



# *The Reformation* **Messenger**

VOLUME 15 NUMBER 11 NOVEMBER 2008

International Missionary Society of The S.D.A. Church Reform Movement

“After these things the word of the LORD came unto Abram in a vision, saying, Fear not, Abram: I am thy shield, and thy exceeding great reward.” Genesis 15:1

**WE BELIEVE:** The all-wise, loving God created all things in the universe by His Son, Jesus Christ; He is its 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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*Photo: H. Martinen, Local Tree*

*Inside Cover: Fall Maple Leafs, Ontario, Canada*

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- Tel: 416-252-1197 Fax: 416-252-6625
- Email: timom@sympatico.ca
- Web: www.ims messenger.org

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# Sanctification Part 2

## Justification Precedes Sanctification

Last time we studied the fact that sanctification consists, among other things, in a cheerful obedience to God's will.

But, how can we obey cheerful when we have to go against our own nature?

The Scriptures tell us clearly, "For out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies" Matthew 15:19. Certainly, a person in this condition cannot enter the process of sanctification. But the Lord promises, "A new heart also will I give you, and a new spirit will I put within you: and I will take away the stony heart out of your flesh, and I will give you an heart of flesh" Ezekiel 36:26.

Jesus told Nicodemus, "You must be born again" John 3:7. A complete change of nature has to take place. From being born of the flesh one passes to be born of the Spirit, from been born of a woman, to be born of God.

There must be a change, a transformation, a deep conversion of man's heart. Jesus extends an invitation to all mankind: "Come unto me, all [ye] that labour and are heavy laden, and I will give you rest" Matthew 11:28. When we come to Jesus just as we are, trusting in His mercy and His capacity to set us free from the sin that is rooted in us, and we present to Him our worries, our sins, our frustrations, our doubts, the pain in our heart, and leave the burden that oppresses us at His feet, He will forgive us and little by little show us the way of righteousness, through His word, the Holy Scriptures, since "all scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness" 1 Timothy 3:16.

The Scriptures turns into a mirror that show us all the weakness and imperfections of our character, but they also point us to the One who can clean us from all impurity. As we study them under the guidance of the Holy Spirit, the revelation of our sins, God's perfect character and His mercy giving His only begotten Son for us, lead us to deep repentance and to the need of a change. By faith in the sacrifice of Jesus Christ and the power of His blood to cleanse us, we receive forgiveness. This is the first step of our Christian life: Justification by faith.

"Justification means the saving of a soul from perdition, that he may obtain sanctification, and through sanctification, the life of heaven. Justification means that the conscience, purged from dead works, is placed where it can receive the blessings of sanctification." (7BC, p. 908).

It is God's grace that brings in us this metamorphosis, "...be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what [is] that good, and acceptable, and perfect, will of God" Romans 12:2.

Our mentality changes as our mind is renewed and we learn to think the way God does and to see things the way He sees them. We become dependent on the Lord for everything, because we do not trust our own understanding, our carnal nature, and thus we respond to Jesus' second invitation "Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls" Matthew 11:29. Any moment we walk according to own understanding, following our own ideas or feelings, we lose that rest. But as we surrender to God's will, we die to self and learn humbleness and meekness. There is silence in our soul and that silence is a synonym of true rest and peace. We trust God fully and do not make plans for ourselves; we just wait with a grateful heart for Him to reveal to us what His will for us personally is.

“Have you been born again? Have you become a new being in Christ Jesus? Then cooperate with the three great powers of heaven, who are working in your behalf.” (7BC, p. 908).

## Sanctification Is A Process

“The Scriptures plainly show that the work of sanctification is progressive. When in conversion the sinner finds peace with God through the blood of the atonement, the Christian life has but just begun. Now he is to ‘go on unto perfection;’ to grow up ‘unto the measure of the stature of the fullness of Christ.’ Says the apostle Paul: ‘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.’ [Phil. 3:13, 14.] And Peter sets before us the steps by which Bible sanctification is to be attained: ‘Giving all diligence, add to your faith virtue; and to virtue knowledge; and to knowledge temperance; and to temperance patience; and to patience godliness; and to godliness brotherly kindness; and to brotherly kindness charity. . . . If ye do these things, ye shall never fall.’ [2 Pet. 1:5-10.] (GC, p. 470).

“Sanctification is not the work of a moment, an hour, a day, but of a lifetime. It is not gained by a happy flight of feeling, but is the result of constantly dying to sin, and constantly living for Christ. Wrongs cannot be righted nor reformations wrought in the character by feeble, intermittent efforts. It is only by long, persevering effort, sore discipline, and stern conflict that we shall overcome. We know not one day how strong will be our conflict the next. So long as Satan reigns, we shall have self to subdue, besetting sins to overcome; so long as life shall last, there will be no stopping place, no point which we can reach and say, I have fully attained. Sanctification is the result of lifelong obedience.” (AA, p. 560).

“There is no such thing as instantaneous sanctification. True sanctification is a daily work, continuing as long as life shall last. Those who are battling with daily temptations, overcoming their own sinful tendencies, and seeking for holiness of heart and life, make no boastful claims of holiness. They are hungering and thirsting for righteousness. Sin appears to them exceedingly sinful.” (SL, p. 10).

“The Christian life is constantly an onward march. Jesus sits as a refiner and purifier of His people; and when His image is perfectly reflected in them, they are perfect and holy, and prepared for translation.” (AG, p. 291).

## Our Part In The Process

“Paul admonishes believers, ‘Work out your own salvation with fear and trembling. For it is God which worketh in you both to will and to do of his good pleasure.’ [Phil. 2:12, 13.] The Christian will feel the promptings of sin, but he will maintain a constant warfare against it. Here is where Christ’s help is needed. Human weakness becomes united to divine strength, and faith exclaims, ‘Thanks be to God,

which giveth us the victory through our Lord Jesus Christ.’ [1 Cor. 15:57.] (GC, p. 469).

“A great work is required of the Christian. We are exhorted to cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God. Here we see where the great labor rests. There is a constant work for the Christian.” (AG, p. 291).

“Even if we have a renewed life, a converted heart, the flesh remains weak, therefore the advise we are given is, ‘Watch and pray, that ye enter not into temptation: the spirit indeed is willing, but the flesh is weak” Matthew 26:41. **AMEN Teresa Corti**



“Unto the angel of the church of Ephesus write: These things saith he that holdeth the seven stars in his right hand, who walketh in the midst of the seven golden candlesticks.” Rev. 2:1.

## SAINTS ANYWHERE?

This is a message the Apostle John, awestruck, was commanded to write in a book by divine inspiration, and to send unto the seven churches in Asia saying, “write the things which thou hast seen, and the things which are, and the things which shall be hereafter.”(Rev 1:19); prophetically disclosing the spiritual history of the church. Never questioning the certainty of the message, John obeys the angel’s command to write what he sees. The message, although addressed unto the church of Ephesus, is that church at the end of the apostolic age, by an admonitory to all churches in all time as a test by which they may discern their true spiritual state in the sight of God.

Although Ephesus is a local church in the apostle’s day, it is typical of the first century church as a whole; hence, the letter to the Ephesians could be “to the saints and the faithful in Christ Jesus,” anywhere! Ephesians confirms this view. It contains the highest Church truth, but has nothing about church order. The church here is the true Church, “His body,” not the local church as in Philipians, Corinthians, etc.

## TO HEAVEN AND BACK

Therefore, the Apostle John, that old sage of Patmos, one hundred years old, was inspired some 1900 years ago and commanded to write “things which are shortly to take place.”(Rev 1:1). In the vision John receives the Revelation of Jesus Christ, sent from God to John by an angel. He is transported in Spirit from earth to heaven and back; he travels backward in time to the beginning of the Great Controversy, and is carried forward to the end time judgment, the Second Coming, and views the destruction by fire of this present sinful world, the devil and his followers, and finally the recreation of earth, and the unending perfect age beyond, when the Great Controversy will be forever in the past.

John, “the beloved disciple,” thusly writes, “I was in the Spirit on the Lord’s Day, and I heard behind me a great voice as a trumpet say ‘I AM ALPHA AND OMEGA, the first and the last!’” (Rev 1:10) (Isaiah 58:13)(Mark 2:28). But, for John, the Sabbath (Lord’s Day), on Patmos promised none of the comforts and joys to be found across the Aegean, some 50 miles, where in Ephesus his home and church was located. Patmos was rocky, windy, and barren (even today); fourteen hours by ship from Athens-Piraeus to Patmos today. Life in Emperor Domitian’s forced-labor prison was far from easy, even for a young man, let alone one like John in his 90’s. Rock quarries were ideally suited for hard labor. He lived in a dingy cave some thirty meters below the rocky mountain (now covered overhead by a Greek Orthodox Missionary School); the cave of John--a rocky shrine below. When occasional ships visited the island, the prisoners would rush to shore and beg the sailors



*Lost Love!*

for bread and water.

## HOT OR COLD?

Although, much of Revelation to many is still a mystery, John's vision of "he that holdeth the seven stars in his right hand, who walketh in the midst of the seven golden candlesticks" (Rev 2:1); is no longer a mystery. The seven stars are angels of the seven churches. Jesus Christ was seen and described by John as the Son of Man, walking among the seven candlesticks. Although the letter was written to the Ephesians, it was helpful for all the churches. The emphasis, however, is on the Laodicean Church from 1844 to the end times depicting the condition of the church and the final state of apostasy; "I know thy works, that thou art neither cold nor hot; I would thou wert cold or hot. So, then because thou art lukewarm, and neither cold nor hot, I will spew thee out of my mouth." (Rev 3 15, 16).

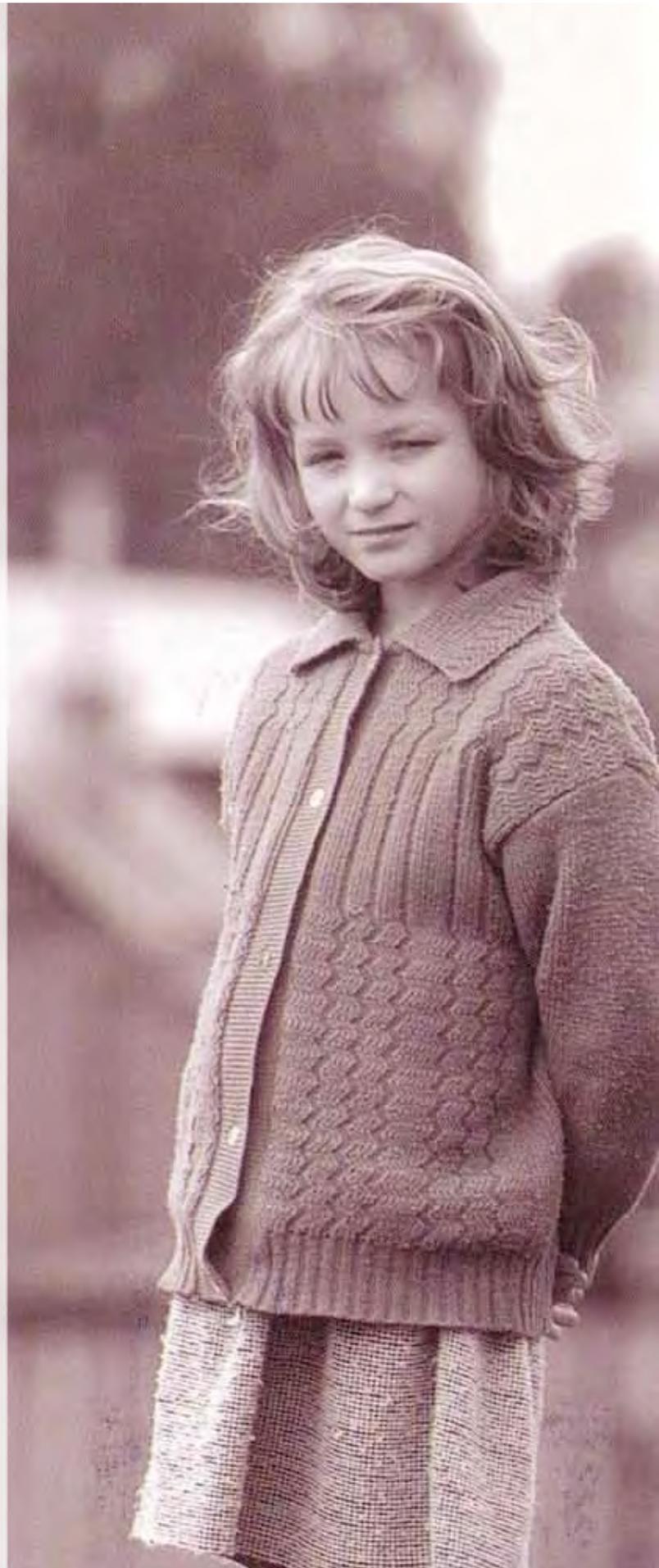
Man is living in a state of indifference. If we refuse the warning of the Laodicean message in a contemptible manner, the Lord will reject us. The time is rapidly approaching when Jesus Christ, our High Priest, will no longer offer up our prayers. Can God do this? Yes! The signs clearly point today to the many disasters, calamities, and bizarre phenomenon world-wide. The behavior and conduct of man is detestable and gravely immoral. "Many are called but few are chosen" (Math22:14). Only a few Seventh Day Adventists will survive the great shaking and sifting now taking place before probation soon closes.

The Laodicean message applies to God's people, and to our own selves, and to "those who profess to keep God's law but do not obey." (7BC 961)

Many others believe it does not apply to us but other churches, and do not apply it to themselves, and that it just describes a time frame in history--a Church Age. It is much like the Sabbath Day, in which many believe it is for the Jews, and reserved only for the Old Testament--it is passé. Furthermore, others erroneously believe that the Seven Churches are in the past, not the present or future. They are deluded!

## LOVELESS?

Returning to Ephesians, we are to see how it directly applies to us. The Church is no longer a "mystery" hidden from past ages, but the Church is a habitation of God through the Spirit. Moreover, "now, therefore, ye are no more strangers and sojourners, but fellow citizens with the saints, and of the household of God."(Eph 2:19). So, the message continues to the Church of Ephesus, "I know thy works, and thy labor, and thy patience, and how thou canst not bear them who are evil; and thou hast tried them who say they are apostles, and are not, and hast found them liars; and hast borne, and hast patience, and for my name's sake hast labored, and hast not fainted."(Eph 2:2, 3). Well, here is some good news for a "loveless" church! Noble, inspiring.



But, to embellish this point, imagine yourself a child abandoned on the streets of New York City in the year 1850. Your immigrant parents died on the ship on the way to America (30-40 would die daily!)

You have no money, no relatives, cannot speak English, and you're on your own. There were 30,000 orphans in this dire state, a sad predicament! They slept in alleys, boxes, and drums to keep warm. The boys stole, ate rats to survive, and out of garbage cans. The girls were abused. The immigrants at that time were flooding into New York. No one had the time, or money, to care for them; except a young twenty six year old minister, named Charles Brace. He was horrified at what he saw. He had, however, a unique solution. He organized an "Orphan Train." It was simple. He merely put the homeless orphans on a special train heading west. Before departing, he would announce to anyone interested to claim a new son or daughter as the train journeyed west, at certain predestined stops.

By 1929, 100,000 children found new homes; many in homes of governors, congressmen, doctors, lawyers, supreme Court judges.

Imagine yourself in one more stage. You learned to survive starvation and defend yourself. You were plucked up one day from a smoke-filled train, crowded and jammed with a hundred foreigners traveling for three tiresome days; and a certain couple selected you, called you from the many others as the train stopped in Detroit, Michigan. They introduced themselves as Henry Ford! You have a loving family now, a home, a car. Paul expands on this by the parable of the Lost Son in Luke 15, whom living with pigs and eating their food, smelling, and filthy, was welcomed home by his father.

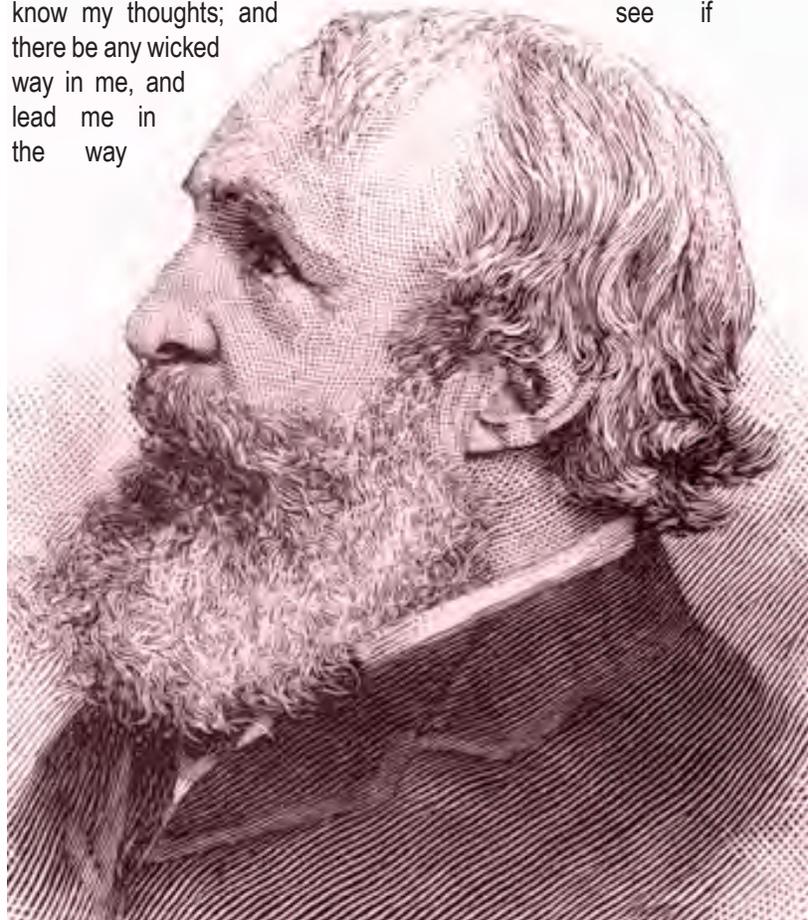
Christians are "adopted" into the family of God. "Adoption" (Gk. *Huiothesia*, meaning placing as a son) is not so much a word of relationship as of position. In regeneration a Christian receives the nature of a child of God; in adoption he receives the position of a son of God. Every Christian obtains the place of a child and the right to be called a son the moment he believes (Gal. 3:25-26; 4:6; John 3:1,2). The indwelling Spirit gives the realization of this in the Christian's present experience (Gal. 4:6); but the full manifestation of his sonship awaits the resurrection, change, and translation of saints, which is called "the redemption of the body" (Rom. 8:23; Eph. 1:14; 1 Th. 4:14-17).

## ONE TRAGIC DEFECT

Think about it! We're His exhibit A in all the Universe. "...that ye being rooted and grounded in love, may be able to comprehend, with all saints, what is the breadth, and length, and depth, and height, and to know the love of Christ, which passeth knowledge, that ye might be filled with all the fullness of God."(Eph 3:17,18, 19).

Ephesus, the largest city in Asia, was the capital of the Roman province where Diana was the chief god of worship. The church of Ephesus was well grounded in spite of its location in the center of idol worshipers and pagans, but had not understood fully the extent of God's love. Yet, the church of Ephesus was strong in doctrinal conviction; and recognized as a symbolic apostolic church. It was made up of Christians who knew the truth, resisted moral error, and sin. They even suffered patiently for His name. Jesus here starts out with a beautiful commendation, but follows it with a rebuke

You see, people today like to put labels on everything; to distinguish classes; race, color, creed, believers- unbelievers, saved- unsaved, sinners-saints, rich-poor, wicked-good, miserly-generous, beautiful-ugly, etc. We could say the Ephesian Church was truly a church considered as a class of a strong, local gathering or assembly of believers, conservative, evangelical, and orthodox (correct). Furthermore, they had the correct knowledge, understanding of the doctrines, the testimonies, and were loyal in the defense of the truth. They had, however, one tragic defect! Jesus Himself said, "Search the Scriptures; for in them ye think ye have eternal life: and they are they which testify of me. And ye will not come to Me, that ye may have life."(John 5:39,40). You see, they were wrong in their relationship to God; in their "connection" with God. Furthermore, God's perfect knowledge of man bears this out, as the Psalmist cries out, "Search me, O God, and know my heart. Try me, and know my thoughts; and there be any wicked way in me, and lead me in the way  
see if  
there be any wicked  
way in me, and  
lead me in  
the way



CHARLES LORING BRACE

everlasting.”(Psalm 139:23, 24).

## FIRST LOVE

The prophet, in the book of Lamentations, recognizing his anguish and hope says, “Let us search and try our ways, and turn again to the Lord.”(Lam 3:40). Apostle Paul was concerned for the faithfulness of the Corinthians, saying, “For I am jealous over you with godly jealousy: For I have espoused you to one husband, that I may present you as a chaste virgin to Christ. But, I fear, lest by any means, as the serpent beguiled Eve through his subtilty, so your minds should be corrupted from the simplicity that is in Christ.”(2 Cor. 11:2,3). You see, the Ephesian church was rich beyond measure in Jesus Christ, yet living as beggars, and only because they were ignorant of their wealth! In essence, as a consequence they lose their “first love.” What is meant by the “first love?” Well, it has a unique definition; one not commonly expressed. Namely, “first love” is the abandonment of all for a love that has abandoned all! Jesus at the Cross abandoned all, leaving only a robe. Mahatma Gandhi left only a pair of spectacles and a pair of sandals.

When one, however, leaves his “first love” he is no longer walking with God as once had done. The elements of simplicity, purity, quietness, and sincerity, are gone. God takes second place... is merely a shadow. Subsequently, the Sabbath loses its importance! Prayer loses its power. Ah! Then compromises of all sorts slyly creep in and one wanders, and often unawares, of a changed attitude and conduct. The spiritual life begins wavering. Symbolism is an escape – the one hundred forty four thousand, sanctuary, the military question, diet and vegetarianism, marriage, dress reform, etc. One attempts to justify his actions or is in a state of denial; declaring that these principles are suppositions, assumptions, and not a point of salvation. The Bible no longer has priority, losing its significance, and the Testimonies are abandoned or denied as invalid.

The love of the Church to Christ is typified, as a love for a wife for her husband. Ah! But what then is the love of Christ to the Church? What then is the Church’s love for Christ? It is an unselfish love – with not one single thought of self. The answer, furthermore, “is a response of love to the mystery of love.” Also, a “submission of love to a perfect love.” And, “moreover, a response of love to love!”

## ICY HEARTS

The Ephesian believers, although zealous and full of the truth, made more emphasis on their system of belief; “icy hearts having only a legal religion, than the precious fellowship with Jesus, and Christ our righteousness, should see the better things provided for them.”(3SM pg.177). But, in the process, they had fallen so far from their original love for and reliance on the Holy Spirit, that He warned them of severe chastising! Why? Because, as a consequence of their sublime ignorance, and the necessity of being “connected” to Jesus, and unawares to them, Paul warned, “For I know this, that

after my departing shall grievous wolves enter in among you, not sparing the flock.”(Acts 20:29).

In Greece, wolves and wild dogs at one time were a serious threat to the flocks of sheep. Scientists concocted a noxious chemical solution applied to the backs of the sheep, which successfully repelled the wild predators. This simple solution, however, cannot be practiced in our society or churches today. There will always be “predators” in our midst, until the very end of the journey to the gates of Canaan. Unfortunately, they are not always evident, but, divisions and animosities will often prevail, in spite of some efforts to separate or correct such practices on the “narrow way.”

## PERILS OF NOT PROGRESSING!

Now, let’s ask ourselves some questions:

1. In the course of the day do we affirm the importance of doing the will of God, yet fail to acknowledge Him in all our ways? And do we “serve the Lord with gladness?”(Psalm 100:2).
2. Or, is your service to God more grudging than glad? For some it is a duty and are unhappy about it. Is your attitude one of true thankfulness, that permeates our relationship with the Lord so that we may serve Him with gladness and joy?
3. Do we realize that He is not nearly as concerned about how often we go to church, read our Bibles, pray, witness, or recognize false doctrine, tithe... as He is with our reason for doing these things?
4. Do we engage in all of these activities to maintain and protect a “heart relationship” with Him?
5. Is our love for Christ the principal motivation? If not, then some “heart searching” and some quick changes are in order.

The Old Testament examples of our fathers who were “under the cloud and all passed through the sea” were written for our admonition. “Wherefore let him that thinketh he standeth take heed lest he fall.”(1Corinthians 10:1,12).

“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). “It is the love of self that destroys our peace.” (Thoughts From The Mount Of Blessings, pg.16). He tells us to be perfect as He is, in the same manner.

We need to remember from where we have fallen and then repent. This is the only way to return to our First Love and not fall into the dangerous position of a LOST LOVE. Finally, if Christ is the center of our lives, the circumference will take care of itself. This is the majestic vitality and might of Jesus! **Amen.**

*John Theodorou, USA*

"Oh, that the salvation of Israel were come out of Zion! When the Lord bringeth back the captivity of His people Jacob shall rejoice, and Israel shall be glad." Ps. 53:6.

## Dear Friend:

"Now the things which I write unto you, behold, before God I lie not." Galatians 1:20. On July 12, 2008, the Lord allowed me to visit your church located in the suburb of Kansas City, Missouri. The first person I meet was not staying for the services. He, like many others, were traveling 40 miles to hear another visitor speaking in another town. "By day and by night the burden of their hearts is, What shall I do to be saved? They listen eagerly to popular discourses, hoping to learn how they may be justified before God. But too often they hear only a pleasing speech, an eloquent declamation." RH, 3-8-1881

The first elder had the privilege and honour of giving the message for that day. His message is one reason why I write this letter and send it to you and to those I've met during my travels. "There are many of these who have never seen the special truths for this time. Not a few are dissatisfied with their present condition and are longing for clearer light. They look in vain for the image of Christ in the churches with which they are connected. As these bodies depart further and further from the truth, and ally themselves more closely with the world, the difference between the two classes will widen, and it will finally result in separation. The time will come when those who love God supremely can no longer remain in connection with such as are "lovers of pleasures more than lovers of God; having the form of godliness, but denying the power thereof." GC 389.

While talking with the elder's wife, I was reminded of the separation within the Seventh-Day Adventist Church. The nominal Adventists are separated into "White" churches and "Black" churches! They have "Black" conferences and "White" conferences! "Satan sees that in unity there is strength; that in variance and disunion there is weakness." 1888. "Not only do we see his working in the world among those who openly oppose the truth, but also in the church his art is manifested in the divisions and controversies among those who profess to be the children of God." RH 10-18-1892. "Thus the ungodly take advantage of the divisions and controversies among Christians." 3MR. "And Jesus knew their thoughts, and said unto them, "Every kingdom divided against itself is brought to desolation; and every city or house divided against itself shall not stand." Matt. 12:25.

"God surrendered His dearly beloved Son to the agonies of the crucifixion, that all who believed on Him should become one through the name of Jesus. When Christ made so great a sacrifice to save men and bring them into unity one with another, even as He was united with the Father, what sacrifice is too great for His followers to make, in order to preserve that unity?" RH 2-19-1880. "The religion of Christ will unite in close brotherhood all who accepts



its teachings.” GC 47. “By this shall all men know that ye are My disciples, if ye have love one to another.” John 3:35.

The Sabbath School lesson was to “explore what it means to adapt our (Adventist) message to people in different circumstances. And we do so by looking at the various ways in which the apostle Paul, a firm and uncompromising believer in the truth, tailored the message of Jesus for specific audiences.” “What does Paul mean when he says that he has ‘become all things to all [people]?’ We can be confident that whatever his meaning, the apostle is not advocating compromise. He is not talking about changing the gospel, the doctrines, the ethics, or any of the truth of God’s Word. He is talking about making these things as attractive and understandable as possible for the different cultures.” (Adult Sabbath School Bible Study Guide, July 2008, pp. 14, 16.)

“The love of Christ in the heart is expressed in actions.” 7BC “By deeds, by a godly, consistent life, and by letting our light shine forth to others, we may preach Christ. In acts of self-denial for others’ good and showing a love for precious souls that is paramount to love for riches or earthly enjoyment, we may preach Christ.” True Miss, 2-1-1874. “The love of Christ in the heart will do more to convert sinners than all the sermons you can preach.” 1SAT. “Knowledge, benevolence, eloquence, zeal—all are essential in the good work; but without love of Christ in the heart, the work of the Christian minister is a failure.” AA 515.

After a long and unusual traditional children’s story, the elder preached the message entitled “Is God Particular?” He began by stating the sentiment of those who are reluctant to become baptized members or Sabbath-keepers. “God doesn’t care,” they would say. Then he referred us to the stories in the Bible, about Adam and Eve, their disobedience and its results; about Uzzah’s disobedience and its results; and, about Nadab and Abihu’s disobedience and its results. “Now all these things happened unto them for ensamples: and they are written for our admonition upon whom the ends of the world are come.” 1 Cor. 10:11. “For whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the Scriptures might have hope.” Rom. 15:4. “In mercy God repeats His dealings. He has given us a record of His dealings in the past. This we need to study carefully; for history is repeating itself.” RH 4-20-1897.

“All through the history of the Jewish nation we see that the people of God, whether old or young, had to keep themselves distinct and separate from the idolatrous nations around them.” RH 1-4-1887. “God had chosen the seed of Abraham.” COL 369. “He had called them to preserve among men the knowledge of His law, and of the symbols and prophecies that pointed to the Saviour.” DA 27. “When Christ came in a manner contrary to their expectations, they would not receive Him; and in order to justify themselves, they tried to prove Him a deceiver.” DA 212. “The Jews were led into error and ruin and to the rejection of the Lord of glory, because they knew not the Scriptures, nor the power of God.” RH 7-17-1888.



“After their rejection of the gospel, the Jews continued zealously to maintain their ancient rites, they rigorously preserved their national exclusiveness, while they themselves could not but admit that the presence of God was no longer manifest among them.” GC 378. “Israel was divorced from God.” DA 709.

“The Lord in His great mercy sent a most precious message to His people through Elders Waggoner and Jones. This message was to bring more prominently before the world the uplifted Saviour, the sacrifice for the sins of the whole world. It presented justification through faith in the Surety; it invited the people to receive the righteousness of Christ, which is manifest in obedience to all the commandments of God.” TM 91, 92. “This was the message borne to the Jewish nation after the crucifixion of Christ; but the nation that claimed to be God’s peculiar people rejected the gospel brought to them in the power of the Holy Spirit. Many did this in the most scornful manner.” COL 308. “And as it was then so it is today.” RH 2-26-1914.

“You are following the same path as did ancient Israel. There is the same falling away from your holy calling as God’s peculiar people. You are having fellowship with the unfruitful works of darkness.” 5T 76. “The heavenly principles that distinguish those who are one with Christ from those who are one with the world have become almost indistinguishable. The professed followers of Christ are no longer a separate and peculiar people. The line of demarcation is indistinct. The people are subordinating themselves to the world, to its practices, its customs, its selfishness. The church has gone over to the world in transgression of the law, when the world should have come over to the church in obedience to the law. Daily the church is being converted to the world!” COL 316. “Their practices speak more loudly than their profession, and witness to the fact that some power has cut the cable that anchored them to the eternal Rock, and they are drifting without chart or compass.” RH 8-28-1894. “Israel was divorced from God.” DA 709.

When the professed people of God choose the fellowship of the world, what marvel that the presence and blessing of Christ is shut out from the church?” RH 6-20-1882.

“But God has a people who are loyal to Him.” 7T 105. “God has a church on earth who are lifting up the downtrodden law, and presenting to the world the Lamb of God that taketh away the sins of the world.” TM 50. “‘Who are these preachers of new doctrines?’ exclaim those who desire a popular religion. ‘They are unlearned, few in numbers, and of the poorer class. Yet they claim to have the truth, and to be the chosen people of God. They are ignorant and deceived. How greatly superior in numbers and influence is our church! How many great and learned men are among us! How much more power is on our side’” GC 148.

“In comparison with the millions of the world, God’s people will be, as they ever been, a little flock; but if they stand for the truth as revealed in His word, God will be their refuge. They stand under the

broad shield of Omnipotence.” AA 590. “Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, and will be a Father unto you, and ye shall be My sons and daughters, saith the Lord Almighty.” 2 Cor. 6:17, 18.

“No one need to look upon the sin against the Holy Ghost as something mysterious and indefinable. The sin against the Holy Ghost is the sin of persistent refusal to respond to the invitation to repent.” RH 6-29-1897. “For example, suppose that one is a witness of a special work of the Spirit of God. He has convincing evidence that the work is in harmony with the Scriptures, and the Spirit witnesses with his spirit that it is of God. Afterward, however, he falls under temptation; pride, self-sufficiency, or some other evil trait, controls him; and rejecting all the evidence of its divine character, he declares that that which he had before acknowledged to be the power of the Holy Spirit was the power of Satan... By denying the evidence which God had been pleased to give them, they shut out the light which had been shining in their hearts, and as the result they are left in darkness.” 5T “And for this cause God shall send them strong delusion, that they should believe a lie: that they all might be damned who believed not the truth, but had pleasure in unrighteousness.” 2 Thess. 2:11, 12.

*Your friend in Christ, Chester Cosby, USA*

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“Lord,  
Is It?”

“Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the devil; And deliver them who through fear of death were all their lifetime subject to bondage.” Heb. 2:14, 15.

“For a time I lost all thought of time, of place, or occasion--of everything earthly. Heaven was the subject of my contemplation--heaven, the much-longed-for heaven. I seemed to be there, where all was peace, where no stormy conflicts of earth could ever come. Heaven, a kingdom of righteousness where all the holy and pure and blessed are congregated--ten thousand times ten thousand and thousands of thousands--living and walking in happy, pure intimacy, praising God and the Lamb who sitteth on the throne! Their voices were in perfect harmony. They never do each other wrong. Princes of heaven, the potentates of this mighty realm, are rivals only in good, seeking the happiness and joy of each other. The greatest there is least in self-esteem, and the least is greatest in his gratitude and wealth of love.

There are no dark errors to cloud the intellect. Truth and knowledge, clear, strong, and perfect, have chased every doubt away, and no gloom of doubt casts its baleful shadow upon its happy inhabitants. No voices of contention mar the sweet and perfect peace of heaven. Its inhabitants know no sorrow, no grief, no tears. All is in perfect harmony, in perfect order and perfect bliss.” 9MR 104

### **What must it be to be there!**

“I have been shown the order, the perfect order, of heaven, and have been enraptured as I listened to the perfect music there. After coming out of vision, the singing here has sounded very harsh and discordant. I have seen companies of angels, who stood in a hollow square, everyone having a harp of gold. At the end of the harp was an instrument to turn to set the harp or change the tunes. Their fingers did not sweep over the strings carelessly, but they touched different strings to produce different sounds. There is one angel who always leads, who first touches the harp and strikes the note, then all join in the rich, perfect music of heaven. It cannot be described. It is melody, heavenly, divine, while from every countenance beams the image of Jesus, shining with glory unspeakable.” Maranatha 361

### **What must it be to be there!**

“Christ and His word are in perfect harmony. Received and obeyed, they open a sure path for the feet of all who are willing to walk in the light as Christ is in the light. If the people of God would appreciate His word, we should have a heaven in the church here below.” 8T 193

What is it that spoils harmony? Just one discordant note. You can have ten thousand times ten thousand harps playing in beautiful harmony, you can have thousands and thousands of voices singing in total unison; yet one discordant note and it is all spoiled.

In heaven is perfect harmony. And if the people of God would appreciate His word, we should have a heaven in the church here below.

God is a lover of the beautiful. A lover of order and harmony. He loves to grace His eyes with the beauty of His creation. That is why the flowers are so gorgeous. And music, oh, He loves music, melodious, harmonious music.

“These six [things] doth the LORD hate: yea, seven [are] an abomination unto him: A proud look, a lying tongue, and hands that shed innocent blood, An heart that deviseth wicked imaginations, feet that be swift in running to mischief, A false witness [that] speaketh lies, and he that soweth discord among brethren.” Prov. 6:16-19.

These six things doth the Lord hate, yea, seven are an abomination unto him. He hates him that soweth discord among brethren.

Remember the Garden of Eden? He had perfect unity with Adam and Eve. And then along came a whispering serpent.

“An ungodly man diggeth up evil: and in his lips [there is] as a burning fire. A froward man soweth strife: and a whisperer separateth chief friends.” Prov. 16:27.

He had made man in His own image. He had walked with him in the cool of the day. And along came a whisperer and separated Him from His friends.

He hates a false witness that speaks lies, and he that sows discord among brethren.

## What is it that causes discord?

“Only by pride cometh contention.” Prov. 13:10.

Just 5 words. Yet they define to us the cause of every so called “justified” war in the history of this universe.

Satan warred with heaven, because of pride. Alexander the so-called Great sought to conquer the world, because of pride. Napoleon conquered Europe, because of pride. The husband and wife quarreled, because of pride. The church members have disunity – Why? Because of pride.

God hates pride. It has cost Him a third of His angels. It cost Him His friendship with man. He hates it. He hates anything that causes disunity.

He hates it so much that He sent His Son to destroy it.

Only by pride cometh contentions. So what then is the cause of disunity? From whence come war and fightings among brethren?

“From whence [come] wars and fightings among you? [come they] not hence, [even] of your lusts that war in your members? James 4:1.

Apostle Paul describes this in another manner: “Now the works of the flesh are manifest, which are [these]; Adultery, fornication, uncleanness, lasciviousness, Idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, Envyings, murders, drunkenness, revellings, and such like: of the which I tell you before, as I have also told [you] in time past, that they which do such things shall not inherit the kingdom of God.” Gal. 5:19-21.

They which do such things cannot inherit the kingdom of God because they would be a discordant note in the melody of heaven.

Besides that, those that do such things would not live to see the kingdom of heaven, except it be from beyond the walls at the judgment at the end of a thousand years.

“For when we were in the flesh, the motions of sins, which were by the law, did work in our members to bring forth fruit unto death.” Rom. 7:5.

Sin moves in our bodies. In our members. And if we give mind to the things of the flesh, it will bring forth fruit unto death. The works of the flesh become manifest, hatred, variance, strife, envyings, and they cause fightings amongst us. It creates discordant notes.

“Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the devil; And deliver them who through fear of death were all their lifetime subject to bondage.” Heb. 2:14, 15.

So that God may destroy that which destroys harmony, He sent His Son to be a partaker of flesh and blood, so that He could destroy him who is the epitome of pride, the devil, so that those motions of sin no longer have to be seconded by the mind, and bring forth disunity and death.

“For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh: That the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit.” Rom. 8:3, 4.

Jesus was made a partaker of flesh and blood – sinful flesh. Flesh with all of its works, all of its motions, moving, coursing through its system.

And He condemned it.

Now consider this. “Now ye are the body of Christ, and members in particular.” 1 Cor. 12:27.

We are the body of Christ and members in particular.

What is it that causes strife in the church of God? It is the lusts that war in the members. Only by pride cometh contentions. Sin separates.

“To the chief Musician upon Ajeleth Shahar, A Psalm of David. My God, my God, why hast thou forsaken me? [why art thou so] far from helping me, [and from] the words of my roaring? O my God, I cry in the daytime, but thou hearest not; and in the night season, and am not silent.” Ps. 22:1, 2.

Why did Jesus experience this sense of separation from His Friend?

Because of the disunity that we experience in the church. We are the body of Christ, and members in particular, and those motions of sins which bear fruit in the members cause separation.

“Let no man say when he is tempted, I am tempted of God: for God cannot be tempted with evil, neither tempteth he any man: But every man is tempted, when he is drawn away of his own lust, and enticed. Then when lust hath conceived, it bringeth forth sin: and sin, when it is finished, bringeth forth death.” James 1:13-15.

Did Jesus die? Why? Because of the conception of sin in the members of His body. The lusts which were in His flesh came to a total and complete fruition.

“The evil works, the evil thoughts, the evil words of every son and daughter of Adam press upon His divine soul. The sins of men called for retribution upon Himself, for He had become man’s substitute, and took upon Him the sins of the world. He bore the sins of every sinner, for all transgressions were imputed unto Him.” TMK 66

The evil works, the evil thoughts, the evil words of every son and daughter of Adam pressed upon His divine soul. The hatred. The variance, the wrath, the strife, the evil surmisings, the harsh, criticizing word.

His soul was surrounded – that soul untainted by sin, that soul in love with everything that is right, that soul that delighted in the unity and harmony of heaven,

And yet, “Hating sin with a perfect hatred, He yet gathered to His soul the sins of the whole world, as He trod the path to Calvary, suffering the penalty of the transgressor. Guiltless, He bore the punishment of the guilty; innocent, yet offering Himself to bear the penalty of the transgression of the law of God. The punishment of the sins of every soul was borne by the Son of the infinite God. The guilt of every sin pressed its weight upon the divine soul of the world’s Redeemer. He who knew no sin became sin for us that we might be made the righteousness of God in Him.” AG 172



The members of Jesus Christ were at war. They threw at each other their cursings. They slung at each other their despisings. The chairs they've thought of throwing at people, they threw. The fists made contact with jaws. That evil surmising, that backbiting, it all came to fruition.

I want for us to really let this sink deep into our minds: Jesus died because of the sin within His members. And we are the body of Christ and its members in particular.

In Jesus, sin conceived and brought forth death. In Jesus the members bore fruit unto death. All of the negatives that cause disunity and discord came to fruition.

"From whence [come] wars and fightings among you? [come they] not hence, [even] of your lusts that war in your members? And when lust hath conceived, it bringeth forth sin: and sin, when it is finished, bringeth forth death." James 4:1, 15.

In Jesus Christ we have already fought. In Jesus Christ we have already thrown our punches; made our judgments, cast our lowering brow. It is all done. It is finished.

Jesus partook of flesh and blood to destroy that which causes disunity. And did He not destroy him who had the power of death?

Brothers and sisters and friends, we can be united. We have already been disunited in Jesus.

We need not bear our weapons. We can lay down our pride. We can release it to Jesus upon the cross. Let Him take it to the grave with Him. Fight no longer. He has already condemned the sin in your flesh. There does not need to be any fighting because those lusts that war in our members and cause disunity have been condemned already. They are dead.

See how such contemplations of Christ's sacrifice for us can have an affect upon us all.

"As the Saviour's humiliation for us is remembered, thought links with thought; a chain of memories is called up, memories of God's great goodness and of the favor and tenderness of earthly friends. Blessings forgotten, mercies abused, kindnesses slighted, are called to mind. Roots of bitterness that have crowded out the precious plant of love are made manifest. Defects of character, neglect of duties, ingratitude to God, coldness toward our brethren, are called to remembrance. Sin is seen in the light in which God views it. Our thoughts are not thoughts of self-complacency, but of severe self-censure and humiliation. The mind is energized to break down every barrier that has caused alienation. Evil thinking and evilspeaking are put away. Sins are confessed, they are forgiven. The subduing grace of Christ comes into the soul, and the love of Christ draws hearts together in a blessed unity." DA 650

Oh, these words are so sweet.

In heaven there is perfect harmony. Perfect unity. We read that we should have a heaven in the church here below. Why do we not have it?

All it takes to spoil the harmony is just one discordant note.

When harmony is lacking, it is easy for the mind to think, oh, yes, if it wasn't for this person or that person, things would be so beautiful. The human mind is so good at discriminating and judging what it thinks to be the cause of the problem.

"And as they did eat, he said, Verily I say unto you, that one of you shall betray me. And they were exceeding sorrowful, and began every one of them to say unto him, Lord, is it I?" Matt. 26:21, 22.

"As they realized the import of His words, and remembered how true His sayings were, fear and self-distrust seized them. They began to search their own hearts to see if one thought against their Master were harbored there. With the most painful emotion, one after another inquired, 'Lord, is it I?'" DA 654

We think of the beautiful harmony that could be ours. Heaven on earth. Then we think of all those little things that spoil it for us. Have we ever stopped to think that it might actually be... me?

"Examine yourselves, whether ye be in the faith; prove your own selves. Know ye not your own selves, how that Jesus Christ is in you, except ye be reprobates?" 2 Cor. 13:5.

"The defections among God's people are keenly felt by him who died to ransom them from Satan's power. The church is burdened and saddened. A cloud hangs over her. Let every soul seek God, inquiring, Lord, is it I who have brought this discouragement upon thy people? Is it because of my perversity that Zion is burdened? Have I given occasion for our enemies to triumph? If so, Lord, have mercy upon thy sinful child, and save me for thy mercy's sake." RH, September 24, 1903, par. 3.

Sanctification is a life-long process. The closer we come to Jesus, the more and more will we see our own sinfulness. Defects in our character that we may not see just now, we may one day discover was the very thing that caused the problem. But it may then be too late to say sorry.

Brothers and sisters, we are to examine OURSELVES as to whether we be in the faith. We must never be found examining others. We want for our sins to go beforehand unto judgment that we may be cleansed and forgiven.

"Closely examine your own heart as in the light of eternity. Hide nothing from your examination. Search, oh! search, as for your life, and condemn yourself, pass judgment upon yourself, and then by

faith claim the cleansing blood of Christ to remove the stains from your Christian character. Do not flatter or excuse yourself. Deal truly with your own soul. And then as you view yourself a sinner, fall, all broken, at the foot of the cross. Jesus will receive you, all polluted as you are, and will wash you in His blood, and cleanse you from all pollution, and make you fit for the society of heavenly angels, in a pure, harmonious heaven. There is no jar, no discord, there. All is health, happiness, and joy." Maranatha 57

Oh, what must it be to be there. We will know, now, if each of us will do this work. If each of us will examine ourselves. We must individually inquire, am I the cause of disunity? Have I been casting a stumbling block upon the paths of my brethren and not known it?

Unity starts with me. What can I do for unity? What am I doing that is causing disunity?

These are questions that have been going through my mind over these last few weeks. I am so weary of this earth. I want to go home to heaven. But I cannot go to heaven just yet. There is perfect harmony in heaven. Perfect unity there. I must be honest with myself and face the fact that I would be a discordant note.

Am I adding to Jesus' agony on the cross? When I cast a stumbling block before someone else, I am causing them to sin, and Jesus has to die for that, and He has to die for me causing the stumbling block too. So my actions have a double effect on Jesus. It is one thing for me to sin in the privacy of my own home where there is no soul for me to hurt, but when I do it in the church, it hurts Jesus all the more because it causes others to fall also.

And so I am praying to God that He will show me where I have been a stumbling block to others. It is so easy for me to look at various situations and say, it was their fault, or their fault. They have this problem in their flesh and I just don't seem to be able to get through. It doesn't matter what I do, or how hard I try to have unity with them, it's just not happening. Do you know what I am talking about?

God is calling me to examine myself. Not others. To take my eyes off the incongruence's of another, and root out my own. When I feel like getting annoyed, or to really let someone know what I think of them, I remember the humiliation of Jesus Christ, and I remember that I've already hurled that chair or burnt down that house. I did it all in Jesus at the cross. And it's gone. And the same for the one that has offended me – Jesus has borne that too. I don't need to. I can let it go and love my brother or sister in the Lord.

What can I do for unity? This is the question.

Get myself right. I only have one thing to offer and that is me. I must take up MY duties and perform them faithfully. If I want to be in heaven with you, then I need to make sure that I get to heaven.

But to examine one self is not an easy thing to do. And oh, like

Apostle Paul, I see that in me dwelleth no good thing. That the very words I speak, the very tone of my voice, can be a cause of disunity. I must be willing to confess that I am the chief of sinners. And when the light of eternity blazing from the throne of glory shows me up, I need to remember what I want for you to remember:

"Rejoice not against me, O mine enemy: when I fall, I shall arise; when I sit in darkness, the LORD [shall be] a light unto me. I will bear the indignation of the LORD, because I have sinned against him, until he plead my cause, and execute judgment for me: he will bring me forth to the light, [and] I shall behold his righteousness." Micah 7:7-9.

May we permit the Lord to grant us unity, so we can go home. Jesus rose from the dead. So can we. **AMEN.**

**Camron Schofield**

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# Conditions For Forgiveness

iron fillings, flickr.com

Millions of prayers are pronounced daily, "God, forgive me my sins." The Lord's prayer is repeated by many with words, "Forgive us our debts." Yet most of these prayers remain unanswered because people do not fulfill the conditions for forgiveness.

The prodigal son was forgiven by his father, but before it could happen he had to give up his riotous living and return home to his father and to confess his sins. If he had remained in the far country and in the sinful life, the forgiveness would not have happened.

Jesus spoke a parable of a king to whom his servant owed 10,000 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." Matt. 18: 23-27.

This servant did what was required, therefore he was forgiven his debt. But there was another condition for forgiveness that he did not fulfill, and that was to forgive others.

Jesus said, "If ye forgive men their trespasses, your heavenly Father will also forgive you. But if ye forgive not men their trespasses, neither will your Father forgive your trespasses." Matt. 6: 14, 15.

This is a condition where many fail. It is often very difficult to forgive the offences that are done to us by others. Even that we do not hurt them, it is common to avoid them, and not to speak to them or invite them to our homes. Jesus said also that these offences will come to every child of God. "Woe to the world because of offences! for it must needs be that offences come; but woe to that man by whom the offence commeth." Matt. 18:7.

These offences that come upon the believers have a purpose to develop their characters. By them they learn patience and true kindness even toward their enemies.

In the parable of the servant who was forgiven 10,000 talents, Jesus continued, "But the same servant went out, and found one of his fellow-servants, which owed him an hundred pence: and laid hands on him, and took him by the throat, saying, Pay me that thou owest. And the fellowservant fell down at his feet, and besought him, saying, Have patience with me, and I will pay thee all. And he would not: but went and cast him into prison, till he should pay the debt. So when his fellowservants saw what was done, they were very sorry, and came and told unto their lord all that was done. Then his lord, after that he had called him, said unto him, O thou wicked servant, I forgave thee all that debt, because thou desiredst 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. So likewise shall my heavenly Father do also unto you, if ye from your hearts forgive not every one his brother their

trespasses.” Matt. 18: 28-35.

From this parable we understand the reason why many prayers asking for forgiveness are not answered.

There may be offences that we have not forgiven to others from our hearts, then it is in vain to ask forgiveness from God. Not only are we not forgiven the present trespasses but all the sin we have committed before will be put back against us in the books of heaven.

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

That means that with forgiveness we are given divine power to live a sinless life. If we do not have this power, neither have we forgiveness. The garment of righteousness which we receive at the moment when we are forgiven will not cover even one sin that is unconfessed or unforsaken.

Forgiveness by God is our justification; it is an experience of new birth. And Sister White writes that this is a very rare experience



even among the church members. So few have fulfilled the conditions for receiving forgiveness.

We are forgiven by faith, and if we have faith even like a mustard seed, then what can we do? Jesus said, “If ye have faith as a grain of mustard seed, ye shall say unto this mountain, Remove hence to yonder place; and it shall remove; and nothing shall be impossible unto you.” Matt. 17:20.

Sister White calls these people omnipotent, because they can overcome every sin and be faithful to God. These people are forgiven, they are covered with the garment of righteousness. They have the Holy Spirit living within them.

We need to learn to hate all sin, and then it is easy to overcome them. People who love sin cannot fight against them successfully. The only place where we can learn to hate sin is at Calvary. When we see the suffering of the one whom we love and understand that His sufferings were caused by our sins, then we learn to hate sin as our greatest enemy.

If we truly hate sin then our repentance and confession will be genuine. Also our prayers will be sincere, and earnest. Sister White writes, “I saw some, with strong faith and agonizing cries, pleading with God. Their countenances were pale and marked with deep anxiety, expressive of their internal struggle. Firmness and great earnestness was expressed in their countenances; large drops of perspiration fell from their foreheads. Now and then their faces would light up with the marks of God’s approbation, and again the same solemn, earnest, anxious look would settle upon them... Some I saw, did not participate in this work of agonizing and pleading. They seemed indifferent and careless. They were not resisting the darkness around them, and it shut them in like a thick cloud. The angels of God left these and went to the aid of the earnest, praying ones.” EW 269, 270.

This testimony gives us an idea of the struggle that we must do in order to overcome sin and Satan’s temptations, and also be forgiven all our sins. Jesus came to this world to show us how to overcome sin and evil influence of the world, and He did gain victory, but it required fasting and prayer, sometimes all night.

“Who in the days of His flesh, when He had offered up prayers and supplications with strong crying and tears unto Him that was able to save Him from death.” Heb. 5:7.

All who pray like Jesus, and hate sin as He did will be forgiven and they will receive power to live a sinless life. David said, “Blessed is he whose transgression is forgiven, whose sin is covered.” Ps. 32:1.

May the Lord help us to have a clean record in the books of life.  
**AMEN.**

*Timo Martin, Canada*

"How much she hath glorified herself, and lived deliciously, so much torment and sorrow give her: for she saith in her heart, I sit a queen, and am no widow, and shall see no sorrow." Rev. 18:7.

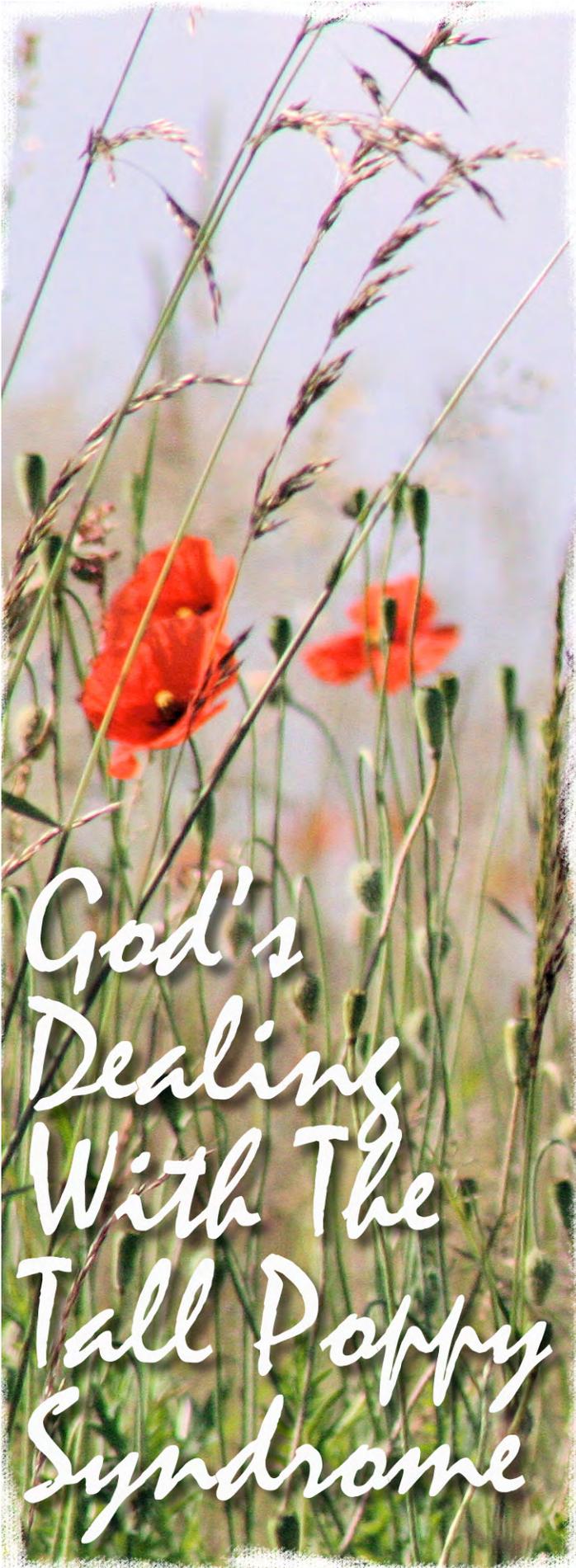
The phrase, "the tall poppy syndrome" is a phrase used in many commonwealth countries of Britain to describe one trying to outdo the rest. The syndrome is a set of symptoms that show a disease. Pride is something that you cannot nail down, but it has symptoms, a syndrome. The phrase, "a tall poppy syndrome" came from Rome. In the year 535BC the last king of Rome, before Rome became a republic, was Tarquinius. He had a name that described him. It was Tarquin the Proud. He had a son called prince Sextus. Prince Sextus sent a messenger to King Tarquin. It was a request asking what he should do next in the city Gabi. The messenger asked the king, "what should your son do?" He didn't answer but went into his garden and took a stick and cut down all the tall poppies in his garden. The messenger went back and told the son what he had seen. The son realised what he was to do--to cut down and kill all the prominent people in his region. That is what he did. From that time, the saying of the tall poppy attitude came forward. As the request was to cut down all the tall poppies in the town, he forgot to kill himself and his Father, as they were tall poppies. They were proud people. They only killed the people that were coming up close to their rank so they could stand out even greater.

We read a very similar attitude by the Assyrians or Babylon. "Behold, the Assyrian [was] a cedar in Lebanon with fair branches, and with a shadowing shroud, and of an high stature; and his top was among the thick boughs. Therefore his height was exalted above all the trees of the field, and his boughs were multiplied, and his branches became long because of the multitude of waters, when he shot forth. Therefore thus saith the Lord GOD; Because thou hast lifted up thyself in height, and he hath shot up his top among the thick boughs, and his heart is lifted up in his height; I have therefore delivered him into the hand of the mighty one of the heathen; he shall surely deal with him: I have driven him out for his wickedness." Ezekiel 31:3, 5, 10-11

We find in pagan and papal Rome a hub of Babylonish customs and a way of thinking, and which in Ezekiel describes it as being repeated in the kingdom of Rome.

Coming down to the time in which we live, this problem still exists. This is the message we identify ourselves in; where we find ourselves living, in this passage of history.

"And I heard another voice from heaven, saying, Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues. For her sins have reached unto heaven, and God hath remembered her iniquities. Reward her even as she rewarded you, and double unto her double according to her works: in the cup which she hath filled fill to her double. How much she hath glorified herself, and lived deliciously, so much torment and sorrow give her: for she saith in her heart, I sit a queen, and am no widow, and shall



# God's Dealing With The Tall Poppy Syndrome

see no sorrow. Therefore shall her plagues come in one day, death, and mourning, and famine; and she shall be utterly burned with fire: for strong [is] the Lord God who judgeth her." Rev. 18:4-8.

The call is for us to come out of Babylon. To come away from the customs and methods which she practices. Not just in outward practice, but in the heart, to remove yourself. What she has done is exalted herself, and her sins have reached all the way to heaven. Verse 6 was to reward her even as she has rewarded you.

What was the mentality of king Tarquin the Proud of all those that respected the other people? Babylon and Rome wanted to cut down everybody that had a reputation and an influence. In cutting everyone else down, it left them standing, oh, so tall. That is how she deals with faithful people.

Many people that follow God, through a good life become wise and have a good reputation. In the French Revolution it was said that anyone with skill was to be killed. In our time, it is time for her to be rewarded as she has rewarded everyone else. It is time for Babylon and everything it encompasses to be brought low. Before the mighty one destroys this world, the call is come out. Here is a Scripture that proves that we can be caught up in following her example.

"And I saw one of his heads as it were wounded to death; and his deadly wound was healed: and all the world wondered after the beast. And he had power to give life unto the image of the beast, that the image of the beast should both speak, and cause that as many as would not worship the image of the beast should be killed. And he causeth all, both small and great, rich and poor, free and bond, to receive a mark in their right hand, or in their foreheads." Rev. 13:3, 15, 16.

We all come into the category of small and great, rich and poor, free and bond and we are either one or the other. Babylon is causing the world to receive its mark. There are outward actions, but in the heart it is haughtiness, pride and a sense of achievement that we can do something. The three angel's messages are a direct warning to us.

"And there followed another angel, saying, Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication. The same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb: And the smoke of their torment ascendeth up for ever and ever: and they have no rest day nor night, who worship the beast and his image, and whosoever receiveth the mark of his name. Here is the patience of the saints: here [are] they that keep the commandments of God, and the faith of Jesus." Rev. 14:8, 10-12.

There are two distinct classes in this world. Only two. The followers of Babylon in its heart motivation and the followers of God. Because

we are born with an ingredient that desires self-exaltation, God has mapped out a pathway for us to recover ourselves. This text compares the world with God's ways.

"Love not the world, neither the things [that are] in the world. If any man love the world, the love of the Father is not in him. For all that [is] in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world. And the world passeth away, and the lust thereof: but he that doeth the will of God abideth forever." 1 John 2:15-17.

You notice that doing the will of God has nothing to do with the pride of life. Nothing to do with it. This text is showing a sharp contrast between the pride of life, what makes us happy, or what we think makes us happy, and the love of the Father. They are two different things. We must overcome the pride of life. I must overcome the pride of life. To be the tallest in the garden is to clamour for recognition, just for someone to acknowledge what I do. We need to ask ourselves, what is in the heart? What was in the heart of Babylon? She said in her heart, "I sit as a queen." It is not something anyone can say we have or don't have, but it shows up. If Jesus had the pride of life He would not have come to this earth. He would have stayed in His realm. As He came to this earth, He abased. Even then people thought He was proud. People misjudge all the time.

It is true that there may be an outward correctness of deportment without the renewing power of Christ. The love of influence and the desire for the esteem of others may produce a well-ordered life. Self-respect may lead us to avoid the appearance of evil. A selfish heart may perform generous actions. By what means, then, shall we determine whose side we are on? {SC 58.1}

Why are we Christians? Why do we come to church? Why do we accept offices in the church? Why do we preach? What is our motive? Is it to gain recognition? To build ourselves a reputation? Do we have underlying motives in our Christian walk? Why do we clean the house? Is it because people are coming? Why do we do certain things? It is true there may be an outward correctness of deportment.

The love of the world has nothing to do with the love of the Father. It has nothing to do with serving God. There is a mingling of the Babylonish custom with Christianity. We abhor it when the Catholic Church brings in things and blends it with Christianity. Christmas, Easter, all these outward things, we don't like them. What about the heart that is motivated with something other than the love of God? A love of influence. Self respect. Isn't it good to have self respect? Isn't that something we have to work on in this world? Self respect. The love of the Father and the world are two opposites. We must come out of Babylon in heart, not just in action. God says very clearly what He intends to do with man.

"And thou shalt remember all the way which the LORD thy God



led thee these forty years in the wilderness, to humble thee, [and] to prove thee, to know what [was] in thine heart, whether thou wouldest keep his commandments, or no. And he humbled thee, and suffered thee to hunger, and fed thee with manna, which thou knewest not, neither did thy Fathers know; that he might make thee know that man doth not live by bread only, but by every [word] that proceedeth out of the mouth of the LORD doth man live." Deut. 8:2, 3.

God wants to prove your heart. He was proving Israel's heart. What is in your heart? You notice that to prove what was in their heart God gave them hardship and blessing. God gives us hardship. He also puts in blessing to see what is in our heart also.

"When thou hast eaten and art full, then thou shalt bless the LORD thy God for the good land which he hath given thee. I'm giving you this food, when you are full, then you can bless the lord and praise his name." Deut. 8:10.

How many times does God give us blessings and then waits to see if we acknowledge Him? Or whether we think that we worked it out ourselves.

"Beware that thou forget not the LORD thy God, in not keeping his commandments, and his judgments, and his statutes, which I command thee this day." Deut. 8:11.  
Here is the warning again. Beware lest you forget what actually

makes you live. We eat food and we have energy to do what we will, but that energy is not ours. He wants to make us know that we don't live by bread only. What do we actually live by? The word of God. The word that created us continues to sustain our life but we don't acknowledge it.

"Then thine heart be lifted up, and thou forget the LORD thy God, which brought thee forth out of the land of Egypt, from the house of bondage." Deut. 8:14.

The heart was lifted up. God has blessed the Advent movement with talent, light and messages and Laodicea has forgotten. What is the Laodicean view? You think you are rich and increased with goods and have need of nothing.

The thinking of Rome has become entwined with Christianity today in the way in which we think. In the way we approach missionary work. The way we approach everything is tainted with the heart of Babylon. God is wanting to correct this. Come out of her my people. That's why you come out, because the punishment is there. The big tree that was so tall is cut down. To search our hearts, what motivates us. Heart obedience is willing to be anything or to be nothing. That is heart obedience.

"But how few of us regard the salvation of sinners in the light in which it is viewed by the heavenly universe,--as a plan devised

from eternity in the mind of God! How few of us are heart to heart with the Redeemer in this solemn, closing work! There is scarcely a tithe of the compassion that there should be for souls unsaved. There are so many to be warned, and yet how few sympathize with God sufficiently to be anything or nothing if only they can see souls won to Christ!" Gospel Workers, p. 116.

In the heart of the Redeemer is not the heart of Babylon. God isn't putting Himself above and cutting everyone else down. We need to see what precedes the judgement. The heart of the Redeemer is to be our heart in the work.

To be heart to heart with the Redeemer means we are to be nothing. Humanity has no problems with being anything, but has problems being nothing. Pride is not just a loud mouth, it can also be a quiet one. That is up for you and Christ to work out. It's not up to me to tell you. This message is for me. As we search our heart, what makes us walk with Jesus? Is it the loaves and fishes or is it to eat His flesh and drink His blood? Can we be perfectly happy in being nothing?

Can any of you add stature to your height? You can't. For us to realise our actual position we are to realise we are nothing. A tall poppy. What is a poppy? It's a flower. It's nothing. The sun comes and it's scorched. The wind blows and it's over. How many of you have remembered the flower that grows on the side of the road 1 kilometer from your house? It's nothing. We are the same; we are nothing and God is everything. As we realise this condition, we can relate with Jesus all the better. What were we created from? The dust. And God knows our frame. He remembers that we are but dust. When the dust becomes proud, God can see it from afar. God can sense pride a far way off. Dust is dust. It's very obvious to God. Here we are in our dust condition. We are just a flower which fades away the next day.

"Enter into the rock, and hide thee in the dust, for fear of the LORD, and for the glory of his majesty. The lofty looks of man shall be humbled, and the haughtiness of men shall be bowed down, and the LORD alone shall be exalted in that day. For the day of the LORD of hosts [shall be] upon every [one that is] proud and lofty, and upon every [one that is] lifted up; and he shall be brought low: And upon all the cedars of Lebanon, [that are] high and lifted up, and upon all the oaks of Bashan." Isa. 2:10-13.

It is talking about what Revelation 18 tells us to avoid. To hide, enter into the rock and hide thee in the dust. What does that mean? To hide in the rock? All the trees that grew, as the water was there. The abundance of water.

"For he shall grow up before him as a tender plant, and as a root out of a dry ground: he hath no form nor comeliness; and when we shall see him, [there is] no beauty that we should desire him." Isa. 53:2.

Who is this speaking of? It's speaking of the Lofty One that creates all things. It's speaking of Jesus. He was to come to earth and

grow, where? Out of the dry ground. What do you grow out of dry ground? Dust. There was not much water. It's only a tender plant. Looking at all the cedars of Lebanon and all the huge trees and the one where God became a tender plant out of the dry ground where there is no life and one shoots forth. This is Jesus' experience and we must look to Him as our example. He was in a high position and He showed how we are to humble ourselves. Jesus is our example in all things.

"Let this mind be in you, which was also in Christ Jesus: Who, being in the form of God, thought it not robbery to be equal with God: But made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men: And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross." Phil. 2:5-8.

He was equal with God. He laid his reputation with God. Nothing to gain but the lost. If God wanted to gain something, He would have created another world. He wouldn't bother with us. Coming to earth, He had nothing to gain but that which was lost. No reputation. Then being a man, He humbled himself. If Jesus had come in the innocence and glory of Adam, that would have been an incredible humiliation. But to come after the fall, and suffer the cross, how low can you go. All this to set the example. As Christians we need to realise there is nothing to gain. We are paying a debt. That debt we can't pay anyway. Even with all our obedience, it doesn't give us right to the tree of life. For us to be obedient is not to gain something, but to have a relationship, that's all. When Jesus came to this earth, how did He feel about Himself and the work which He had done? How does this compare with what we do for God?

"Then I said, I have laboured in vain, I have spent my strength for nought, and in vain: [yet] surely my judgment [is] with the LORD, and my work with my God." Isa. 49:4.

When we do missionary work, do we sometimes get a sense of "wow," look at what I'm doing? Jesus looks at the fruits of the cross and there's nothing. I've done this for nothing. That is the feeling that can come over you. But He commits His labours to God. I've done the will of God. The love of the world and the love of the Father are two different things. The pride of life has nothing to do with doing God's service because at the end of our Christian work, all we can say is we are unprofitable servants. We haven't made a profit, we haven't paid our debt; Jesus paid it. All we've done is what we were told and asked to do. Because of this realisation of His loneliness in which He humbled Himself He had an intense sense of His need for the Father. This came through in Hebrews 5 in the way which He prayed.

"Who in the days of his flesh, when he had offered up prayers and supplications with strong crying and tears unto him that was able to save him from death, and was heard in that he feared." Heb. 5:7

This is true humility. When you can pray to God as you have no

other helper. No reputation can help you, only God. In that situation we realise how low we are. As we obey, it's not so we can be patted on the back; we are in debt for what Jesus has done. We are in debt further because of the expense Jesus spent to save us. We know the story of Cain and Abel. Cain brought the fruits of the ground. The joy and pride that comes with being able to give someone something that you grew. The vegetables were made to be eaten. The lamb, for food and clothing. Cain said, I have to kill it?

There's nothing for us to do in our Babylonish heart. It is to die.

"Go to Gethsemane, and there watch with Christ through those hours of anguish, when He sweat as it were great drops of blood. Look upon the Saviour uplifted on the cross. Hear that despairing cry, "My God, My God, why hast Thou forsaken Me?" Mark 15:34. Look upon the wounded head, the pierced side, the marred feet. Remember that Christ risked all. For our redemption, heaven itself was imperiled. At the foot of the cross, remembering that for one sinner Christ would have laid down His life, you may estimate the value of a soul." COL 196.4

Instead of being a tall poppy our work is to raise others up. That is our work. That is what Christ came to do. Humanity being lifted up wants to lift itself up more and it has such a wrong idea. Babylon has made inroads into our lives in everything we do.

"When we see Jesus, a Man of Sorrows and acquainted with grief, working to save the lost, slighted, scorned, derided, driven from city to city till His mission was accomplished; when we behold Him in Gethsemane, sweating great drops of blood, and on the cross dying in agony,--when we see this, self will no longer clamor to be recognized. Looking unto Jesus, we shall be ashamed of our coldness, our lethargy, our self-seeking. We shall be willing to be anything or nothing, so that we may do heart service for the Master. We shall rejoice to bear the cross after Jesus, to endure trial, shame, or persecution for His dear sake." DA 439.3

If we do not understand the nature of Christ, we cannot do heart service for God. If the nature of Christ is missing, everything is done with a Babylonish heart. When we see Jesus as a man of sorrows, when we see this, self will no longer clamour to be realised. That is the remedy. That is how God solves the problem. The express image of His person laid in the dust. The high and lofty one who inhabits eternity. To dwell with the contrite ones. This is what Jesus wanted to do.

There was nothing to gain but that which was lost. Jesus has bound himself to the human frame forever. The third of angels that fell He did not gain back but to redeem as much as he could. For us to do our work, there needs to be heart service. When we can go out and labour for souls and expect nothing but trial and be happy with that and rejoice in that, then God will use us. How can we rejoice when self is blind? When the tall poppy syndrome is clamouring in our hearts? We can't do heart service for God at all.

"There are toils and conflicts and self-denials for us all. Not one will escape them. We must tread the path where Jesus leads the way. It may be in tears, in trials, in bereavement, in sorrow for sins, or in seeking for the mastery over depraved desires, unbalanced characters, and unholy tempers. It requires earnest efforts to present ourselves a living sacrifice, holy and acceptable to God. It takes the entire being, complete consecration, entire submission. There must be no chamber of the mind where Satan can hold sway, and carry out his devices. Self must be crucified. Sacrifices must be made that will seem like taking the very life-blood from the heart." GW92 470.2

Who led the way? Jesus led the way. He was clothed in dust. He was a tender plant, in all the forest, of all the trees, there was this little plant, the son of God. How many of us would have tread on it?

As Christians when we realise the path we must travel, that we are to be nothing as we are nothing, then we shall have rejoicing. When sorrow comes to us, it's what we expected. Anything that is above the depth of the soul, it is a privilege for us. If we are persecuted, praise the Lord. When we realise we should be dead and gone, then we can have thankfulness.

Jesus led the way. He got the mastery over all depraved desires that were in his flesh. This is the chamber that God can give us the victory over.

"When self dies, there will be awakened an intense desire for the salvation of others,--a desire which will lead to persevering efforts to do good. There will be a sowing beside all waters; and earnest supplication, importunate prayers, will enter heaven in behalf of perishing souls. There will be an earnestness, a persistency, that will not let go. Love to Jesus will lead to ardent love for the souls of our fellow-men." GW92 470.3

Our reputation has nothing to do with it. Nothing. To be the International Missionary Society, we have to have the nature of Christ otherwise we are an international, self-seeking society. It's all we are.

As we come to our debt, and we see Jesus right there, who is the high and lofty one, how high is God? Think of His power, in all His majesty and He's there in the dust next to you, dying on a cross; then we can work for souls not expecting anything. Not expecting praise or thank you. Then we can truly be happy in every circumstance. To be happy in everything. Never to complain or murmur or repine.

Israel forgot and they were some of the haughtiest people on the earth. Seventh day Adventism can be there with them too, if we do not humble our hearts. God is giving us grace to humble our hearts. We are to resist the devil. Everything has to do with pride, we must resist it. God wants us all to rise to a height that is equal. That is

the stature of Christ, as it says in Ephesians. We are all to come to the same stature, no one above anyone. That stature is higher than we really should be. God in His mercy will raise us up. Christ is our example in all things.

“As Christ is our example in all things, if we imitate His example in earnest, importunate prayer to God that we may have strength in His name who never yielded to the temptations of Satan to resist the devices of the wily foe, we shall not be overcome by him.” SD 136.3

“Amid the perils of these last days, the only safety of the youth lies in ever-increasing watchfulness and prayer. The youth who finds his joy in reading the Word of God, and in the hour of prayer, will be constantly refreshed by drafts from the fountain of life. He will attain a height of moral excellence and a breadth of thought of which others cannot conceive. Communion with God encourages good thoughts, noble aspirations, clear perceptions of truth, and lofty purposes of action. Those who thus connect themselves with God are acknowledged by Him as His sons and daughters. They are constantly reaching higher and still higher, obtaining clearer views of God and of eternity, until the Lord makes them channels of light and wisdom to the world. . . . The strength acquired in prayer to God will prepare us for our daily duties.” SD 136.4

“There is a mighty power in prayer. Our great adversary is constantly seeking to keep the troubled soul away from God. An appeal to Heaven by the humblest saint is more to be dreaded by Satan than the decrees of cabinets or the mandates of kings.” SD 136.5

We have gotten ourselves to a height at which we are content. God wants to cut us down so we can grow taller. The height of the Babylonish mind God doesn't want. God wants to take us down as He has better heights. Only through Christ can we obtain such a height.

“[There is] none holy as the LORD: for [there is] none beside thee: neither [is there] any rock like our God. Talk no more so exceeding

proudly; let [not] arrogancy come out of your mouth: for the LORD [is] a God of knowledge, and by him actions are weighed. The bows of the mighty men [are] broken, and they that stumbled are girded with strength. [They that were] full have hired out themselves for bread; and [they that were] hungry ceased: so that the barren hath born seven; and she that hath many children is waxed feeble. The LORD killeth, and maketh alive: he bringeth down to the grave, and bringeth up. The LORD maketh poor, and maketh rich: he bringeth low, and lifted up. He raiseth up the poor out of the dust, [and] lifteth up the beggar from the dunghill, to set [them] among princes, and to make them inherit the throne of glory: for the pillars of the earth [are] the LORD's, and he hath set the world upon them. He will keep the feet of his saints, and the wicked shall be silent in darkness; for by strength shall no man prevail.” 1 Sam. 2:2-9.

We can inherit God's throne as princes. That's where God originally wanted us; where we would be without having sinned. We don't know it, but God is trying to restore us. It is the debt that has been paid. Let God deal with us as He sees fit. Let us never forget God in His position, both on His throne and with us. May we never forget the dust from which we were created. Come out of Babylon and be not partakers of her sins in these last days; we have not much time. **AMEN**

**Paul Godfrey, Australia**



# CHARLIE TAKES THEM THROUGH



## CHILDREN'S CORNER

"I am worried about Mrs. White," said a woman to her neighbour who sat in the back of the meetinghouse. "She is so tired and worn she can scarcely stand."

"Yes," said the neighbour, "she and her husband travel nearly all the time, going from place to place to hold meetings. The stages go slowly and stop so often that it takes hours and hours to go only a few miles; and the train isn't much better. One has to wait a long time at the junctions where a change of cars is made too." She sighed. "They will soon wear out and be able to visit us no more, I fear."

Mr. and Mrs. White were attending meetings in Sutton, Vermont. Mrs. White was extremely tired. She could scarcely stand to speak.

One of the women spoke to her husband about it. "What they need," he answered, "is a good horse and a covered buggy of their own. Then they could travel much faster and safer than by stage. They could stop when they please, and go across country if they wanted to, and save much time."

At once he began talking to other men attending the meetings. "A horse and buggy is what they need," he told them. "They are too poor to buy one of their own. Why can't we take up a collection and buy them one?"

The idea struck them all as being just the right thing to do, and before long the hat was being passed. When the money was counted, with a few promises added from those who did not have very much money with them, there was \$175! What a fine sum of money! Several of the men who had horses for sale agreed each to bring a horse to a certain place on Monday morning and let Mr. and Mrs. White choose the one that they liked best. Of course, the tired workers were surprised and delighted to hear that they were to have a horse of their own to drive. They knew better than anyone else how tiresome it was riding on the train and in the stagecoach. Sunday night Mrs. White was given a vision in which she saw a group of men gathered at the crossroads. They were holding three horses that they had brought for Mr. White to inspect. The first one brought forward was a high-spirited, nervous sorrel. As they were

looking at the horse, the angel who was acting as their guide said to Mrs. White, "Not that one." Then the man showed them a large grey horse that was clumsy and awkward, and again the angel said, "Not that one." The third horse was a beautiful dappled chestnut, a fine, intelligent-looking horse. When he was led forward, the angel said, "This is the one for you."

The next morning Mr. and Mrs. White went to the crossroads where the men were to bring the horses, and the fulfillment of her vision was exact. The same three horses were brought forward for inspection—the nervous sorrel, the clumsy grey, and the dappled chestnut. Of course, it was not hard for Mr. White to make his choice, and soon Old Charlie, the dappled chestnut, was hitched to a good buggy and presented to the delighted workers.

With happy hearts Mr. and Mrs. White went on their way. They were not only happy that they had this comfortable way to travel but they were cheered by the kindness of the good people who had been so thoughtful of their comfort.

It was autumn, and as they traveled over the beautiful hills of New England, the road wound in and out among the trees flaming with autumn colors, and now and then dipped down into a valley where orchards lined the road. Big red apples lay in the path which Old Charlie was following. He soon made known to his new masters that he was fond of apples, and Mr. White unhitched the check rein so that the horse could lower his head.

Charlie would come trotting down the road until he saw an apple within easy reach, and gently slowing down, he would pick up the apple. Then throwing his head high he would trot on, eating the apple as he went.

At noon they often stopped beside the road to eat their lunch and to rest. Mr. White would spread a blanket on the grass for Mrs. White to rest, and then braid the tall grass and tie the horse to it, so that Charlie might feed and not wander away. During these periods of rest Mr. White was often busy answering letters or writing articles for the paper. He frequently used a box for a writing table, or if he could find nothing better he even laid his paper on the stiff crown of his tall hat.

After a simple lunch and a little rest they thanked God for a safe, pleasant journey, and then traveled on.

Mr. White was so anxious that all his possessions be used in the cause of God that he often lent Old Charlie to other ministers who were called upon to go to some distant place and preach.

One Fourth of July, Mr. Loughborough and another minister started across the country, driving this faithful horse. A heavy rain had been falling, and they found a bridge gone at a stream crossing. Some people living on the bank of the stream told them that teams had been fording the creek; so Mr. Loughborough drove Old Charlie into the water while the other minister crossed on a narrow footbridge. In a moment the wagon was floating and the horse was pulled off his feet. Both horse and wagon began to float down the stream. The ministers both lifted their hearts to God, asking that He would save Mr. Loughborough and the faithful horse. As they were being swept down the stream, the wagon wheels struck a large rock. Old Charlie turned his head back and cast a pitiful glance at the driver. "Charlie," called Mr. Loughborough, "you've got to get me out of this!" The horse gave two or three lunges forward with all his might toward the bank. He gained a footing and drew the wagon up out of the water.

A group of people had gathered on the shore when they saw Mr. Loughborough drive the horse into the water, and now they gave a shout of cheer for the brave horse.

The men drove on until they came to a little grove of trees, where they allowed the horse to rest while they gave thanks to God for saving Mr. Loughborough from drowning.

Charlie proved to be a faithful horse for many years, and it all came about from the generosity of the members of the church who gave sacrificially to help support the missionaries.

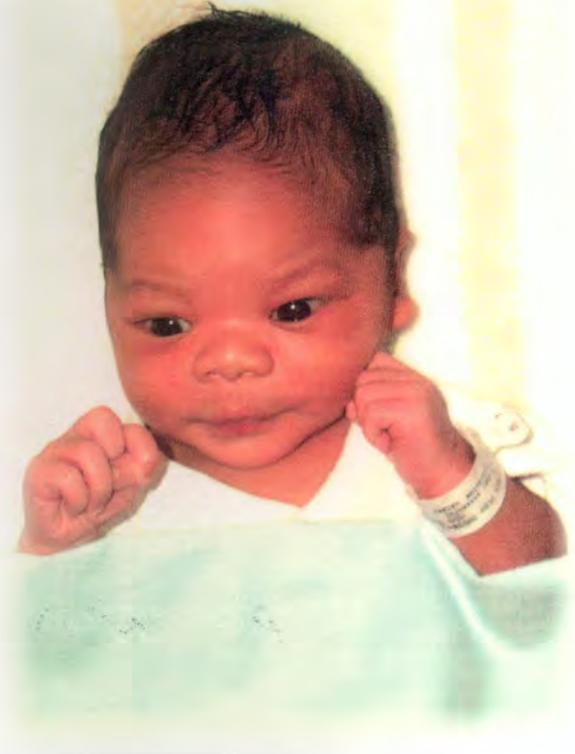
God would be very happy if everyone saved their spare dollars and, rather than spending it on themselves, they would give to support missionary work. They would be laying their treasures in heaven.





CORN ROAST, TORONTO, CANADA

God blesses  
Chester & Edeline  
with new son  
Benjamin Jay Cosby,  
Detroit, USA



## HIS CROWNING WORK

One day as I walked by His side, I dared but speak and said: Oh Lord, show me your greatest work. Then, nature as if they had heard my words, began to show themselves the best. The mountain pushed its lava out as if to say no other can cause such power as I. I quaked and feared, but since I was walking by the side of He who stills the storm, I maintained my calm and firmly stood. As if the ocean wanted to outdo the scene, it heaved and clashed and sprang at the mountain high, spilling from its belly great and small then receded to its place. Oh, said I, this must be it, as who can evoke such power on earth? But earth as if it was not to be outdone began to quake and shake with terrible noise. Trees and rocks went flying into the ocean deep. That earth was great was in no doubt. The firmament as if in great disgust at what they saw, dimmed all their lights and it became dark and cold. There, said the sun, if I withdraw all my heat and light then see who is the greatest then. Oh no, said I, what have I done? Then fire, hot with fury as if he wanted to end it all sent out its own red, hot light and said, I am the greatest of all, as I can destroy heaven and earth. Wait, wait, said my accompanying Friend, before you do, let me take out the crowning work of My creation. Then He took me by the hand.

Rose Powell

