



The Reformation
Messenger
VOLUME 19, NUMBER 5, MAY 2012

“For, lo, the winter is past, the rain is over and gone; The flowers appear on the earth; the time of the singing of birds is come, and the voice of the turtle is heard in our land; The fig tree putteth forth her green figs, and the vines with the tender grape give a good smell.” Song of Solomon 2:11–13

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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The Reformation
Messenger

Official Publication of the International Missionary Society of the Seventh-Day Adventist Church Reform Movement, Canadian Field.

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The Transforming Power of Grace

In the small village where he lived, Wilfred was known by both children and adults as the cursing, swearing, fighting man, and nobody dared cross him. A day never went by without his cursing or swearing at someone. His hot temper caused him to slap his children if they misbehaved and to fight with strangers in the beer-drinking hall if they said or did something he did not like. One day there was a church meeting in the village, and Wilfred, though drunk, attended the meeting. He was swearing even at the meeting place. At the end of the message the pastor talked to him, and he followed up with a visit at Wilfred's house the next day. In the days that followed, Wilfred attended church services and became a believer. People could not believe the change that took place in him. He stopped cursing and swearing. One day his own wife said to him, "If there is anything this church has done to you, it has taken away your swearing and cursing." To which Wilfred responded: "My dear, it is not the church; it is the transforming grace of God that has changed my life. Jesus has taken away my old self and given me a new self."

"For the grace of God that bringeth salvation hath appeared to all men, Teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world; Looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ; Who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works." Titus 2:11-14

SALVATION AND SANCTIFICATION GO TOGETHER

The work of grace is not just being forgiven for our sins, but also includes sanctification, the power to overcome. To sanctify is to make holy, to purify, to consecrate. Sanctification is the work of God purifying a believer into a clean and holy life. The same grace that brings salvation sanctifies our nature, creating out of us a peculiar people (or, in other words, different), eager to do the will of God as we wait for the appearance of our Lord Christ Jesus. This is what Paul is saying in Titus 2:11-14. When a sinner responds to the love of Jesus and accepts Him as a personal Saviour, Jesus accepts such a sinner just the way they are—filthy (Romans

5:8). He forgives them, clothes them in His righteousness, and presents them in the presence of God as God's child (Ephesians 1:7). We stand in the presence of God, and He accepts us through the blood and righteousness of Jesus and offers us eternal life (John 3:16). We receive the Holy Spirit as a constant presence to help us live as children of light, fitting us for heaven and eternity (Galatians 4:6).

GRACE AND THE NEW BIRTH

Scripture pictures the life of a believer as a new birth. This is the truth that Jesus told Nicodemus when he said: "Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God." John 3:3. Birth of anything implies a new beginning. The Greek words translated "born again" in this passage mean to be born from above, bring forth from above, to be conceived from above. This implies that the Christian birth is a new beginning. It therefore does not build on the old self. Ellen White says: "The Christian's life is not a modification or improvement of the old, but a transformation of nature. There is a death to self and sin, and a new life altogether." *The Desire of Ages*, p. 172. This new birth comes from God. No other means can give birth to heavenly things. "This change can be brought only by the effectual working of the Holy Spirit." We must not think to patch up the old building, but begin from the foundation. This calls for a new nature altogether, a nature that comes with divine principles and affections. The new birth spoken of in this passage is a real experience. A new birth in the Spirit is real. The Bible says this in 2 Corinthians 5:17: "Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new." The new birth is a miracle and cannot always be explained. Jesus told Nicodemus that one cannot explain how the wind blows, but one can see the effects. So it is with this new birth. We cannot fully explain how it happens, but one can see its results.

SANCTIFICATION—GROWING IN GRACE

When should I expect to stop sinning? How can I obey God all the time? How can I grow into a relationship with God in which I obey Him fully? The words of the apostle Paul would help us to find answers to these questions. Paul

wrote: "Not as though I had already attained, either were already perfect: but I follow after, if that I may apprehend that for which also I am apprehended of Christ Jesus. Brethren, I count not myself to have apprehended: but this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus." Philippians 3:12–14. Certain points are clear in this passage: Christ Jesus is our hope in dealing with our sinful nature. He will give us the victory. This was Paul's conclusion (see Romans 7:14–23). The presence of Jesus, through the indwelling Holy Spirit, is our only hope of victory over sin.

GRACE AND VICTORY OVER SIN

The question most needing attention is this: "How do I grow into a relationship with God in which I live a life of loyalty to His will?" Jesus provided the answer to this question. "Abide



in Me," He said, "and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in Me. I am the vine, ye are the branches: He that abideth in Me, and I in him, the same

bringeth forth much fruit: for without Me ye can do nothing." John 15:4–5. The relationship that exists between a vine and a branch is key to the bearing of fruit. And the fruit referred to here is the character of loyalty to God, a character with divine similitude. This is the fruit of the Spirit. Paul identified the fruit of the Spirit as love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance" (Galatians 5:22–23). The Bible teaches that grace comes from God, full and free. In this salvation experience God gives us the Holy Spirit, who, working in us, purifies us and enables us to bear fruit. The work of this transforming

grace continues in us as long as we live. We continue through grace to become more and more like Jesus. The great saints whose lives are recorded in Scripture never claimed that they had become sinless. But they claimed and preached that there



is victory over sin in Christ. Paul says, "Not as though I had already attained, either were already perfect: but I follow after, if that I may apprehend that for which also I am apprehended of Christ Jesus." Philippians 3:12. We can be victorious over sin, but this can be done only in Christ Jesus our Lord. And because of this, the daily prayer of every child of

God will be: "Lord, supply me today with grace, grace needed for me to live a victorious life and to keep a steadfast walk with You."

THE LIMITS OF GRACE

When we speak of divine grace, we are not talking of human goodness or humanistic noble-mindedness. We are referring to God's basis of redemption from sin. As sinners we deserve death; God offers life. We are separated; He offers reconciliation. We are under judgment; He provides freedom. We are prodigals in a swine's land; He brings us home. All for free.

Human works, however good and noble, have nothing to do with divine forgiveness. "For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: Not of works, lest any man should boast." Ephesians 2:8–9. However, as far as salvation is concerned, it is written that we must "work out your own salvation with fear and trembling." Philippians 2:12. Jesus said, pluck your eye out, or cut your hand off in order to overcome sin. (Mark 9:43, 47). Also, "sin no more, lest a worse thing come unto thee." John 5:14. The Apostle Paul also wrote, I press toward the mark for the prize of the high calling of God in Christ Jesus." Philippians 3:14. "Ye have not yet resisted unto blood, striving against sin." Hebrews 12:4. "The work of gaining salvation is one of copartnership, a joint operation. There is to be co-operation between God and the repentant sinner. This is necessary for the formation of right principles in the character. Man is to make earnest efforts to overcome that which hinders him from attaining to perfection. But he is wholly dependent upon God for success. Human effort of itself is not sufficient. Without the aid of divine power it avails nothing. God works and man works. Resistance of temptation must come from man, who must draw his power from God. On the one side there is infinite wisdom, compassion, and power; on the other, weakness, sinfulness, absolute helplessness." —*The Acts of the Apostles*, p. 482

GOD'S LOVE AND HUMAN FREEDOM

Redemption has its source, its means, its completion, in God's love as manifested in Jesus Christ. That's the foundation upon which the entire gospel is built and proclaimed. Those who believe in Jesus are saved, and those who do not believe are condemned. "The gospel . . . is the power of God unto salvation to everyone that believeth. . . . For therein is the righteousness of God is revealed from faith to faith: as it is written, The just shall live by faith." Romans 1:16–17. But the very fact that salvation is intertwined in God's love shows that the first limitation of God's grace is our human response to that grace. "God is love" (1 John 4:8), and love cannot force allegiance. All that God does—His plan of creation, providence, redemption, relationship, restoration, and judgment—proceeds from love. While He does not "drive away" any sinner who may come to Him

(John 6:37, NIV), He cannot force anyone to come to Him against that person's will. Freedom of choice plays an essential role in salvation. If salvation comes by a forced allegiance to God, it would not be an act of a loving God, but the desperate measure of a super tyrant—something totally different from the very character of God. Hence God's abundant, free, and all-powerful grace cannot save a sinner unwilling to come to Him and accept through faith the redemption that God has provided in Jesus. Our freedom of choice can effectively limit the working of grace.

RIGHTEOUSNESS BY WORKS

Another limitation to God's grace comes from human pride that assumes one can save oneself by one's own works alone. The doctrine of righteousness by works is as old as sin itself. "The principle that man can save himself by his own works lay at the foundation of every heathen religion," wrote Ellen White. *The Desire of Ages*, p.35. The history of finding salvation through one's own works repeats itself even today. It has taken many shapes and forms: philanthropy, ethics and lifestyle, humanism and moral uprightness, social justice and social gospel, universal meditation, and even obedience to the Ten Commandments. Another word for such pretension is legalism. "A legal religion can never lead souls to Christ; for it is a loveless, Christless religion. . . . Our own works can never purchase salvation." — *The Desire of Ages*, p. 280. The apostle Paul indicted the Galatians for quickly deserting "the one who called you in the grace of Christ and are turning to a different gospel—not that there is another gospel" (Galatians 1:6, NRSV). The Galatians, who accepted Christ and entered into a salvation experience through faith in Him (Galatians 3:1–2), were now in serious peril of losing that experience because they were attributing their salvation to their works. The apostle asked, "Did you receive the Spirit by doing the works of the law or by believing what you heard?" (verse 2, NRSV). Paul was quite firm: "We have come to believe in Christ Jesus, so that we might be justified by faith in Christ, and not by doing the works of the law, because no one will be justified by the works of the law (Galatians 2:16, NRSV). Wrote Ellen White: The robe of Christ's righteousness, "woven in the loom of heaven, has in it not one thread of human devising." —*Christ's Object Lessons*, p. 311

FRUITLESS LIFE

A third limitation to grace is the claim that God's grace makes us free from the demands of obedience. Grace frees us from sin, but it does not remove from us the obligation to obey the law. Paul asked: "Shall we continue in sin, that grace may abound? God forbid. How shall we, that are dead to sin, live any longer therein? . . . Therefore we are buried with Him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life." Romans 6:1–4. We are saved by grace through faith, and the resulting freedom is not meant to live as one pleases, but to live in accordance

with God's will, as revealed in His law. Salvation comes by faith, but must lead to obedience, the natural sequence to God's gracious liberation from sin. Consider Jesus' assertion and hope in John 14 and 15. Just as the relationship of Jesus with the Father preceded His obedience to the Father, so should the disciples' relationship with Jesus precede their obedience to Him. "If ye love Me, keep My commandments." John 14:15. Observe the hope Jesus has for His disciples. "Abide in Me," He said, "as I abide in you. Just as the branch cannot bear fruit by itself unless it abides in the vine, neither can you unless you abide in Me" (John 15:4, NRSV). Christian discipleship is not the achievement of a moral status, but the reception of Christ's calling; it is not only moral perfection, but a constant abiding in Him. Once that abiding is established through faith in God's grace, fruit follows as a natural course. The principle is simple: first love, then fruit; first grace, then obedience. The grace of God has not come to redeem us from one kind of emptiness to place us in another kind of emptiness. Having come into God's family, we bear fruit of God's love through the power of His grace.

FALLING FROM GRACE

The final limitation on God's grace can be summarized in the false belief "once saved, always saved." Nowhere does the Bible teach such a false assumption. Indeed, it is Satan's cunning ploy to lead Christians to take their salvation experience for granted and lead lives of lethargy and indifference. While the power of God's love and grace is great and abundant, it does not guarantee that once a person accepts that love and grace he or she will not fail. Otherwise, why would the Scriptures warn us to be watchful? Consider the following admonitions: "Watch ye, stand fast in the faith, quit you like men, be strong." 1 Corinthians 16:13. "Stand fast therefore in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage." Galatians 5:1. "Put on the whole armour of God, that ye may be able to stand against the wiles of the devil." Ephesians 6:11. "Wherefore let him that thinketh he standeth take heed lest he fall." 1 Corinthians 10:12. "Wherefore the rather, brethren, give diligence to make your calling and election sure: for if ye do these things, ye shall never fall." 2 Peter 1:10

STAND FIRM

Our call and election into God's family are made possible through the free grace of Christ when we accept them in faith. Having come into the family, we bear fruit of God's love through the power of His grace. As long as we abide in that grace, bearing fruit, living a love relationship with Christ, we need not fear any limitation on the workings of God's grace. He is able to save us to the uttermost (Hebrews 7:25). May our Father in heaven grant us power from on high to live the life He wants us to live is my wish and prayer for all of us. Amen. (To be continued)

In Christ, Nicholas Anca



Often when people try to achieve something, they fail because they do not try hard enough. Then the second time they put all their effort into it, and they succeed.

Now in this game of life in which every man, woman, and child is involved, not one has succeeded the first time. We read, "Every one of them is gone back: they are altogether become filthy; there is none that doeth good, no, not one." Psalm 53:3

Paul repeats the same, "They are all gone out of the way, they are together become unprofitable; there is none that doeth good, no, not one." Romans 3:12

Man lost his birthright because of his sin. He lost his place in the family of God. He also lost the Holy Spirit, which is the spirit of adoption, and was sentenced to die. But then God in His great mercy and love toward the fallen human race decided to purchase us a second chance. The Holy Spirit is given to us again, and we start with a clean page because our past sins are forgiven.

Job writes to us, "For God speaketh once, yea twice, yet man perceiveth it not." Job 33:14

God speaks a second time to us; this is the second chance that we have, but He will not speak a third time; we do not have a third chance for salvation.

"For it is impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost, And have tasted the good word of God, and the powers of the world to come, If they shall fall away, to renew them again unto repentance; seeing they crucify to themselves the Son of God afresh, and put Him to an open shame." Hebrews 6:4-6

The prodigal son was able to return to his father's house because he had previously never been born again and had not been made a partaker of the Holy Spirit. Therefore he was still being drawn by the Holy Spirit as he had not rejected the Holy Spirit.

Once the Holy Spirit dwells in us, we might unintentionally make mistakes (and repent with bitter tears as did King David [Psalm 51]) without losing the Holy Spirit,

until we sin willfully (as with King Saul [1 Samuel 13-15]) and commit an unpardonable sin. Then the Holy Spirit will leave us and never return anymore.

Because the second chance was offered to us so readily, many think that God always forgives, but that is not so. There are millions

of professing Christians in the world today who cannot be saved anymore, because they lost the second chance. The second chance is offered to the greatest sinners, to the murderers, thieves, adulterers, drug addicts—people like the thief on the cross. "Though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool." Isaiah 1:18

Jesus spoke a parable of a man who owed the king ten thousand talents.

"But forasmuch as he had not to pay, his Lord commanded him to be sold, and his wife, and children, and all that he had, and payment to be made. The servant therefore fell down, and worshipped Him, saying, Lord have patience with me, and I will pay Thee all. Then the Lord of that servant was moved with compassion, and loosed him, and forgave him the debt." Matthew 18:25-27

He had utterly failed in his service to the Lord, but his Lord, in His great mercy gave him a second chance. As we read the story, he failed again, and no third chance was offered to him. "Then his Lord, after that He had called him, said unto him, O thou wicked servant, I forgave thee all that debt, because thou desirest Me: Shouldest not thou also have had compassion on thy fellowservant, even as I had pity on thee? And his Lord was wroth, and delivered him to the tormentors, till he should pay all that was due unto Him." Matthew 18:32-34

What made his sin so grievous? Because it was done after he was forgiven, and granted the second chance. He may have done greater sins earlier which called for tormentors and the death penalty, but they were all forgiven conditionally, depending on his future obedience.

Jesus healed the man who had been paralyzed for thir-

ty-eight years, and said to him, "Behold, thou art made whole: sin no more, lest a worse thing come unto thee." John 5:14

What could be a worse thing for a person who had been paralyzed, unable to move for thirty-eight years? Many times, Christians suffer sickness, blindness, and even death; they are in tribulation, sometimes closed in prison cells, they have trials, being rejected, and yet they praise God, and seem very happy. The worse thing for this man, who was paralyzed for thirty-eight years, would be to lose salvation and to have no more forgiveness for his sins. To live in the poorest condition, in sickness, alone, but having salvation is a happier life than having riches, health, and luxury, but in a lost condition.

Sin against the Holy Spirit may appear to be done sometimes in a moment, as in the case of Uzzah, who touched the Ark of the Covenant (2 Samuel 6:6-7). Other times it is clearly done by continual refusal to repent. If we stubbornly continue to practice sin, being selfish, proud, covetous, jealous, unfaithful in obedience, we eventually cross the limit of salvation. (See *Testimonies for the Church*, vol. 5, p. 634 for further explanation of Sin against the Holy Spirit.)

Every sin we commit brings us closer to the line of no-return. Every neglected opportunity to serve God is a step away from salvation; for instance, neglected meetings, neglected Bible study, neglected prayer, which are mediums that God has given for our salvation.

The day may come when the Holy Spirit leaves us, and the spirit of Satan enters in. Then there is nothing we can do in order to receive salvation. It is then forever too late, because the second chance was neglected and there is no third chance. Then all the sins that were forgiven conditionally will be put back on us again. The only purpose for this present life is to receive and hold on to this second chance that God has purchased for us, with the extreme cost of His Son, Jesus Christ.

In this game of life we are winning and losing. We make the moves, we plan and we execute our plans. What we may think is a loss can be really a gain, and what we think is a gain can be a loss to us.

People, rich and poor, healthy and sick, young and old, are all playing this game of life, and all the winners gain eternal life, while the losers receive eternal death.

To gain even the whole world by sin is losing, to waste time in worldly entertainment is losing, while doing

missionary work is winning, reading the Bible is winning, to pray without ceasing is winning.

Millions of professed Christians have developed cheap characters by continuous losing; they have no true greatness in them, nothing noble. They have developed their characters after worldly standards while pretending Christianity. They are easily offended, they are lovers of themselves, they are revengeful, and they fight for their rights. They are constantly grieving the Holy Spirit and causing Him to leave them alone.

If you still hear the voice of God calling, harden not your heart. Humble yourself, fall on your knees and beg for mercy and help, as a drowning person. Cast away every idol, including selfishness and pride. It may be that the Lord will still be merciful and answer your prayer.

"Therefore also now, saith the LORD, turn ye even to Me with all your heart, and with fasting, and with weeping, and with mourning: And rend your heart, and not your garments, and turn unto the Lord your God: for He is gracious and merciful, slow to anger, and of great kindness, and repenteth him of the evil. Who knoweth if He will return and repent, and leave a blessing behind Him; even a meat offering and a drink offering unto the Lord your God?" Joel 2:12-14

God wants your heart and your full surrender. Be determined to succeed and win the crown of life. Do not sell heaven for the little enjoyment in sin, but give up the world and sin and be an overcomer. Do not let this precious second chance go by, but hold on to it and remember, there is no third chance. AMEN.

Timo Martin

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“So when they had dined, Jesus saith to Simon Peter, Simon, son of Jonah, lovest thou me more than these? He saith unto him, Yea, Lord; thou knowest that I love thee. He saith unto him, Feed my lambs.” John 21:15

COME AND DINE

We are introduced here from the word of God, Christ’s discourse with Peter after dinner; so much of it as it relates to Jesus Himself in which He examines Peter’s love for Him. It was a solemn occasion, with the disciples feeling a fresh sense of awe and reverence in the presence of the Lord, showing Himself for the third time after His resurrection from the dead (John 21:14).

Jesus invited the disciples to dinner. Keeping their distance, they were afraid to ask Him, “Who art Thou?” But, because they knew it was their Lord, He called them very familiarly, “Come and dine.” (John 21:12). He treated them as friends. This kind invitation may be a call alluded to, as to show the call Christ gives to His disciples into coming with Him in grace—“All things are now ready; Come and dine.” (Matthew 8:11). It alludes also to a call of the coming glory hereafter. “Come ye blessed of my Father; come and sit down with Abraham, and Isaac, and Jacob.” There is room and provision enough for all of His friends and followers.

PAINLESS

When Christ entered into a discourse with Peter, it was after they had dined; they had all eaten. Christ foresaw that what He had to say to Peter would give him some uneasiness, no doubt, and therefore would not say it until after they had dined; a wise policy. Peter was conscious, to himself, certainly, that he had incurred His Master’s displeasure, and could expect no other than to be upbraided with his treachery and ingratitude. Twice, if not thrice, he had seen his Master since His resurrection, and He said not a word to him of it. But now, at length, his Master put him out of his pain, and said what He had to say to him, and confirmed him in his place as an apostle, not as a criminal, but as a friend. The offence was not only forgiven, but forgotten, and Christ let him know that he was dear to him as ever.

The whole scene shows that Peter had already been restored in the sense of receiving forgiveness (Luke 24:34). But the leadership of an erring disciple could hardly have been accepted for the days ahead, either by Peter or his brethren, apart from Christ’s explicit indication—“Lovest thou Me?” More important than love for men is love for Christ. This is an encouraging instance of Christ’s tenderness towards penitents, and has taught us, in like manner, to restore such as are fallen with a spirit of meekness.

THREE QUESTIONS, THREE ANSWERS, THREE REPLIES

But, what was the discourse itself like? Here was the same question three times asked, the same answer three times returned, and the same reply three times given, with very little variation. Ah! And yet no vain repetition. Perhaps the same thing was repeated by our Saviour, in speaking it, the more to affect Peter and the other disciples that were present. Our Saviour often repeats passages for emphasis as well as to affect us, the listeners or readers.

Three times Christ asks Peter whether he loves Him or not. The first time the question is “Simon, son of Jonas, lovest thou Me more than these?” He speaks to him by name, the more to affect him, as Luke 22:31, “Simon, Simon.” He does not call him Cephas, or Peter, but Simon Barjona, son of Jonas (or John or Johanan) the name pronounced when he was blessed (Mathew 16:17); Simon, his original name, to remind him of his extraction. Names can be precious to the hearing of those addressed.

FIRSTLY, “Lovest Thou Me?”

If we were to see whether we are Christ’s disciples indeed, this must be the enquiry, Do we love Him?

What was the reason Christ put this question to Peter? His fall had given occasion to doubt his love. We must

not reckon it an affront to have our own sincerity questioned when we ourselves have done that which makes it questionable. After a shaking and a fall, we must take heed of settling too soon, lest we bottom out wrongly or settle upon a low ebb. Jesus simply asked, “Dost thou love Me?” (not fear or honour Me, or admire Me). But, give proof of this love, and the affront shall be passed by, and no more said of it. Peter, however, had professed himself a penitent; witness his tears, and his return to the society of the disciples. He was now upon his probation as a penitent. But the question is not how much hast thou wept or fasted, and afflicted your soul, but “Dost thou love Me?” This is what makes repentance acceptable. Peter needed love (agapao) to assume the pastoral office.

Before Christ would commit His sheep to his care, he asked him, “Lovest thou Me?” Christ has such a tender regard for His flock that He will not trust it with any but those that love Him. Those that truly do not love Christ will never truly love the souls of men, or will naturally care for their state as they should; nor will that minister love his work that does not love his Master. Nothing but the love of Christ will constrain ministers to go cheerfully through the difficulties and discouragements they meet within their work (2 Corinthians 5:13–14). But, this work will make their work easy, and preaching and writing a joy—and them in good earnest in that work.

SECONDLY, “Lovest thou Me more than thou lovest these?” (GR. “pleion touton”)

The question poses or conjectures itself as: “Lovest thou Me more than thou lovest these?” More than thou love these persons—James, or John, thy intimate friends, or Andrew, thy own brother and companion? Those that do not love Christ outright, that do not love Him better than the best friend they have in the world, stand in comparison or in competition. Or more than thou (as Peter) lovest these things—these boats, and nets and pleasure of fishing, or more than the gain of fishing? Or, those only that love Christ indeed that love Him better than all the worldly delights of sense and all the profits and fame of this world; more than thou lovest these occupations thou art now employed in (Jeremiah 9:23; Ephesians 3:8; Matthew 19:21).

“Lovest thou Me more than thou lovest these?” More than any of the rest of the disciples love Me? This ques-

tion is intended to reproach Peter with his vainglorious boast; Though all men should deny Thee, yet will not I (Matthew 26:35). In essence, Christ is saying, “Are you still of the same mind?” Or, to intimate to him that he now had more reason to love Him than any of them had, as much as his sin in denying Christ was greater than theirs in forsaking Him. “Tell me therefore, which of them will love Him most?” Luke 7:42

We should all attempt to study to excel in our love for Christ. It is no breach of the peace or breach of good manners to go before others in His love.

THIRDLY, “Lovest thou Me. . . the second and third time that Christ put this question. But, leaving out “more than these.”

Peter, in his modesty, was not willing to compare himself with his brethren. Though we cannot say, “We love Christ more than others do,” yet we shall be accepted if we can say, “We love Him indeed.”



To explain further: in verses 15–17 of John 21, whereas the three questions are asked, two different Greek verbs are used for “love”: 1) agapao (to love deeply, used of divine love in John 14:21; 5:20) and also of the love which the law demands (Luke 10:27). 2) The other verb is phileo (to be fond of; to retain a kindness for, warm affection); a love of lesser

degree than agapao, as between friends, e.g. Philadelphia, PA. (City of Brotherly Love; phileo-adelphia).

In the first two instances, where the Lord asks Peter, “Lovest thou Me?” He uses agapao; but, Peter, remembering his three denials of the Lord and aware now of his own weakness, and his confidence in himself greatly shaken, feels unworthy to express his love to Christ, and does not dare to reply with as strong a word as agapao. Instead, he employs the weaker word phileo in his reply, “Yea Lord; Thou knowest that I love Thee” (fond of, affection and kindness towards). When the Lord inquires the third time, “Lovest thou Me?” Christ altered the word agapao to phileo. Peter uses the lesser word also, phileo (friend, fondness, warm affection). And again, the humbled disciple replies: “Lord, Thou knowest all things; Thou knowest that I love (phileo) Thee.” John 21:17

Jesus now condescends to Peter’s self-evaluation, saying, in effect: “Even if you do not trust your own emotions far enough to apply the word agapao to them,

you still should feed My sheep.” Our duty to Christ should depend, not upon the strength of our subjective feelings, but upon our realization of what He has done for us!

Three times Peter returns the same answer to Christ: “Yea Lord, Thou knowest that I love Thee.” Peter does not pretend to love Christ more than the rest of the disciples did. He is now ashamed of that rash word of his: Though all men deny Thee, yet will not I (Mathew 26:35). Though we must aim to be better than others, yet we must, in lowliness of mind, esteem others better than ourselves; for we know more evil of ourselves than we do of any of our brethren. Peter made a profession of repentance for his sin, for it grieves us to have affronted one whom we love. Christ prayed that his faith might not fail (Luke 22:32), and though his faith did fail, his love did not; his love then led him to repentance. Peter was now readmitted upon repentance, to claim again his relation to Christ.

Peter appeals to Christ Himself for the proof of it: Thou knowest that I love Thee; and the third time yet more emphatically: “Thou knowest all things, Thou knowest that I love Thee” (John 21:17). He does not vouch his fellow-disciples to witness for him—they might just be deceived in him; nor does he think his own word might be taken—the credit of that was destroyed already; but he calls Christ Himself to witness.

Peter was sure Christ knew all things, and particularly that He knew the heart, and was a “discerner of the thoughts and intents of it” (John 16:30). Christ knows us better than we know ourselves. Though we know not our own uprightness, He knows it. Peter was grieved when Christ asked him the third time! “Lovest thou me?” (John 21:17). First, because it put him in mind of his three-fold denial of Christ, and was plainly designed to do so; and when he thought thereon he wept. Every remembrance of past sins, even pardoned sins, renews the sorrow of a true penitent. But, godly sorrow works carefulness and fear (2 Corinthians 7:11).

A POLICY MAN

“Being a policy man led to the denial of Christ. Do not act from motives of policy. The great danger of our businessmen and those in responsible positions is that they will be turned from Christ to secure some help aside from Him. Peter would not have been left to show such weakness and folly had he not sought, by the use of policy, to avoid reproach and scorn, persecution and abuse. His highest hopes centered in Christ; but when he saw Him in humiliation, unbelief came in and was

entertained. He fell under the power of temptation, and, instead of showing his fidelity in a crisis, he wickedly denied his Lord.” –*Testimonies for the Church*, vol. 5, p. 427–428

FEEDERS OF THE FLOCK

Three times Christ committed the care of His flock to Peter: **“Feed My lambs; feed My sheep.”** The church of Christ is His flock, which He hath purchased with His own blood (Acts 20:28) and He is the Chief Shepherd of it. In this flock, some are lambs, young and tender and weak; others are sheep, grown to some strength and maturity. The Shepherd here takes care of both, and of



the lambs first, for upon all occasions He shows a particular tenderness for them. He gathers the lambs in His arms, and carries them in His bosom (Isaiah 40:11).

The charge He gives Peter concerning them is to feed them. The word used in verses 15 and 17 is (GR “boske”), which strictly signifies, to give them food; but the word used in verse 16 is (GR “poimaine”) which signifies, more largely, to do all the offices of a shepherd for them: “Feed the lambs with that which is proper for them, and the sheep likewise with food convenient. The lost sheep of the house of Israel; seek and feed them, and the other sheep also which are not of this fold.

It is the duty of all Christ’s ministers to feed His lambs and sheep. Feed them, that is, teach them; for the doctrine of the gospel is spiritual food. Feed them, that is, Lead them to the green pastures, presiding in their religious assemblies, and ministering all the ordinances to them. Feed them by personal application to their respective state and case; not only lay food before them, but feed those with it that are willful and will not, or weak and cannot feed themselves. When Christ ascended on high, He gave pastors, left His flock with those that loved Him, and could take care of them for His sake.

Christ’s threefold repetition of the pronoun **“My”**—**“My lambs”**. . . **“My sheep”**. . . **“My sheep”** (verses 15–

17) reminds all Christians who hold responsibility over others that the persons under them belong, first of all, to Christ. Pastors, missionaries, workers, teachers, and parents are but under-shepherds to whose care Christ's sheep are committed (Hebrews 13:20; 1 Peter 5:3).

WHY PETER?!

Ah! But why did He give this charge particularly to Peter? Ah! Just ask the advocates for the Pope's supremacy and they will tell you that Christ hereby designed to give to Peter, and therefore to his successors, to the bishops of Rome, absolute dominion and headship over the whole Christian church, as if a charge to serve the sheep gave a power to lord or rule over all the shepherds; whereas, it is plain, Peter himself never claimed such a power, nor did the other disciples ever own it in him! This charge given to Peter to preach the gospel is by a strange artifice made to support the usurpation of his pretended successors that fleece the sheep, and, instead of feeding them, feed upon them!

But the particular application to Peter here was designed:

First, to restore him to his apostleship, now that he repented of his abjuration or renouncement of it, and to renew his commission, both for his own satisfaction, and for the satisfaction of his brethren.

A commission given to one convicted of a crime is supposed to amount to a pardon; no doubt, this commission given to Peter was evidence that Christ was reconciled to him, or else He would never have placed such a confidence in him. Hmmm . . . Of some that have deceived us, many say, "Though we forgive them, we will never trust them;" but Christ, when He forgave Peter, He trusted him with the most valuable treasure He had on earth.

Secondly, it was designed to quicken him to a diligent discharge of his office as an apostle. Peter was a man of a bold and zealous spirit, always forward to speak and act, and, lest he should be tempted to take upon him the directing of the shepherds, he is charged to feed the sheep, as he himself charges all the presbyters to do, and not to lord or rule over God's heritage (1 Peter 5:2-3).

Thirdly, what Christ said to him He said to all His disciples; He charged them all, not only to be fishers of men (though that was said to Peter) (Luke 5:10) by the conversion of sinners, but feeders of the flock, by the edification of saints.

When Jesus had spoken thusly about Peter's

apostleship, suffering, and martyrdom, observing Peter, perhaps to look blank upon it, He saith unto him "**Follow Me.**" This word, "Follow Me," was a further confirmation of his restoration to his Master's favour, and to his apostleship. It was to excite him and encourage him in faithfulness and diligence in his work as an apostle. Ah! "Follow Me" led to a physical movement, but much more is implied (John 13:36). Peter was being summoned to an undeviating, faithful walk, to set his face like flint, even as Jesus had done in view of the approaching cross.

Christ had told him to "**Feed the sheep.**" Now, let the under-shepherds study to imitate the Chief Shepherd, saying, "**Follow Me.**" Still, they must follow the rules He had given them and the example He had set them. What greater encouragement could they have than this, both in service and in suffering? That herein they did follow Him and it was their present honour; who would be ashamed to follow such a leader? That hereafter they should follow Him, and that would be their future happiness; and so it is a repetition of the promise Christ had given Peter (John 13:36), "Thou shalt follow Me afterwards."

OVERCOMERS

"The pen of inspiration, true to its task, tells us of the sins that overcame Noah, Lot, Moses, Abraham, David, and Solomon, and that even Elijah's strong spirit sank under temptation during his fearful trial. Jonah's disobedience and Israel's idolatry are faithfully recorded. Peter's denial of Christ, the sharp contention of Paul and Barnabas, the failings and infirmities of the prophets and apostles, are all laid bare by the Holy Ghost, who lifts the veil from the human heart. There before us lie the lives of the believers, with all their faults and follies, which are intended as a lesson to all the generations following them. If they had been without foible they would have been more than human, and our sinful natures would despair of ever reaching such a point of excellence. But seeing where they struggled and fell, where they took heart again and conquered through the grace of God, we are encouraged, and led to press over the obstacles that degenerate nature places in our way." -*Testimonies for the Church*, vol. 4, p. 12

Those that faithfully follow Christ in grace shall certainly follow Him to glory in **AGAPE**. Amen!

John Theodorou
U.S.A



Eden Cooking School - Missionary Work

At the first 2012 session of the Eden Cooking School on Sunday, March 4th, at 2 pm, we had at least 25 guests attend. To God be the glory!

The demonstrators, instructors, coordinator, health and missionary departments of the local church, and Canadian field espouse the wheel within a wheel vision of missionary work for the Eden Cooking School.

WHEEL WITHIN A WHEEL VISION OF MISSIONARY WORK

“And as for their appearances, they four had one likeness, as if a wheel had been in the midst of a wheel.” Ezekiel 10:10

“To the prophet, the wheel within a wheel, the appearance of living creatures connected with them, all seemed intricate and unexplainable. But the hand of infinite wisdom is seen among the wheels, and perfect order is the result of its work. Every wheel, directed by the hand of God, works in perfect harmony with every other wheel.” –*My Life Today*, p. 39

THE FIRST BIBLE DIET AND THE LAST BIBLE DIET

Our name, Eden Cooking School, was chosen to reflect the Genesis 1:29 diet, the diet God gave to Adam and Eve in Eden. “And God said, behold I am giving you every herb bearing seed, which is upon the face of all the earth, and every tree, in which is the fruit of a tree yielding seed; to you it shall be for meat (food).”

Today this diet is known as the vegan diet. The Genesis 1:29 diet is also the diet that we will eat in heaven, according to the book of Revelation, our guests were told.

The vegan diet is the best diet for mankind. God says so. And medicine and nutritional science confirm this. The following testimony illustrates this:

“God is working in behalf of His people. He does not desire them to be without resources. **He is bringing them back to the diet originally given to man.**” – *Testimonies for the Church*, vol. 7, p. 125 (emphasis mine)

“By precept and example make it plain that the food which God gave Adam in his sinless state is the best for man's use as he seeks to regain that sinless state.” – *Testimonies for the Church*, vol. 7, p. 135

PUBLICATIONS DISTRIBUTED

The free literature handed out was:

1. Cookbook. Vegetarian Cooking—A World of a Difference (which is also a nutritional textbook and contains Spirit of Prophecy quotes)
2. Cancer-Fighting Powerhouses—an article printed on the session programme

PUBLICATIONS OFFERED

Offered for purchase by donation were:

3. Road to Health
4. Steps to Christ
5. Natural Pharmacy (which is now apparently sold out and needs reprinting)

At least one of these publications was offered in both English and Spanish.

HEALING THE PEOPLE

We were able to offer healing to our guests.

We counseled our guests on which foods were anti-inflammatory and would help their arthritis, and other autoimmune diseases. Our guests were also counseled on which foods to avoid.

We counseled our guests on how to deal effectively with their diabetes through diet and food preparation.

We were able to counsel two of our guests privately about the best diet for recovery, and cancer-free health after brain tumour surgery.

We introduced the weight loss benefits of vegan cuisine to our guests.

COOKING SCHOOL'S PURPOSE

Eden Cooking School was conceived as a teaching mo-



mint) were substituted. Heavenly Lattes and Heavenly Skinnies and herbal tea were sampled by our guests.

5. Chocolate was taken away, and carob or locust bean or St. John's bread was substituted. Calorie savings and health benefits result. Carob was featured in the Heavenly Lattes, and in the Carob Almond Tofu Pie. Both were sampled by our guests, and greatly enjoyed.

6. White, or highly processed, grains were taken away. The benefits of whole grains were explained. Millet was introduced.

The substitution of vegetable protein, vegan milks, coffee substitutes, and carob resulted in calorie savings. Calorie savings introduced weight loss.

Supper featured Pico de Gallo, a Mexican Salad, and Cucumber Salad with Cashew Dressing, Lentil Patties, Millet Casserole, Tofu Enchiladas, Carob Almond Tofu Pie, and Heavenly Lattes and Heavenly Skinnies.

Some of our guests told us that they loved the lighter food. Privately we answered that the cost of a vegan diet was less expensive than their regular diet. We were asked about whether there was vegan cheese, and what it tasted like. Vegan cheese was promised at the next session.

Our guests set the next session of the cooking school for Sunday April 29th 2012 at 2:00 p.m. Please contact Sister Linda if you would like to participate or attend.

Otherwise, your prayers for the Eden Cooking School would be greatly appreciated.

Linda H. Kolyn
Coordinator, Eden Cooking School 2012



dality for the Health Reform Message. The Health Reform Message is the right arm of the Third Angel's Message.

It is our wish and prayer that Eden Cooking School fulfills the following directive in the Spirit of Prophecy: "Cooking schools, conducted by wise instructors, are to be held in America and in other lands. **Everything that we can do should be done to show the people the value of the reform diet.**" – *Testimonies for the Church*, vol. 7, p. 126

PRINCIPLES OF REMOVAL AND SUBSTITUTION

The aim of each of the sessions is to take away that which is harmful to the health (and spirituality), and substitute something better and healthier.

Before taking anything away, the negative health effects of the normal components of the North American diet were explained to the people.

REMOVAL AND SUBSTITUTION EFFECTED IN SESSION ONE

1. Animal protein was taken away and vegetarian protein was substituted. Beans, nuts and tofu were substituted for meat and fish. Tofu was featured in a main course, as a beverage, and in a dessert. Tofu cooking secrets were shared.

2. Honey was substituted for sugar. Agar was substituted for gelatin.

3. Cow's milk was taken away and soymilk, almond milk and rice milk were substituted.

4. Coffee and tea were taken away and coffee substitute and herbal tea (featuring freshly-dried pepper-



Leaven of the Pharisees

“In the mean time, when there were gathered together an innumerable multitude of people, insomuch that they trode one upon another, He began to say unto his disciples first of all, Beware ye of the leaven of the Pharisees, which is hypocrisy. For there is nothing covered, that shall not be revealed; neither hid, that shall not be known. Therefore whatsoever ye have spoken in darkness shall be heard in the light; and that which ye have spoken in the ear in closets shall be proclaimed upon the housetops.” Luke 12:1–3

The setting for this verse was when Jesus was speaking to His disciples and an innumerable multitude of people. In these verses Jesus is specifically talking about the leaven of the Pharisees; we know that the leaven of the Pharisees refers to the spirit of the Pharisees. The specific sin of the Pharisees which is being referred to in these verses is the sin of hypocrisy. In verse two we see that all the secret sins that the Pharisees attempted to cover over with their cloak of self-righteousness would be revealed in the Day of Judgment. This is a warning from Jesus, not only to the Pharisees of His day, but to people of all ages who show the same spirit as the Pharisees. In verse three, it is seen that even the words which we have spoken in secret will be proclaimed publicly. Therefore, whether we have spoken uplifting words which have edified our fellow man or discouraging words that have brought others down, it is seen by God, and He will give everyone their just reward in due time. The main principle which Jesus was bringing out in saying these words was that a person’s outward appearance is of much less importance than the state of his heart. One way we come to this conclusion is that this is the main principle being brought out by Jesus is by looking at the context of these verses.

In the previous chapter Jesus was invited to dine with a Pharisee. At this dinner Jesus did not wash His hands

before dinner and the Pharisee was quite surprised by this. In response to the Pharisee’s surprise, Jesus reproves him as well as others present by use of symbolism, which we see in Luke 11: 39. “Now do ye Pharisees make clean the outside of the cup and the platter; but your inward part is full of ravening and wickedness.” The verse refers to the Pharisees making clean the outside of the cup, which really symbolizes them making their own outward appearance clean and holy. And in the next part of the verse it is brought to light that, although their outward appearance appeared very upright and holy before all men, nonetheless their inner being was filled with wickedness.

Also, Luke 11:44 is closely linked to Luke 12:1–3. “Woe unto you, scribes and Pharisees, hypocrites! for ye are as graves which appear not, and the men that walk over them are not aware of them.” This verse again refers to the hypocrisy of the Pharisees and compares them to graves. This comparison is a reference to the lack of any spiritual life or activity inside of them, therefore referring to them being spiritually dead. It mentions that the men that walk over them are not aware of them, a reference to the fact that the common people believed the Pharisees to be very holy and righteous and were not able to discern the true state of their heart.

The words spoken at the start of Luke chapter 12 by Jesus are a warning against the Pharisees; the reason the warning was given at this time was due to the experience of dining with the Pharisee, made by Jesus in the previous chapter. The disciples needed to hear the warning at this time because they had witnessed the reproof that Jesus had given to the Pharisee that he had dined with. Therefore, they needed reinforcement in their own mind of how Jesus and the heavenly Father viewed the hypocrisy of the Pharisees. Also, the people

were very deceived at this current time by the false front put forward by the Pharisees; therefore the warning given to the multitude was very relevant and this was an issue that needed to be addressed.

An interesting thing to note in regards to the context of Luke 12:1–3 is that it uses the repetition of an idea to emphasize the point being made. Verse two presents the idea that every secret thing will be found out in two different ways using different wording, however having the same meaning. Similarly in verse three, it presents the idea that every word spoken in private will be made public; and again this idea is repeated using different wording, however having the same meaning. In addition, it is interesting to note that the principle of repeat and enlarge is used in these verses of Luke Chapter 12. In the previous chapter Jesus makes specific reference to the hypocrisy of the Pharisees, and His discourse is addressed to the Pharisees who are attending the dinner. In chapter 12 He also makes direct reference to the hypocrisy of the Pharisees, however in this scenario His discourse is addressed to the multitude which had gathered, and to His disciples.

The concept mentioned here in Luke of things done in secret being made open and plain in the Day of Judgment is also mentioned in the Old Testament. We see a very close link between Luke 12:1–3 and Ecclesiastes 12:14. “For God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil.” This verse makes reference to the fact that our every work will be brought into judgment, including all secret things. Therefore, our every thought, and our every word and action which is done in secret will be brought into judgment. Both the good and the evil which we have done during our lives will be brought into consideration, according to this verse. The word “secret” used in this verse comes from the Hebrew word “*Alam*,” which means to veil from sight, therefore, to conceal something. We may try to conceal our thoughts, words, and actions from people, but God but reads our hearts and our motives. Everything we attempt to conceal and to veil from the sight of God will be revealed in the Day of Judgment.

Also, we see this concept in the Old Testament in Psalms 44:20–21. “If we have forgotten the name of our God, or stretched out our hands to a strange god; Shall not God search this out? for he knoweth the secrets of the heart.” It is clear from these verses that God knows all the secrets of the heart, and that He will search what is in our hearts. The Hebrew word for the word “secrets” as used in this verse is “*Taalummah*,”

meaning a thing that is hid or secret.

The principle of First occurrence can also be applied to Luke 12:1–3 because we see the concept of Luke chapter 12 in Genesis 3:8-13. “And they heard the voice of the LORD God walking in the garden in the cool of the day: and Adam and his wife hid themselves from the presence of the LORD God amongst the trees of the garden. And the LORD God called unto Adam, and said unto him, Where art thou?

And he said, I heard thy voice in the garden, and I was afraid, because I was naked; and I hid myself. And he said, Who told thee that thou wast naked? Hast thou eaten of the tree, whereof I commanded thee that thou shouldest not eat? And the man said, The woman whom thou gavest to be with me, she gave me of the tree, and I did eat. And the LORD God said unto the woman, What is this that thou hast done? And the woman said, The serpent beguiled me, and I did eat.” When Adam and Eve heard the voice of God after they had sinned, they hid themselves. A major reason why they hid themselves was because they were ashamed of the sin that they had done, and were seeking to hide this sin in order that they might not receive the judgment of God. Also, when the man blamed the woman for the sin that he had done and the woman blamed the serpent, they were making excuses for their sin. By making excuses for their sin they were attempting to cover the true nature and awfulness of their sin. It was an attempt to hide the fact that they had freely chosen to do this sin, and that it was their own doing. God read their innermost thoughts and the motives of their hearts and they received a just judgment for what they had done.

From the three texts in the Old Testament and one in the New Testament which have been mentioned in this article, the weight of evidence principle can be applied. In order for a verse of the Bible to be fit for doctrine there must be at least one or two other verses which convey the same idea or concept. All these verses convey the same idea or concept, therefore the principles found in these verses can be used as pure doctrine.

Richard Eaton





News from the South Pacific

Fiji

Asleep in Jesus

Our thoughts and prayers are with the family of Brother Samson Goundar who passed away in February 2012. This is indeed a very sad time for the family, because Brother Samson's wife also passed away in December 2011. Pastor Anton Salavyov attended the funeral of Brother Samson's wife on behalf of the Oceania Union.

Brother Samson was in charge of the work in the Pacific Islands Mission Field. The Service for Brother Samson was held in Fiji with many relatives, friends, and church members present. Brother Robert Bowman, secretary of the Oceania Union attended Brother Samson's funeral on behalf of the Oceania Union.



The family of Brother Samson very much appreciated his wise counsel, advice, and the example he set them as a father and grandfather.

On behalf of the Australia and New Zealand Mission Field and the Oceania Union, we wish to extend our deepest sympathy. May the Lord Jesus place His loving arms around the family and comfort them at this time of great loss.

"And I heard a voice from heaven saying unto me, Write, Blessed are the dead which die in the Lord

from henceforth: Yea, saith the Spirit, that they may rest from their labours and their works do follow them." Revelation 14:13

While Brother Robert Bowman was in Fiji attending the funeral of Brother Samson Goundar, the committee of the Oceania Union requested Robert Bowman to visit church members and other interested people in various parts of Fiji and also in Samoa and Tonga.

After the funeral of Brother Samson, a visit was made to church members in Suva. This visit was from February 17–19, including a Sabbath. The Sabbath was celebrated with members from outlying villages as well as those living in Suva. Brother Sanaila Kenivale has been

translating the Sabbath school lessons into Fijian, and these have been distributed to church members throughout Fiji, as well as to various interested people who enjoy the lessons. Brother Sanaila Kenivale is also competent in acting as an interpreter from Fijian to English.

We are preparing tracts DVD's and other material for them. The church there is of good courage. It was explained to them that due to the passing of Brother Samson, and the possibility of more baptisms in the

**Sabbath IMS
Suva
February 2012**



near future, it would be necessary for a Minister to come and reorganise the church and hold elections, baptisms, etc.



A visit was then made with Brother Savenaca Driu and his wife Loata, who are based in Lautoka, to travel to the north of Fiji. We visited several families there. Brother Savenaca is currently worshipping with around 15 people each Sabbath. We visited a group of people who are interested in joining our church with a promise of a harvest of souls in this area. The leader of this group has already decided that he wishes to join the IMS, and he anticipates that many of his people will follow him. Once again, we provided them with tracts; Brother Savenaca and his wife Loata will shortly take DVD's by Pastor Henry Derling to them, to explain how our church was formed.

On returning to Lautoka we called at the house of Brother Samson, to visit with Sister Estrella Goundar and her husband Rodney and the children, Debbie Sheenal and her twin brother Dan and Romil, but they were not at home. We waited for half an hour and then heavy rain started to fall; it was necessary for us to go into Lautoka to complete some business there, and return the hire car. However, we did spend a considerable amount of time with the family prior to the funeral of Brother Samson.



Brother Savenaca and Sister Loata Driu (RHS) and people from the IMS Church north of Lautoka

Samoa

A meeting was held at the home of Brother Thai and Sister Mainifio Saunia in Apia, Samoa. Also present were Brother Fali Tevaga and his wife, also Sister Maria Petaia, who is the church secretary of IMS Samoa. Also present were some of the children of church members.

We love the people of Samoa and we want to see the work advance here



and stand shoulder to shoulder with them in proclaiming the gospel to the people here. The people were then shown some tracts that would be useful in witnessing and we have promised to send them some DVD's as well. We paid a visit to their place of worship, which is very well set up, with extra buildings attached.

Rear left to right: Brother Fali Tevaga and Brother Thai Saunia. Front row: wife of Brother Fali, Sister Mainifio Saunia and Sister Maria Petaia secretary of the IMS Samoa

Tonga

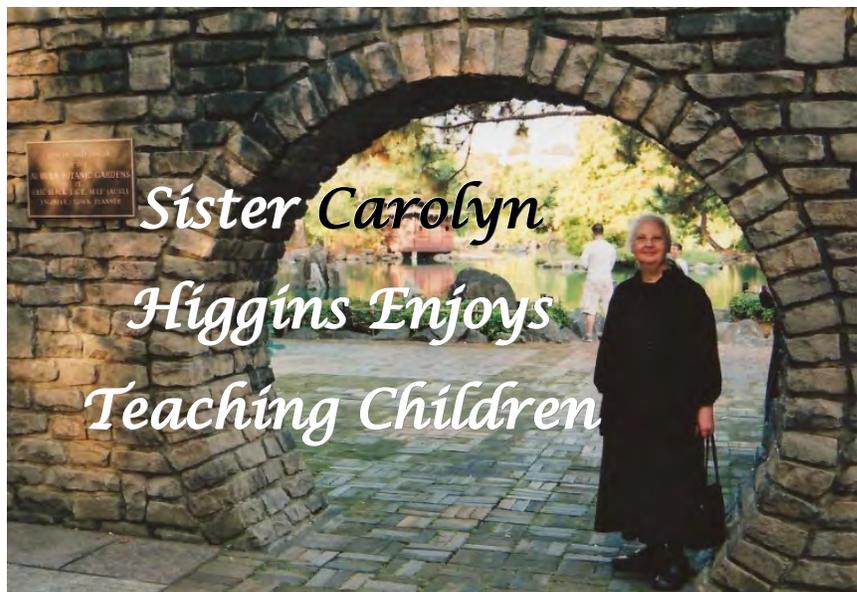
We currently have two church members in Tonga, Brother Tipasa and Brother Pauliasi. The daughter of brother Tipasa is named Takuilau, and she is very interested in our message, and it has been arranged that we will send her study material in order to prepare her for baptism. She wishes to be baptised and to work for the Lord. She is also willing to translate our material from English to Tongan and to be involved in witnessing. We are at present preparing materials: DVD's, magazines, booklets, etc. to help with the work in Tonga.

Sabbath worship was held at our church building in Tonga. **Robert Bowman**



Prayer meeting by candlelight in Tonga. Sister Takuilau

To summarize: The work in Fiji, Samoa and Tonga is going well, especially in Fiji, because we have Brother Savenaca Driu and his wife Loata taking care of the Western side of Fiji and Brother Sanaila Kenivale working on the Eastern side. We give thanks to the Lord for blessing the work in this area.



Sister Carolyn Higgins Enjoys Teaching Children

A letter from Sister Carolyn

I have been working on children's books for some time now—at first they were very primitive, but as I continue, I try to make improvements.

Over the years I have taught quite a few children's Sabbath Schools both in the SDA church and the SDA Reform. I love to do this and have been prepared to put some effort into it. We often decorated the Sabbath School room together with the theme of the quarter. Sometimes a nature theme and at other times a spiritual theme e.g. fish, trees, Christian armour, and so on. During these quarters, some effort was spent finding themes for each week for the various topics. I usually divided the hour of Sabbath School into four parts: singing, nature, Bible story, and activity. This seemed to work well, and kept the attention of the children. Nature is God's second book and can be used to show the wonders that have come from our Creator's hand. So, as the years went by, I started to collect a lot of material and rather than throw it away, I thought of recording the ideas in books e.g. "Voyage to Heaven" is one quarter's theme. The recording of information is quite easy, but to help the children I decided to make exercises, questionnaires and puzzles for the children to actually take part and learn about nature and the Bible. In that way the book would be more useful. It could be used by teachers or by the children themselves. Sometimes they may only colour in the pictures but at least they would come in contact with Bible themes. After producing a few books I realised that these were the very types of books that would have helped me when I was young—but there was only

lesson pamphlets and not much more. Nowadays it is hard to find a book for children that is not in comic type characters.

The Bible is God's book—it is holy and it holds wonderful secrets which reveal what God is like. I want the children to realise these things and in so doing begin a relationship with Him.

My work has begun to go beyond what I have already done with the children and to explore new areas of the Bible and nature.

I always have several books that I am working on, and realise that a lifetime is not long enough for all the books I would like to do. I have notes on about six new books. I thank the Lord for giving me this work. I love the children and realise how important their young years are. I pray that God would help me to continue this work, with His wonderful Word.

The beauty of the Spirit of Prophecy has also come to my notice and so in my last book I have put postage stamp quotes on each page (Portraits of Jesus).

I hope and pray these books will lead old and young to see the Bible—not as a dull book but a living volume leading us to our Heavenly Father.

Yours Truly,

Carolyn Higgins

List Of Books

- 1) **Apostle John;** 2) **When I Look Out My Window;** 3) **The Good Shepherd;** 4) **The Letter E;** 5) **The Letter F;** 6) **True Obedience;** 7) **Living Water;** 8) **Faith and Feathers;** 9) **Voyage to Heaven;** 10) **Learn to Love the Bible (Proverbs);** 11) **Revelation;** 12) **Daniel, book 1;** 13) **Wilderness Wanderings;** 14) **Know Your Bible, book 1;** 15) **Know Your Bible, book 2;** 16) **Know Your Bible, book 3;** 17) **Know Your Bible, book 4;** 18) **Portraits of Jesus;** 19) **Heavenly Sunshine**

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One of the most peaceful sights that a person can see is the peace of a sleeping baby. They have few worries in the world. Peace is what the world is seeking. Internal peace is a gift from God. External peace is something that may be often difficult to find on this earth. Some people live in such external misery, whether from external persecution, poverty or a physically debilitating illness that they long for death as a sweet release from their tormented life.

A person was once asked if he was afraid of death. His response was that, no, indeed he had no fear of death; the only fear he had was what resurrection he would come up in.

SLEEP

Death . . . cessation of all life. . . . To some it is a sweet release . . . to some it is a time of torment. What makes the difference? Death—is it really death? Jesus described the first death as sleep. Throughout the Bible, the first death is explained to be a restful sleep for everyone. “These things said He: and after that He saith unto them, Our friend Lazarus sleepeth; but I go, that I may awake him out of sleep. Then said His disciples, Lord, if he sleep, he shall do well. Howbeit Jesus spake of his death: but they thought that He had spoken of taking of rest in sleep. Then said Jesus unto them plainly, Lazarus is dead.” John 11:11–14. “Consider and hear me, O LORD my God: lighten mine eyes, lest I sleep the sleep of death.” Psalm 13:3. “For David, after he had served his own generation by the will of God, fell on sleep, and was laid unto his fathers, and saw corruption.” Acts 13:36

TWO CLASSES OF PEOPLE

Some who have been ill and suffered for many years look at death as a sweet release from their suffering and sorrow; a time for them to finally lay down and rest. Christians who have been persecuted for their faith and have died a martyr’s death lay down their lives with peace on their face. The struggles of life were over and they could rest peacefully.

Others who fear death when they are ill do all in their

power to prevent death. They spend a lot of time and money in searching for ways to prolong their life, even for one more day. They want to delay death as long as possible as they fear death.

This does not mean that the righteous, when ill, should not seek earnestly for healing. They should—it is their duty to

do so, but death does not carry torment and fear. While seeking for healing, using God’s methods, they rest in peace, trusting that the will of God will be done in their lives. They do all in their power for healing and leave the rest to God.

“Here, then, are two classes: one seeking for the pleasures of this mortal life, the other for the enduring joys of immortality; one class are far from Christ, and satisfied with their condition, the other are seeking for the forgiveness of sins and for the Spirit of God; one class are battling against God and His truth, the other are warring against the lusts of the flesh, the spirit of the world, and Satan. One class are dreading the appearing of Christ, the Son of man, feeling that to them it is an overwhelming calamity; the other are looking for the coming of Christ the second time, without sin unto salvation. The one class will be rejected from the presence of God, and finally suffer the pangs of **the second death**; the other will have everlasting life at the right hand of God, where are pleasures for evermore.” —*Signs of the Times*, November 10, 1887. The second death is not a sweet release.

“‘The wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord.’ [Romans 6:23]. While life is the inheritance of the righteous, death is the portion of the wicked. **The penalty threatened is not merely temporal death, for all must suffer this. It is the second death, the opposite of everlasting life.** God cannot save the sinner in his sins; but He declares that the wicked, having suffered the punishment of their guilt, shall be as though they had not been. Says an inspired writer, ‘Thou shalt diligently consider his place, and it shall not be.’ [Psalm 37:10.] In consequence of Adam’s sin, death passed upon all mankind. All alike go down into the

grave. But through the provisions of the plan of salvation, all are to be brought forth from their graves.” —*The Spirit of Prophecy*, vol. 4, p. 364 (emphasis mine)

“There shall be a resurrection of the dead, both of the just and unjust; for as in Adam all die, even so in Christ shall all be made alive.’ Acts 24:15; 1 Corinthians 15:22. But a distinction is made between the two classes that are brought forth. All that are in the graves shall hear His voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation.’ John 5:28, 29. They who have been ‘accounted worthy’ of the resurrection of life are ‘blessed and holy.’ ‘On such the second death hath no power.’ Revelation 20:6. But those who have not, through repentance and faith, secured pardon, must receive the penalty of transgression—‘the wages of sin.’ They suffer punishment varying in duration and intensity, according to their works,’ but finally ending in the second death.” —*The Great Controversy*, p. 544

The first death came upon all mankind because of Adam’s sin, but Christ turned that death into a sleep, both for the righteous and unrighteous. Some have fallen asleep in hope of the resurrection of life, and others will wake to the resurrection of the second death.

FIRST DEATH—PEACEFUL FOR RIGHTEOUS

“O death, where is thy sting? O grave, where is thy victory?” 1 Corinthians 15:55. There is no “sting” in the first death for the righteous. It is a sweet release—a rest—from all their toils and troubles on this earth. They will be woken up to receive their promised reward in heaven.

If your life is hid with Christ in God, then the first death holds no fear. You can read of the experiences of many men and women of God in the Bible who peacefully fell asleep in death. The first death for every single person is only a sleep. A resurrection for all will follow. Some will be raised to the resurrection of life, and others to the resurrection of death.

For the righteous, when life ceases, “The pangs of death were the last things they felt. . . . When they awake the pain is all gone. . . . The gates of the city of God swing back upon their hinges. . . . and the ransomed of God walk in through the cherubims and seraphims. Christ bids them welcome and puts upon them His benediction. ‘Well done, thou good and faithful servant: . . . enter thou into the joy of thy Lord.’ Matthew 25:21.” —*The Faith I Live By*, p. 181

What are the pangs of death? Is it torment? Fear? Anxiety? Perhaps for the wicked, but Jesus came to remove the despair of the first death.

“The power of death was held by the devil; but **Jesus had removed its stinging despair**, by meeting the enemy upon his own territory and there conquering him. Henceforth death would be robbed of its terror for the Christian, since Christ Himself had felt its pangs, and risen from the grave to sit at the right hand of the Father in heaven, having all power in heaven and on earth. The conflict between Christ and Satan was determined when the Lord arose from the dead, shaking the prison-house of His enemy to its foundations, and robbing him of his spoils by bringing up a company of the sleeping dead, as a fresh trophy of the victory achieved by the second Adam. This resurrection was a sample, and an assurance, of the final resurrection of the righteous dead at Christ’s second coming.” —*The Spirit of Prophecy*, vol. 3, p.239

The righteous who have died for their faith, yielded to torture and death, rejoiced that they were accounted worthy to suffer for Christ’s sake. Jesus had removed the stinging despair of the first death. There is no torment or fear for the righteous with the first death.

Upon those that had part in the first resurrection, the second death has no power. While God is to the wicked a consuming fire, He is to His people both a sun and a shield. (Revelation 20:6; Psalm 84:11). “He that hath an ear, let him hear what the Spirit saith unto the churches; He that overcometh shall not be hurt of the second death.” Revelation 2:11. “Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with Him a thousand years.” Revelation 20:6. “And death and hell were cast into the lake of fire. This is the second death.” Revelation 20:14

SECOND DEATH—TORMENT

“The sting of death is sin; and the strength of sin is the law.” 1 Corinthians 15:56. Death would be peaceful if it were not for sin. Sin is what causes the sting in death; it causes it to be torment. Sin will result in a person being raised in the second resurrection—the resurrection of death.

The final death, the second death is the one we need to be more concerned about avoiding. In the verse, “For the wages of sin is death,” (Romans 6:23) which death is it referring to? Undoubtedly, it refers to the second death.

“Then those who have not secured the pardon of their sins must receive the penalty of transgression. They suffer punishment varying in duration and intensity according to their works, but finally ending in the second death. Covered with infamy, they sink into hopeless,

eternal oblivion.” —*The Spirit of Prophecy*, vol. 4, p. 364

“But the fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone: which is the second death.” Revelation 21:8

“Millions in bondage to sin, slaves of Satan, doomed to suffer the second death, would refuse to listen to the words of truth in their day of visitation. Terrible blindness! Strange infatuation!” —*The Spirit of Prophecy*, vol. 4, p. 22

Not only will the terribly wicked people end up experiencing the second death, but also, “The fearful and unbelieving, who are punished with the second death, are of that class who are ashamed of Christ in this world. They are afraid to do right and follow Christ, lest they should meet with pecuniary loss. They neglect their duty, to avoid reproach and trials, and to escape dangers. Those who dare not do right because they will thus expose themselves to trials, persecution, loss, and suffering are cowards, and, with idolaters, liars, and all sinners, they are ripening for the second death.” —*Testimonies for the Church*, vol. 2, p. 631

Also, those that violate the Sabbath commandment will be in this class. “The Sabbath was made for the benefit of man; and to knowingly transgress the holy commandment forbidding labor upon the seventh day is a crime in the sight of heaven which was of such magnitude under the Mosaic Law as to require the death of the offender. But this was not all that the offender was to suffer, for God would not take a transgressor of His law to heaven. He must suffer the second death, which is the full and final penalty for the transgressor of the law of God.” —*Testimonies for the Church*, vol. 1, p. 533

“The word of God plainly tells us that few will be saved, and that the greater number of those, even, who are called will prove themselves unworthy of everlasting life. They will have no part in heaven, but will have their portion with Satan, and experience the second death.” —*Testimonies for the Church*, vol. 2, p. 293

JESUS—OUR SUBSTITUTE FOR OUR SECOND DEATH

Jesus offered to be our substitute. . . (in place of). . . so He died this death in our place—not the first death, because we still die the first death, but it is the second death that He redeemed us from. Christ died our second death for us so we do not need to die the second death that we deserve. “Christ was treated as we deserve, that we might be treated as He deserves. He was condemned for our sins, in which He had no share, that we might be justified by His righteousness, in which we had no share.

He suffered the death which was ours (the second death), that we might receive the life which was His. ‘With His stripes we are healed.’” —*The Desire of Ages*, p. 25

“God commendeth His love toward us, in that, while we were yet sinners, Christ died for us.” Romans 5:8. Is this the first death?

In John 3:16 we read, “For God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life.” God so loved fallen mankind and so sent His Son—why? That we might not perish. Perish is contrasted with eternal life. Perish means to perish—as in the second death. As we read earlier, “**The wages of sin is death**; but the gift of God is eternal life through Jesus Christ our Lord.” Romans 6:23. While life is the inheritance of the righteous, death is the portion of the wicked. **The penalty threatened is not merely temporal death, for all must suffer this. It is the second death, the opposite of everlasting life.**” —*The Spirit of Prophecy*, vol. 4, p. 364 (emphasis mine)

The repentant sinners do not have to suffer the second death since Jesus took their place—took their penalty—and suffered it for them. “Jesus has borne the sins of the whole world, He suffered as man's substitute and surety. He has Himself bridged the gulf that sin has made, that separated man from God, and earth from heaven. With His own divine hand He plucked the brand from the burning, that man might not die the second death.” —*Review and Herald*, June 20, 1893. Jesus died this second death for us so that we do not need to experience it.

“A merciful Saviour appointed the temporal cities of refuge, that the innocent might not suffer with the guilty. The same pitying Saviour has by the shedding of His own blood wrought out for the transgressors of God's law a sure Refuge, into which they may flee for safety from the pangs of the second death. And no power can take out of His hands the souls who flee to Him for pardon.” —*Signs of the Times*, January 20, 1881

“In order to determine how important are the interests involved in the conversion of a soul from error to truth, we must appreciate the value of immortality; we must realize how terrible are the pains of the second death; we must comprehend the honor and glory awaiting the ransomed, and understand what it is to live in the presence of Him who died that He might elevate and ennoble man, and give to the overcomer a royal diadem.” —*Testimonies for the Church*, vol. 5, p. 620

LET'S GO TO CALVARY

In order to have a sense of the pains of the second death, let us go to Calvary. “As man's substitute and surety, the iniquity of men was laid upon Christ; He was

counted a transgressor that He might redeem them from the curse of the law. The guilt of every descendant of Adam of every age was pressing upon His heart; and the wrath of God, and the terrible manifestation of His displeasure because of iniquity, filled the soul of his Son with consternation. The withdrawal of the divine countenance from the Saviour, in this hour of supreme anguish, pierced His heart with a sorrow that can never be fully understood by man. Every pang endured by the Son of God upon the cross, the blood drops that flowed from His head, His hands, and feet, the convulsions of agony which racked His frame, and the unutterable anguish that filled His soul at the hiding of His Father's face from Him, speak to man, saying, It is for love of thee that the Son of God consents to have these heinous crimes laid upon Him; for thee He spoils the domain of death, and opens the gates of Paradise and immortal life. He who stilled the angry waves by His word, and walked the foam-capped billows, who made devils tremble, and disease flee from His touch, who raised the dead to life and opened the eyes of the blind, --offers Himself upon the cross as the last sacrifice for man. He, the sin-bearer, endures judicial punishment for iniquity, and becomes sin itself for man." *—The Spirit of Prophecy*, vol. 3, p. 162–163

"Satan, with his fierce temptations, wrung the heart of Jesus. Sin, so hateful to His sight, was heaped upon Him till He groaned beneath its weight. No wonder that His humanity trembled in that fearful hour. Angels witnessed with amazement the despairing agony of the Son of God, so much greater than His physical pain that the latter was hardly felt by Him. The hosts of Heaven veiled their faces from the fearful sight." *—The Spirit of Prophecy*, vol. 3, p. 163

"Inanimate nature expressed a sympathy with its insulted and dying Author. The sun refused to look upon the awful scene. Its full, bright rays were illuminating the earth at midday, when suddenly it seemed to be blotted out. Complete darkness enveloped the cross, and all the vicinity about, like a funeral pall. There was no eclipse or other natural cause for this darkness, which was deep as midnight without moon or stars. The dense blackness was an emblem of the soul-agony and horror that encompassed the Son of God. He had felt it in the garden of Gethsemane, when from His pores were forced drops of blood, and where He would have died had not an angel been sent from the courts of heaven to invigorate the divine sufferer, that He might tread His blood-stained path to Calvary." *—The Spirit of Prophecy*, vol. 3, p. 163

"The Saviour could not see through the portals of the tomb. Hope did not present to Him His coming forth from the grave a conqueror, or tell Him of the Father's acceptance of the sacrifice. He feared that sin was so offen-

sive to God that Their separation was to be eternal. Christ felt the anguish which the sinner will feel when mercy shall no longer plead for the guilty race. It was the sense of sin, bringing the Father's wrath upon Him as man's substitute, that made the cup He drank so bitter, and broke the heart of the Son of God." *—The Desire of Ages*, p. 753. Was this the pain of the first or the second death?

How can you continue to sin when you read this? This was the price Jesus paid for you so you do not need to die the second death.

CONCLUSION

The question was then asked: "Why have you not washed your robes of character and made them white in the blood of the Lamb? God sent His Son into the world, not to condemn the world, but that through Him it might be saved. My love for you has been more self-denying than a mother's love. It was that I might blot out your dark record of iniquity, and put the cup of salvation to your lips, that I suffered the death of the cross, bearing the weight and curse of your guilt. The pangs of death, and the horrors of the darkness of the tomb, I endured, that I might conquer him who had the power of death, unbar the prison house, and open for you the gates of life. I submitted to shame and agony because I loved you with an infinite love, and would bring back My wayward, wandering sheep to the paradise of God, to the tree of life." *—Testimonies for the Church*, vol. 4, p. 387

If we are sleeping, and are found obedient children to the commandments of God, we shall have part in the first resurrection, with those upon whom the second death shall have no power.

Although we die the first death, we can truly rest in peace if we have yielded our lives to Christ and lived according to His will. We will then be spared the second death, by the sacrifice of our merciful High Priest. What a wonderful God we serve. AMEN **Wendy Eaton**





CHILDREN'S CORNER

Print a Little Paper

Down in the southern part of Massachusetts, on the sea, is the big town of New Bedford, and just across the river from it, is the smaller town of Fairhaven. In Fairhaven lived a great and good man named Joseph Bates. He was a lover of the Lord, and he looked with joy for Jesus to come on October 22, 1844. He went about preaching that the Lord would come then. But with all the rest of the Adventists, he was deeply disappointed when Jesus did not come.

However, he went right on believing that Jesus would soon appear. So he became acquainted with James White and his wife. For in 1846, two years after the disappointment, James White married Ellen Harmon, and ever since then she has been known as Mrs. Ellen G. White. They went down on a visit to Massachusetts, and became dear friends of Joseph Bates.

Now, Joseph Bates, a few months after the disappointment, learned a great truth. He learned that the seventh day, Saturday, and not the first day, Sunday, is the Sabbath. He began to teach this, and he wrote a book about it. James and Ellen White studied the book, and they studied the Bible, and so they too became Sabbathkeepers. These three people, Joseph Bates, James White, and Ellen G. White, brought other Adventists to keep the Sabbath; and by-and-by they came to be known as Seventh-day Adventists.

They were all very poor. Joseph Bates had been a rich man, but he had spent all in preaching the message of Jesus' coming, and now he had no money left. James White could earn by the labour of his hands, and that was very little. But the Lord took care of them all, and went before them, opening the way as they took steps forward in preaching the truths of the Third Angel's message.

Do you know what the Third Angel's message is? Let me tell you. In the fourteenth chapter of Revelation, John tells of seeing a vision of three great angels flying in the midst of heaven, each one with a message to

give to the world. These angels lead the great movement of the church in telling the messages of God in these last days. The First Angel calls men to worship God, the Creator of all things; for the hour of His judgment is come. The Second Angel tells that Babylon is fallen, which means that the churches which mingle error with truth have been rejected of God. The Third Angel warns against worshiping the beast and his image, and against receiving the mark, which means that the powers which Satan controls are the enemies of God, and the false Sabbath, which is their mark, is not to be received by the people of God.

The First Angel's message began to be given when William Miller and his followers started preaching that the judgment was at hand. The Second Angel's message began to be given in the summer of 1844. And the Third Angel's message began to be preached when the Sabbath truth came, and Joseph Bates and James and Ellen White, with others who joined them, went forth to teach that truth and other truths that went with it.

All three of the angels' messages are now joined in a great threefold message; but when the keepers of the Sabbath began to teach it, they put in the forefront the Sabbath, which is the seal of God, and the truth that the sanctuary is in heaven. So they spoke mostly of the Third Angel's message, though now we speak of the Three Angels' messages joined in one; that is: Worship of God, who made heaven and earth; receive the Lord Jesus, and so prepare for the judgment; forsake evil and love good; receive not the mark of the beast, but the seal of God; and be ready for Jesus' coming. This is the great message of the gospel which is now going to all the world.

Joseph Bates and James and Ellen White went about teaching the Sabbath and the sanctuary and the soon coming of Jesus. Others joined them. There were Hiram Edson, and Heman Gurney, and George Holt, and John N. Andrews; and later there were more.

But they felt that they ought to have a paper which they could send around to tell the truth, and spread it farther and faster than they could in person. About the only printed matter they had was Joseph Bates's little book on the Sabbath. However, they had no money to start a paper with, for you know it costs a good deal to print a paper and send it out through the mails. They wished they could, but they thought they couldn't. Why, who had a hundred dollars, or five hundred, which he could use for printing a paper?

Then, while they were praying about it one day, at the home of Otis Nichols, in Dorchester, Massachusetts, which is now a part of Boston, the Lord gave Sister White a vision. In this vision she seemed to be watching a light as of the sun, rising in the east, and she saw it rise higher and higher, and grow brighter and brighter, until it went clear round the earth, and lighted the world with its glory. She was told in her vision that they were to step out in faith, and begin to publish the truth, so the light would grow and grow, and finally lighten all the world.

When she came out of vision she said to her husband, "I have a message for you. You must begin to print a little paper and send it out to the people. Let it be small at first; but as the people read, they will send you means with which to print, and it will be a success from the first. From this small beginning, it was shown to me to be like streams of light that went clear around the world."

So James White set out to print a little paper. Down in the State of Connecticut lived a good brother named Albert Belden. He had a farm at Rocky Hill, near Middletown, and he had a new house, which was not all finished, but which was large enough for two families. He invited Brother and Sister White to come and live with him and his family.

There was also a sister, a young woman named Clarissa Bonfoey, who had some furniture, enough to set up housekeeping with, and she offered to use this furniture and keep house for them. Brother Belden divided the upstairs of his house into three or four rooms. They

went there and lived, and James White started to write the copy for the paper.

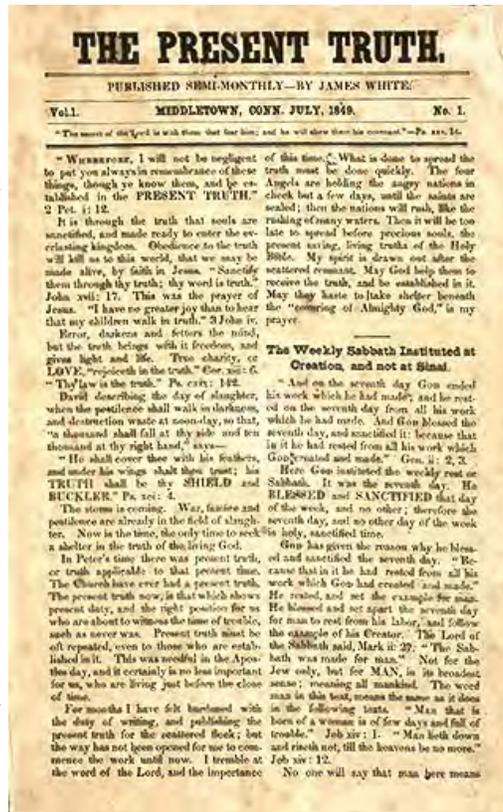
He had no money to hire a printer, but he stepped out by faith and wrote. Then he went to a printer in Middletown, who agreed to print the paper and receive payment later. James White believed God that He would send the money through the readers of the paper, which he named *Present Truth*.

It was eight miles from Rocky Hill to Middletown. Having no horse then, James White walked those eight miles time and again, to see to the printing of the paper. He was lame too, because several years before, while chopping wood, he had cut his ankle, and when it healed, it left him with a limp. But even though it pained him to walk so far to have the paper printed, he was glad to do this service for his Lord.

The first issue of *Present Truth* was printed in July, 1849. When the printer had it ready, Albert Belden lent James White a horse and buggy to bring out the flat sheets from Middletown to Rocky Hill. He took the bundle of paper into the house, and laid it on the floor. Then they all gathered around the paper—James White, Ellen White, Clarissa Bonfoey, and Albert Belden and his wife—and kneeling, they prayed the Lord to bless its message and convert people to the truth.

After that, they all took a hand in folding the sheets into page form. Then they wrapped the papers and addressed them to all the likely people they knew. When the papers were ready for the mail James White took them in a carpetbag, and walked to Middletown to put them in the post office.

The papers were gladly received by many people, and they sent in money enough to pay for the printing, so the expense was taken care of, as the Lord had promised. In fact, they sent more than enough money for the first number of the paper, so the next number was published, and the next, and the next. Then there was some money left to help Brother and Sister White to travel around and preach the truth.





The Word of God is brought every month to a group of interested souls in Scarborough, Canada

Papua New Guinea

For my vacation, the Lord opened up a way for me to pay a visit to my dear friends on the island of Papua New Guinea. With joy, because of a long absence, I greeted the believers in Papua New Guinea, who requested a seminar on "Preparation for the Final Crisis." Though I had prepared much material to present, the Lord tried my faith by allowing my briefcase containing all of my preparation to go missing on one of my flights there. I had to trust the Lord to bring back to my mind all of the material, which He did—praise His worthy name. We studied every night, and souls were convicted as we also delved into the Word of God for two studies during the day. Some of the topics included, "The 144,000 and the Sealing Message", "Christian Leadership" and "Health in the Last Days." Br. Peter Dakire and his family plan to move soon as they have had some problems in times past with some of their neighbours. Let us pray for them that they will be a light in their new place of labour. We never know exactly why God's hand may lead us in a certain way, often through trials and difficulties, but if we trust Him through it all, then we end up having a very rich experience. May our gracious Lord's hand continue to lead and guide His dear people in this tropical, but troubled land. We know Jesus is coming soon, and He will have many souls who come from Third World countries, where their prosperity may be low, but their faith burns bright. I returned home safely, "well rested" from my vacation, ready to take up my duties in my local field of labour. Amen

Jerry Eaton





**BELIEVERS IN
MOUNT KENYA**



**STUDENTS AND TEACHERS AT BERIA
MISSION SCHOOL, KENYA**



**STUDENTS AT OKOK BETHEL
ACADEMY, KENYA**

A photograph of a robin perched on a tree branch. The robin has a dark grey head and back, a bright orange-red breast, and a yellow beak. It is facing right. The tree branch is thick and dark brown, with several young, bright green leaves sprouting from it. The background is a soft-focus green, suggesting a dense forest or garden.

I think our enjoyment of the summertime is heightened by the memory of the long, cold months of winter; and on the other hand, the hope of summer helps us to endure more cheerfully the winter's reign. . . .

. . . If we were to permit our minds to dwell upon the barrenness and desolation with which the ice king surrounds us, we might be very unhappy; but, being wiser than this, we look forward in anticipation to the coming springtime, which is to bring back the birds, awaken the sleeping flowers, clothe the earth in her robes of green, and fill the air with light and fragrance and song.” –*Our High Calling*, p. 158