

The Reformation *Messenger*

VOLUME 15, NUMBER 4, APRIL 2008

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



*"I indeed have baptized you with water:
but he shall baptize you with the Holy Ghost."
Mark 1:8*

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.

ABOUT THE COVER

A joyous occasion as souls make their commitment to God in baptism in Ghana, Africa

Photo: Edda Tedford

Volume 15, Number 4, April 2008

- 3 OUR GREATEST ENEMY**
- 5 EVERYTHING HAS ITS TIME!**
- 9 FINDING JESUS IN THE DARKNESS - PART 2**
- 14 HEALTH MATTERS: EATING YOUR GREENS**
- 16 MISSIONARY EXPERIENCE FROM INDIA**
- 17 EXCEPT A MAN BE BORN AGAIN...**
- 20 PRAYER MEETING**
- 21 TAMENESS, SAMENESS, VS. AGITATION!...**
- 22 SHALL OUR YOUTH LEAD OUT?**
- 25 CHILDREN'S CORNER: SUSY'S DINNER**

The Reformation
Messenger

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Our Greatest Enemy

We live in the land of the enemies. Everywhere we find enemies who try to destroy us and to make us to lose our salvation.

But who is our greatest enemy, whom do we need to fear the most?

Sister White give us the answer, "SELF is the enemy we most need to fear... No other victory we can gain will be so precious as the victory over self." MH 485.

Satan cannot take our salvation away, neither anyone else except we ourselves. We can only blame ourselves if we will be lost in the end.

Yet most of the Christians love this terrible enemy. You cannot fight against someone whom you love. People cater to this enemy, trying to please it in any possible way. They want to make this self comfortable, and give it luxury items, pamper it, provide the tastiest food to it, and entertainment, that in the end it becomes their idol.

Self includes pride, it wants to be noticed and appreciated. Also it includes covetousness. If something is lacking it makes us complain and feel unhappy.

It includes love of the world, because the world knows how to cater to a selfish person.

When our idol, the self, is hurt or offended we can be filled with self-righteous indignation very quickly. How does the Bible look on our enemy, the self?

"For I know that in me (that is, in my flesh), dwelleth no good thing; for to will is present with me; but how to perform that which is good I find not." Rom. 7:18.

"Why should ye be stricken any more? Ye will revolt more and more: the whole head is sick, and the whole heart faint. From the sole of the foot even unto the head there is no soundness in it; but wounds, and bruises, and putrefying sores: they have not been closed, neither bound up, neither mollified with ointment." Isa 1: 5, 6.

This is the picture of God's people in the time of Isaiah. Is it any different today?

Jeremiah writes, "The heart is deceitful above all things, and desperately wicked: who can know it?" Jer. 17:9.

Jesus also said about the Pharisees who seemed so holy and strict in their obedience, "Let them alone: they be blind leaders of the blind." Matt. 15:14.

"Having eyes, see ye not? and having ears, hear ye not? and do ye not remember." Mark 8:18.

Paul writes about many professed Christians, "They are enemies of the cross of Christ: Whose end is destruction, whose God is their belly, and whose glory is their shame, who mind earthly things." Phil. 3: 18, 19.

James writes about the tongue, "But tongue can no man tame; it is an unruly evil, full of deadly poison." James 3:8.

Even the mind is polluted in a selfish person. In the time of Noah the thoughts of their hearts were only evil continually.

This is the picture of many professed Christians, and the sad part is that they do not know it. They think that they are rich and increased with goods, and have need of nothing, while the True Witness says that they are wretched, and miserable, and poor, and blind and naked." (Rev. 3:17)

We are born with selfishness. A little baby cries and puts on a temper tantrum if something annoys him, and parents jump to provide all that the baby wants; by so doing help to develop a selfish character in their little one.

Later in life it is a real struggle and war trying to overcome the enemy.

Paul cries out, "O wretched man that I am! who shall deliver me from the body of this death?" Rom. 7:24.

Paul recognized that it was his body that he had to fight against.

He writes further, "I therefore so run, not as uncertainly; so fight I, not as one that beateth the air: But I keep under my body, and bring it into subjection" lest that by any means, when I have preached to others, I myself should be a castaway." 1 Cor. 9: 26, 27.

So severe is the fight that Paul says, "I die daily." 1 Cor. 15:31.

James writes on the same subject, "But every man is tempted, when he is drawn away of his own lust, and enticed." James 1:14.

Then Paul makes a clear appeal to every Christian, "Mortify therefore your members which are upon the earth; fornication, uncleanness, inordinate affection, evil concupiscence, and covetousness, which is idolatry." Col. 3:5.

Another way selfishness is shown: In the course of life we are often offended and evil spoken against us, and self will become angry and defensive.

Jesus said, "Woe unto the world because of offenses! for it must needs be that offenses come; but woe to that man by whom the offenses come." Matt. 18:7.

Sister White gives us wise counsel, "But while we stand in defense

of the truth, let us not stand in defense of self, and make a great ado because we are called to bear reproach and misrepresentation. Let us not pity ourselves but be very jealous for the law of the Most High." Evang 625

She continues, "Self dies hard." CT 403.

"Day by day and year by year we shall conquer self and grow into a noble heroism." MH 487.

The worst form of selfishness is self-righteousness. It caused the downfall of the Jewish nation, and it made the Seventh-Day Adventist leaders to reject the 1888 message.

Also, self-righteousness is the sin of which the Laodicean angel is guilty. Feeling rich and having need of nothing while the truth is completely the opposite.

To such people we have only one message, the same that Jesus said, "Woe unto you scribes and Pharisees." Matt. 23:15.

"Whoever trusts in himself that he is righteous will despise others... His self-righteousness leads to accusing. 'Other men' he condemns as transgressors of God's law. Thus he is making manifest the very spirit of Satan, the accuser of the brethren." COL 151.

"Self-righteousness not only leads men to misrepresent God, but makes them coldhearted and critical toward their brethren." COL 210.

"There is nothing so offensive to God or so dangerous to the human soul as pride and self-sufficiency. Of all sins it is the most hopeless, the most incurable." COL 154.

Self is our greatest enemy. Self has destroyed many leaders and preachers in the church of God, by making them feel good about themselves. If Satan cannot lead us into open sin, he tries the next, which is self-righteousness, and this has been a very successful weapon in his hand, that millions have fallen victims to this deception.

Let us begin the war against self, that this idol can be destroyed before it destroys us. God has promised to give all the help that we need in this battle, and if we win, we will be real heroes in the sight of God. **AMEN**

Timo Martin, Canada

"To everything there is a season, and a time to every purpose under the heaven." ECCLESIASTES 3:1

UNSETTLED TIME

Today we are living in an important time of civilization, in the most solemn time of history; a testing time. But, precious time is wasted and squandered by many professing believers. Time is short, running out, almost up! We have heard it before and will continue to hear it, again, and again, until the end... then, "time's up!"

"Time, it seems, however, governs your world, isn't that so? It's part of our very heart-beat; from the rising to the setting of the sun . It, however, brings order to our lives, through the channels of the past, present, and future. But, what exactly is time? Physicists and engineers have long struggled to understand what time really is. In fact, they are not even sure it exists at all! In their quest for deeper theories of the universe, some suspect that time is not a fundamental feature of nature, but rather an artifact of our perception; a matter of perspective – not a feature of reality!

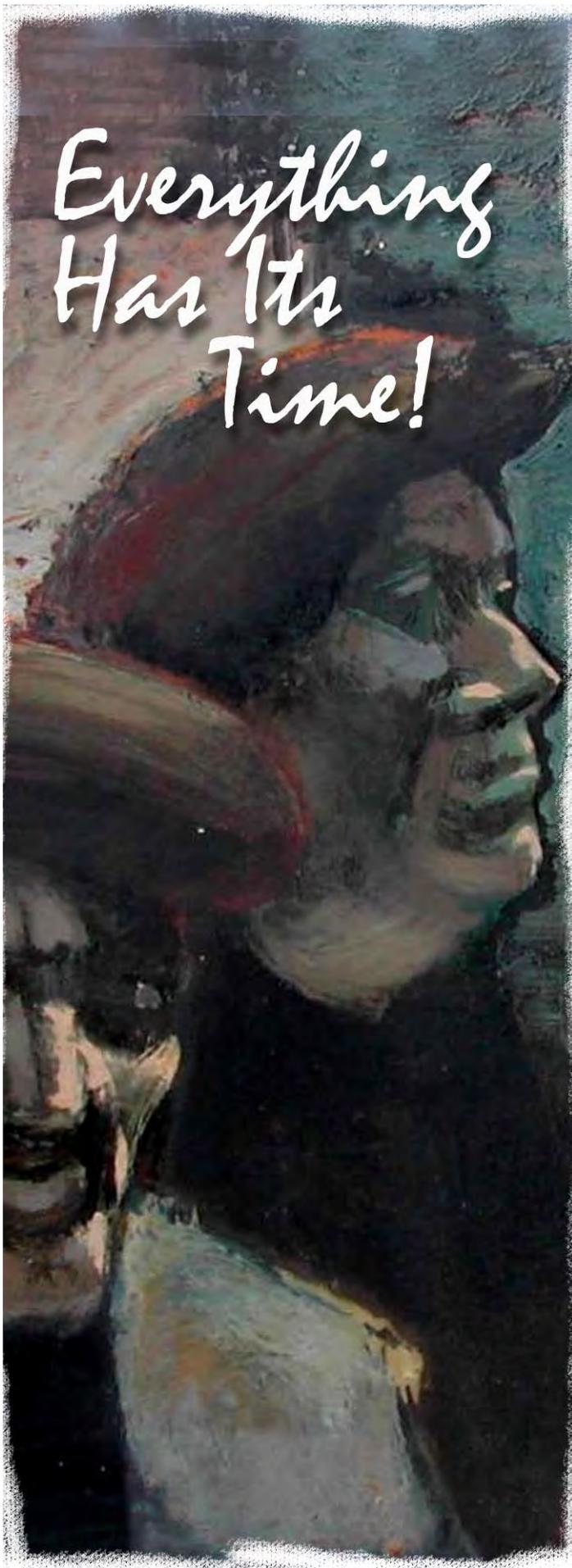
Moreover, they speak further of "black holes," mysteries of the "dark energy," "phantom energy," attempts to travel into the past in building the first "time-machine" with the large Hadron Collider – the most powerful atom smasher ever built." (New Scientist, pg. 26, Jan. 19, 2008; pg. 33 Feb 9-15,2008). You see, there are many conflicting notions of time, hypothesis and incompatible views of time. It goes on and on, confronting many paradoxes and equations, seeking elusive solutions.

SUNSET TO SUNSET

In the Book of Genesis, however, we clearly see the time of creation and beginning of the heavens and earth, where all was chaos and ruin. "And God saw the light, that it was good and God divided the light from the darkness, and God called the light Day, and the darkness He called Night. And the evening and the morning were the first day."(Genesis 1:3-5). This was the beginning of time; a period of twenty -four hours; day and night; sunset to sunset. Each creative day was a precise, unchanging period of time marked off by an accurate beginning and an ending. (Psalm 90:6). Furthermore, "and on the seventh day God ended His work which He had made; and He rested on the seventh day,(sunset to sunset), from all his work which He had made."(Genesis 1:2).

UNDER THE SUN

"Aged persons and youth are warned by the life of Solomon" (RY 178f); the Preacher, the son of David, king in Jerusalem, who relates his experiences in time, and the vanity of earthly things, and tells us that "everything has its time," and "to every thing there is a season, and a time to every purpose under the heaven."(Ecclesiastes 3:1). Don't confuse this now with fatalism, a theory proved false by God's appeal to repent and obey. Solomon has experienced this fleeting



time in its full essence. Solomon's record of time is one of folly and repentance.

This "vanity" does not refer to foolish pride but to the emptiness in the final result; in his old age, all of life spent apart from God; losing his connection with God as he sought honor. Moreover, "turning aside from God Solomon forfeits His cooperation." (PM 177:2). He was a man in time, "under the sun" and "reasoning about life;" a life of sadness, labour, evil, vexation of spirit, oppression, grief, and mourning.

Inspiration records are also for our instruction today; Solomon's life, and the world view of one of the wisest of men, who knew that there is a Holy God and that He will bring everything into judgment. Solomon's name means... peace, but He was old and feeble before he found it, after many wasted, fruitless years, in idleness and indifference, frittering his time away!

PATH TO DESTRUCTION!

"The blessings promised to him were conditional."(CC188:6). But, sadly, he became atheistic, doubted, unbelieving, hardened his heart and conscience, misspent his time, and finally became an apostate, abandoning all faith. In addition, "he misused his God given talents, which serves as a warning for us."(CC 197:3).

In reality he was sick in his mind and body. Isaiah writes, "why should you be stricken any more? Ye will revolt more and more; the whole head is sick, and the whole heart faint."(1:5).

He was fraught with indulgences, wanting the pleasures of sin to that of being endowed with wisdom and knowledge. He lived a life of continually cherishing his wealth (riches cannot redeem man), and power; frolicking in the pursuit of pleasure and popularity. But, why did he continue in such a life of merrymaking, and why do many of us today continue in the same destructive path? Ah! "Because sentence against an evil work is not executed speedily; therefore the heart of the sons of men is fully set in them to do evil."(Ecclesiastes 8:11).

THE TRUE CHURCH

Solomon learned the bitter experience of seeking earthly things, and thereby the utter emptiness of life. His voice for us today in the book of Ecclesiastes is a sound warning for our own instruction; by the Spirit of Inspiration – "for all generations." His teachings are for the true church of God; for a pure people. "Hear this, all ye peoples; give ear, all ye inhabitants of the world, both low and high, rich and poor, together. My mouth shall speak of wisdom and the meditation of my heart shall be of understanding."(Psalm 49:1-3). The true church of God is, "to the law and to the testimony; if they speak not according to this word, it is because there is no light in them."(Isaiah 8:20).

Time now for believers is--the proper time, a fit season, due season, a high time... opportunity! Although time can be measured here as opportunity, it is still considered as a fair field, and a clear stage in our lives. We are approaching a crisis in time, a turning point and juncture for many, and finally a climax! Are you listening?

SIGNS OF THE TIMES

Time, in fact, is mentioned over 745 times in the Bible! But, perhaps of most importance for us to know today is found in the following scriptures:

Mathew 16:3, as Jesus is rebuking the Pharisees, "and in the morning, It will be foul weather today; for the sky is red and overcast, O ye hypocrites, ye can discern the face of the sky; but can ye not discern the signs of the times?"

Furthermore, "and he said, go into the city to such a man, and say unto him, The Master saith, My time is at hand..."(Math 26:18)(Rev 1:3).

Also, "then Jesus said unto them, My time is not yet come; but your time is always ready."(John 7:6).

In addition, "and that, knowing the time, that now it is high time to awake out of sleep; for now is our salvation nearer than when we believed."(Romans 13:11).

Job, too, was starkly faced by the Lord, who said, "hast thou entered into the treasuries of the snow, or hast thou seen the treasuries of the hail, which I have reserved against the time of trouble, against the day of battle and war?"(Job 38:22,23). God, too, speaks to us! "For God speaketh once, yea twice, yet man perceiveth it not."(Job 33:14). Are you listening?

A DISCIPLINED LIFE

Returning to Solomon's reasoning, he asks an important question, "what does the worker gain from his toil?"(Ecclesiastes 3:9). He goes on, "for what hath man of all his labor, and of the vexation of his heart, wherein he hath labored under the sun, for there is a man whose labor is in wisdom, and in knowledge, and skill, and then he must leave all he owns to someone who has not worked for it."(Eccles 2:20,21).

How true, for the enemy surrounds you at every turn, to thwart your efforts. But, there is One who places you on life's path and tests you, and is a loving Father, in spite of the injustices of this world, yet always disciplining His children on earth for their eternal good. Solomon experienced it, "I have seen the travail, which God hath given to the sons of men to be exercised in it."(Ecclesiastes 3:10).

We must, therefore, endure stern discipline in this life if we want immortality, as it is written, "who will render to every man according to his deeds: to them who by patient continuance in well-doing seek

for glory and honor and immortality, eternal life "(Romans 2:6,7).

But, assuredly, all of this is under the loving hand of Jesus. Man, however, is free to choose his own way of life, to develop his own character, to decide his own eternal destiny. Some call it, "freedom of conscience." But this path is fraught with pit-falls and practical every-day difficulties. Many, however, refuse the loving hand of Jesus, and His way of Life, saying, 'I don't want it! But, why? In Solomon's weary round of life, he answers, "He hath made every thing beautiful in its time; also he hath set the world in their heart, (and thoughts), so that no man can find out the work that God maketh from the beginning to the end."(Ecclesiastes 3:11).

TWO WORLDS

God desires us to understand that the present material world is not all we're here for or exist for. Man was created for greater things than that. Furthermore, man is linked to two worlds; physically to this world, and mentally or emotionally to the eternal world. Shouldn't man live above this unsatisfying, unhappy, unrewarding life? Man's purpose is not only to be born, work, suffer, some joy, and then die!

Ah! But we can be happy on this earth; we can have "heaven" on this earth, if we have the peace of Jesus. We, as Christians, and Reformers, are supposed to be the happiest people in the world! The faces, however, of many betray them, as if living in the book of Lamentations!

Again, Solomon's warning to the world; the world's being grievingly warned. It's painful, almost oppressive.

Before Jesus returns what will happen? Well, many things, but for one in Mathew 24:14 he writes, "And this gospel of the kingdom will be preached in all the world as a witness to all the nations, and then the end will come." This is the last message of truth. Jesus then returns as "King of Kings, Lord of Lords." Angels, trumpets, white horses will descend in all His power and glory. The Kingdom of Heaven will be given to the saints of the Most High: "Then shall the King say unto them on his right hand, Come, ye blessed of my father, inherit the kingdom prepared for you from the foundation of the world. (Matt 25:34)

OBEDIENCE

Obedience to God's law will be the big issue! Our strength, however, lies with Jesus: "...and they shall call His name Immanuel, which means God with us" (Gen 1:23). In addition, the last message of the Bible offers a message of hope and strength to endure and how to be obedient, as Jesus promises, "behold, I come quickly. Blessed is he that keepeth the words of the prophecy of this book." (Rev 22:7).

Furthermore, the enemy is trying to destroy God's work, but if God's people work and serve Him, then doors of opportunity open and Satan's efforts will be thwarted, for "...He had commanded the clouds from above, and opened the doors of heaven."(Psalms 78:23). But, many people are, unfortunately, like the prophet Job when the Lord revealed His omnipotence to him, saying, "have the gates of death been revealed to you? Or ,have you seen the doors of the shadow of death?"(Job 38: 17).



OVERCOMING

Ah! But, Jesus softly speaks, "Then said Jesus unto them again, Verily, verily, I say unto you, I am the door of the sheep. I am the door; by me if any man enter in, he shall be saved, and shall go in and out, and find pasture." (John 10:7, 9). Furthermore, Jesus reveals His place and attitude to us at the end of the Church age, saying, "To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in His throne." (Rev 3:21). Character here, however, does not compromise if one is to overcome. You see, the doors of grace, and the doors of salvation can open and... close.

Only, and if only you willingly consent and cooperate with Jesus can you hear the call, "blessed are they who are called unto the marriage supper of the Lamb."(Rev 19:9). Moreover, it requires that we believe that faith is the overcoming principle in the great world conflict, and thusly so, "by this we know that we love the children of God, when we love God, and keep his commandments. For this is the love of God that we keep His commandments and His commandments are not burdensome."(1John 5:2,3). Furthermore, "and whatever we ask, we receive of Him, because we keep His commandments, and do those things that are pleasing in His sight."(1John 3:22).

The prophet Hosea, whose name means, 'the Lord saves,' advises further, "sow to yourselves in righteousness, reap in mercy, break up your fallow ground; for it is time to seek the Lord, till He comes and rains righteousness upon you." (Hosea 10:12).

HEART WORK

As time unfolds the great events are bringing history to consummation; the second advent of Jesus Christ and the need to get our hearts and lives right with God. We are given a wise counsel by Jesus to provide the setting and preparatory steps for His revelation, "Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things which are written in it; for the time is at hand."(Rev. 1:3). In fact, it is finally here! A time to be sober and serious! Furthermore, Jesus provides us with the last message of the Bible: "Behold, I come quickly, blessed is he that keepeth the words of the prophecy of this book."(Rev 22:7).

JUDGMENT

Finally, what more? Well, we return in time to the wisest of men and his world-view, Solomon, who knew that there is a Holy God and that he will bring everything into final judgment; "because to every purpose there is time and judgment, therefore the misery of man is great upon him. For he knoweth not that which shall be; for who can tell him when it shall be?"(Ecclesiastes 8:6,7). "But of that day and that hour knoweth no man, no, not the angels, who are in heaven, neither the Son, but the Father. Take heed, watch and pray; for ye know not when the time is."(Mark 13:32, 33).

Furthermore, "the agencies of evil are combining their forces and consolidating. They are strengthening for the last great crisis. Great changes are soon to take place in our world, and the final movements will be rapid ones."(9T p. 11). Do not, however, wait as they did in Noah's day; nothing changed until the seventh day after Noah went into the ark. But, then it was too late! Do not, therefore, delay! Awake!

SURPRISING!

Unquestionably, an overwhelming surprise is coming in time! An amazing and shocking statement, moreover, is for us to heed today from the Spirit of Prophecy; "I have been much burdened in regard to movements that are now in progress for the enforcement of Sunday observance. It has been shown to me that Satan has been working earnestly to carry out his design to restrict religious liberty. Plans of serious import to the people of God are advancing in an underhand manner among the clergymen of various denominations, and the object of the secret maneuvering is to win popular favor for the enforcement of Sunday sacredness. If the people can be led to favor a Sunday law, then the clergy intend to exert their united influence to obtain a religious amendment to the Constitution, and compel the nation to keep Sunday."(Rev. and Herald Dec. 24, 1889). It's happening now! It's here!

IT'S TIME!

What are we doing? We are not ready! Remember the ten virgins? Now is the time to prepare; time to have the oil of the Holy Spirit; time to pray and fast; time to move out of the cities, time to awake; time to repent of our sins; time to surrender ourselves to Jesus; time to diligently study the scriptures and testimonies; time to seek first the Kingdom of God; time to seek Jesus' power; time to pray for strength; time to pray for God to stem the tide of Satan's movement and his evil forces at their meetings in Washington, D. C; and time to pray for the latter rain; it's time, time, time, TIME! What are you doing?

CONCLUSION

So finally, Solomon, after showing throughout the book of Ecclesiastes, the vanity of worldly things, ends up by pointing his people, (and us), to the commandments, saying, " Let us hear the conclusion of the whole matter; Fear God, and keep his commandments; for this is the whole duty of man; for God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil."(Ecclesiastes 12:13,14).

Ah! This wise conclusion accords with both the Old Testament and the New Testament in presenting: 1) FAITH "Fear God and give glory to Him; for the hour of judgment has come," (Rev 14:7) (First Angel's message), and; 2)WORKS (keep His commandments) (Ephesians 2:8, 9) Only the life of faith issuing in works prepares man, when judged before God. **Amen EVERYTHING HAS ITS TIME!** *John Theodorou, U.S.A.*

Finding Jesus In The Darkness



Part 2

Until Christ was crucified upon the cross, the beings of the universe did not have a true appreciation of Satan's character. But when Satan caused the Son of God to hang on the cross of Calvary, he revealed his true nature to them, and was completely uprooted from their affections. We need the same – to have Satan uprooted from our affections. But we weren't there when Jesus died upon the cross. We didn't see it like the universe did. Therefore we need to have an experience in our own lives that will enable us to understand the experience of Jesus.

Jesus said to His disciples: *Ye shall indeed drink of the cup that I drink of; and with the baptism that I am baptized withal shall ye be baptized.* (Mark 10:39)

So that we can understand more fully the nature of Satan as it was revealed in the death of Christ, we will be partakers of the same experience.

To have Satan uprooted from our affections is an honour. It is a privilege. It is our heart's desire. "Nearer still nearer" is our prayer. Jacob's trouble is the answer. Our self is in the image of Satan. He is the epitome of pride. And so in order for Satan to be uprooted from our affections, we must come to a point where self is totally renounced. By bringing us into Jacob's trouble, self withers and dies, because there is nothing in that experience that can feed it. "I can't. Help me Lord."

Jesus hides us in the darkness. And in that darkness, He is hiding Himself, so that He can be with us in our experience.

Let's have a look at His experience and compare it with the experience of those who shall go through that "dark day".

"Upon Christ as our substitute and surety was laid the iniquity of us all. He was counted a transgressor, that He might redeem us from the condemnation of the law. The guilt of every descendant of Adam was pressing upon His heart. The wrath of God against sin, the terrible manifestation of His displeasure because of iniquity, filled the soul of His Son with consternation. All His life Christ had been publishing to a fallen world the good news of the Father's mercy and pardoning love. Salvation for the chief of sinners was His theme. But now with the terrible weight of guilt He bears, He cannot see the Father's reconciling face. The withdrawal of the divine countenance from the Saviour in this hour of supreme anguish pierced His heart with a sorrow that can never be fully understood by man. So great was this agony that His physical pain was hardly felt.

Satan with his fierce temptations wrung the heart of Jesus. The Saviour could not see through the portals of the tomb. Hope did not present to Him His coming forth from the grave a conqueror, or tell Him of the Father's acceptance of the sacrifice. He feared that sin was so offensive to God that Their separation was to be eternal. Christ felt the anguish which the sinner will feel when mercy shall

no longer plead for the guilty race. It was the sense of sin, bringing the Father's wrath upon Him as man's substitute, that made the cup He drank so bitter, and broke the heart of the Son of God." (DA 753)

This is an amazing experience that Jesus passed through. His internal, mental suffering was so intense that He hardly felt the physical pain. Satan is there wringing His heart so that Jesus could not see through the portals of the tomb. Jesus did not even have any hope of ever coming out of that experience!

When the death decree is passed in the near future, *"the people of God will then be plunged into those scenes of affliction and distress described by the prophet as the time of Jacob's trouble. 'Thus saith the Lord: We have heard a voice of trembling, of fear, and not of peace... All faces are turned into paleness. Alas! for that day is great, so that none is like it: it is even the time of Jacob's trouble; but he shall be saved out of it.'* Jeremiah 30:5-7." (GC 616)

"As Satan accuses the people of God on account of their sins, the Lord permits him to try them to the uttermost. Their confidence in God, their faith and firmness, will be severely tested. As they review the past, their hopes sink; for in their whole lives they can see little good. They are fully conscious of their weakness and unworthiness. Satan endeavors to terrify them with the thought that their cases are hopeless, that the stain of their defilement will never be washed away. He hopes so to destroy their faith that they will yield to his temptations and turn from their allegiance to God." (GC 618)

Satan will wring the heart of the faithful, too.

"Though God's people will be surrounded by enemies who are bent upon their destruction, yet the anguish which they suffer is not a dread of persecution for the truth's sake; they fear that every sin has not been repented of, and that through some fault in themselves they will fail to realize the fulfillment of the Saviour's promise: 'I will keep thee from the hour of temptation, which shall come upon all the world.' Revelation 3:10. If they could have the assurance of pardon they would not shrink from torture or death; but should they prove unworthy, and lose their lives because of their own defects of character, then God's holy name would be reproached." (GC 619)

Like Jesus, their mental agony will eclipse their external experience. They will even be afraid to die! The martyrs that have gone before us could go to the grave singing because they had the comfort of God's presence and approbation. But these faithful ones will not. They have no assurance of pardon.

"Had not Jacob previously repented of his sin in obtaining the birthright by fraud, God would not have heard his prayer and mercifully preserved his life. So, in the time of trouble, if the people of God had unconfessed sins to appear before them while tortured with fear and anguish, they would be overwhelmed; despair would cut off their faith, and they could not have confidence to plead with

God for deliverance. But while they have a deep sense of their unworthiness, they have no concealed wrongs to reveal. Their sins have gone beforehand to judgment and have been blotted out, and they cannot bring them to remembrance." (GC 620)

"Yet to human sight it will appear that the people of God must soon seal their testimony with their blood as did the martyrs before them. They themselves begin to fear that the Lord has left them to fall by the hand of their enemies." (GC 630)

The faithful will fear that God has left them! "My God, My God, why hast Thou forsaken me?"

"It is a time of fearful agony. Day and night they cry unto God for deliverance. The wicked exult, and the jeering cry is heard: 'Where now is your faith? Why does not God deliver you out of our hands if you are indeed His people?' But the waiting ones remember Jesus dying upon Calvary's cross and the chief priests and rulers shouting in mockery: 'He saved others; Himself He cannot save. If He be the King of Israel, let Him now come down from the cross, and we will believe Him.' Matthew 27:42. Like Jacob, all are wrestling with God. Their countenances express their internal struggle. Paleness sits upon every face. Yet they cease not their earnest intercession." (GC 630)

Let us return to Calvary:

"With amazement angels witnessed the Saviour's despairing agony. The hosts of heaven veiled their faces from the fearful sight. Inanimate nature expressed sympathy with its insulted and dying Author. The sun refused to look upon the awful scene. Its full, bright rays were illuminating the earth at midday, when suddenly it seemed to be blotted out. Complete darkness, like a funeral pall, enveloped the cross. 'There was darkness over all the land unto the ninth hour.' There was no eclipse or other natural cause for this darkness, which was as deep as midnight without moon or stars. It was a miraculous testimony given by God that the faith of after generations might be confirmed.

"In that thick darkness God's presence was hidden. He makes darkness His pavilion, and conceals His glory from human eyes. God and His holy angels were beside the cross. The Father was with His Son. Yet His presence was not revealed. Had His glory flashed forth from the cloud, every human beholder would have been destroyed. And in that dreadful hour Christ was not to be comforted with the Father's presence. He trod the wine press alone, and of the people there was none with Him." (DA 753)

The Father was with His Son – hiding in the darkness.

"Suddenly the gloom lifted from the cross, and in clear, trumpetlike tones, that seemed to resound throughout creation, Jesus cried, 'It is finished.' 'Father, into Thy hands I commend My spirit.' A light encircled the cross, and the face of the Saviour shone with a glory

like the sun. He then bowed His head upon His breast, and died.”
(DA 756)

Why did Jesus say, “Father, into Thy hands I commend my spirit?”
Because He found His Father right there with Him – in the darkness.
So close to Him that He could just drop into His hands.

How was it that He was able to endure?

“Amid the awful darkness, apparently forsaken of God, Christ had drained the last dregs in the cup of human woe. In those dreadful hours He had relied upon the evidence of His Father’s acceptance heretofore given Him. He was acquainted with the character of His Father; He understood His justice, His mercy, and His great love. By faith He rested in Him whom it had ever been His joy to obey. And as in submission He committed Himself to God, the sense of the loss of His Father’s favor was withdrawn. By faith, Christ was victor.” (DA 756)

Jesus had to drain the cup of human woe to the last dregs. And He says His disciples will drink of the same cup.

“Hearken unto me, ye that know righteousness, the people in whose heart is my law; fear ye not the reproach of men, neither be ye afraid of their revilings. I, even I, am he that comforteth you: who art thou, that thou shouldest be afraid of a man that shall die, and of the son of man which shall be made as grass.” (Isaiah 51:7, 12)

The faithful are surrounded by enemies. But God says, “Do not be afraid of them.”

“And forgettest the LORD thy maker, that hath stretched forth the heavens, and laid the foundations of the earth; and hast feared continually every day because of the fury of the oppressor, as if he were ready to destroy? and where is the fury of the oppressor? The captive exile hasteneth that he may be loosed, and that he should not die in the pit, nor that his bread should fail. But I am the LORD thy God, that divided the sea, whose waves roared: The LORD of hosts is his name. And I have put my words in thy mouth, and I have covered thee in the shadow of mine hand, that I may plant the heavens, and lay the foundations of the earth, and say unto Zion, Thou art my people.” (Isaiah 51:13-16)

They have gone forward, declaring the message of 1888 with power, and now, having met the consequences, some say, “If we had known we would have held our peace.” But God says, “I have put My words in thy mouth. It was I who spake, not you. And I have protected you and will continue to do so.”

And so Satan wrings their hearts. Their hopes have sunk, they have feared that God has left them, yet, like Jacob, they will not let Him go. And here is the bitter cup.

“Awake, awake, stand up, O Jerusalem, which hast drunk at the



hand of the LORD the cup of his fury; thou hast drunken the dregs of the cup of trembling, and wrung them out.” (Isaiah 51:17)

“The people of God must drink of the cup and be baptized with the baptism. The very delay, so painful to them, is the best answer to their petitions. As they endeavor to wait trustingly for the Lord to work they are led to exercise faith, hope, and patience, which have been too little exercised during their religious experience.” (GC 630.2)

Like Jesus, they have drunk the cup to the last dregs. They have made an experience by which they can appreciate Jesus' sufferings on the cross, and Satan has been uprooted from their hearts. Self and sin are dead.

“Therefore hear now this, thou afflicted, and drunken, but not with wine: Thus saith thy Lord the LORD, and thy God that pleadeth the cause of his people, Behold, I have taken out of thine hand the cup of trembling, even the dregs of the cup of my fury; thou shalt no more drink it again: But I will put it into the hand of them that afflict thee; which have said to thy soul, Bow down, that we may go over: and thou hast laid thy body as the ground, and as the street, to them that went over.” (Isaiah 51:21-23)

The cup will be removed from the faithful ones, and be placed into the hands of them that afflict them. When will this be? At the commencement of the seventh plague.

Revelation 16:17-21 says it perfectly:

“And the seventh angel poured out his vial into the air; and there came a great voice out of the temple of heaven, from the throne, saying, It is done. And there were voices, and thunders, and lightnings; and there was a great earthquake, such as was not since men were upon the earth, so mighty an earthquake, and so great. And the great city was divided into three parts, and the cities of the nations fell: and great Babylon came in remembrance before God, to give unto her the cup of the wine of the fierceness of his wrath. And every island fled away, and the mountains were not found. And there fell upon men a great hail out of heaven, every stone about the weight of a talent: and men blasphemed God because of the plague of the hail; for the plague thereof was exceeding great.”

Remember that when Jesus had drained the dregs of the cup He cried out “It is finished”? Now a voice from heaven says, “It is done.” Babylon has come up in remembrance before God and that cup that the faithful have drunk is now removed from their lips, and given to those that afflicted them. This is at the commencement of the seventh plague.

After Jesus died, there was a terrible earthquake, and thunder and lightning and more darkness.

“Never before had the earth witnessed such a scene. The multitude stood paralyzed, and with bated breath gazed upon the Saviour.

Again darkness settled upon the earth, and a hoarse rumbling, like heavy thunder, was heard. There was a violent earthquake. The people were shaken together in heaps. The wildest confusion and consternation ensued. In the surrounding mountains, rocks were rent asunder, and went crashing down into the plains. Sepulchers were broken open, and the dead were cast out of their tombs. Creation seemed to be shivering to atoms. Priests, rulers, soldiers, executioners, and people, mute with terror, lay prostrate upon the ground.” (DA 756)

So now, in the experience of this world under the seventh plague, there will be an earthquake, and thunder and lightning.

“It is at midnight that God manifests His power for the deliverance of His people. The sun appears, shining in its strength. Signs and wonders follow in quick succession. The wicked look with terror and amazement upon the scene, while the righteous behold with solemn joy the tokens of their deliverance. Everything in nature seems turned out of its course. The streams cease to flow. Dark, heavy clouds come up and clash against each other. In the midst of the angry heavens is one clear space of indescribable glory, whence comes the voice of God like the sound of many waters, saying: ‘It is done.’ Revelation 16:17.

“That voice shakes the heavens and the earth. There is a mighty earthquake, ‘such as was not since men were upon the earth, so mighty an earthquake, and so great.’ Verses 17, 18. The firmament appears to open and shut. The glory from the throne of God seems flashing through. The mountains shake like a reed in the wind, and ragged rocks are scattered on every side. There is a roar as of a coming tempest. The sea is lashed into fury. There is heard the shriek of a hurricane like the voice of demons upon a mission of destruction. The whole earth heaves and swells like the waves of the sea. Its surface is breaking up. Its very foundations seem to be giving way. Mountain chains are sinking. Inhabited islands disappear. The seaports that have become like Sodom for wickedness are swallowed up by the angry waters. Babylon the great has come in remembrance before God, ‘to give unto her the cup of the wine of the fierceness of His wrath.’ Great hailstones, every one ‘about the weight of a talent,’ are doing their work of destruction. Verses 19, 21. The proudest cities of the earth are laid low. The lordly palaces, upon which the world’s great men have lavished their wealth in order to glorify themselves, are crumbling to ruin before their eyes. Prison walls are rent asunder, and God’s people, who have been held in bondage for their faith, are set free.” (GC 636)

And when Christ was set free from His bondage, graves were opened.

“Graves are opened, and ‘many of them that sleep in the dust of the earth. . . awake, some to everlasting life, and some to shame and everlasting contempt.’ Daniel 12:2. All who have died in the faith of the third angel’s message come forth from the tomb glorified, to

hear God's covenant of peace with those who have kept His law. 'They also which pierced Him' (Revelation 1:7), those that mocked and derided Christ's dying agonies, and the most violent opposers of His truth and His people, are raised to behold Him in His glory and to see the honor placed upon the loyal and obedient." (GC 637)

How precious it is to see the experience of the faithful paralleled with the experience of Jesus. What a whole new perspective it gives us on Jacob's trouble. We can grit our teeth, and with Jesus say, "nevertheless, not my will, but Thine be done."

The dark experiences of our lives are the very answer to our prayers. Jesus makes darkness His pavilion and the darkness is the veil which covers His glory as He comes close to impart rich blessings.

And what is that rich blessing? To be set free from the service of self and Satan. To be delivered from our bondage of sin.

And the other blessing is this:
"Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me." (Revelation 3:20)

Can we understand better now what is written in DA 225?

"God never leads His children otherwise than they would choose to be led, if they could see the end from the beginning, and discern the glory of the purpose which they are fulfilling as co-workers with Him."

May we find Him today that when the dark hour comes upon us we will have help in need. **AMEN.**

Camron Schofield, Australia



The Two
Leilas
In Ghana



Ordination Of Elder In Ghana



Group In Africa



HEALTH MATTERS: EATING YOUR GREENS



SPINACH, KALE, COLLARDS, MUSTARD GREENS, BEET GREENS, ROMAINE LETTUCE, AND OTHER LEAFY GREENS

Greens are full of vitamins A, C, and K, folate, potassium, magnesium, iron, lutein, and phytochemicals. All these are nutrients that our body needs for many of its functions.

Potassium is needed for our muscles to contract. Since our heart is a large muscle, potassium is needed for our heart to pump blood to the body.

Vitamin C is a strong antioxidant, to rid the body of free radicals. Vitamin C needed for our immune system to work properly. It is also needed for our body to produce collagen, which is the matrix that our cells are built on.

Vitamin A, also known as carotenoids, play an important role in vision, bone growth, reproduction, cell division, and cell differentiation (in which a cell becomes part of the brain, muscle, lungs, blood, or other specialized tissue).

Iron is needed for our cells to carry oxygen to the body. A deficiency of iron limits oxygen delivery to cells, resulting in fatigue, poor work performance, and decreased immunity.

Vitamin K is needed for our blood to clot to prevent excess bleeding. It is also needed for healthy bones.

Folate is needed for the body to produce new cells. Women who are low in folate can give birth to babies with spinal defects.

Magnesium is needed for more than 300 biochemical reactions in the body. It helps maintain normal muscle and nerve function, keeps heart rhythm steady, supports a healthy immune system, and keeps bones strong. Magnesium also helps regulate blood sugar levels, promotes normal blood pressure, and is known to be involved in energy metabolism and protein synthesis

Some specific examples of benefit of leafy greens:

EYES:

As you get older, the lens in your eyes no longer adjust as well to see accurately at different distances. Seeing in the dark is much more difficult since the pupil lets in less light as you age.

The older eye is prone to cataracts, which is caused by damage to the lens of the eye.

Macular degeneration is the leading cause of blindness in people over the age of 50. Macular degeneration destroys the retina of the eye.

The risk of these eye problems are decreased with the addition of lutein and zeaxanthin into the diet. The pigment of the eye is made up of lutein and zeaxanthin, more than 100 times the concentration that is found in our blood. These carotenoids (derivative of Vitamin A) also accumulate in the lens and retina of the eye.

Why do these carotenoids help? When they accumulate in both the lens and the retina, they act as antioxidants that get rid of free radicals, which can damage the eye, leading to poor vision and even, blindness.

BONES:

Green leafy vegetables protect bone because they are loaded with Vitamin K. Just like the body gets rid of old blood cells and replaces them with new, our bone is constantly breaking down and rebuilding itself. This is to provide the body with strong, healthy bones throughout our life. Bones needs specific proteins to rebuild itself, and Vitamin K is needed for the proper functioning of these proteins.

People who ate foods high in Vitamin K had greater bone density and a lower risk of fracturing the spine and hip.

You can get enough Vitamin K for the day in just ½ cup of cooked greens.

RECENT STUDIES SHOW OTHER BENEFITS OF GREENS:

BRAIN: Women who consumed the most leafy greens had less memory decline.

DIABETES: In overweight people, diabetes risk is decreased with leafy greens.

COLON CANCER: Men who consumed the most leafy greens had a 14% lower risk of colon cancer.

STROKE: The risk of a stroke caused by bleeding into the brain (this accounts for 80% of strokes) was about 20% lower for every serving of leafy greens.

Most green leafy vegetables supply not just vitamin K and lutein, but one to three days' worth of Vitamin A and 10% to 20% of a day's Vitamin C and folate. (If you take Coumadin or other blood thinners, your doctor needs to adjust the dose to accommodate vitamin K in the greens you eat regularly)

The following table has a list of the various greens and their vitamin K and Lutein content. (The serving size is ½ cup cooked, unless noted otherwise):

VEGETABLE	VITAMIN K (mcg)	LUTEIN* (mcg)
Kale	530	11, 900
Spinach	440	10,200
Swiss Chard	290	9,600
Mustard greens	210	4,200
Spinach (1C raw)	140	3,700
Collards	500	7,300
Turnip greens	260	6,100
Dandelion greens	100	2,500
Beet greens	350	1,300
Romaine lettuce (1C raw)	50	1,100
Boston lettuce (1C raw)	60	700
Parsley (10 sprigs raw)	160	600
Iceberg lettuce (1C raw)	20	200

*Includes zeaxanthin. Source: U.S. Dept. of Agriculture.

Recommended Vitamin K per day: 80 mcg

Recommended Lutein per day: 15 mg





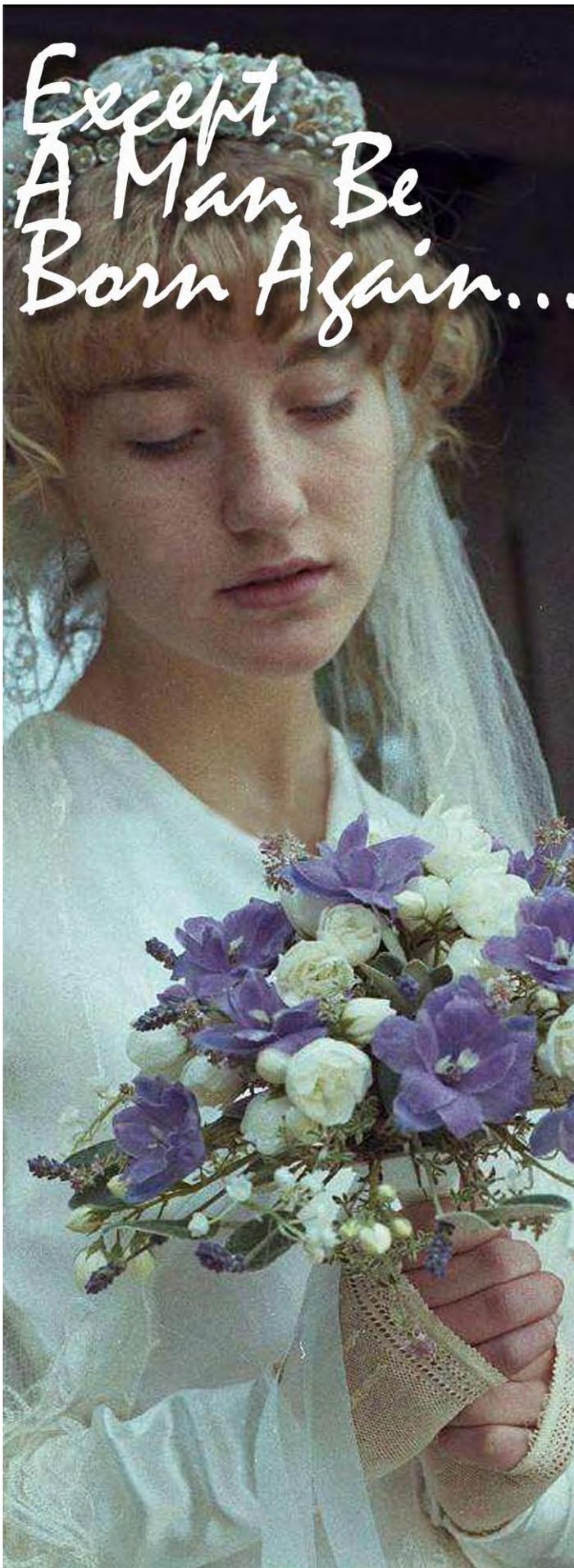
Missionary Experience From India

"How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace; that bringeth good tidings of good, that publisheth salvation; that saith unto Zion, Thy God reigneth!... for they shall see eye to eye, when the Lord shall bring again Zion." Isa. 52: 7, 8.

For many days I was praying to spread our IMS truth to West Garo Hills, but did not see any results. So I was feeling discouragement in my heart. But on October 15, 2007, suddenly my phone rang. At first when the phone rang I thought it may be a call from some of my friends, or perhaps our field President. But to my surprise it was a call from a new, unknown place and person. He called me to go to their village and told me that he is waiting in Tura for me on October 16, 2007. Tura is the capital town of West Garo Hills. While speaking to me he strongly demanded me to come and baptize them. So I called my co-Bible worker, Br. Jawin Sangma, and we began our journey from my house by bus at 6:00 a.m. We reached Tura about 9:30 a.m. and met our new friend at East Garo Hills bus station, as he had promised over the phone. Then again, at about noon, we started our journey from Tura to the Sangkingri bazaar. From Sangkingri we went up the mountain to Jarimpara village where our new friend lived. The way to Jarimpara is full of leeches, and rocky. I was afraid that the leeches would bite me, but there was no other way, so I went for the cause of the Lord. On October 17, 2007, we came to Popogri to meet some believers of another reformation. We made three house visits and gave them Bible studies. We gave Bible studies continually until October 19, 2007, then we baptized 5 members from Jaimpara and accepted them to the International Missionary Society of the Seventh Day Adventist Reform Movement. We gave our Sabbath message at the new church in Jarimpara. Again, on October 21, 2007, we came back to Popogri to baptize Mr. Harding Marak. From Popogri we went to Kalupara by foot, about 5 km away, all rocky paths and streams, to meet one of the people interested in the Reformation. There we gave a Bible study for 3 hours to him and his family, but since we had no time and enough money for our food, we could not give them the full Bible study course. So we advised him and his family, that if they accepted the International Missionary Society, SDA Reform Movement as the only way to salvation, they were to call us again. From Kalupara, we returned to Popogri that night and rested there until the morning, when we returned safely to our home by the grace of God. In this work we baptized 6 precious lives to add to the kingdom of God, by the grace of our Saviour, Jesus Christ.

I am very happy and praise the Lord for fulfilling my dream. Now I hope that I can spread the truth of the IMS little by little all over my beloved Garo Hills, and all over the world by the grace of our Saviour Jesus Christ.

Please pray for me and all the Bible workers of the world to fulfill our duty, that Jesus may come soon to take all the saints to His kingdom. **AMEN. Br. Crosswell Rimsu, India**



In different aspects, there is a parallel between Paul's epistle to the Galatians and to the Romans. In both letters he speaks about the relation between the law and the grace and explains that righteousness comes through faith in Christ.

Another point that is spoken of and developed in both epistles is life in the flesh and in the Spirit. This is the topic we want to deal with today.

In Galatians 5:16, 17 Paul writes, "[This] I say then, Walk in the Spirit, and ye shall not fulfil the lust of the flesh. For the flesh lusteth against the Spirit, and the Spirit against the flesh: and these are contrary the one to the other: so that ye cannot do the things that ye would." Is that not more or less the same that he writes to the Romans? "For I know that in me (that is, in my flesh,) dwelleth no good thing: for to will is present with me; but [how] to perform that which is good I find not. For the good that I would I do not: but the evil which I would not, that I do. Now if I do that I would not, it is no more I that do it, but sin that dwelleth in me." Romans 7:18-20.

The whole chapter 7 of Romans speaks about an unhappy man who lives in the flesh although he knows God's law, but because he has not yet experienced the new birth, sin is alive in him. He is a carnal Christian.

In the same way that Paul presents an allegory in the letter to the Galatians about the son of the promise and the son of the slave, in Romans he presents a parable about marriage in order to explain the relation between grace and the law.

"Know ye not, brethren, (for I speak to them that know the law.) how that the law hath dominion over a man as long as he liveth? For the woman which hath an husband is bound by the law to [her] husband so long as he liveth; but if the husband be dead, she is loosed from the law of [her] husband. So then if, while [her] husband liveth, she be married to another man, she shall be called an adulteress: but if her husband be dead, she is free from that law; so that she is no adulteress, though she be married to another man." Romans 7:1-3.

The woman represents each one of us who is married to his flesh, to our sinful nature. The person who knows the law, but has had no personal encounter with Christ and therefore no real relation with Him lives under the pressure of the law. He knows that the law is holy and good and would like to be obedient to it but because his nature is still carnal, he cannot comply with the requirements of a holy and perfect law and there is no real peace or joy in his life. Paul writes, "For I was alive without the law once: but when the commandment came, sin revived, and I died" Romans 7:9. The knowledge of the law makes us aware that we are sinners and it is in this sense that sin is alive in us.

The person from the world does not know the law and does what he wants without any problem to his conscience. Although he is a

slave of the flesh, he does not know it and walks on the broad way that leads to perdition. When he comes to the knowledge of the law, he becomes conscious of his carnal nature and that is why many people say, "I was a better person when I was in the world" or "the people from the world are better than us." They seem to be better because they live without limitations; their ego is constantly fed and thus one can make many good works that feed other people's ego.

When we hear the gospel, the story of Jesus, about His love and sacrifice for mankind, we want to be His disciples, His followers, to be His, but what is the problem? We are married and Jesus does not want adultery. He wants that we belong completely to Him. Our old man, to whom we are married, our flesh, our carnal nature, our ego must die. "*For he that is dead is freed from sin.*" Romans 6:7. If I am dead from the sin that lives in me, then the law that condemns the sin is not a menace to me any longer. We can use the typical example of the non-smoker who gets into a train and sees a sign that says, "Smoke forbidden". The law is there, but it does not bother him; it has nothing to do with him because he has no desire to smoke. He is a free man and keeps the law automatically and naturally. But what happens to the smoker who goes to the doctor and finds out that he is sick and must quit smoking? His whole body is addicted to nicotine and although he understands that the doctor's advice is right, he cannot quit. He has a hard battle to fight and often falls, "*if thou doest not well, sin lieth at the door. And unto thee [shall be] his desire, and thou shalt rule over him*" Genesis 4:7.

In this condition, married to the old man, it is natural to bring out the fruits of the flesh. "*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.*" Galatians 5:19-21. How upset we are when we are taken for Christians, attend all church services regularly, but we acknowledge these fruits in our life! It is very painful to be in love with Christ, to want to belong to Him, but to be married to the old man and see that he does not die. We know very well that he who does the works of the flesh will not inherit the kingdom of God.

Who only will be able to inherit it? "*Blessed [be] the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead, to an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you.*" 1 Peter 1:3-5. (*hath begotten us again*- in the Greek version is **gave us a new birth**).

Here we find the same answer that Jesus gave to Nicodemus, "*Verily, verily, I say unto thee, except a man be born again, he cannot see the kingdom of God.*" John 3:3. In order to die to the

flesh it is necessary to be born from the Spirit.

How does this wonder take place? As we read in Peter's epistle, it is God's work, He "*hath begotten us again.*" It is something that God, in His great mercy, can do. But with whom, how and when? Let us search for the answer to these questions. To whom does He give this so important gift? "*But as many as received him, to them gave he power to become the sons of God, [even] to them that believe on his name: Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God.*" John 1:12, 13. To whom? To all who believe in Christ, who have accepted His sacrifice of love.

Why then, are there so many Christians who believe in Christ and have accepted His sacrifice and are still not newly born? Here it is written, "*to them gave he power to become the sons of God.*" To accept Christ means to receive this power and that is actually what the gospel is, "*the power of God unto salvation to every one that believeth.*" Romans 1:16. This power is available to each one of us and it is nothing else than the power of God's love, a creative and redeeming power! This power is alive and active every time we call it and allow it to have an effect upon our life. When we see the difference between good and evil and acknowledge our inclination to do evil, and because we love Jesus, we are thankful for His sacrifice, we want to be obedient, we ask for this power that makes us able to resist temptation.

We should understand that everything God requires from us is a sign of His love. When Paul and Peter wrote that a woman has to be humble and dress with modesty, not making a display of her beauty or wearing jewels, it is because God does not want us to be dolls or toys in the hand of men, but that we put aside all vanity and develop a pious dignified character that will awake respect.

All the commandments of God are an expression of His immeasurable love! Have we understood this? God is not a tyrant, but a liberator, and He wants to set us free from the sin that dwells in us, through this power that is at our disposition at all times which we can call upon when we are in danger. Matthew writes about the Messiah, Jesus Christ, Emmanuel, God with us, "*he shall save his people from their sins.*" Matthew 1:21. If we want to be His people, we should allow this cleansing process to take place in our life, by co-operating with Him, by calling His name to save us every time the enemy has prepared an ambush for us. This is the first step to a new birth, to allow the power of God to work in us. Does this answer our first question? Hopefully it does.

But, how does the new birth take place? Actually, in different ways. Jesus Himself explained to Nicodemus, "*The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit.*" John 3:8. There are different types of winds, some are strong and threatening, others are a gentle breeze, but we always feel it. For some people the new birth is a dramatic experience, for

others a sweet transformation. Just as it happens when a child is born, some women have a hard time and for others it is easier, but each one knows, both mother and child, that something great has happened in their life, a real miracle!

Do we have examples in the Bible of people who have gone through this new birth and how? Yes, there are many! We can mention the most outstanding ones: Naaman, who step by step surrendered his ego to the requirements, first to his maid servant, then to the prophet, and came out of the water a completely newly born person, with the skin clean and soft as that of a child, and his soul ready to obey the Lord. *"Thy servant will henceforth offer neither burnt offering nor sacrifice unto other gods, but unto the Lord."* 2 Kings 5:17. From then on, he would keep God's commandments with all his new heart.

Job, that pious and righteous man who offered many sacrifices for his children and helped the poor and needy and who was a light in the society of his time, experienced the new birth through a terrible sickness and the visit of his friends. *"And we know that all things work together for good to them that love God, to them who are the called according to [his] purpose."* Romans 8:28.

We hear Job speaking with his friends, *"Because I delivered the poor that cried, and the fatherless, and [him that had] none to help him. The blessing of him that was ready to perish came upon me: and I caused the widow's heart to sing for joy. I put on righteousness, and it clothed me."* Job 29:12-15. Righteousness clothed me. He refers to righteousness through works. In chapter 32:1 we read, *"So these three men ceased to answer Job, because he [was] righteous in his own eyes."* In the last chapters of the book of Job, the Lord God speaks to him out of the whirlwind and reveals to Job the glory of His creative power. Job's eyes are directed from himself and his good works to God the Almighty and he says, *"Then Job answered the Lord, and said, Behold, I am vile; what shall I answer thee? I will lay mine hand upon my mouth."* Job 40:3, 4. And in chapter 42:5, 6, he declares, *"I have heard of thee by the hearing of the ear: but now mine eye seeth thee. Wherefore I abhor [myself], and repent in dust and ashes."* Job is now a new creature; he will continue doing good works, but he will give the glory only to God.

Jacob became a new creature when he wrestled with the angel and his name was changed. Peter was newly born after he denied his Master and understood how far his carnal heart could lead him. Mary was surely newly born when she lived the great experienced of being set free from seven demons; and the adulteress when she was ready to be stoned and all of a sudden she was absolved and set free, not only from death, but from her desire to sin; while Paul had a dramatic encounter with the Savior.

We do find many examples, and today, among the living, there are many people who can tell the experience of their new birth with great joy and gratitude. Some people have fallen very low before they could understand their carnal nature, others had to go through

serious sickness and the fear of death, others had to have a revelation of God's glory and power, while for others it was perhaps something as natural as when a bud opens up into a flower. But the new birth is a turning point in the life of a person and it happens only once. What happens or should happen each day is our death to self; as Paul put it, *"I die daily."* I can only die if I was once born. I can say no to my carnal tendency, only when I have received a new heart where God's law is written. This is the answer to the question, "how does the new birth take place?"

Another question is, "when does it happen?" We find this answer in Galatians 1:4, 15. *"But when it pleased God, who separated me from my mother's womb, and called [me] by his grace, to reveal his Son in me, that I might preach him among the heathen."* It happens when God finds it appropriate, when He thinks it is the right time, and it takes place with a purpose, not only to be able to enter into God's kingdom, but so that we may preach Christ among the heathen; that we may preach the gospel of forgiveness and reconciliation, because we ourselves were forgiven and reconciled.

The Paul of Romans chapter 7 does not find himself in this condition, even if he speaks in the first person, but because he lived that metamorphosis, that change of heart, that new birth, he can explain so well what it is like to live in the flesh and in the Spirit.

May the Lord help us to call that power from above at all times so that we may be and remain new creatures in Christ because, *"[There is] therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit"* Romans 8:1. **Amen.**

Teresa Corti

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Prayer Meeting

"Again I say unto you, That if two of you shall agree on earth as touching any thing that they shall ask, it shall be done for them of my Father which is in heaven." Matt. 18:19.

"I remember in Battle Creek when there were those who felt the burden for the unconverted, and those who were in darkness and saw no light; then prayer meetings were appointed that they might make the strength of God their strength. In every case the heavenly intelligences worked with these efforts, and souls were saved." Mar 38

"The prayer and social meeting should be a season of special help and encouragement. All should feel it a privilege to take part." GW 171

"There is necessity for diligence in prayer; let nothing hinder you. Make every effort to keep open the communion between Jesus and your own soul. Seek every opportunity to go where prayer is wont to be made. Those who are really seeking for communion with God will be seen in the prayer meeting, faithful to do their duty and earnest and anxious to reap all the benefits they can gain. They will improve every opportunity of placing themselves where they can receive the rays of light from heaven." SC 98

"When the Spirit of God shall work upon the heart, cleansing the soul-temple of its defilement of worldliness and pleasure-loving, all will be seen in the prayer meeting, faithful to do their duty and earnest and anxious to reap all the benefit they can gain. The faithful worker for the Master will improve every opportunity to place himself directly under the rays of light from the throne of God, and this light will be reflected upon others." 4T 461

"Those who appreciate the words of Christ will not turn aside from the prayer meeting, or from the meeting where the Lord's messenger has been sent to tell them concerning things of eternal interest. Jesus has said, 'Where two or three are gathered together in My name, there am I in the midst of them.' Can you afford to choose your pleasure and miss the blessing? It is indulgence in these things that has a telling influence not only on your own life and character, but upon the life and character of your associates." MYP 140

PURPOSE OF PRAYER MEETING

"What is the object of assembling together? Is it to inform God, to instruct Him by telling Him all we know in prayer? We meet together to edify one another by an interchange of thoughts and feelings, to gather strength, and light, and courage by becoming acquainted with one another's hopes and aspirations; and by our earnest, heartfelt prayers, offered up in faith, we receive refreshment and vigor from the Source of our strength. These meetings should be most precious seasons and should be made interesting to all who have any relish for religious things." 2T 578

WHY SOME DO NOT ATTEND

"Many declare that it is certainly no harm to go to a concert and neglect the prayer-meeting, or absent themselves from meetings where God's servants are to declare a message from heaven. It is safe for you to be just where Christ has said He would be." MYP 140

"Many students have made their studies the first great object and have neglected prayer and absented themselves from the Sabbath school and the prayer meeting, and from neglect of religious duties they have returned to their homes backslidden from God." 4T 425

"The reason why so many are not desirous of attending prayer meeting and of engaging in religious exercises is that their minds are devoted to other things. They are conforming to the world in the matter of dress; and while they are so doing, souls whom they might have helped by letting their light shine in good works are strengthened in their unbelief by the inconsistent course of these professed Christians." 4T 629

"But any amusement which disqualifies them for secret prayer, for devotion at the altar of prayer, or for taking part in the prayer meeting is not safe, but dangerous." 3T 223

"The empty seats in our prayer-meetings testify that Christians do not realize the claims of God upon them." RH April 22, 1884
E.G. WHITE

Tameness, Sameness, Vs. Agitation! Tumult! Violence!!

(Quoted from the most excellent book—The History of the Reformation of the Sixteenth Century)

Erasmus and Luther, viewed in connection with the Reformation, are the representatives of two great ideas—of two great parties in their age, and indeed in every age. The one is composed of men of timid prudence; the other, of men of resolution and courage. These two parties were in existence at that epoch, and they are personified in their illustrious chiefs. The men of prudence thought that the study of theological science would gradually bring about a reformation of the Church, and that, too, without violence. The men of action thought that the diffusion of more correct ideas among the learned would not put an end to the superstitions of the people, and that the correction of this or of that abuse, so long as the whole life of the Church was not renewed, would be of little effect.

"A disadvantageous peace," Erasmus used to say, "is better than the most righteous war." He thought—and how many Erasmuses have lived since, and are living even in our own days! He thought that a reformation which might shake the Church would endanger its overthrow; he witnessed with alarm men's passions aroused into activity; evil everywhere mixed up with the little good that might be effected; existing institutions destroyed without the possibility of others being set up in their place; and the vessel of the Church, leaking on every side, at last swallowed up by the tempest. "Those who bring the sea into new beds," said he, "often attempt a work that deceives their expectations; for the terrible element, once let in, does not go where they would wish it, but rushes withersoever it pleases, and causes great devastation." "Be that as it may," added he, "let troubles be every where avoided! It is better to put up with ungodly princes, than to increase the evil by any change."

But the courageous portion of his contemporaries were prepared with an answer. History had sufficiently proved that a free exposition of the truth and a decided struggle against falsehood could alone ensure the victory. If they had temporized, the artifices of policy and the wiles of the papal court would have extinguished the truth in its first glimmerings. Had not conciliatory measures been employed for ages? Had not council after council been convoked to reform the Church? All had been unavailing. Why now pretend to repeat an experiment that had so often failed?

Agitation? Tumult? Violence?

Undoubtedly a thorough reformation could not be accomplished without violence. But when has anything good or great ever appeared among men without causing some agitation? Would not this fear of seeing evil mingled with good, even had it been reasonable, have checked the noblest and the holiest undertakings? We must not fear the evil that may arise out of a great agitation, but we must take courage to resist and to overcome it.

Is there not besides an essential difference between the commotion originating in human passions, and that which emanates from the Spirit of God? One shakes society, the other strengthens it. What an error to imagine with Erasmus that in the then existing state of Christendom,—with that mixture of contrary elements, of truth and falsehood, life and death—a violent collision could be presented! As well strive to close the crater of Vesuvius when the angry elements are already warring in its bosom! The Middle Ages had seen more than one violent commotion, when the sky was less threatening with storms than at the time of the Reformation. Men had not then to think of checking and of repressing, but of directing and guiding.

Who can tell what frightful ruin might not have occurred if the Reformation had not burst forth? Society, the prey of a thousand elements of destruction, destitute of any regenerating or conservative qualities, would have been terribly convulsed. Certainly this would have really been a reform in Erasmus's fashion, and such as many moderate but timid men of our days still dream of, which would have overturned Christian society. The people, wanting that knowledge and that piety which the Reformation brought down even to the lowest ranks, abandoned to their violent passions, and to a restless spirit of revolt, would have been let loose, like a furious and exasperated wild beast, whose rage no chains can any longer control.

The Reformation was no other than an interposition of the Spirit of God among men, a regulating principle that God sent upon earth. It is true that it might stir up the fermenting elements hidden in the heart of man; but God overruled them. The evangelical doctrines, the truth of God, penetrating the masses of the people, destroyed what was destined to perish, but everywhere strengthened what ought to be maintained.

Submitted by Kathleen Ross, Alberta, Canada

Shall Our Youth Lead Out?

Isaiah 3:4 And I will give children [to be] their princes, and babes shall rule over them.

Isaiah 3:12 [As for] my people children [are] their oppressors, and women rule over them. O my people, they which lead thee cause [thee] to err, and destroy the way of thy paths.

Young men and women, have you, as individuals purchased at infinite cost, sought to study to show yourselves approved unto God, workmen which need not be ashamed? Have you brought to God the precious talent of your voice, and put forth painstaking effort to speak clearly, distinctly, and readily? However imperfect may be your manner of utterance, you may correct your faults, and refuse to allow yourself to have a nasal tone, or to speak in a thick, indistinct way. If your articulation is distinct and intelligible, your usefulness will be greatly increased. Then do not leave one defective habit of speech uncorrected. Pray about the matter, and co-operate with the Holy Spirit that is working for your perfection. The Lord, who made man perfect in the beginning, will help you to cultivate your physical and mental powers, and fit you to bear burdens and responsibilities in the cause of God. {FE 215.1}

The youth must be impressed with the idea that they are trusted. They have a sense of honor, and they want to be respected, and it is their right.

If pupils receive the impression that they cannot go out or come in, sit at the table, or be anywhere, even in their rooms, except they are watched, a critical eye is upon them to criticize and report, it will have the influence to demoralize, and pastime will have no pleasure in it. This knowledge of a continual oversight is more than a parental guardianship, and far worse; for wise parents can, through tact, often discern beneath the surface and see the working of the restless mind under the longings of youth, or under the forces of temptations, and set their plans to work to counteract evils. But this constant watchfulness is not natural, and produces evils that it is seeking to avoid. The healthfulness of youth requires exercise, cheerfulness, and a happy, pleasant atmosphere surrounding them for the development of physical health and symmetrical, character. {FE 114.2}

God's word must be opened to the youth, but a youth should not be placed in the position to do this. Those who must have an eye upon them constantly to insure their good behavior, will require to be watched in any position where they may be. Therefore the mold given the character in youth by such a system of training, is wholly deleterious. Aim for mental discipline and the formation of right moral sentiments and habits. {FE 114.3}

Studies should generally be few and well chosen, and those who attend our colleges are to have a different training from that of the common schools of the day. They have been generally taught upon Christian principles, if they have wise and God-fearing parents. The word of God has been respected in their homes, and its teachings



made the law of the home. They have been brought up in the nurture and admonition of the gospel, and when they come to the schools, this same education and training is to go on. The world's maxims, the world's customs and practices, are not the teaching they need; but they are to see that the teachers in the schools care for their souls, that they will take a decided interest in their spiritual welfare, and religion is to be the great principle inculcated; for the love and fear of God are the beginning of wisdom. Youth removed from the domestic atmosphere, from the home rule and guardianship of parents, if left to themselves to pick and choose their companions, meet with a crisis in their history not generally favorable to piety or principle. {FE 115.1}

Then, wherever a school is established, there should be warm hearts to take a lively interest in our youth. Fathers and mothers are needed with warm sympathy, and with kindly admonitions, and all the pleasantness possible should be brought into the religious exercises. If there are those who prolong religious exercises to weariness, they are leaving impressions upon the mind of the youth that would associate religion with all that is dry, unsocial, and uninteresting. And these youth make their own standard not the highest, but weak principles and a low standard spoil those who if properly taught, would be not only qualified to be a blessing to the cause, but to the church and to the world. Ardent, active piety in the teacher is essential.

There are many families of children who appear to be well trained, while under the training discipline; but when the system which has held them to set rules is broken up, they seem to be incapable of thinking, acting, or deciding for themselves. These children have been so long under iron rule, not allowed to think and act for themselves in those things in which it was highly proper that they should, that they have no confidence in themselves to move out upon their own judgment, having an opinion of their own. And when they go out from their parents to act for themselves, they are easily led by others' judgment in the wrong direction. They have not stability of character. They have not been thrown upon their own judgment as fast and as far as practicable, and therefore their minds have not been properly developed and strengthened. They have so long been absolutely controlled by their parents that they rely wholly upon them; their parents are mind and judgment for them. {FE 16.2}

On the other hand, the young should not be left to think and act independently of the judgment of their parents and teachers. Children should be taught to respect experienced judgment, and to be guided by their parents and teachers. They should be so educated that their minds will be united with the minds of their parents and teachers, and so instructed that they can see the propriety of heeding their counsel. Then when they go forth from the guiding hand of their parents and teachers, their characters will not be like the reed trembling in the wind. {FE 17.1}

The lessons taught to children and youth make an impression upon

their minds which influences their characters in a far greater degree than older persons imagine. In my childhood a minister who came to my father's house at Poland, Maine, read the chapter in Acts in regard to the deliverance of Peter, when an angel of God took the prey from the enemy who had determined to destroy him. The chapter was read slowly and solemnly, and it made an impression on my young mind that has kept the narrative vividly before me to this day. {Ev 580.5}

Now from the light given men of God, I know that as a people we have not improved our opportunities for educating and training the youth. We should teach them how to read and understand the Scriptures. Wherever there is a Biblical institute for ministers and people, we should, in connection with it, organize a class for the youth. Their names should be registered. All should feel the importance of the scheme of educating the youth to understand the Scriptures. Let the work be taken hold of in the very simplicity of the truth itself. Lead the minds of the youth from truth to truth, up higher and higher, showing them how scripture interprets scripture, one passage being the key to other passages. Thus the Scripture itself will be the educating power, holding the thoughts in captivity to Christ.--Letter 27a, 1892. {Ev 581.1}

Let the youth advance as fast and as far as they can in the acquisition of knowledge. Let their field of study be as broad as their powers can compass. And, as they learn, let them impart their knowledge. It is thus that their minds will acquire discipline and power. It is the use they make of knowledge that determines the value of their education. To spend a long time in study, with no effort to impart what is gained, often proves a hindrance rather than a help to real development. In both the home and the school it should be the student's effort to learn how to study and how to impart the knowledge gained. Whatever his calling, he is to be both a learner and a teacher as long as life shall last. Thus he may advance continually, making God his trust, clinging to Him who is infinite in wisdom, who can reveal the secrets hidden for ages, who can solve the most difficult problems for minds that believe in Him. A great injury is often done our young men by permitting them to begin to preach when they have not sufficient knowledge of the Scriptures to present our faith in an intelligent manner. Some who enter the field are novices in the Scriptures. In other things also they are incompetent and inefficient. They cannot read the Scriptures without hesitating, mispronouncing words, and jumbling them together in such a manner that the word of God is abused. Those who cannot read correctly should learn to do so, and should become apt to teach, before they attempt to stand before the public. {CT 539.1}

The teachers in our schools are obliged to apply themselves closely to study, that they may be prepared to instruct others. These teachers are not accepted until they have passed a critical examination, and their capabilities to teach have been tested by competent judges. No less caution should be used in the examination of ministers; those who are about to enter upon the sacred work of teaching

Bible truth to the world should be carefully examined by faithful, experienced men. {CT 539.2}

There are many Christian youth that can do a good work if they will learn lessons in the school of Christ from the great Teacher. Even though pastors, evangelists, and teachers should neglect the seeking of the lost, let not the children and youth neglect to be doers of the word. . . . {MYP 197.1}

Let young men, and women, and children go to work in the name of Jesus. Let them unite together upon some plan and order of action. Cannot you form a band of workers, and have set times to pray together and ask the Lord to give you His grace, and put forth united action? You should consult with men who love and fear God, and who have experience in the work, that under the movings of the Spirit of God you may form plans and develop methods by which you may work in earnest and for certain results. The Lord will help those who will use their God-entrusted capabilities to His name's glory. Will our young men and young women who believe the truth become living missionaries? {MYP 197.2}

As you labor for others, the divine power of the Spirit will work upon their souls; for they have been purchased by the blood of the only-begotten Son of God. We can be successful in winning souls for whom Christ has died only as we shall depend on the grace and power of God to do the work of convincing and converting the heart. While you are presenting to them the truth of God, unbelief and uncertainty will strive to hold the mind; but let the pledged word of God expel doubt from your hearts. {MYP 197.3}

The life of Samuel from early childhood had been a life of piety and devotion. He had been placed under the care of Eli in his youth, and the loveliness of his character drew forth the warm affection of the aged priest. He was kind, generous, diligent, obedient, and respectful. . . . It was a singular thing that between Eli, the chief magistrate of the nation, and the simple child so warm a friendship should exist. Samuel was helpful and affectionate, and no father ever loved his child more tenderly than did Eli this youth. . . . {SD 161.3}

How touching to see youth and old age relying one upon the other, the youth looking up to the aged for counsel and wisdom, the aged looking to the youth for help and sympathy. This is as it should be. God would have the young possess such qualification of character that they shall find delight in the friendship of the old, that they may be united in the endearing bonds of affection to those who are approaching the borders of the grave. {SD 161.4}

A strong, helpful grasp of the hand of a true friend is worth more than gold and silver. Let not the youth be ignored; let them share in the labor and responsibility. Let them feel that they have a part to act in helping and blessing others. Even the children should be taught to do little errands of love and mercy for those less fortunate than themselves. {6T 435.3}

Let the overseers of the church devise plans whereby young men and women may be trained to put to use their entrusted talents. Let the older members of the church seek to do earnest, compassionate work for the children and youth. Let ministers put to use all their ingenuity in devising plans whereby the younger members of the church may be led to co-operate with them in missionary work. But do not imagine that you can arouse their interest merely by preaching a long sermon at the missionary meeting. Plan ways whereby a live interest may be kindled. Let all have a part to act. Train the young to do what is appointed them, and from week to week let them bring their reports to the missionary meeting, telling what they have experienced and through the grace of Christ what success has been theirs. If such reports were brought in by consecrated workers, the missionary meetings would not be dull and tedious. They would be full of interest, and there would be no lack in attendance. {6T 435.4}

The young men and women who give themselves to the work of teaching the truth and laboring for the conversion of souls should first be vitalized by the Holy Spirit, and then they should go forth without the camp into the most unpromising places. The Lord has not given to those of little experience the work of preaching to the churches. The message is to be proclaimed in the highways and hedges.--Manuscript 3, 1901. {Ev 49.3}

A compilation by Ellen G. White

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SUSY'S DINNER



CHILDREN'S CORNER

"Please may I have a penny? I'm nearly frozen and I'm starving."

The carriage stood at the edge of the sidewalk, and Mrs. Linley was just getting out with her two children to do some shopping. Nellie was wearing a lovely red coat and her sweet happy face was framed with golden curls. Master Frank was also dressed well, although he was a bit haughty as he put some distance between himself and the miserable little beggar.

"Get away!" said Mrs. Linley, with a disdainful sweep of the hand. The woman and the child looked at each other - one of those glances that stamp a face upon one's memory. Mrs. Linley was always afraid of street trash. They might have a fever, or small pox, or some other infection, lurking in their rags.

The carriage drove on leaving Mrs. Linley and her children to their shopping. The children were happy, generous, well-behaved, and belonged to a Christian family. They were always inviting friends and relatives over for dinners and giving them wonderful gifts. This day they were out shopping to prepare for another feast for their close friends. They spent the pleasant sunny day going from store to store.

At the end of the day, there was quite a large load in the carriage. They had purchased a few gifts also for less fortunate friends, like books for lame Johnny Aston and a new plaid dress and teacups for Susy Dorr. "Poor children like to play just as well as rich children, don't they, mama?" said a grave, sweet Nellie.

"I hope you will never forget, my dear, that we are all created alike, and that all the poor little ones are just as precious in God's sight." "And Christ the Lord loves everyone," Frank added in a reflective manner. "My teacher told me so on Sabbath,--so that all little children might be saved."

"But what about some of the poor and sick, that nobody seems to care for - like that little beggar-girl who stood watching us at the beginning of our shopping trip? O Mama! Isn't it hard? What becomes of them?"

"God takes care of them, like the sparrows," said Frank.

Mrs. Linley did not answer. Already her heart condemned her, for after all, she was a kind-hearted woman. She half expected to find the wretched object on her doorstep. If so, she would try to make amends for her harsh words. But she was not there.

When they returned home from their shopping, they shivered with cold and ran into the house. Papa was home and they had a wonderful dinner that evening. Of course one cannot make one's charities go all around the world, but Mrs. Linley thought she had stretched hers a long distance. So she had. And yet she might have given the child on the street a few pennies. But street-beggars are so often thieves!

Meanwhile the little beggar girl wandered on. For nearly a week she had slept in the train station and begged during the day, just enough to keep her body and soul together. She used to sell matches and pins, but she had no money left to buy a new stock, and there were so many others doing the same thing. A month ago the old woman with whom she had lived with suddenly died. Then she had to live on the street the best she could.

She went on asking now and then for a penny. Some gave the forlorn little beggar a scowl, some did not even look at her, and one or two men spoke roughly with her. Oh! She was so hungry and so cold.

The bright sunshine did not seem to warm her a bit. She looked wistfully into basement windows as she walked along the street. She stared at the happy children running about in warm clothing. Her shoes were worn out to the ground; her tattered clothing flapped in the biting wind.

It was growing colder and colder. She ran along until she came to a restaurant. Such a delightful, savoury smell came through the grating, and faint warmth that was most grateful to her. Not a mouthful of anything had she eaten since yesterday noon. People went along shopping with large bags full of food. All going to a nice home to spend the evening with family.

"Move on, move on, there!" said the stern voice of a policeman. What if she was arrested and sent to prison? She would have

something to eat. And the pain gnawing at her stomach was so hard to bear. There was a jacket she might steal – the men around would be sure to see her. She reached out her hand.

No, she couldn't. She never had been a thief. She remembered her mother, who had died two years ago. The pretty lady getting into the carriage had made her think of her. Oh! How good it was that the dear mother could never be hungry again. And she had said, "Jennie, never tell a lie, and never steal."

She sat down on a doorstep and began to cry. It was very cold now, and she was so chilled that the tears froze on her thin cheeks. She curled herself up in a corner. If she could only get some sleep.

"Hello!" said a cheerful voice, and someone shook her by the shoulder. "You'll freeze to death here! It's pinching cold! You better run home."

"Please leave me alone. I don't have a home. And I was almost asleep. You've brought all the old pain back."

Sturdy young Susy, herself a poor working girl, dragged up the forlorn little object and scanned the thin, blue face.

"Where have you been staying?"

"In the train station." The child answered sullenly. "After old Molly died, they turned me out. I don't have any money, so I have nothing to sell. I've tried to beg-- "

Susy stood considering. What would Granny say if she brought the poor thing home? "Don't bring another child to your dinner," she had said already. "There won't be room for them to stand on one foot." Susy drew her sleeve across her eyes. Somehow her heart was growing very tender since she had been going to the mission school. A little scene flashed into her mind: On Sabbath, Mr. Linley, the most splendid man in the world, Susy insisted to Granny, had been explaining to the boys and girls how even the Saviour of the world had been homeless.

"I wish I had been there!" said Susy bravely, "I'd have taken Him in."

"Susy," replied Mr. Linley, "when we do such a thing for the poorest and meanest, we do it for the Lord." And then he read the beautiful commendation that the Saviour was to bestow at the last upon those who did what they could in the world, picturing their blessed joy and surprise as they said, "Lord, when saw we Thee hungry and fed Thee, or sick and ministered unto Thee?" He had a way of making such vivid pictures that the boys used to listen wide-eyed and open mouthed.

So Susy had announced to Granny that she wanted to have a dinner party, and repeated to her all the conversation at the Sabbath

School as she always did.

"I thought you were going to buy that nice new jacket? And you have just enough money."

"I'll wait two or three weeks for that," declared Susy. "You see it's much nicer to give things to others. I don't understand a bit how the Saviour did come down to earth, but it seems good to think He was a little boy, though He was a good sight better than any of us. When you think of all that, you can come close to Him, just as I do to Mr. Linley, our Sabbath school teacher.

"And maybe, if we ask in the poor and lame, He will look down and think Susy Diller is trying to be like Jesus."

Granny agreed but had said: "Don't ask more than four. There won't be room enough for them to stand on one foot."

But Susy couldn't help it – she found two more children; so now there were six of them. Susy had work in a factory and took care of Granny, who was too old to do much of anything, and was almost bent double with rheumatism. They had a room on the second floor of a tumble-down shack, and one small bedroom; but Granny thought it almost a palace, because Susy was so good to her.

And now here was one more to share their dinner. What would Granny say? But the young missionary did not stop long to consider the matter,--here was a case of real suffering, and Susy's conscience quickly adjusted itself –

"Come along," said Susy to the little vagrant, thinking somehow of the Lord of all who had not where to lay His head. "For maybe if He was here," she thought, "We would not be able to tell Him from anyone else."

Susy took the little stray by the arm, and hurried her along. Poor little Jennie! Her feet seemed hardly to touch the ground; they were so cold and numb.

After awhile she felt the warmth and heard the voices, but she was too tired and sleepy that she dropped into a little heap beside the fire and only heard her young rescuer say: "Let her sleep, Granny; it'll do her more good than anything else."

"But, Susy, child, we can't take care of her all the time. And--" Granny stopped there, looking into Susy's eyes.

Soon little Jenny Morgan, the poor little waif, woke up, had some supper, and told her story. It was like hundreds of others, only her mother was a beautiful lady. She had seen someone in the street this morning that looked just like her.

"She's smart and chipper, Granny, and she'll soon be better," said Susy.

Jennie's cheeks were very red the next morning, and her eyes were bright; moreover, her voice had a curious tremble in it, but she declared she was quite well.

Susy went out a while, and Granny prepared dinner. It would be a wonderful dinner. There were lame Tim with a clean face; Humpty, as the little fellow was called, who sold pins, tape and shoe strings on the corner, and had grown deformed from a bad fall; Kit Benner, looking white enough and thin enough to frighten you; three others, and the little stray Jenny Morgan, besides Granny.

What a wonderful dinner they had, they were so crowded around the table that they had hardly elbow room. They laughed and had a good time.

After dinner they sang several songs that Susy had learned at the mission school. Finally Jennie was tired and went to lay down in the corner by the stove. She felt a little chilly and her head was aching.

"O Susy, won't you sing again?" she pleaded. "It's like heaven. Mother used to tell me about it. And do you suppose that the Lord Jesus cares for little girls who have to live on the street and sleep where they can?"

"Yes, He does care. Mr. Linley told me so. You see He puts thoughts into other people's hearts, because He isn't here anymore to do the work."

"Oh!" said Jenny slowly, "Wouldn't it be good if He would put it into the hearts of the rich folks? They could do so much." She sighed a little as she could not make it straight in her tired brain.

Presently the guests left, thanking Susy on their way out for the wonderful evening.

The next day was Sabbath. Susy begged Mr. Linley to come and see the little sick girl at her house. And one way and another, the story of the dinner came out.

Jennie, the little beggar girl, was very sick. Cold and hunger had done their worst. It had been so hard and dreary since her mother died, and with no one to care for her, and to have to dodge around continually, kicked and cuffed and almost starved. And if the Lord up there did care...

"She's a pretty sick little girl," said Susy, "But Granny and I will do our best to pull her through."

Mr. Linley felt the pulse and shook his head. The fever was high and there was no strength to battle with it.

And then he looked into Susy's great and wistful eyes, and was touched to the heart. The child had learned the sweetest and

noblest lesson of all. She had gone out into the highways and hedges, and had gathered in the lame and the halt and the blind.

"You see I've grown fond of her, already," explained Susy, "I'd do anything for her."

"I'm afraid it's too late. I will send in a doctor and some food from our house."

"If you don't mind, I'd rather not have you send the food. Granny was a little cross at her at first and is now trying to make it up to her and would like to give her our last morsel if need be to this little girl."

What a point of conscience here in the midst of poverty and ignorance!

"The lessons have not all been on my side," said Mr. Linley to his wife afterward. "The poor little factory girl has taught me something that I will never forget. To think of her going without her coat that she might provide a dinner for some homeless, hungry children. I wish you would go and see them, my dear." Mrs. Linley went with her husband.

Susy stared as if she had seen an angel. Granny dropped a curtsey, and dusted a chair with her apron. "Little Jenny," Susy whispered, "poor little girl, can't you open your eyes a minute?"

She opened them wide – wider. Then she rose a little and stared around – stretched out her trembling hands towards Mrs. Linley, and cried:--"O Mother! Mother! Susy said I should find you. I tried to be good, not to lie or steal, though I was nearly starved. And Susy's been so – kind. She brought me in – gave me dinner."

Mrs. Linley caught the swaying child in her arms. The last words quivered slowly on her lips and her eyes dropped. She remembered just where she had seen the child, and a pang of bitter self-upbraiding pierced her heart. She kissed the still lips for her mother's sake, and laid her gently down. Had Susy and Granny entertained an angel unawares, while her blind eyes had not been able to discern 'the least of these'?"

"Oh!" said Susy sobbing, "I'm so glad you came. I suppose she thought it was her own mother for she has talked about her all the time. Poor little girl! I shall always be thankful that I brought her in out of the cold, though I never guessed she was going to die."

"The fame of your dinner has gone up among the angels, Susy," said Mr. Linley reverently. "And now, my dear girl, have little Jennie buried where you like, and bring the bill to me. I want a little share in your good work."

Mr. And Mrs. Linley walked home quietly. Had their dinner borne such beautiful fruit as this? "For I was an hungered and ye fed me."

Asleep In Jesus

Sis. Forstinah Milanzi Kayawa

Sister Forstinah Milanzi Kayawa died peacefully in her sleep, in Kalomo Hospital. Sister Golden Kayawa was a faithful member in the South West Zambia Field, being 43 years old at her death. She was born in Lusaka. She had a very difficult life, and at the age of 40 she became asthmatic.

She married Br. Kayawa in 1977, all while in the large S.D.A. Church. In 1998 she joined the S.D.A. Reform Church. Forstinah remained a faithful member of the S.D.A. Church Reform Movement to the time of her death. She was very faithful in her church attendance. She served as Church Secretary, Sabbath School Teacher, and Dorcas Leader for many years. In January 2006, she was attacked with stomach cancer, she was taken to many hospitals, but all in vain. On December 6, we lost our dear son, Mordecai—on January 6, Sister Kayawa closed off her life, leaving behind 6 children and 5 grandchildren. She was a kind and loving mother, wife and friend.

She is not completely gone from us, one day if we are faithful, I am sure we will meet her again in Heaven. May her soul rest in peace.

Your brother and co-worker,
Pastor Golden Kayawa Hingabantu

