

The Reformation **Messenger**

VOLUME 19, NUMBER 6, JUNE 2012

“If we have the interest that John Knox had when he pleaded before God for Scotland, we shall have success. He cried, ‘Give me Scotland, Lord, or I die.’ And when we take hold of the work and wrestle with God, saying, ‘I must have souls; I will never give up the struggle,’ we shall find that God will look upon our efforts with favor.” –*Evangelism*, p. 294

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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Messenger

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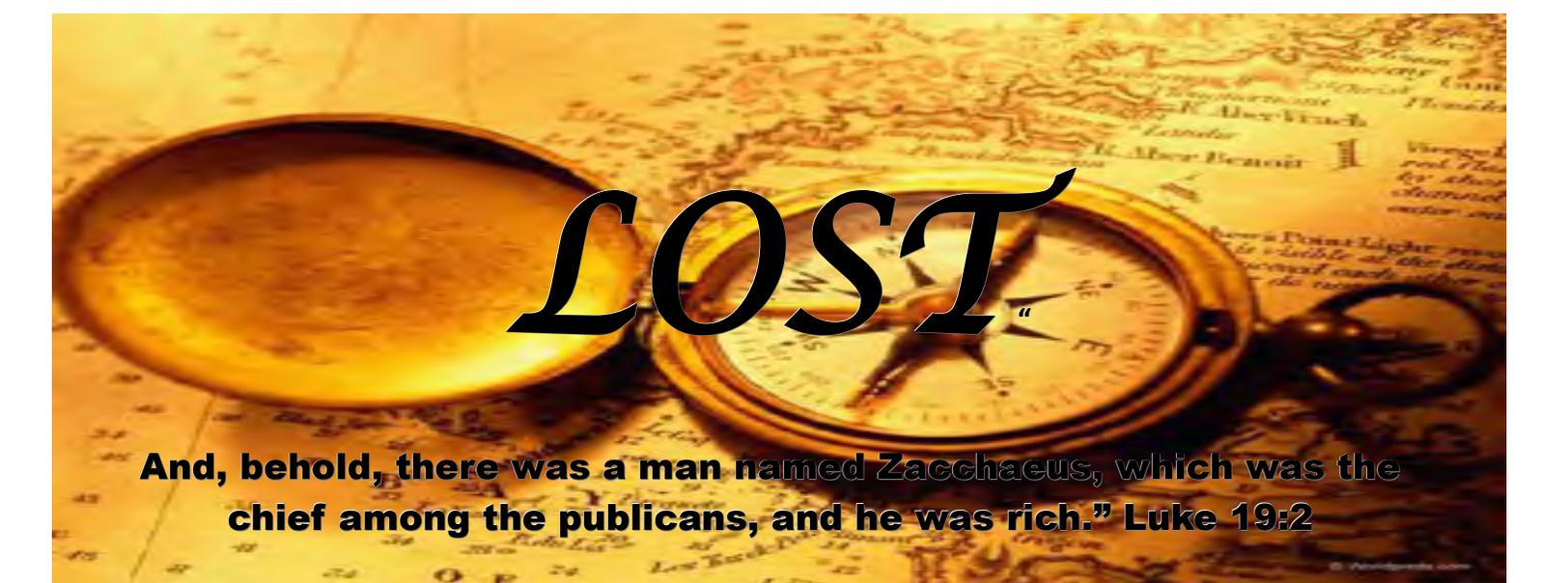
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LOST

And, behold, there was a man named Zacchaeus, which was the chief among the publicans, and he was rich.” Luke 19:2

PURPOSE

If Plato were here to quote Socrates defending his life with the words, “the unexamined life is not worth living,” and Solomon, the writer of Ecclesiastes could say or observe that everything is meaningless, a chasing after the wind (Ecclesiastes 2:11), then today’s message focuses on a very appropriate topic which we need to address time and time again, over and over: **purpose!** **Why do we do what we do and why do we say what we say?**

Well, instead of quoting Plato or Socrates or for us to better understand from real life, we can draw from the testimony of a respected authority in the world and apply it to our world of biblical faith and theology; a man named Peter Drucker, the father of modern management theory.

Although the world is “God’s vineyard and workshop,” and we must “keep distinct” (*Testimonies for the Church*, vol. 1, p. 663), and “separate from it” (*Prophets and Kings*, p.59), and “safeguard against the snares of life” (*Testimonies for the Church*, vol. 2, p. 283), “we should not exclude ourselves from it” (*Testimonies for the Church*, vol. 5, p. 113), “feel detached from it” (*The Ministry of Healing*, p. 104), “exclusive,” (*Testimonies for the Church*, Testimonies 433), or isolated” (*Counsels to Parents, Teachers, and Students*, p. 323).

Peter Drucker had one basic message for decades:

If you are to succeed in life as an organization you need to do two things:

1) You need to decide **what business you’re in**. Decide that first!

2) Second you need a **vibrant mission statement** that gives vision for **who you are and where you’re going**. You need to memorize it (leaders especially), so

it’s part of who you are. You need to talk about that vision, constantly examine, promote it, and capture the urgency of it.

With these realistic introductory remarks, what then is exactly our church all about; our mission, our purpose—without becoming just another bureaucratic organization, burning up all its energy and finally falling apart? A thought-provoking question indeed. Read on.

OBEDIENCE

Well, the Spirit of Prophecy states that, “God’s purpose in the church is to manifest through His people the principles of His kingdom. That in life and character they may reveal these principles, He desires to separate them from the customs, habits, and practices of the world. He seeks to bring them near to Himself, that He may make known to them His will—and of them He requires obedience. (Exodus 20:3)

“God’s people are to be channels for the outworking of the highest influence in the universe. The purpose which God seeks to accomplish through His people today is the same that He desired to accomplish through Israel when He brought them forth out of Egypt. (1 Corinthians 4:9; 2 Peter 3:11–12)” –*Testimonies for the Church*, vol. 6, p. 9–13

BLOODY BUSINESS

Peter Drucker points us to people who made candles, but didn’t really see they were in the lighting industry, so went out of business. Also, watchmakers, who made tick-tock-tick-tock famous. When quartz watches came along they couldn’t adjust to the fact they were in the time business, not just the watch business.

Then he points to many churches in downtown districts, in the country, suburbs; churches adorned with large stained glass windows but all boarded up, shut down, closed tight. What happened? Ah! They forgot

their mission, their purpose.

WHO AND WHAT

In thinking now regarding our mission as a church, let us read from Luke 19 and the conversion of Zacchaeus. It says, I think, who we are and what our mission is. The setting is thusly: This is Jesus Christ's last week of life on earth. The coming events of His crucifixion and resurrection are heart-heavy for Him. It's natural for Him to want to be with friends—Mary, Martha, and Lazarus of Bethany.

Jesus entered Jericho—"just passing through." This city was built under a curse, yet Christ honoured it with His presence, for the gospel takes away the curse. Christ was now going from the other side of the Jordan to Bethany near Jerusalem, to raise Lazarus to life; when He was going to do one good work He contrived to do many "by the way." He did good, both to the souls and to the bodies of people. We have here an instance of the former.

There was a very important man living there—Zacchaeus, a Jew, Chief Tax Collector, chief among the publicans, receiver general. God has His remnant among all sorts. Christ came to save even the chief of publicans—Zacchaeus—a common name among the Jews. He was extremely wealthy; he raised a good estate.

He was very curious to see Jesus. But, being very short of stature, little, and the crowd was great, he could not see Jesus, so he ran ahead like a little boy, forgetting his stature as chief of the publicans; he climbed a sycamore-fig tree, common in Palestine, which grows to a large size with low spreading branches that could be easily climbed.

LOST IN THE CROWD!

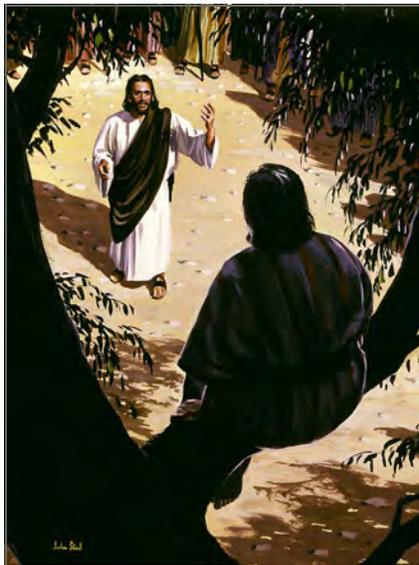
It's strange or natural to us to come in sight, if we can, of those whose fame has filled our ears, as being apt to imagine there is something extraordinary in their countenances; at least, we shall be able to say hereafter that we have seen such and such great men. But the eye is not satisfied with seeing. We should now seek to see Jesus with an eye of faith, to see who He is; we should address ourselves in Holy ordinances with this in our eye—we would see Jesus! Moreover, those that sincerely desire a sight of Christ will use the proper means for gaining a sight of Him, and will break

through a great deal of difficulty and opposition, and be willing to take pains to see Him.

Christ did not consider or design to show Himself; and was not carried on men's shoulders (as the Pope in procession), that all men might see Him; neither He nor His Kingdom came with observation. He did not ride in an open chariot, as princes do, but, as one of us, He was "lost in a crowd," for that was the day of His humiliation. When Jesus came to the spot below Zacchaeus, He stopped and looked up. Ordinarily, men are not likely to see what is above eye level when there are interests or distractions around them. But Jesus was already aware of his presence and interested in him. Jesus said, "Zacchaeus... come down." Luke 19:5

MAKE HASTE!

Christ invited Himself to Zacchaeus' house, not doubting His hearty welcome there. Christ opens the heart and inclines it to receive Him. Christ called him by name, Zacchaeus, for He knows His chosen by name; are they not in His book? Christ bid Zacchaeus, "make haste, and come down." Those that Christ calls must come down, must humble themselves, and not think to climb to heaven by any righteousness of their own; and they must make haste and come down, for delays are dangerous. Zacchaeus did not hesitate, but hastened; not a matter of consideration whether he should welcome such a guest to his house.



Zacchaeus must have been pleased with Jesus' unprecedented concession in eating dinner with a tax collector, but embarrassed to be found in such an undignified position. All those who saw and heard this, muttered—a guest of a sinner! According to Eastern hospitality, Jesus was then invited to stay overnight in his palatial mansion.

Sometimes those that come to hear the word of Christ, as Zacchaeus did, only for curiosity, beyond what they thought of, have their consciences awakened, and their hearts changed!

IF

The next day Zacchaeus gave a feast for Jesus. People were watching through the gates and from the walls at the house full of questionable guests: prostitutes, tax collectors, thieves—causing the spectators to mutter even more. Zacchaeus, after seeing the Lord's demean-

or and hearing His words, was convicted of his sins. He stood up and said, “Look Lord. Here-and-now, I give one-half of my possessions to the poor. If I have cheated anybody, I’ll pay back four times the amount.”

The confession was directed solely to Jesus as a judge at the bar, not to the crowd. Giving was a new experience for Zacchaeus; he had before only been accustomed to taking! The “If” he uttered, in “If I have taken anything” (Greek, *ei . . . esykophantesa*), implies that he knew well that he had extorted money from others. It could be said, “when” more acceptably.

Jesus said to the gaping crowd, “this day is salvation come to this house; forso much as he also is a son of Abraham. For the Son of Man is come to seek and to save that which was lost.” Luke 19:9–10

Zacchaeus is now declared to be a happy man. Now he is turned from sin to God; now he has bidden Christ welcome to his house, and has become an honest, charitable, good man.

MISSION

That is the mission of our church in five simple words, “seek and save the lost.” (Luke 19:10; *Testimonies for the Church*, vol. 5, p. 606). This text is a summary of the entire message of the Gospel of Luke, which stresses the seeking and saving work of the heavenly Messiah. But, unfortunately many people will be lost while hoping and desiring to be Christians (*Steps to Christ*, p. 48).

Amen.” (Mathew 28:19–20). **That is our mission!**

LOST AND FOUND DEPARTMENT

Lost people matter to God! If lost, you won’t know how to get home; a fact! If you discovered the love of God then passionately share it with the lost surrounding you—now.

We lose things all the time—right? May it be wallet, purse, keys, glasses, Bibles, etc. Oh! Other lost things, too, but not so ordinary: “I lost my job,” “lost my house,” “lost marriage,” “lost my way in life,” “my health.” We know many! Nothing, perhaps, can be more tragic than losing a child—a calamitous tragedy, cruelly tragic.

Children lose their innocence—leaving home, never to return—often ending their lives in suicide.

Sometime we lose our faith. Yes, even in the church. We want to believe, but only go through the motions of the church: singing hymns, paying tithe, reciting scriptures, praying, fellowshiping, communion, even preaching—but lost our touch; lost our way. Maybe losing something even bigger—lost spirituality? But wait a moment. Lost people usually don’t look lost; they dress and look the same as others, often being very congenial—the talk of any gathering. What transpired?

Lost means missing something—whether you feel it or not. Lost means a wrong direction; it means we need help. We need to be “found!” You see, it is not a feeling, but is a condition. Many are lost but do not realize it!

But what does it really mean to be lost spiritually? The Apostle Paul told the Colossians of the pre-eminent, omnipotent, eternal Son of God—Jesus Christ; the fullness of the Godhead bodily. Someone came to Colosse who taught an alluring and dangerous philosophy known as Gnosticism (from the Greek, *gnosis*, meaning knowledge), the basis of much heretical teaching, even today. It insisted that between a Holy God and this earth, a host of beings, angels, etc., formed a bridge, of which host Christ was a member, all subordinate to the true Godhead.

Paul, however, was not afraid of knowledge, but that it came according to divine revelation. Paul told the Colossians who had believed in Gnosticism that such would cause separation from God (Colossians 1:21). Paul told the Romans the “wages of sin is death.” (Romans 3:23; 6:23). Lost simply means—separation from God, alienated, condemned eternally and without God’s endearing love!

Also, “Go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world.”



LOSTNESS

The Bible speaks of lost sheep—wandering away, and unable to find their way back to the fold. Spiritually (lostness) means living for today rather than eternity. Are you simply living for today? Maybe you're lost! "The lost surround us." (*In Heavenly Places*, p. 100). Ah! But we are created to live! People cannot see that not putting Jesus Christ first in the center of their lives—foremost and forever, and not the living God, will result in being lost and never to be found again! Terrifying! Stupefying! Many do not realize that God wants to know us personally, save us, and make us whole and vital.

I'M O.K.—YOU'RE O.K.

Even church people—church goers, pew polishers—think they are OK! They think that by learning the right language, behavior, right songs—hymns, scriptures, dress code, principles, hefty tithes, etc., is adequate, but they are totally lost! Looking down from the pulpit often appears like the Book of Lamentations!

Moreover, church people are often judgmental. They often boast, "we found the secret," "we found it," "we found the truth." Often those on the "inside" of the body of the congregation come across as "exclusive," judgmental," as if finding "it" makes us better than other people—exclusive—a religious hierarchy. Piteously sad, sad, sad.

Society and certain cultures sometimes offer too many choices—in fact we are bombarded! People still are searching for something new in their lives. They have a creeping sense that something is wrong. They are hungering for meaning. **Ah! A purpose!** They want more to life!

TREE DWELLERS

People around us like Zacchaeus are climbing trees to see who might be out there, because they are lost!



Some of us are up that tree, along with those closest to us. What does God do about that? How does God "seek and save the lost?" Well, first God puts on skin. In a person, He walks around noticing people stuck up a tree. He says, in essence, "I know I cannot help those of you who think you are so religious—you think you have got everything together. Well, you go your own way; maybe we will see you in Heaven."

But, to those who are hurting, bruised, lost children, lost of their innocence, job, way, faith, Jesus walks up and stands at the bottom of the tree and says, "Here I am, Zacchaeus, come on down."

Do you know the only thing God cannot see? It is a crowd! He sees Maria, Joseph, George, Helen, Lorenzo, Anita, Alex. He sees you! He tells us by name, "come on down, I want to spend time with you, I want to go home with you" (Luke 19:5).

God comes to Zacchaeus and takes him home. For the first time in his palatial house, he is at home! Jesus says, "I know you, Zacchaeus, you are a child of God—you can now act like a child of God."

Zacchaeus jumps up from the table and says, "That's it! I don't need all this money anymore. I'll give one half to the poor, and if any taken by false accusations—four times. If I cheated anyone, Sorry, I will give it back" (Exodus 22:1). He does not say, "If I be sued and compelled to it, I will make restitution" (some are honest when they cannot help it); or when I die, in my will I will repay to those I cheated. God says to him, today salvation has come to your house, because you are a child of God (Luke 19:9; Galatians 3:7).

If you don't hear or read anything else this day, then hear this: "**Lost people matter to God.**" God goes anywhere and does just about anything to find lost people. Lost people matter to God. Do lost people matter to you? Break your heart the way they break God's heart? What did God do to find Zacchaeus? He sent Jesus. What does God do today? He sends us! People like you and me. He tells us, "I want you to go get them." That takes a special kind of person.

HERO WORSHIP

It takes a hero! What is a hero? Ordinary people that make extraordinary choices in the middle of ordinary life. Heroes are people who save what is lost—but not always out of the lion's mouths.

But every time we leave the sanctuary we are going into life and death struggles—combat—that calls for heroes. We have choices. Will we seek to save the lost?

Will we be heroes, ordinary persons who chose what God wants? What do ordinary persons do? Just what Jesus did:

1) They interrupt themselves; allow themselves to be **inconvenienced**. Remember the passage—"Jesus was just passing through and He stopped. Do we stop?"

2) After stopping; people willing to be heroes—**invest in others**. Jesus stopped and told Zacchaeus, "I have to spend time with you today." Do you spend time with people when they don't serve some purpose in your life? (Greek, *simferon*)

3) If we want to be a hero used by God then we have to be ready **to be misunderstood**. The Bible says, they all muttered at Jesus' presence with Zacchaeus. What is He doing with him? He is a cheat! Be ready to be misunderstood—opposed, rejected. Sharing God's love gets messy.

4) We **need eyes to see** lost people. Jesus couldn't just go on through a crowd, because He kept seeing up a tree and around Him in need. God wants to give us the same kind of eyes.

5) Do you know that 83% of the people who are not in church today would come if somebody they knew would **just ask them**? They would come—hear the message that would change their lives. Do you know that God will not stop until He talks to each of the lost?

WHO ARE THE LOST?

Finally, in closing, I want to ask you to think about who

the lost people are in your life. Is it you? Have you lost your way? Your faith? Are you spiritually lost or perhaps somebody in your family? Neighbour? Work? School? Church? Circle of friends? If you don't know someone who is lost, think again. There is probably someone. Think once more!

That is the first thing: to identify one lost person. Second: pray for that lost person once or twice this week. That's all! Just pray for them, that God might send someone who will say to them, "**Come home,**" "**Come down.**" We have not now Christ to entertain in our houses, but we have His disciples, and what is done to them He takes as done to Himself.

"As the word of Christ came to Zacchaeus, 'Today I must abide at thy house' (Luke 19:5), so the word will come to them; and those who were supposed to be hardened sinners will be found to have hearts as tender as a child's because Christ has deigned to notice them. Many will come from the grossest error and sin, and will take the place of others who have had opportunities and privileges but have not prized them. They will be accounted the chosen of God, elect, precious; and when Christ shall come into His kingdom, they will stand next to His throne." —*Christ's Object Lessons*, p. 236

Don't be **LOST!** A hearty Amen!!

John Theodorou
U.S.A.

"The servants of Christ are not to treat their health indifferently. Let no one labor to the point of exhaustion, thereby disqualifying himself for future effort. Do not try to crowd into one day the work of two. At the end, those who work carefully and wisely will be found to have accomplished as much as those who so expend their physical and mental strength that they have no deposit from which to draw in time of need.

"God's work is world-wide; it calls for every jot and tittle of the ability and power that we have. There is danger that His workers will abuse their powers as they see that the field is ripe for the harvest; but the Lord does not require this. After His servants have done their best, they may say, The harvest truly is great, and the laborers are few; but God 'knoweth our frame; He remembereth that we are dust.' [Psalm 103:14.]"—*Gospel Workers*, p. 244

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The Way, the Truth, and the Life

We live in an incredible time, when counterfeits to truth and righteousness abound on every side. And the more dangerous those forms of counterfeit are, the more effectiveness and power they seem to have in our society today, isn't it? Look at the Muslims—the fastest growing religion. Or the personality cult behind so many celebrities, that knowingly thumb their nose at God, and almost taunt Him to do something about it.

What does Jesus—the Way, Truth, and the Life—really mean? Well, let's ask it this way: Does it take moral courage to be a Christian? You better believe it. Does it take physical courage to be a Christian? Sometimes. Does it take mental courage to be a Christian? Definitely.

"Ambition, covetousness, the mania to follow the fashions, the customs, and practices of the world in order not to be thought singular, will soon obliterate all lines of distinction between the Christian's lines of pursuit and the practices of the world. The love of pleasure is not to be cherished and indulged. When the human being, formed to do service for God, finds his time absorbed with plans that the Lord has naught to do with, he may well inquire, What end do I have in view? Whose service do I really enjoy? What does this eager strife for distinction amount to?" —*In Heavenly Places*, p. 165

How has the Bible been robbed of its power?

"The Bible has been robbed of its power, and the results are seen in a lowering of the tone of spiritual life. In the sermons from many pulpits of today there is not that divine manifestation which awakens the conscience and brings life to the soul. The hearers can not say, 'Did not our heart burn within us, while He talked with us by the way, and while He opened to us the Scriptures?' **Luke 24:32**. There are many who are crying out for the living God, longing for the divine presence. Philosophical theories or literary essays, however bril-

liant, cannot satisfy the heart. The assertions and inventions of men are of no value. Let the word of God speak to the people. Let those who have heard only traditions and human theories and maxims hear the voice of Him whose word can renew the soul unto everlasting life." —*Christ's Object Lessons*, p. 40

So what is the answer? Well, another question, like unto it:

What was Christ's favorite theme?

"Christ's favorite theme was the paternal tenderness and abundant grace of God; He dwelt much upon the holiness of His character and His law; He presented Himself to the people as the Way, the Truth, and the Life. Let these be the themes of Christ's ministers. Present the truth as it is in Jesus. Make plain the requirements of the law and the gospel. Tell the people of Christ's life of self-denial and sacrifice; of His humiliation and death; of His resurrection and ascension; of His intercession for them in the courts of God; of His promise, 'I will come again, and receive you unto Myself.' **John 14:3**." —*Christ's Object Lessons*, p. 40

Shouldn't we do combat with the opponents of the gospel?

"Instead of discussing erroneous theories, or seeking to combat the opponents of the gospel, follow the example of Christ. Let fresh truths from God's treasure house flash into life. 'Preach the word.' 'Sow beside all waters.' 'Be instant in season, out of season.' 'He that hath My word, let him speak My word faithfully. What is the chaff to the wheat? saith the Lord.' 'Every word of God is pure. . . . Add thou not unto His words, lest He reprove thee, and thou be found a liar.' **2 Timothy 4:2; Isaiah 32:20; Jeremiah 23:28; Proverbs 30:5, 6**." —*Ibid.*, p. 40

What is the cause of the widespread iniquity of today?

"The sower soweth the word.' Here is presented the

great principle which should underlie all educational work. 'The seed is the word of God.' But in too many schools of our day God's word is set aside. Other subjects occupy the mind. The study of infidel authors holds a large place in the educational system. Skeptical sentiments are interwoven in the matter placed in school books. Scientific research becomes misleading, because its discoveries are misinterpreted and perverted. The word of God is compared with the supposed teachings of science, and is made to appear uncertain and untrustworthy. Thus the seeds of doubt are planted in the minds of the youth, and in time of temptation they spring up. When faith in God's word is lost, the soul has no guide, no safeguard. The youth are drawn into paths which lead away from God and from everlasting life.

"To this cause may in great degree be attributed the widespread iniquity in our world today. When the word of God is set aside, its power to restrain the evil passions of the natural heart is rejected. Men sow to the flesh, and of the flesh they reap corruption." *-Ibid., p. 41*

Did you catch it? When does scientific research become misleading? When it casts doubt upon the word of God.

And what is causing so much mental weakness and inefficiency?

"And here, too, is the great cause of mental weakness and inefficiency. In turning from God's word to feed on the writings of uninspired men, the mind becomes dwarfed and cheapened. It is not brought in contact with deep, broad principles of eternal truth. The understanding adapts itself to the comprehension of the things with which it is familiar, and in this devotion to finite things it is weakened, its power is contracted, and after a time it becomes unable to expand." *-Ibid., p. 41*

All this is false education.

So then, what will true education do?

"The work of every teacher should be to fasten the mind of the youth upon the grand truths of the word of Inspiration. This is the education essential for this life and for the life to come.

"And let it not be thought that this will prevent the study of the sciences, or cause a lower standard in education. The knowledge of God is as high as heaven and as broad as the universe. There is nothing so ennobling and invigorating as a study of the great themes which concern our eternal life. Let the youth seek to grasp

these God-given truths, and their minds will expand and grow strong in the effort. It will bring every student who is a doer of the word into a broader field of thought, and secure for him a wealth of knowledge that is imperishable.

"The education to be secured by searching the Scriptures is an experimental knowledge of the plan of salvation. If we hold on to anything of the world, especially self-indulgent sins, then we frustrate the work of the Holy Spirit in our lives, and we will have to go over the same ground again and again—for this is not the way, truth and life.

"Such an education will restore the image of God in the soul. It will strengthen and fortify the mind against temptation, and fit the learner to become a co-worker with Christ in His mission of mercy to the world. It will make him a member of the heavenly family; and prepare him to share the inheritance of the saints in light." *-Ibid., p. 41-42*

How does Satan present the law of God, today (from a million popular pulpits)?

"Satan represents God's law of love as a law of selfishness. He declares that it is impossible for us to obey its precepts. The fall of our first parents, with all the woe that has resulted, he charges upon the Creator, leading men to look upon God as the author of sin, and suffering, and death. Jesus was to unveil this deception. As one of us He was to give an example of obedience. For this He took upon Himself our nature, and passed through our experiences. Hebrews 2:17. If we had to bear anything which Jesus did not endure, then upon this point Satan would represent the power of God as insufficient for us. Hebrews 4:15. He endured every trial to which we are subject. And He exercised in His own behalf no power that is not freely offered to us. As man, He met temptation, and overcame in the strength given Him from God. Psalm 40:8. As He went about doing good, and healing all who were afflicted by Satan, He made plain to men the character of God's law and the nature of His service. His life testifies that it is possible for us also to obey the law of God.

"By His humanity, Christ touched humanity; by His divinity, He lays hold upon the throne of God. As the Son of man, He gave us an example of obedience; as the Son of God, He gives us power to obey. It was Christ who from the bush on Mount Horeb spoke to Moses saying, 'I AM THAT I AM. . . . Thus shalt thou say unto the children of Israel, I AM hath sent me unto you.' 'I AM the Way, the Truth, and the Life.' 'God with us' is

the surety of our deliverance from sin, the assurance of our power to obey the law of heaven." —*The Desire of Ages*, p. 24

How far did Jesus have to go in proving Satan's ways false? (Philippians 2:8)

"In stooping to take upon Himself humanity, Christ revealed a character the opposite of the character of Satan. But He stepped still lower in the path of humiliation. 'Being found in fashion as a man, He humbled Himself, and became obedient unto death, even the death of the cross.' As the high priest laid aside his gorgeous pontifical robes, and officiated in the white linen dress of the common priest, so Christ took the form of a servant, and offered sacrifice, Himself the priest, Himself the victim. **Isaiah 53:5.**

"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, that we might receive the life which was His. 'With His stripes we are healed.'" —*Ibid.*, p. 25

When His nature is united with our nature—what does that really mean? (Isaiah 9:6)

"By His life and His death, Christ has achieved even more than recovery from the ruin wrought through sin. It was Satan's purpose to bring about an eternal separation between God and man; but in Christ we become more closely united to God than if we had never fallen. In taking our nature, the Saviour has bound Himself to humanity by a tie that is never to be broken. Through the eternal ages He is linked with us. 'God so loved the world, that He gave His only-begotten Son.' **John 3:16.** He gave Him not only to bear our sins, and to die as our sacrifice; He gave Him to the fallen race. To assure us of His immutable counsel of peace, God gave His only-begotten Son to become one of the human family, forever to retain His human nature. This is the pledge that God will fulfill His word. 'Unto us a child is born, unto us a son is given: and the government shall be upon His shoulder.' God has adopted human nature in the person of His Son, and has carried the same into the highest heaven. It is the 'Son of man' who shares the throne of the universe. The I AM is the Daysman between God and humanity, laying His hand upon both. He who is 'holy, harmless, undefiled, separate from sinners,' is not ashamed to call us brethren. **Hebrews 7:26; 2:11.** In Christ the family of earth and the family of heaven are bound together. Christ glorified is our brother. Heaven is enshrined in humanity, and humani-

ty is enfolded in the bosom of Infinite Love." —*Ibid.*, p. 25

If you are burdened down with cares, fears and worries today—what does He say to you in His word? (Matthew 11:28)

"Jesus invites the weary and care-laden sons and daughters of Adam to come to Him, and lay on Him their heavy burdens. But many who hear this invitation, while sighing for rest, yet press on the rugged path, hugging their burdens close to their heart. Jesus loves them, and longs to bear their burdens and themselves also in His strong arms. He would remove the fears and uncertainties that rob them of peace and rest; but they must first come to Him, and tell Him the secret woes of their heart. He invites the confidence of His people as the proof of their love for Him. The gift of the humble, trusting heart is more precious to Him than all the wealth that riches can bestow. If they would only come to Him in the simplicity and confidence with which a child would come to His parents, the divine touch of His hands would relieve them of their burdens.



He invites the confidence of His people as the proof of their love for Him. The gift of the humble, trusting heart is more precious to Him than all the wealth that riches can bestow. If they would only come to Him in the simplicity and confidence with which a child would come to His parents, the divine touch of His hands would relieve them of their burdens.

"Jesus, our compassionate Saviour, is the way, the truth, and the life. Why will we not accept His gracious offer of mercy, believe His words of promise, and not make the way of life so hard? . . . The ways of Christ are ways of pleasantness, and all His paths are peace. If we have made rough paths for our feet, and taken heavy burdens of care in laying up for ourselves treasures upon the earth, let us now change, and follow the path Jesus has prepared for us."

"We are not always willing to come to Jesus with our trials and difficulties. Sometimes we pour our troubles into human ears, and tell our afflictions to those who cannot help us, and neglect to confide all to Jesus, who is able to change the sorrowful way to paths of joy and peace. . . . Oh, that all, ministers and people, would take their burdens and perplexities to Jesus, who is waiting to receive them, and to give them peace and rest! (Signs of the Times, Mar. 17, 1887)." —*Lift Him Up*, 277

Why is it such a hard struggle to give up our own will and way? (Don't we like the feeling of control that this gives us? But this very control is what is killing us.)

“It is a terribly hard struggle to give up your own will and your own way. But this lesson learned, you will find rest and peace. Pride, selfishness, and ambition must be overcome; your will must be swallowed up in the will of Christ. The whole life may become one constant love sacrifice, every action a manifestation, and every word an utterance of love. As the life of the vine circulates through stem and cluster, descends into the lower fibers, and reaches to the topmost leaf, so will the grace and love of Christ burn and abound in the soul, sending its virtues to every part of the being, and pervading every exercise of body and mind.” —*The SDA Bible Commentary*, Ellen G. White Comments, vol. 5, p. 1091–1092

So Jesus being the Way, Truth and Life—what does that mean for you and I—living in the 21st century?

Looking at an experience of some young believers that I know—giving up television, eating sugar and animal products because they saw that television was wasting so much time, and that their cholesterol levels were so high that they just didn’t feel good. Isn’t this what walking with Jesus means in the 21st century, in practical terms?

John 14:1-6. Do you see how these two thoughts are interconnected? If He truly is the Way, Truth and Life for you and I, then what must we do?

“Christ himself was the truth. The world would not listen to His pleadings. They would not accept Him as their guide; therefore they could not discern unseen things; spiritual things were unknown to them. But His disciples had discerned in Him the Way, the Truth, and the Life, and His promise to them was that they should have His abiding presence. They should have an experimental knowledge of the only true God, and Jesus Christ, whom He hath sent. He who had begun a good work in them would perform it unto the day of Jesus Christ.” —*Signs of the Times*, November 18, 1897, par. 2

Their great Teacher gave them the assurance that He had to go away, in order to give them the best of all gifts. What do you think it was?

“The thought that their Teacher was going to leave them filled the disciples with sorrow; but Christ comforted them with the assurance that He was coming again to take them to the place He would prepare for them. He assured them that if He went not away, He could not provide them with an advocate; that if they only knew of the blessings that were to come because of His departure, they would not mourn; they would rejoice in the presence of the Holy Spirit, who was to be

with them always. He told them that if He went not away, they could not do a greater work; but that, deprived of His personal presence, by faith they would see and know Him, and by continuance in His love, by showing their appreciation of the truth in revealing to others what the truth is, by obeying His commandments and bearing a living, vital testimony, by doing His work that He would leave in their hands, carrying it forward to completion, they would become representatives of Himself.

“‘I will not leave you comfortless,’ Christ continued; ‘I will come to you. Yet a little while, and the world seeth Me no more; but ye see Me; because I live, ye shall live also. At that day ye shall know that I am in My Father, and ye in Me, and I in you. He that hath My commandments, and keepeth them, he it is that loveth Me; and he that loveth Me shall be loved of My Father, and I will love him, and will manifest Myself to him.’” —*Ibid.*, par. 3–4

Do you think the Lord is aware of all that it has cost you to serve Him?

The Lord will recognize every effort you make to reach His ideal for you. When you have a failure, when you are betrayed into sin, do not feel that you cannot pray, that you are not worthy to come before the Lord. “My little children, these things write I unto you, that ye sin not. And if any man sin, we have an advocate with the Father, Jesus Christ the righteous.” With outstretched arms He waits to welcome the prodigal. Go to Him and tell Him about your mistakes and failures. Ask Him to strengthen you for fresh endeavor. He will never disappoint you, never abuse your confidence.

Christ knows the strength of your temptations and the strength of your power to resist. His hand is always stretched out in pitying tenderness to every suffering child. To the tempted, discouraged one He says, “Child for whom I suffered and died, can you not trust Me?”

Words cannot describe the peace and joy possessed by him who takes God at His word. Trials do not disturb him, slights do not vex him. Self is crucified. Day by day his duties may become more taxing, his temptations stronger, his trials more severe; but he does not falter; for he receives strength equal to his need. Just think— if Jesus were the Way, Truth and Life for the world, what a different world we would live in; it would be heaven down here—but it isn’t yet, is it? That is why we must show Him to a fallen world, as the Way, Truth and Life.

Jerry Eaton



South Sudan Report

On March 28th, 2012, I left Nairobi, Kenya for South Sudan. I arrived on March 29th, 2012. During my visit, by God's providence, three souls had been prepared and were ready for baptism, and were taken to the River Nile for baptism. This was a blessing for Juba Church and South Sudan as a whole. On April 7th, 2012, we were blessed as we celebrated the Lord's Supper together.

During this visit, I and Kusiima also visited the home village of two of our newly baptized brethren. The place is called "LOKA". It is situated 70 miles south-west of Juba City. The purpose of our visit there was to establish a branch of the International Missionary Society. We are happy and thank God for the establishment of this new branch.

Our Missionary worker, brother Timothy Maina, together with the Secretary of the field, Brother Kusiima (baptized in 2011, presently a University of Juba student studying Maths and Physics), are

working hard to reach new souls. Brother Kusiima is helping our worker, especially since Arabic is spoken much more than English; he speaks both Arabic and English fluently. He is helping immensely with the Arabic-speaking community. There are already souls being prepared for baptism, God willing, before the end of this year, there will be a need to visit Juba for another baptism. Pray for more souls to be added to the church of God in this part of the world also, in readiness for the soon, second coming of our Lord and Saviour, Jesus Christ.

We in South Sudan wish to send greetings to brethren and sisters worldwide.

Your brother in Christ

Pastor Sevith Moyo
South Sudan Field



Left: Baptizing in the Nile River in Juba, South Sudan.

Pictures in title.
Left: Huts at LOKA
Right: A typical village at LOKA with LOKA mountains at the background.



Left: The three newly baptized souls in Juba church, from left to right: Jimmy Daniel Edward, Kwarje John Amule, Brother Moyo, Ladu Charles Simon Mod.

Right: After baptism of three souls, from left to right: Maina, Simon, Jimmy, Moyo, Kusiima, and John.

Pastor Sevith Moyo with the community and interested souls at a newly opened branch of IMS, 70 miles south west of Juba city, called "LOKA"





Who is the Pilot of your Ship?

We are crossing the stormy sea of life, in perilous waters. On every side there are hidden rocks, and shallow waters, not always visible to the eyes. Many ships have suffered shipwreck and perished. Therefore, we need a pilot in our ship, one who knows the dangers and can guide our ship safely to the harbour.

Without a pilot who knows the way, no one will make it safely to the harbour. We need God; we need Jesus to guide us through the dangers that lie ahead of us. Yet, many try to pass these turbulent waters alone, thinking that they are wise enough to avoid the hidden dangers.

The prodigal son thought that he was wise enough to decide for his life. He made up his mind to leave his father's house. He did not ask counsel. He did not consult his father. He decided to enjoy life, to have good times. He saw the world outside as very attractive, and therefore he said goodbye to his father. Was he wise or foolish? Was he happy now? For a while perhaps, but soon he realized his mistake.

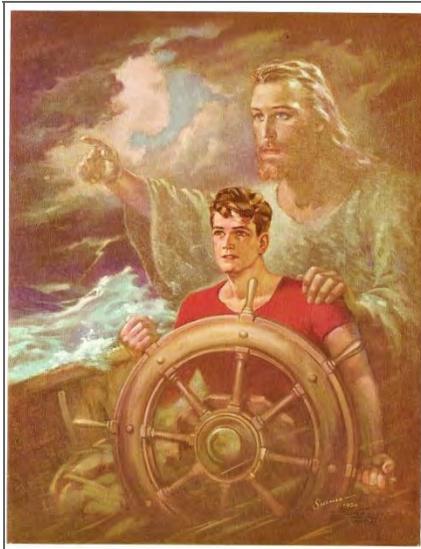
We read in Luke 15:14–16, “And when he had spent all, there arose a mighty famine in that land; and he began to be in want. And he went and joined himself to a citizen of that country; and he sent him into his fields to feed swine. And he would fain have filled his belly with the husks that the swine did eat: and no man gave unto him.”

He was miserable, hungry, and disappointed. Now the prodigal son realized that he needed God, he needed Jesus to guide his life. Jesus could have told him before not to be so foolish, but he did not want to listen.

The older brother remained in the house; he did not go

away, but he was miserable and unhappy. He complained about his father's conduct. He did not like that his father was so kind and merciful towards his younger brother.

There are many professing Christians who complain about the leading of God. They have no confidence in His providence. Yet if we let God be our pilot, we all will make it to heaven. He has decided all our life incidents to develop perfect characters in us. He designed the life for Joseph. It involved slavery and prison, but the end result was perfect. Moses passed 40 years caring for sheep, and by this training he became the meekest man on the earth.



Abraham trusted the leading of God. When God told him to sacrifice his son, Isaac, he did not ask why, neither did he hesitate one moment in obedience.

Jonah, on the other hand, did not like the leading of God in his life. He wanted to go in the opposite direction. Later he complained when the gourd that gave him shelter died, yet at the same time he had no pity for 120,000 people in Nineveh.

Balaam did not like God's leading. When God told him not to go to curse Israel, he asked a second time, can I go? As a result he lost his life for it.

These men did have a pilot in their ship, but they did not follow His leading. They did not believe Romans 8:28. “And we know that all things work together for good to them that love God, to them who are the called according to His purpose.”

There are other examples in the Bible of people who followed the instructions of their pilot.

Noah built the ark to the instruction of the Lord, and by

so doing saved his life.

Enoch walked with God, and where is he today? In heaven.

Hezekiah obeyed the instructions of the Lord and we read of him, "The Lord was with him; and he prospered whithersoever he went forth." 2 Kings 18:7

Daniel decided to obey God and not to eat the king's food and God blessed him. He became the prime minister of the kingdom. God protected him also from the lions; they did not hurt him.

These people decided to follow exactly the leading of their pilot, they did what God told them and all went well, and they were happy and prosperous. Our pilot Jesus knows the way. Let Him be your guide and all will go well.

There is another pilot who wants to guide our ship, and he is Satan.

"I saw the rapidity with which this delusion was spreading. A train of cars was shown me, going with the speed of lightning. The angel bade me look carefully. I fixed my eyes upon the train. It seemed that the whole world was on board, that there could not be one left. Said the angel, 'They are binding in bundles ready to burn.' Then he showed me the conductor, who appeared like a stately, fair person whom all the passengers looked up to and revered. I was perplexed and asked my attending angel who it was. He said, 'It is Satan. He is the conductor in the form of an angel of light. He has taken the world captive. They are given over to strong delusions, to believe a lie, that they may be damned.'" —*Early Writings*, p. 88

Not only the unbelievers are deceived, but professed Christians also.

"And Satan exults at his success in controlling the minds of so many who profess to be Christians. He has deceived them, benumbed their sensibilities, and planted his hellish banner right in their midst, and they are so completely deceived that they know not that it is he." —*Testimonies for the Church*, vol. 2, p. 440

Many professed Christians are asleep. Satan has paralyzed them. They are not able to move. Year after year they are in the same lukewarm condition and never reach the perfection that is required for their salvation.

We sing in our gospel hymn, "Jesus Saviour, pilot me, Over life's tempestuous sea; unknown waves before me roll, hiding rock and treacherous shoal, chart and compass come from Thee, Jesus, Saviour, pilot me."

If you want Jesus to be your pilot, tell Him like David did, "Lead me in thy truth, and teach me." Psalm 25:5

When the Lord enters your ship, He will calm the waters and say, "Peace be still," and you will be safe.

We read Psalm 91:10, "There shall no evil befall thee, neither shall any plague come nigh thy dwelling."

Do not trust your young age. Do not think that you have many years to decide who will guide your ship, the Divine Pilot or yourself. The Bible is clear, "Today if ye will hear His voice, harden not your hearts." Hebrews 3:7-8

The hidden dangers can be your relatives who do not love God, friends who invite you to parties and get-togethers where God is not present. Television, Internet, books and magazines have hidden dangers in them.

Worldly amusements have powerful effects to destroy your faith in God. Satan, being invisible, comes as a roaring lion to devour you, and almost the whole world has fallen helpless victims to his deceptions.

Do not let even one day pass without inviting Jesus into your ship to pilot you safely through all these dangers that surround you. Wise, intelligent, and educated people have fallen and suffered shipwreck. Isaiah writes, "All we like sheep have gone astray; we have turned every one to his own way." Isaiah 53:6. To go our own way means to go astray, and lose the path to heaven.

Our merciful pilot is still calling us to Himself with open arms; let none of us lose this golden opportunity to have Him pilot our ship, He is the only one who knows the way. AMEN.

Timo Martin

Canadian Field Conference

Camp Edgewood,

Eden Mills, Ontario

August 9-12, 2012

For more details,

call (416) 239-3700



Sabbath for Scotland

Then Jesus came to them and said. . . . Therefore go and make disciples of all nations. . . (Matthew 28:18-19).

As the day of Jesus' coming is approaching we have the duty to spread the Three Angels' Messages throughout all countries. Though located on the British Islands, Scotland was one of the countries where the message of Reformation hadn't reached yet. Our Lord inspired Pastor Henry Dering to organize a special missionary project to spread the word of God in this country.

Looking back through the history of Christianity in Scotland we can find interesting facts regarding the observance of the Holy Sabbath. Believers kept the Lord's Commandment faithfully for more than a thousand years.

No one knows exactly how and when the Gospel first reached these remote islands. However, there is evidence of Christians as early as 200 A.D.

The Christian evangelization story of the British Isles began with Patrick in the middle of the fifth century. By contrast to the Constantine's mishmash religion, the Christianity of Celtic missionaries—Patrick, David, Columba, Aidan—was a great light in a dark age. Columba devoted his life to preach to Picts, Britons and Scots in the sixth century, converting the nations to Christianity by word and example. The observance of the Seventh Day Sabbath was one of the most important features of the Celtic Church. By raising the profile of the this church, Columba directly challenged the authority of Rome. Scotland was one of the countries who held out the longest against Rome. Only in the eighth century the heavy hand of King Nectan banished the Columbate brethren from their island retreat on Iona and the country officially accepted Catholicism.

Nevertheless, this question was still causing concern to a Scottish Queen, Margaret by name, as late as the eleventh century. The observance of Saturday as Sabbath and the refusal to recognize the authority of the Pope in spiritual matters was regarded by the majority of Scots to be interconnected.

Despite the best efforts of King Nectan centuries earlier, Scottish Christianity was still the "Columban" or "Celtic," not the "Roman," variety. It was not only the fourth commandment that was held in reverence, but all the Celtic life was governed by the Ten Commandments. The Celtic Christians believed that the Cause of salvation was Christ alone and the keeping of the law was the fruit.

As Queen Margaret discovered in the eleventh century, it was one thing for kings to make an accommodation with Rome, but quite another to root Celtic Christian customs out of the lives of the people." (From the book, *The Celtic Connection*, by David Marshal)

Scottish history was taken into consideration while making preparations for our missionary outreach. The topic of the printed tracts was about the Biblical Sabbath.

Prior to our arrival we had only one contact in Glasgow, Scotland, but God can work with few as with many. Looking back, He was leading us all the way in the preparation for this outreach. The chosen accommodation was a youth hostel, located in the centre of Glasgow, where we could meet many different people.

From the 11th until the 23rd of April 2012, several brethren from different countries, USA, Canada, Holland, Finland and England, came together with one purpose, to work for God in Scotland. Even though some of us met each other for the first time, the spirit of cooperation was present, and we went through many interesting experiences together.

Ten thousand Sabbath tracts and a thousand leaflets about God's love were distributed in Glasgow, Edinburgh, and some surrounding villages. We were meeting people on the streets, going from house to house, offering literature and inviting people to learn more about God's love towards human beings and His will for us.

For some of us, the experience of distributing the tracts on the streets was a familiar story, but for others it was

new. While a few came back with half of their leaflets, wondering what they were doing wrong, others finished their load and came back for more. This was just the beginning of the week, but by the end the brethren gained more confidence with the support of the group and managed to complete the work given. Together the Lord prospered our way and the leaflets were finished before the end of the ten days.

Friday evenings and Sabbath worships were shared with a group of Russian people, who belong to the Seventh-Day Adventist church. It was a great joy to see young people deeply interested in studying the Bible, who had many questions on different topics.

We were grateful to Brother Vladimir Shumko and his family for organizing a wonderful excursion to the Highlands of Scotland, the lake (or) Loch Lomond and a small historical village, Luss, whose roots extend to the ancient Sabbath-keepers. Sabbath afternoon was spent among beautiful nature with gorgeous views, in the company of new brethren to whom we were grateful for their hospitality.

During the week we had different studies from ministers Henry Dering, Jerry Eaton and Vladimir Marinov on different topics, including missionary work, canvassing, and prophesied events of the last days. We also covered preparation for Christ's coming, marriage, family relationships and personal experiences.

We had a chance to visit a Muslim mosque and a Jewish synagogue, to learn more about working with different religions.

While we were in our hostel we met several interested souls; among them was Frances, a deaf and partially blind sister who can read lips and speak. She joined us for our morning and evening worships and shared her life experiences—how the Lord was saving her from dangers and helping to communicate with other people.

We praise the Lord for the opportunity to participate in His work. The seeds have been sown and we pray to God for the growth of the work in this country through the Holy Spirit. Amen.

From L to R: Br. Marinov, Br. Lambert, Br. Eaton, Br. Dering, interested soul, Br. Chimba, Sr. Chimba, Sis. Goosens, 2 interested souls, Sis. Sanchez



Sisters Tatiana Sanchez and Mweete Chimba

**Right:
Brother
Marinov,
Frances
and Sister
Chimba**



Workers and interested souls





John Knox

John Knox is considered to be the greatest Reformer in the history of Scotland. The exact place and date of his birth is not known with certainty, but it is generally accepted to be Giffordgate, 16 miles east of Edinburgh, in 1513 to 1514.

The name "John Knox" is first recorded among the records of the University of Glasgow, where Knox enrolled in 1522. There, he is stated to have studied under John Major, one of the greatest scholars of his time. He was ordained to the priesthood at some date prior to 1540, when his status as a priest is first mentioned.

John Knox first publicly professed the Protestant faith about the end of 1545. "John Knox had turned away from the traditions and mysticisms of the church, to feed upon the truths of God's word; and the teaching of Wishart had confirmed his determination to forsake the communion of Rome and join himself to the persecuted Reformers." *The Great Controversy*, p. 250. George Wishart, who, after a period of banishment, returned to his native country in 1544, to perish, within two years, at the stake, as the last and most illustrious of the victims of Cardinal Beaton.

While residing in the castle of St. Andrews, a stronghold and place of refuge for many Protestants, in July of 1547, the castle was seized by outside forces and John Knox became a French galley-slave for nineteen months. There he experienced hardships and miseries which are said to have permanently injured his health.

When released early in 1549, through the intervention of the English government, he, for nearly ten years, remained in England. "Urged by his companions to take the office of preacher, he shrank with trembling from

its responsibility, and it was only after days of seclusion and painful conflict with himself that he consented. But having once accepted the position, he pressed forward with inflexible determination and undaunted courage as long as life continued. This truehearted Reformer feared not the face of man. The fires of martyrdom, blazing around him, served only to quicken his zeal to greater intensity. With the tyrant's ax held menacingly over his head, he stood his ground, striking sturdy blows on the right hand and on the left to demolish idolatry." *The Great Controversy*, p. 250. In England he then devoted himself to ministerial labors in connection with the Reformed Church. For the space of about five years he was employed as a minister of the English Church.

From England, Knox spent some time in Geneva, studying under Calvin. In August of 1555 he returned to Scotland, preaching Evangelical doctrine in various parts of the country, and persuading those who favoured the Reformation to cease from attendance at mass, and to join with himself in the celebration of the Lord's Supper, according to the Bible.

At the very beginning of his labors as minister of Edinburgh, John Knox lost his much-loved and helpful young wife. She left two sons, one of whom, Nathanael, died at Cambridge in 1580; the other, Eleazer, became vicar of Clacton Magna in the archdeaconry of Colchester and died in 1591. In 1564 Knox remarried. He was 50, while she was a maiden of seventeen! The young lady was Margaret Stewart. She bore Knox three daughters, of whom the youngest, Elizabeth, became the wife of the famous John Welsh, minister of Ayr.

"When brought face to face with the queen of Scotland,

in whose presence the zeal of many a leader of the Protestants had abated, John Knox bore unswerving witness for the truth. He was not to be won by caresses; he quailed not before threats. The queen charged him with heresy. He had taught the people to receive a religion prohibited by the state, she declared, and had thus transgressed God's command enjoining subjects to obey their princes. Knox answered firmly:

“As right religion took neither original strength nor authority from worldly princes, but from the eternal God alone, so are not subjects bound to frame their religion according to the appetites of their princes. For oft it is that princes are the most ignorant of all others in God’s true religion. . . . If all the seed of Abraham had been of the religion of Pharaoh, whose subjects they long were, I pray you, madam, what religion would there have been in the world? Or if all men in the days of the apostles had been of the religion of the Roman emperors, what religion would there have been upon the face of the earth? . . . And so, madam, ye may perceive that subjects are not bound to the religion of their princes, albeit they are commanded to give them obedience.’

“Said Mary: ‘Ye interpret the Scriptures in one manner, and they [the Roman Catholic teachers] interpret in another; whom shall I believe, and who shall be judge?’

“‘Ye shall believe God, that plainly speaketh in His word,’ answered the Reformer; ‘and farther than the word teaches you, ye neither shall believe the one nor the other. The word of God is plain in itself; and if there appear any obscurity in one place, the Holy Ghost, which is never contrary to Himself, explains the same more clearly in other places, so that there can remain no doubt but unto such as obstinately remain ignorant.’ –David Laing, *The Collected Works of John Knox*, vol. 2, pp. 281, 284.” –*The Great Controversy*, pp.250–251

“John Knox never feared man because he never mistrusted God. His faith taught him, first of all, a fearless submission of his understanding to the Word of God. To this profound submission to the Bible we can trace all the noble and rare qualities which he displayed in his life.” –*History of Protestantism*, vol. 3, p. 515

Knox finished out his years as preacher of the Edinburgh church, helping shape the developing Protestantism in Scotland. He did not die a martyr’s death, but rather he continued to preach until his final days. John Knox died as he had lived—full of faith, but always ready for conflict. In his final days, he found a devoted nurse in his young wife. John Knox died at Edinburgh on November 24, 1572.

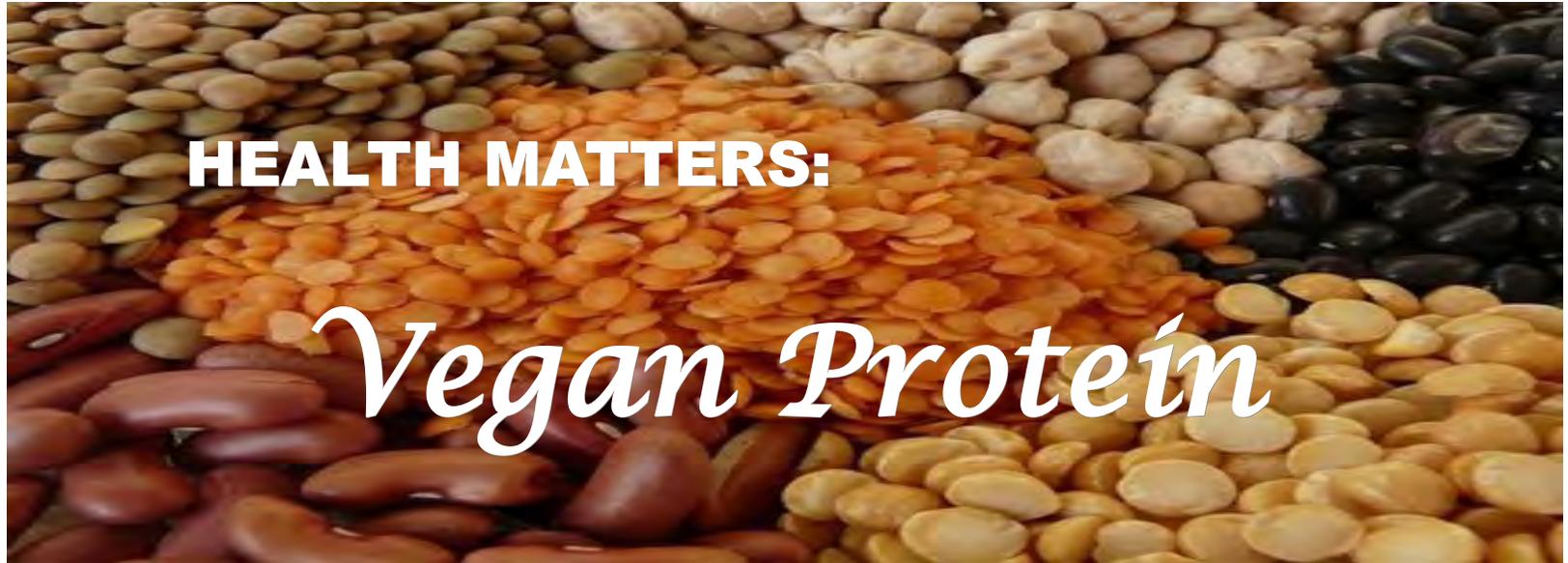


**Edinburg,
Scotland.**

**Left: Church
where John Knox
preached.**

**Right: Last house
where John Knox
lived.**





HEALTH MATTERS:

Vegan Protein

“And God said, Behold, I have given you every herb bearing seed, which is upon the face of all the earth, and every tree, in the which is the fruit of a tree yielding seed; to you it shall be for meat.” Genesis 1:29. In the beginning, God, in his infinite wisdom provided Adam and Eve with a vegan diet, which was enough to supply them with all the nutrition they required. Man did not require meat in his diet to ensure proper nutrition. However, when sin entered into the world, mankind included meat in his diet, but this was not according to God’s original plan. Over the centuries, meat has become more and more tainted, and is now the cause of many of man’s diseases and reasons for a shortened lifespan.

As health reformers, we all accept that a non-meat, vegetarian diet is necessary in order for us to honour God, and be in accordance to His will in taking care of our physical being. However, the Spirit of Prophecy advises us that one day, because of all the diseases that animal foods contain, we must give up all animal-based sources of food, including dairy and eggs. Many people who are considering switching to a vegan diet are concerned that it does not provide adequate amounts of protein.

God would not have given man a diet that left him with deficiencies. So, let us look at disproving the myth that a vegan diet is not sufficient to provide us with all the protein that our bodies require.

WHAT IS PROTEIN?

Protein is a nutrient needed by the human body. Its role is as building blocks for blood, skin, cartilage, muscles, bones, hormones, and enzymes. Protein is made up of over 20 amino acids. Our body can make all the amino acids we need except for 9 “essential” amino acids. These are called essential amino acids, because they need to be provided to us by the protein in our

food. If we do not have all 9 essential amino acids in our diet, our body cannot use the protein we eat, and we become deficient.

ANIMAL VS. VEGETABLE PROTEIN

Animal-based sources of protein contain all the 9 essential amino acids that we need, and are considered “complete” proteins. The concern has been whether a vegan diet can provide all the 9 essential proteins needed by the body as plant-based proteins do not all contain the 9 amino acids that we need from our food. Many plant sources of protein contain certain amino acids in smaller quantities than our bodies can use. These are called “limiting” proteins. Most plant based proteins are “incomplete” proteins for this reason. But, if we are deficient in even one amino acid, our bodies can’t use the protein that we eat.

The benefits of vegan proteins are that they are low in fat, contain no cholesterol, and are good sources of folate, calcium, zinc, potassium, iron, magnesium, Vitamin B complex, and rich in anti-oxidants which assist in preventing age-related illnesses. Unlike animal protein, vegan protein is also a good source of complex carbohydrates and fats, the two other main nutrients that our bodies require. They are also high in fibre and contain Omega-3 fatty acids.

So, how can a plant-based diet provide all the essential amino acids that we require?

In the past, science taught us that, in a vegan diet, we need to be very careful to eat combinations of protein foods at each meal to ensure we get all the essential amino acids so that our body can create the proteins that we need, otherwise we would develop a protein deficiency. But, now science has proven that this is untrue. Our bodies are able to “store” amino acids over the course of a day or so; thus we are able to put together the amino acids from all sources to make com-

plete proteins during that time.

So, how do we ensure that we eat all the needed proteins over the course of a day?

Each plant has its own unique amino acid profile. By eating a variety of plant foods with incomplete proteins, we can easily get enough protein to supply our bodies with all the amino acids that we need. Therefore, we will ensure that foods that are low in one amino acid will be balanced by another food that is sufficient in that amino acid. Therefore, strict protein combining is not necessary; it is more important to eat a varied diet throughout the day.

Which foods are considered vegan proteins?

First of all, there are two plant-based foods that DO provide all the amino acids we need. These foods are soy and quinoa, and are known as “complete” proteins. We have no concern about getting variety in our diet if we eat these two sources of protein. But, we don’t need to eat soy and quinoa on a daily basis to ensure we get a proper combination of amino acids. And, in fact we miss out on a lot of nutrients that other protein foods contain if we limit ourselves to these two foods in our diet.

There are many vegan sources of protein. Not only are the “traditional” vegan proteins good sources of protein, but almost all foods except sugar and fats contain protein, including grains, vegetables, and fruits.

LEGUMES

The group of foods considered the main source of vegan protein is the legume family. Legumes include beans, peas, and lentils, of which the soybean is a complete protein. Some examples of foods in the legume group are: chick peas, peanuts, peas, green beans, black beans, navy beans, kidney beans. Soy can be found in many forms such as soy milk, tofu, tempeh, TVP (textured vegetable protein products), and soy cheese. Soy is a versatile protein source and can be added to many dishes in its various forms.

A BIT ABOUT SOY

Because of soy’s high levels of protein, soy products are

a great source of vegan protein. In fact, 40% of the soybean is made up of protein. Soybeans also are made up of essential fatty acids (20%), fibre, iron, calcium, Vitamin C, thiamine, folic acid, magnesium, potassium, zinc, and manganese.

There have been concerns that soy can be harmful to one’s health, because of the presence of isoflavones, which are estrogen-like compounds. Many people avoid soy based on these fears. However, recent studies done in countries that use high levels of soy in their diet have proven that soy is not harmful to health, but in fact soy is actually beneficial. The estrogen-like properties of soy are not a concern, as they are not the same type of estrogen that is present in the human body, therefore high levels in soy do not cause health problems. In fact, in countries that use a lot of soy, including China and Japan, studies show that there is a lower incidence of breast and colon cancers. Also, there is no decrease in fertility, no negative effects on the fetus during pregnancy, or in the growth and development of children. For women in menopause, soy can assist with decreasing the symptoms that women usually experience.

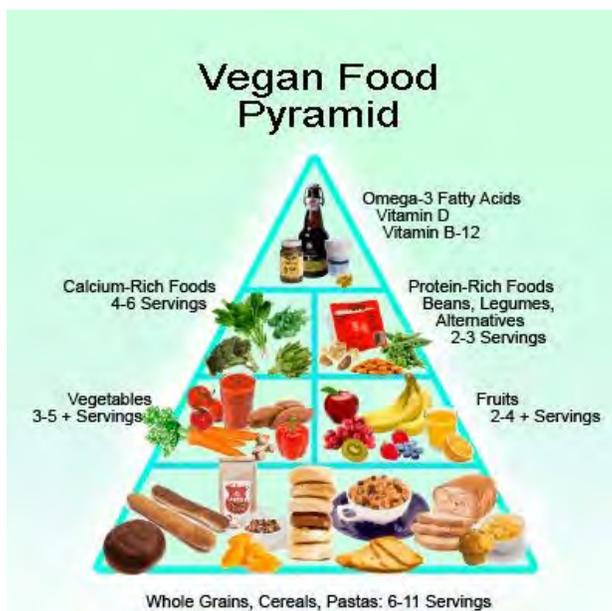
NUTS AND SEEDS

The second group of vegan proteins are the seeds, nuts, and nut butters. This group includes foods such as all tree nuts (walnuts, almonds, pecans, pistachios, cashews, pine nuts, Brazil nuts), seeds (pumpkin, sesame, flax, sunflower, chia) and the butters made from nuts, such as almond butter. Quinoa, which is classified as a seed is in this category, and is a complete protein.

How much protein do we need in a day?

North Americans are obsessed with protein, they feel they need large amounts of protein in their diets. However, in reality, we need much less protein

than we think. Protein is an essential nutrient, however we only need small amounts of it in our diet. Only one calorie out of every ten that we eat in a day needs to come from protein. People who eat meat and animal products typically consume about 120g (grams) of protein daily. This is far more than we need, and high pro-



tein diets can cause damage to the body in many ways, including kidney damage, osteoporosis, and some cancers.

The Recommended Daily Allowance of protein is 0.8-1g of protein per kilogram of body weight. For a 70 kg (160 lb) male, the daily protein need is between 56-70g of protein.

How easily can we include this amount of protein in our diet?

In the legume group, 1 cup of most cooked beans and lentils contains around 15g of vegan protein. 1 cup of cooked soybeans contains around 30g of protein. And 1 cup of firm tofu contains about 40g of protein.

In the seed/nut group, 1/4 cup of most nuts can range anywhere from 5-10g of protein. 2-3 tablespoons of seeds will provide around 8g of protein, with the exception of flax seeds, which provide around 4g. Flax seeds are a very good source of Omega-3 fatty acids, which is

a reason to include it in your diet regularly. Also, 2 tablespoons of most nut butters contain approximately 8g of protein. 1 cup of cooked quinoa provides 18g of protein.

Foods from the other vegan food groups also contain protein. Most whole grains contain 6g of protein per cup. Vegetables contain 4g per serving, and each serving of fruits contain 1g of protein.

Because of all the other vegan food sources that contain protein, we only need 2-3 servings of foods from the protein group in a day.

The key to a vegan diet rich in all the essential proteins is variety. Eating protein foods from each of the food groups: legumes, seeds and nuts, whole grains, vegetables, and fruits will provide the vegan diet with adequate amounts of protein that contain all the essential amino acids.

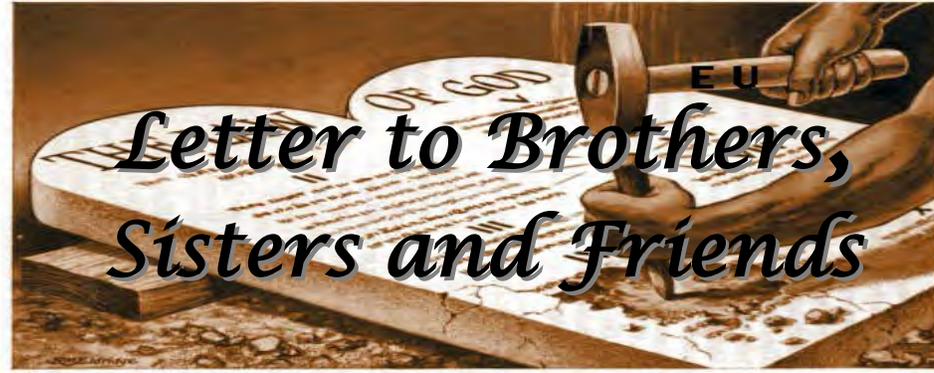
**“For unto us a Child is born, unto us a Son is given: and the government shall be upon His shoulder: and His name shall be called Wonderful, Counsellor, The Mighty God, The Everlasting Father, The Prince of Peace.”
Isaiah 9:6**

An unknown author declared: “In infancy He troubled a king. In boyhood He puzzled the teachers. In manhood He ruled the course of nature. He walked upon the billows, hushed the sea to sleep, and healed the multitudes without medicine. He never wrote a book, yet the libraries of the world are filled with volumes that have been written about Him. He never panned a musical note, yet He is the theme of more songs than any other subject. Great men have come and gone, yet He lives on. Herod could not kill Him. Satan could not seduce Him. All others have failed in some way, but not Jesus! This perfect One is altogether lovely.”

Submitted by Franziska S. Pedersen

**General Conference
World Assembly
South Africa 2012**

DELEGATES' SESSIONS: JUNE 24–JULY 11, 2012
PUBLIC CONFERENCE: JULY 11–15, 2012
YOUTH CONFERENCE: JULY 15–22, 2012



Dear brethren
and sisters
throughout the
world,

May the grace
and peace of
our Lord Jesus
Christ be unto

you as greetings! It is my hope that you continue to enjoy the joy and peace of heaven, even in this sin-stricken and darkened world; For it is written: "Great peace have they which love Thy law: and nothing shall offend them." Psalms 119:165

The peace that Jesus gives comes as a result of freedom from sin—the forgiveness that He grants to all who are repentant. For it is written: "Blessed is he whose transgression is forgiven, whose sin is covered. Blessed is the man unto whom the LORD imputeth not iniquity, and in whose spirit there is no guile." Psalm 32:1–2

Not a few who have been destitute of such peace have committed suicide in one form or another. For peace of mind is fundamental to personal happiness.

Further, I would like to greet the entire church with the hope of the soon return of our Lord Jesus Christ with power and great glory, to claim all those who have been sanctified by and through the power of His blood.

"And then shall appear the sign of the Son of man in heaven: and then shall the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory. And He shall send His angels with a great sound of a trumpet, and they gather together His elect from the four winds, from one end of heaven to the other." Matthew 24:30–31

"Soon we heard the voice of God like many waters, which gave us the day and hour of Jesus' coming. The living saints, 144,000 in number, knew and understood the voice, while the wicked thought it was thunder and an earthquake." —*Early Writings*, p.15

May you also be impressed with the following verses concerning His sure promises of His return: John 14:1–3; Acts 1:11; Revelation 1:7; 8:1; 22:12; Hebrews 9:28; 1 John 3:2–3; Psalm 50:3; Jude 14–15. And many more!

Yet, before this aforementioned world's greatest event, God's people will have to pass through trials and temptations, affliction and persecution (in some cases even by their own brethren). Please read 2 Corinthians 11:23–27. This is in line with the narrow path spoken of in Matthew 7:13–14, which involves self-denial and sacrifice.

But the greatest of these [trials] is what is just about to

come upon us,
that which will
come upon the
whole world—
**THE SUNDAY
LAW.** What are
we doing at the
present time to

meet that crisis?

"The time is not far distant when the test will come to every soul. The observance of the false sabbath will be urged upon us. The contest will be between the commandments of God and the commandments of men. Those who have yielded step by step to worldly demands, and conformed to worldly customs will then yield to the powers that be, rather than subject to derision, insult, threatened imprisonment, and death." —*Prophets and Kings*, p.188

To us it has been granted the opportunity to be ready now. This is so because even though probation will not have closed yet during the Sunday Law, that time may not be sufficient for us to start seeking the Lord. May you also be inspired by these words from the pen of inspiration:

"I was pointed down to the time when the third angel's message was closing. . . . I saw angels hurrying to and fro in heaven. An angel with a writer's inkhorn by his side returned from the earth and reported to Jesus that his work was done, and the saints were numbered and sealed. Then I saw Jesus, who had been ministering before the ark containing the Ten Commandments, throw down the censer. He raised His hands, and with a loud voice said, 'It is done.' . . . Every case had been decided for life or death." —*Early Writings*, p. 279–280

Then will be fulfilled the word of the Lord through His apostle and prophet at Patmos: "He that is unjust, let him be unjust still: and he which is filthy, let him be filthy still: and he that is righteous, let him be righteous still: and he that is holy, let him be holy still." Revelation 22:11

Of the Sunday law, to those who before then, "have kept the word of [His] patience," (that is: they have given up and overcome every known sin and besetment), the Lord says "I also will keep thee." Revelation 3:10

In conclusion, therefore, I would like to extend my thanks to God for the life and everything that He gives us; for calling us "out of darkness into His marvelous light." In Him we have and we shall have inexpressible peace and joy. Let us seek Him closer than anytime before! Let us keep praying for each other, if possible, by name.

Your Brother in Christ Jesus our Lord,
Joel J. Msiska, Malawi



CHILDREN'S CORNER

She Loved Children

My mother was not wrong when she told me that Sister White loved boys and girls. So did Brother White. Children were always very dear to them. They had four children of their own—all boys. But they took other children into their family, and many of these were girls. So Sister White mothered and loved both girls and boys, and some of them grew up to be great workers for Jesus.

Brother and Sister White's oldest son was Henry; he was born in Gorham, Maine. The next was Edson; he was born in Rocky Hill, Connecticut. Willie, the third, was born in Rochester, New York. And Herbert, the youngest, was born in Battle Creek, Michigan. Only two of them, Edson and Willie, lived long enough to grow up into men, but they were all dear children. Naming their birthplaces tells you how much Brother and Sister White moved around. They owned no home, and in those days they traveled a good deal, to carry the message of the Sabbath and of Jesus' coming. Sometimes a good brother and sister would take them in for a while, but soon they would be called to go somewhere else.

In 1852 they moved to Rochester, New York. Here they rented a house, not only to live in, but to make room for the printing office and to take care of the several persons who worked in it. Their brethren had bought a printing press for the *Review and Herald*, the first one the church ever owned. It printed not only the *Review and Herald* and some tracts but a children's paper too!

Now, the Adventist children back in that time did not have all the good things you have. There were no children's meetings, no Sabbath school, no church school, no children's paper. Children were supposed to be proper little men and women, who could go to meetings like big folks; and if they could not under-

stand what the preacher said, anyway they must keep still. If their feet could not touch the floor, they could swing their weary little legs. If the fidgets got them, perhaps they could snuggle under their father's arm or lay their heads on their mother's lap and go to sleep. But as for teaching them and interesting them in the Bible and in nature as well, some parents did and some

parents didn't; mostly they didn't. And as for being taught habits of life, the children were brought up not to use tobacco and not to drink hard cider, and that was about all.



Sister White talked and wrote much to parents about training their children, and she did not forget to speak to children too. She told parents to love their children as Jesus loved them, to take them up in their arms and sing to them the songs of Zion, to tell them Bible stories, to teach them health habits, to take them out into the garden, the woods, and the fields, especially on the Sabbath day, which God has given for just such teaching.

She told children to love and obey their parents, to do their duties cheerfully, to study the Word of God, and in all their life to make themselves ready for Jesus' coming. So things began to be better in the homes and the churches.

But though Brother and Sister White had children whom they greatly loved, they did not at first have a home to put them in. They traveled so much to carry the Bible message to people everywhere that they could not take care of their children as they wished. They had to leave them in the care of others. There were two lovely young women who helped them much with their little ones. One of these was Frances Howland; the other was Clarissa Bonfoey.

Frances and her parents lived in Topsham, Maine.

Brother and Sister White lived in their house for a time, a year or so after they were married. When the Lord told them to go out and teach the message, they went, but they soon saw that they could not keep their baby Henry with them and care for him as he must be cared for. Frances Howland and her parents offered to keep him, and they did. For five years Frances gave her time and strength largely to caring for little Henry and teaching him, until his parents made a home at last in Rochester, and gathered their children together there.

Clarissa lived in Middletown, Connecticut, and it was when James and Ellen White were invited to Brother Belden's place that she offered to give her furniture and to keep house for them. But because they did not stay there long at a time, but traveled to teach the truth, and because they at first had little Henry with them, Clarissa also traveled with them and took care of the baby. Afterward, when Edson was born and Henry was left with the Howlands, she took care of Edson too.

But when they moved to Rochester, Brother and Sister White took little Edson; and the next year they brought six-year-old Henry there. Oh, what a happy family they were then! There were many cares and burdens for Brother and Sister White, and their home held also the workers from the printing office, but they had their boys with them at last. And they were glad, and the boys were glad. When, a year or two later, Willie was born, they thought, with a baby in the house, they had just the best family in the world.

The boys loved to sing; so did their father and mother. When, with the grownups in their family circle, they gathered together for worship every morning and every evening, they not only learned much of the Bible but many of Zion's songs. There were not so many children's songs then as there are now. That children's favourite, "Jesus Loves Me, This I Know," had not yet been written. But there were other songs that the children learned to sing.

While the two boys were still little, soon, after the Whites had set up their home in Rochester, Brother White planned a new thing. What about all the children in all the homes and churches? Were they being cared for as they ought to be, and were they being taught the ways of God? There was a paper for the big folks, but what about the little folks? James White thought they

should have a paper too. So he planned for one.

What should they call it? it must be a paper not only for the littlest ones but also for the boys and girls who were older. So he decided to call it *The Youth's Instructor*. In the *Review and Herald* he wrote: "The children should have a paper of their own, one that will interest and instruct them." He said that God was at work among the children of believing parents, and some of them were being converted. He said that, on the other hand, some of the children were being neglected by their parents. This was not right, and God would have it changed. So the children should have a paper of their own every month.

The first number of the *Youth's Instructor* was published in Rochester in August, 1852, and it cost twenty-five cents a year. If any child or his parents could not pay that, they should have it free. Twenty-five cents then meant as much as several dollars mean now.

Along with the beginning of the *Youth's Instructor* went the forming of Sabbath schools. The paper printed Bible lessons for the children and youth, and urged that Sabbath schools be started to teach them. That was the beginning of Sabbath schools among us. The children's lessons were the only lessons there were, and so the big folks studied them too. I think that was a pretty good thing, for they all studied together.

About the time Elder White printed the first number of the *Instructor*, a dreadful disease, cholera, struck the city of Rochester where they lived. Thousands of people, children as well as older ones, were stricken, and died. Little Edson, just three years old, fell ill with the disease. They prayed for him, and he was instantly healed. But he did not gain strength. For three days afterward he could eat nothing.

Brother and Sister White had promised to go out and hold meetings for two months, from New York to Maine. They were to travel all that way by horse and buggy. But they did not dare to leave their darling to others' care. They asked the Lord to show them what to do, and they decided that if the little boy came to the point where he would eat, they would take it as a sign that they should go. The first day there was no change for the better; he would take no food. The next day, about noon, he called for broth, and when he had



eaten he felt better.

They had to leave that very day, to get to the place where they would hold their first meeting. About four o'clock in the afternoon they started in a buggy drawn by a horse. Brother White drove while the mother of the sick boy laid him on a pillow and held him in her arms. Into the night they drove for twenty miles. The little boy was very restless and did not seem to be getting any better.

About eight o'clock they stopped for a night's rest. In the morning Edson seemed so weak that they questioned whether they should go back home. The family they had stayed with overnight told them if they went on, they would bury their child by the roadside.

But Sister White said to her husband, "The Lord has sent us on. If we go back, the child will die. If we go on to do the Lord's errands, he may die, but on the other hand the Lord may heal him, and he will live. Let us go on."

They had to ride one hundred miles in the next two

days, and that was swift work by horse and buggy. Sister White was so weak and tired that she could not trust herself to hold little Edson all the way. So she laid him on her lap, and tied him to her waist, and they both slept most of that day while Brother White drove on. To their great joy, little Edson grew stronger. And the next day he was stronger still. They reached the place of their appointment, held their meetings, and went on their way.

As they journeyed on their horse and buggy trip, Brother White thought of the *Youth's Instructor*, and as they would sometimes stop by the roadside to eat their lunch and let the horse graze, Brother White would take paper and pencil, and on the cover of the lunch box or on the top of his hard-crowned hat, he wrote out the lessons and stories for the new children's paper.

After that, many other papers were written for children as well as for adults. Brother White would be astonished if he could see what has come from his wonderful thought of starting a paper for the children.

A Cooking Class held on March 27, 2012 at the home of Marcela Castro in Calgary. Sister Wendy Eaton demonstrated some delicious vegan recipes with the assistance of Sister Raquel Sosa. 13 visitors were present, most of whom were contacted via the radio station. Please continue to pray for Brother Elder and his wife while they work for the Lord in Calgary.





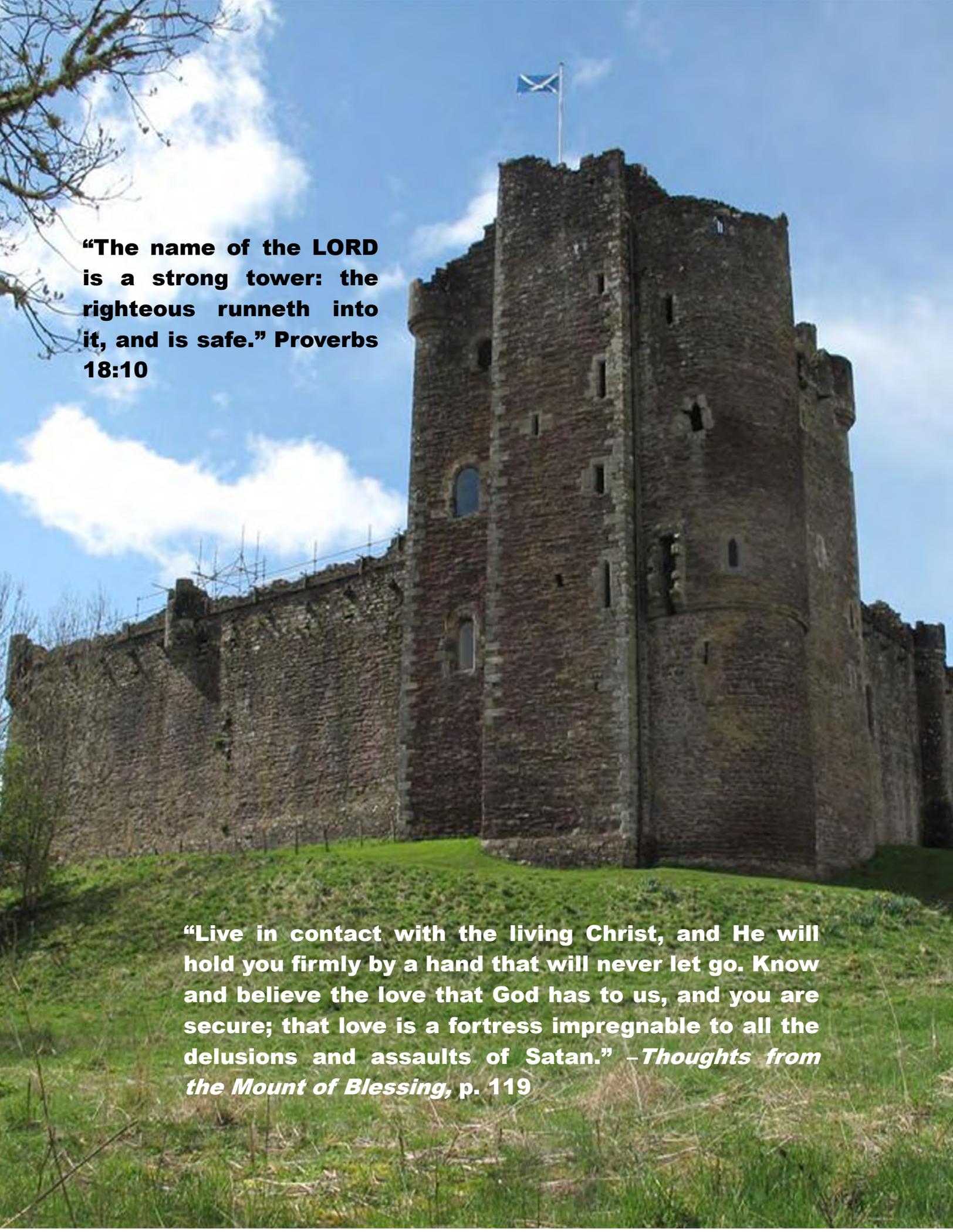
BELIEVERS IN SPAIN



L TO R: PAOLA PUENTES ROJAS, FRANCO DI FRANCA SAMUEL GONZÁLES



**YOUTH CONFERENCE IN PRACT, GERMANY
APRIL 6-9, 2012
Photo by Jens Müller**



**“The name of the LORD
is a strong tower: the
righteous runneth into
it, and is safe.” Proverbs
18:10**

“Live in contact with the living Christ, and He will hold you firmly by a hand that will never let go. Know and believe the love that God has to us, and you are secure; that love is a fortress impregnable to all the delusions and assaults of Satan.” –*Thoughts from the Mount of Blessing*, p. 119