christian. I know He died for me and

for my sins, and that is the very reason I love Him. In fact, it is the reason that I commit all my strength to do all that He requires, to do all I can for Him!” And yet you and I fall short. Why?

“I can do all things **through Christ which strengtheneth me.**” Philippians 4:13 (emphasis mine)

Who is the power in this verse? Christ. Who provides the strength in this verse? Christ. So how many things are of our own doing? None.

As you reflect on what you are reading, does it make you question your experience? Am I really a Christian? Do I deny the power thereof? Is this all for real? There

is a question that needs to be asked of you. A question to which we must moment by moment give answer.

“Is it nothing to you, all ye that pass by?” behold, and see if there be any sorrow like unto my sorrow, which is done unto me, wherewith the LORD hath afflicted me in the day of His fierce anger.” Lamentations 1:12 (emphasis mine)

Is it nothing to you that Christ died for mine and your sin? Every moment that we leave Christ out of our Christian experience we are giving Him the answer, “Yes Lord, it is nothing to me.” What a heartache it is to me to realize that, when I have walked in my own strength, I am responding this way to a very personal question that Christ is asking me and asking you. Have I ever been a Christian? Can I ever be one? The feelings of woe that consumed me when I first realized what I was doing to Christ. What a huge hurdle to overcome. But what exactly is at the heart of the problem? Why, if I am an Adventist Reformer who has the Truth, do I do this to the Lord? The heart of the problem is your very heart.

“Because thou sayest, I am rich, and increased with goods, and have need of nothing; and **knowest not** that thou art wretched, and miserable, and poor, and blind, and naked.” Revelation 3:17 (emphasis mine)

We often skim through this verse because we have read it or heard it so many times. We think to ourselves, “Thank God that I know the Truth now; that I don’t do the things I used to do; that I have come out of the world.” Have you ever said these things? You believe that the Bible is Truth, don’t you? So when this verse, speaking about the end-time church, says, **“knowest not,”** do you think that it speaks the truth? Indeed, we do not realize that we think of ourselves as **“rich, and increased with goods, and have need of nothing.”** We don’t really like to apply this to ourselves because we think that we are rich with the knowledge of the Truth and increased with heavenly goods and have need of nothing. Are you any better of a person because you know the Truth? No, it is the Truth that is good, not you or I. Oh, how we deceive ourselves!

“The heart is deceitful above all things, and desperately wicked: who can know it?” Jeremiah 17:9 (emphasis mine)

Is there any hope for us then?

“Many are inquiring, ‘How am I to make the surrender of myself to God?’ You desire to give yourself to Him, but you are weak in moral power, in slavery to doubt, and controlled by the habits of your life of sin. Your promises and resolutions are like ropes of sand. You cannot control your thoughts, your impulses, your affections. The knowledge of your broken promises and forfeited pledges weakens your confidence in your own sincerity, and causes you to feel that God cannot accept you; but you need not despair.

What you need to understand is the true force of the will. This is the governing power in the nature of man, **the power of decision, or of choice.** Everything depends on the right action of the will. The power of choice God has given to men; it is theirs to exercise. You cannot change your heart, you cannot of yourself give to God its affections; but you can choose to

serve Him. **You can give Him your will;** He will then work in you to will and to do according to His good pleasure. Thus your whole nature will be brought under the control of the Spirit of Christ; your affections will be centered upon Him, your thoughts will be in harmony with Him.” —*Steps to Christ*, p. 47 (emphasis mine)

So all that I can do is to choose to give my will to God. How is this done?

“Let this mind be in you, which was also in Christ Jesus: Who, being in the form of God, thought it not robbery to be equal with God: But made Himself of **no reputation,** and took upon Him the form of a **servant,** and was made in the likeness of men: And being found in fashion as a man, He **humbled himself,** and became **obedient** unto death, even the **death of the cross.**” Philippians 2:5-8 (emphasis mine)

We have a decision to make: **Let this mind be in you.** Bringing things back to my assumption that I am Richard Eaton—if Richard's mind was in me and my own was no longer there, would I be Richard? I certainly



would cease to be me. If Richard's mind is in me and I ask Richard whether am I him, he can only say yes, because he is himself.

Let us looker deeper into this verse because we read before that our *"hearts are not moved by any deep sense of the love of Christ."*

For us to be Christians we must make ourselves of **no reputation**. Can you have no reputation and still have self? Yes, I can think of myself as more knowledgeable than a minister though I hold no position in the church. For us to be Christians we must be **servants**. Can you be a servant and still have self? Yes, I may work for my employer and dislike him, gossip about him or hate him. For us to be Christians we must **humble** ourselves. Can I be humble and still have self? Yes, it is possible for me to take pride in my so-called humility; I can humiliate myself and think that I am so good for it. For us to be Christians we must be **obedient**. Can I obey God and still have self? Yes, I can be like the Pharisees and live out the law perfectly but do so without love. Finally, for us to be Christians we must die the **death of the cross**. Can I take up my cross and still have self? No, absolutely not, because at the cross, self dies. Do you wish to be moved by any deep sense of the love of Christ? Then look to the cross!

"The cross is and always has been a symbol of disgrace. To be crucified was to be subjected to the most ignominious death known. The apostle said that if he preached circumcision, that is, righteousness by works, the offense of the cross would cease. The offense of the cross is that it is **a confession of human frailty and sin, and of inability to do any good thing. To take the cross of Christ means to depend solely on Him for everything, and this is the abasement of all human pride.** Men love to fancy themselves independent. . . . But let the cross be preached; let it be made known that in man dwells no good thing and that all must be received as a gift, and straightway somebody is offended." –E.J. Waggoner, *The Glad Tidings*, p. 211 (emphasis mine)

Are you offended? Does it make your flesh itch when you hear that you are nothing? A worm, and no man

(Psalm 22:6); an unclean thing. . . a filthy rag (Isaiah 64:6); an abomination in the sight of God (Luke 16:15). Can you feel that in your flesh? The "how dare you!" rise up in your flesh?

To appreciate what Christ has done for us, we must realize why. We know He died for our sins, but we often don't ask why He had to die for our sins. We can do no good thing. He had to suffer the most shameful of deaths in our place because we are so horrible, so unworthy, so disgusting that we can do absolutely NOTHING to save ourselves. So why do we still try to save ourselves? If you want to appreciate Christ? Then you need, each and every moment to realize that *"I can of mine own self do nothing"* (John 5:30). But isn't that a depressing thought? To see yourself as a worm, a filthy rag, each and every living moment of your life?



"Sorrow is better than laughter: for **by the sadness of the countenance the heart is made better.**" Ecclesiastes 7:3 (emphasis mine)

It is a whole lot better than thinking that you are *rich, and increased with goods, and have need of nothing*. Truthfully, it may seem depressing but it really isn't.

"**When Christ dwells in the heart**, the soul will be so filled with His love, with the joy of communion with Him, that it will cleave to Him; and **in the contemplation of Him, self will be forgotten**. Love to Christ will be the spring of action. Those who feel the constraining love of God, do not ask how little may be given to meet the requirements of God; they do not ask for the lowest standard, but aim at perfect conformity to the will of their Redeemer. **With earnest desire they yield all and manifest an interest proportionate to the value of the object which they seek.** A profession of Christ without this deep love is mere talk, dry formality, and heavy drudgery." –*Steps to Christ*, p.44–45 (emphasis mine)

If it is still depressing after you read this, then that is just self. You may think that you are just too far gone now to be able to be this way; that your "self" is just too much, too powerful, you are too sinful. Remember that all you have is **the power of decision, or of choice**. "If you feel yourself to be the greatest sinner, Christ is

just what you need, the greatest Saviour. **Lift up your head and look away from yourself, away from your sin, to the uplifted Saviour;** away from the poisonous, venomous bite of the serpent to the Lamb of God who taketh away the sin of the world.” –*Lift Him Up*, p. 256 (emphasis mine)

In 1888 the Adventist people received a most precious message, “Christ Our Righteousness.” Sister White stated that if that message had been received by the majority in 1888, then in a few short years Christ would have returned.

“I also saw that if you had accepted their message, we would have been in the kingdom in two years from that date (1888), but now we have to go back into the wilderness.” –*General Conference Bulletin*, May 7, 1892

Many years have passed since the 1888 message and still Jesus has not come! Have we received Christ as our Righteousness? What caused the message to be rejected by the Adventist Church at that time?

“Many had lost sight of Jesus. They needed to have their eyes directed to His divine person, His merits, and His changeless love for the human family. All power is given into His hands, that He may dispense rich gifts unto men, imparting the priceless gift of His own right-

eousness to the helpless human agent.” –*Testimonies to Ministers*, p. 92

If you still think that you are right in any way, then how can Christ be your righteousness? Is the Christianity you practice a 1, 2 or 3? Well, it ought to be a zero.

When you hear the name Christian, remind yourself always what the name really entails: **CHRIST, I Am Nothing.**

God Bless,
Steven Caruana

“We look to self, as though we had power to save ourselves; but Jesus died for us because we are helpless to do this. In Him is our hope, our justification, our righteousness. We should not despond, and fear that we have no Saviour, or that He has no thoughts of mercy toward us. At this very time He is carrying on His work in our behalf, inviting us to come to Him in our helplessness, and be saved. We dishonor Him by our unbelief. It is astonishing how we treat our very best Friend, how little confidence we repose in Him who is able to save to the uttermost, and who has given us every evidence of His great love.” –*Gospel Workers*, 1892 edition, p. 412



“Satan’s armies are many, and God’s people must spread over all the world, planting the standard of truth in the dark places of the earth and doing their utmost to destroy Satan’s kingdom.” —*Evangelism*, p. 18

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ETHIOPIAN YOUTH CONFERENCE

28th SEPTEMBER 2011 TO 1st OCTOBER 2011

“On that day I will purify the lips of all people, so that everyone will be able to worship the Lord together. My scattered people who live beyond the rivers of Ethiopia will come to present their offerings.” Zephaniah 3:9–10 (NLT)

Thus was the prophecy of Zephaniah regarding Ethiopia for these last days. From this land flowed the second branch of the river in the land of Eden (Genesis 2:13). From the same land, the queen of Sheba went to visit Solomon in Jerusalem to test him with riddles (2 Chronicles 9:1). Still more: from the same land, hailed Ebed-melech, the court official in the palace of King Zedekiah, the man who stood firm against the evil of throwing Jeremiah into the cistern, which eventually led to Jeremiah’s evacuation from there (Jeremiah 38:7–12).

Divided into nine administrative units known as provinces, Ethiopia has more than 300 tribes who speak a similar number of languages. Amharic, Oromic, and Tigrinya are the national languages, with English gaining ground slowly to become the official language.

It is the country in Africa that successfully resisted any attempt of colonization by the Italians, at the famous battle of Adowa. Since then it has been a land of work and fight, which has seen a change of regimes by a series of coups d’état starting with the overthrow of king Menelik II, who is believed to be the last ruler from the descent of the queen of Sheba. Thank God that Ethiopia is now a democratic republic that has offered her citizens freedom of worship, unlike in the past regimes.

The Ethiopian Orthodox Church is the officially recognized denomination, even though others also exercise freedom of worship. It is not easy to penetrate the Advent message to the northern part of the country, where almost everybody is Orthodox, without facing persecution from the fanatical wing of the established church. However, doors are open in the southern, western, and central part where we now have church members. The eastern part is easy to penetrate; the only hindrance to this is the lack of a sufficient number of well-trained Bible workers.

The Lord worked marvelously for the Ethiopian Union

of the International Missionary Society Reform Movement Church (that is how the church is registered in that country), which is barely five years old, to have the first youth conference, which started on Wednesday, September 28th and ended on Sabbath October 1st, 2011. About three hundred youth attended this conference, with the main theme from the book of Lamentations 3:27, “It is good for a man that he bear the yoke in his youth.” Youth is an important time when one can work with valor for the Master, a time when talents are developed and furnished for the impending duties. “Our young men and women are to be put to work where their capabilities will be used to the best account.” –*Medical Ministry*, p. 307. “We have an army of youth today who can do much if they are properly directed and encouraged.” –*Christian Service*, p. 30

The meetings were blessed daily with wonderful songs of the Semitic style, with accompaniment of musical instruments played in a special manner. The meetings ended with the youth vowing to stand under the banner of Prince Michael, whether in a crisis or during peace.

Jesus Loves Me This I Know (in Amharic)

Yesus Yewodegnal Awekalo
Matsihafi Nagerognal
Tanashime benon yesunegni
Dakamanegne Esu geni
Biritu nawe

Refrain:

Awen! Yesus Yewodegnal
Awen! Yesus Yewodegnal
Awen ! Yesus Yewodegnal
Matsihafi Nagerognal.

Note: The above has been transliterated into the Latin alphabet from the Ethiopic script.

Fred Ayunga

fredayunga@hotmail.com (Kenyan Union)

See Photos Next Page

YOUTH CONFERENCE IN ETHIOPIA



BROTHER FRED WITH THE CHILDREN, ETHIOPIA



LIBERIA SCHOOL TEACHING STAFF (ABOVE)

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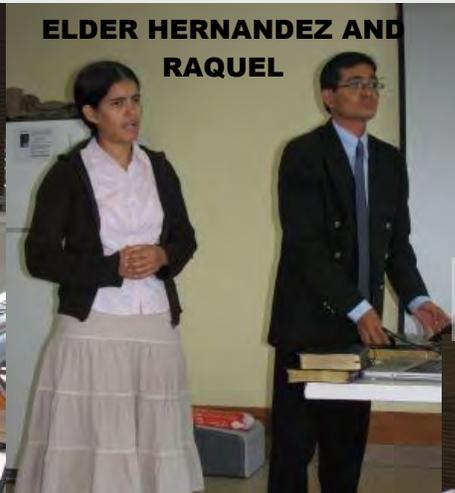


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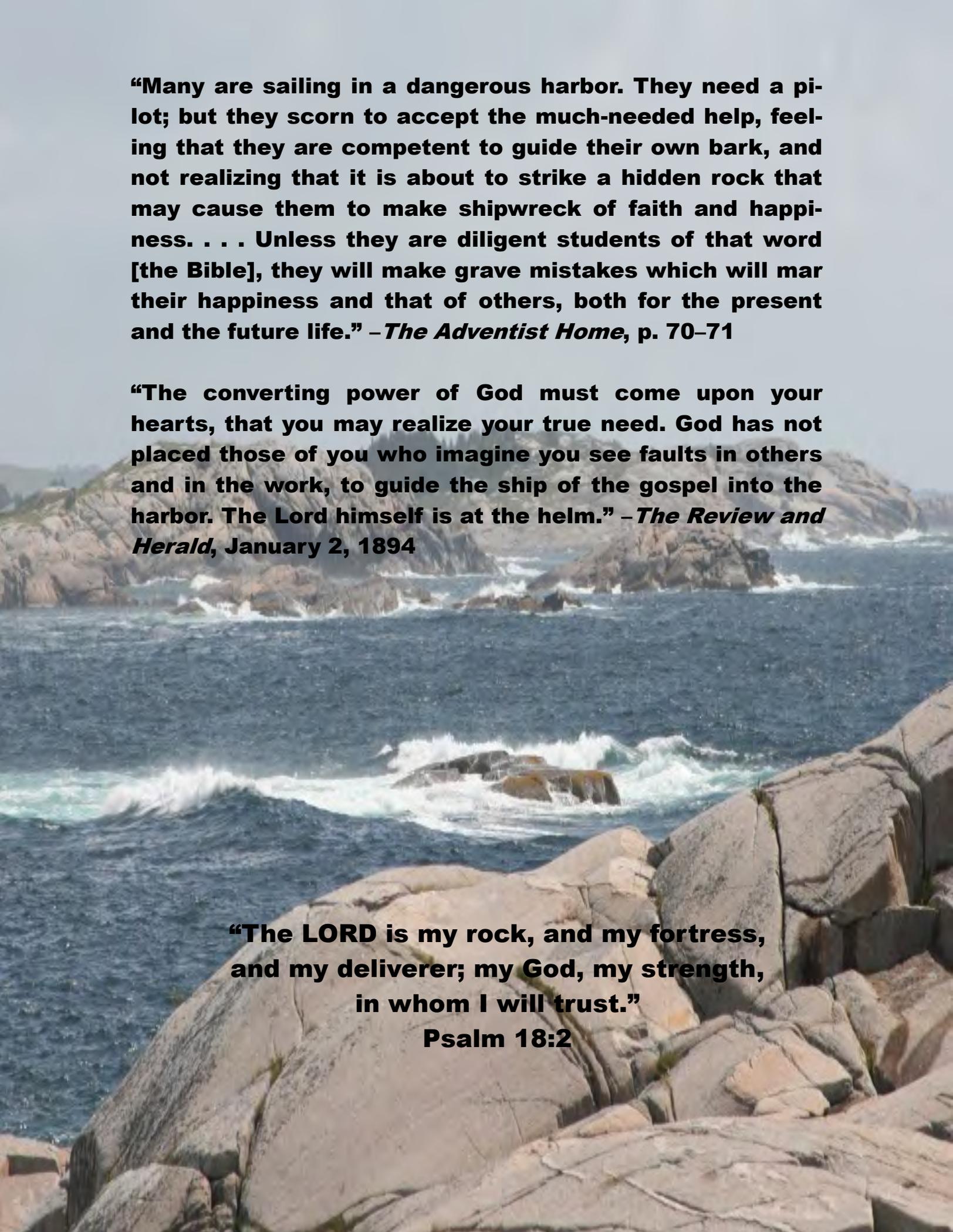


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“Many are sailing in a dangerous harbor. They need a pilot; but they scorn to accept the much-needed help, feeling that they are competent to guide their own bark, and not realizing that it is about to strike a hidden rock that may cause them to make shipwreck of faith and happiness. . . . Unless they are diligent students of that word [the Bible], they will make grave mistakes which will mar their happiness and that of others, both for the present and the future life.” –*The Adventist Home*, p. 70–71

“The converting power of God must come upon your hearts, that you may realize your true need. God has not placed those of you who imagine you see faults in others and in the work, to guide the ship of the gospel into the harbor. The Lord himself is at the helm.” –*The Review and Herald*, January 2, 1894

**“The LORD is my rock, and my fortress,
and my deliverer; my God, my strength,
in whom I will trust.”**

Psalm 18:2