



The Reformation
Messenger
VOLUME 26, NUMBER 1, JANUARY, 2019

The Large Cities

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Chains of Debt

The Reformation **Messenger**

Volume 26, Number 1

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

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PHOTO CREDITS

Wendy Eaton: Front Cover, New York, USA

Helen Marttinen: Back Cover, Cincinnati, USA.

Inside front cover, Italy.

Page 3, Toronto, Canada

The Reformation Messenger is published monthly. It is an Official Publication of the International Missionary Society the Seventh-Day Adventist Church Reform Movement, Canadian Field. Subscriptions can be paid online on the web-site or by mail.

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COST:

Black & White x \$27.00 per year. Colour x \$47.00 per year.
(Add \$10.00 North America and \$20.00 overseas shipping & handling)

Purchase all 25 years of the Messenger for \$200.00 (shipping included in price). Bound in books by year.

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The Large Cities



“Thousands upon thousands are unwarned. The great cities are to be worked; this is kept before me night and day.” —*The Review and Herald*, December 23, 1909

“The work in the cities is the essential work for this time, and is now to be taken hold of in faith.” —*The Review and Herald*, November 17, 1910

“The large and small cities, and places nigh and afar off, are to be worked, and worked intelligently. Never draw back. The Lord will make the right impressions upon hearts, if we will work in unison with His Spirit.” —*The Review and Herald*, June 12, 1913

“Those who work in the large cities are to reach if possible to the high ones of the world, even to ruling powers. Where is our faith? God has presented to me the case of Nebuchadnezzar. The Lord worked with power to bring the mightiest king on the earth to acknowledge Him as King over all kings. He moved upon the mind of the proud king until Nebuchadnezzar acknowledged Him as ‘the most high God,’ ‘whose dominion is an everlasting dominion, and His kingdom is from generation to generation.’” —*Evangelism*, p. 88

“I ask those who have charge of our work: Why are so many places passed by. . . . I could mention many places where the light of truth has not yet shone. The angels of heaven are waiting for human instrumentalities to enter the places where witness has not yet been borne to present truth.” —*The Review and Herald*, December 30, 1902

“In connection with the proclamation of the message in large cities, there are many kinds of work to be done by laborers with varied gifts. Some are to labor in one way, some in another. The Lord desires that the cities shall be worked by the united efforts of laborers of different capabilities. All are to look to Jesus for direction, not depending on man for wisdom, lest they be led astray. As laborers together with God, they should seek to be in harmony with one another. There should be frequent councils, and earnest, whole-hearted cooperation. Yet all are to look to Jesus for wisdom, not depending upon men alone for direction.” —*Gospel Workers*, p. 345

“The cities are to be worked from outposts. Said the messenger of God, ‘Shall not the cities be warned? Yes; not by God’s people living in them, but by their visiting them, to warn them of what is coming upon the earth.’” —*Country Living*, p. 30

“The work in the cities is the essential work for this time, and is now to be taken hold of in faith. When the cities are worked as God would have them, the result will be the setting in operation of a mighty movement such as we have not yet witnessed. May the Lord give wisdom to our brethren that they may know how to carry forward the work in harmony with His will. With mighty power the cry is to be sounded in our large centers of population: ‘Behold, the Bridegroom cometh; go ye out to meet Him.’” —*Medical Ministry*, p. 331

Ellen G. White



Beauty of Christ

If I were an artist, I would like to draw a picture of Christ, so lovely and beautiful, that no one could resist it, but would be drawn to Him—a picture with features so pure, serene, full of grace and kindness. I would give this picture to you, so that you could take it with you wherever you go. Then you would not only glance at it and forget Him, but instead you would keep it near you whenever temptations and trials surround you. One look at this picture would dispel your fears, and calm the storm in your heart.

Then I would like to draw another picture of Satan, so vile, deceiving, and evil, that it would make you shudder, and you would turn away from it. Then I would give you a choice, which one of these two pictures would you like to take with you? Would it be a difficult choice? I think that you would choose the picture of Christ.

Every day we must choose between Christ and Satan. We must choose the company with whom we want to spend time. We must choose the food we want to eat. We must choose the books we want to read, and we must choose the music we want to listen to. It is sad that most people choose what Satan is offering, rather than what Christ is offering.

What if we try to serve two masters? Is it possible? “Half-and-half service places the human agent on the side of the enemy as a successful ally of the hosts of darkness. When men who claim to be soldiers of Christ engage with the confederacy of Satan, and help along his side, they prove themselves enemies of Christ. They betray sacred trusts. They form a link between Satan and the true soldiers, so that through these agencies

the enemy is constantly working to steal away the hearts of Christ’s soldiers.” —*Thoughts from the Mount of Blessing*, p. 94

If you decide to choose Christ as your Master, you must choose His life. You must follow Him, and His example, “Who went about doing good.” Acts 10:38

Many are drawn to Christ from selfish motives, to get something from Him; they want protection, His blessings, and atonement for their sins. They want heaven and eternal life, but they do not love Him. They are not attracted to the lifestyle of Christ. They see no beauty in His sacrifice, nor His self-denial, and they have no desire to copy His example in this respect.

Paul writes, “This know also, that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy. Without natural affection, trucebreakers, false accusers, incontinent, fierce, despisers of those that are good, Traitors, heady, highminded, lovers of pleasures more than lovers of God; Having a form of godliness, but denying the power thereof: from such turn away.” 2 Timothy 3:1–5. Here Paul writes a description of many professing Christians who expect to be saved and to have eternal life.

David was drawn to the beauty of Christ. He had only one thing that he desired. “One thing have I desired of the LORD, that will I seek after; that I may dwell in the house of the LORD all the days of my life, to behold the beauty of the LORD, and to enquire in His temple.” Psalm 27:4. Yet when Jesus came to this world, many saw no beauty in Him. Some even hated Him.

Isaiah writes a prophecy about Him, 'Who hath believed our report? and to whom is the arm of the LORD revealed? For He shall grow up before him as a tender plant, and as a root out of a dry ground: He hath no form or comeliness; and when we shall see Him, there is no beauty that we should desire Him. He is despised and rejected of men; a Man of sorrows, and acquainted with grief: and we hid as it were our faces from Him; He was despised, and we esteemed Him not.' Isaiah 53:1-3

For centuries, the Jewish people had waited for the Messiah to come. Finally when He came, they did not want Him. They were not attracted to Him. They saw no beauty in Him, therefore, they did not love Him.

Yet, there were some who did love Him, who were attracted to Him. They saw a beauty that they had never witnessed before. There was a sinner from whom Jesus had cast out devils, whose many sins Jesus had forgiven, she was called Mary Magdalene. Her past life seemed to her as something ugly and evil. She was now drawn to Jesus. It was Mary who poured upon His head the precious ointment and bathed His feet with her tears. It was Mary who stood beside the cross to the very end, and followed Him to the grave.

She saw beauty in His dying form that she could never forget. Now she understood how Jesus could say, "Thy sins are forgiven." Sunday morning, while others were still sleeping, it was again Mary who was the first one at the tomb. It was Mary who told others of a risen Saviour. Mary understood the meaning of the word, "He is despised and rejected of men, He was wounded for our transgressions, He was bruised for our iniquities. He was oppressed, and afflicted, and He is brought as a lamb to the slaughter, and made His grave with the wicked." Isaiah 53:3, 5, 7, 9. Mary had found the pearl of great beauty, the hidden treasure, for which she gave up everything else.

The thief on the cross had been seeking happiness and satisfaction in a life of sin and crime without finding it, until finally at his dying moment he saw something beautiful that attracted him. "But the other answering rebuked him, saying, Dost not thou fear God, seeing thou art in the same condemnation? And we indeed justly; for we receive the due reward of our deeds: but this Man hath done nothing amiss. And he said unto Jesus, Lord, remember me when Thou comest into Thy kingdom. And Jesus said unto him, Truly I say to you today: You will be with Me in paradise." Luke 23:40-43 (verse 43 from *Aramaic English New Testament*—a

translation of the *Eastern Original Aramaic New Testament Peshitta Text*)

He saw in Jesus the Lamb of God, giving His life for the sins of the world. The words, "Remember me" were an expression of love and friendship. He saw in Jesus a beauty that he had never known before. As a criminal he had taken by force from others the things which he wanted, but now he saw something opposite, something different—One freely giving His life for others, to make them happy. How ugly his own past life of dishonesty seemed now, compared to the character of Christ. Therefore he said, "Remember me." "I want to be like You are," was his desire.

The Roman Centurion had executed many hardened criminals. He had seen their evil features, listened to their swearing and cursing. Now he looks upon One, so pure, kind, and peaceful, while suffering upon the cross. He hears the words, "Father, forgive them." The centurion knew human nature; this was something he did not know was possible, "Truly this was the Son of God." Matthew 27:54. He saw beauty beyond human nature, beauty that the Jewish leaders did not see.

Paul had first seen no beauty in Jesus. He had hated His followers, and persecuted them. Paul was like the other Jewish leaders who saw only something dangerous and bad in Christ, and in His followers. Then one day Paul met Jesus on the way to Damascus. "And as he journeyed, he came near Damascus: and suddenly there shined round about him a light from heaven: And he fell to the earth, and heard a voice saying unto him, Saul, Saul, why persecutest thou Me? And he said, Who art Thou, Lord? And the Lord said, I am Jesus whom thou persecutest" Acts 9:3-5

This touched the heart of Paul. After he had been persecuting Jesus and His followers, there was no anger in Jesus, no hatred towards him, only love and kindness.



Suddenly Paul saw a beauty that he had not seen in himself, nor in the Jewish leaders, in the Pharisees and scribes.

He saw Someone that could love His enemy. From this moment on, the life of Paul changed. He had seen something more beautiful and attractive, so that he called his past life and attainments as a loss compared to it. Now Paul had only one important thing, only one message to proclaim to the Jews and to the Gentiles. "And I, brethren, when I came to you, came not with excellency of speech or of wisdom, declaring unto you the testimony of God. For I determined not to know any thing among you, save Jesus Christ, and Him crucified." 1 Corinthians 2:1-2

There is a strange attraction in the cross, and Paul was drawn to it. Paul saw in the dying form of Jesus, a beauty that he could not forget, and a great desire aroused in his heart to be like Him; he found the secret on how to become like Jesus. "But we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord." 2 Corinthians 3:18

Then Paul tries to describe the beauty of the Lord. "Let this mind be in you, which was also in Christ Jesus: Who, being in the form of God, thought it not robbery to be equal with God: But made Himself of no reputation, and took upon Him the form of a servant, and was made in the likeness of men: And being found in fashion as a man, He humbled Himself, and became obedient unto death, even the death of the cross." Philippians 2:5-8

It was not His fair countenance, but His meekness that attracted Paul. Compared to the pride and self-exultation of the worldly rulers, kings and great men, especially of the Jewish people, Paul saw the greatest of all, the King of kings, the Creator, taking the form of a servant, and humbling Himself before men.

Paul continues, "Looking unto Jesus the author and finisher of our faith; who for the joy that was set before Him endured the cross, despising the shame, and is set down at the right hand of the throne of God." Hebrews 12:2

These words, "For the joy that was set before Him endured the cross, despising the shame", have two meanings. He

could have had joy in heaven, but for our sake He left it, and chose to endure the cross. And the other meaning is, the joy of seeing the redeemed host in His kingdom made Him endure the cross.

"For ye know the grace of our Lord Jesus Christ, that, though He was rich, yet for your sakes He became poor, that ye through His poverty might be rich." 2 Corinthians 8:9

This is beauty that is not seen in the world. This is an example of love that we should learn in order to be like Christ. Paul learned it; he became poor for Christ's sake.

"I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, Who loveth me, and gave Himself for me." Galatians 2:20. Paul lived to be a partaker of Christ's suffering and death, this was an honour to him, and his glory.

The work of our Reformation church is to draw men and women to Christ. Our lives are to be a picture of Christ, of His love and sacrifice. Our words that we speak, our countenances, need to show the purity, serenity, peace, forgiving love, and kindness—all that Christ had. Only then can we be true Reformers, and our work will be successful.

Behold the beauty of Christ and it will become your beauty, and love to Christ will fill your heart.

We sing in our gospel hymn, "There was One who was willing to die in my stead, That a soul so unworthy might live, And the path to the cross He was willing to tread, All the sins of my life to forgive." AMEN.

Timo Martin





For the Greater Good

Many mighty deeds have been done in the past, “for the greater good,” some of which we may think are not exactly honest, or the best course of action as far as Biblical principles are concerned.

To begin with, I would like to define the word “ethics”. Ethics are moral principles that govern a person's behavior or the conducting of an activity. They are rules of conduct recognized in respect to a particular group or culture, such as medical ethics or Christian ethics.

Ethics always try to dictate what is in the best interest of a person or group of people. In some settings, it can be asked, is it right to be dishonest for a good cause? Would it be less ethical to be truthfully honest; could absolute truth cause more harm or discouragement to another person? For example, when an elderly person becomes terminally ill (e.g. cancer discovered throughout the body), I have seen in the hospital occasions where the family members do not want to let the elderly person know how really sick they are. They want to hide the truth from them, thinking that the person will give up on life if they knew the truth. Is this ethical?

Situation ethics is an ideology that takes into account the particular context of an act when evaluating it ethically, rather than judging it according to absolute moral standards. With the intent to have a fair basis for judgments or action, one looks to personal ideals of what is appropriate to guide them, rather than an unchanging universal code of conduct, such as Biblical law under diving command theory.

Joseph F. Fletcher wrote a book on this subject called, *Situation Ethics: The New Morality* (1966). In the book he speaks of flexibility in the application of moral laws

according to circumstances. He outlined his objections to both moral absolutism (the view that there are fixed universal moral principles that have binding authority in all circumstances) and supported moral relativism (the view that there are no fixed moral principles at all). His view is that ethics cannot be defined by absolute laws, but on the general Christian principle of brotherly love, which is expressed in different ways in different situations. <https://www.britannica.com/topic/situation-ethics>

Fletcher, stated that “all laws and rules and principles and ideals and norms, are only contingent, only valid if they happen to serve love’ in the particular situation, and thus may be broken or ignored if another course of action would achieve a more loving outcome. Within the context of the complexities of the situation, one should come to the most loving or right decision as to what to do.” https://en.wikipedia.org/wiki/Situational_ethics

Each situation is unique and complex; and it can be callous or inhumane to deal with all problems in an absolute manner. Two examples Fletcher gave are: firstly, the wrongness of abortion no matter what the circumstances within the pregnancy occurs, and secondly, the time when the atomic bombs were dropped on Hiroshima and Nagasaki, killing 152,000 innocent people, causing Japan to surrender. When trying to decide whether or not to use the atomic bomb in this situation, the governing bodies in the USA decided that the lives saved by ending the war swiftly by using these bombs outweighed the lives destroyed by using it and concluded that this was the most ethical course of action, “for the greater good.”

Was not this the same argument the religious leaders used in Jesus’ day? Did they not kill Jesus “for the greater good”? “And one of them, named Caiaphas, being the high priest that same year, said unto them, Ye know nothing at all, Nor consider that it is expedient for us, that one man should die for the people, and that the whole nation perish not.” John 11:49–50

Can we agree with what Joseph Fletcher wrote about? I hope we all disagree. There are many Christian churches, though, who would adhere to this belief because

they put what they call “love” above the law of God. They state that love is the ultimate law, and for “the greater good,” sometimes the law of God has to—be bent or compromised a little.

Situation ethics therefore often tries to consider actions done for what they think is “the greater good” (for love).

In the beginning Lucifer began his rebellion by what he claimed was a good cause. “Lucifer had presented the purposes of God in a false light—misconstruing and distorting them to excite dissent and dissatisfaction. . . . While claiming for himself perfect loyalty to God, he urged that changes in the order and laws of heaven were necessary for the stability of the divine government.” —*Patriarchs and Prophets*, p. 38. Lucifer’s claim was that for “the greater good”, changes needed to be made in heaven. We see the end result of the changes Lucifer had in mind, and I am sure we can all agree that it was **not** for the greater good.

Going back into Biblical times, you can read of many people who acted erroneously for what they claimed was “for the greater good.” They made their own decisions based on what they thought was “for the greater good.” And even though they may not have been exactly honest and truthful in acting “for the greater good,” they reason as did Adam and Eve that, “This is a very small sin, and will never be taken into account. **But** God treated the matter as a fearful evil, and the woe of their transgression will be felt through all time.” —*Testimonies for the Church*, vol. 4, p. 311–312. That all important word, “but”. We may reason one way, **but**, what does the Bible say? What would Jesus say?

Abraham, a great man of God, made a mistake in this regard. Was it not in his best interest for Abraham to tell a little lie when he went temporarily to sojourn in Egypt? He told Pharaoh that Sarah was his sister. It was only a small white lie—a half-truth. After all, Sarah was his half-sister and he was only trying to protect her and himself—“for the greater good.” His wife was beautiful and he feared they would kill him and take her for themselves, which was not an uncommon occurrence in those days.

“During his stay in Egypt, Abraham gave evidence that he was not free from human weakness and imperfection. In concealing the fact that Sarah was his wife, he betrayed a distrust of the divine care, a lack of that lofty faith and courage so often and nobly exemplified in his life.” —*Patriarchs and Prophets*, p. 130. Thankfully the Lord spared him and his wife from any further distress, and Abraham repented of his sin rather than continuing on in obstinacy, as did Lucifer.

Samson was judge over Israel and was a thorn in the flesh of the Philistines. The Philistines came to Israel to capture Samson, but he hid. The men of Judah knew where he was, and for “the greater good” of the nation, they felt it was best to turn him over to Philistines—to betray their own countryman.

“Then three thousand men of Judah went to the top of the rock Etam, and said to Samson. . . we are come down to bind thee, that we may deliver thee into the hand of the Philistines.” Judges 15:11. Samson did comply, and the Lord turned this treachery of his countrymen into a great victory. He ended up killing 1000 Philistine men of war. How many other men, throughout history, have been betrayed by their own people—friends, relatives, church members—“for the greater good”? For example, in World War I, many faithful Seventh-day Adventist brethren and sisters had been betrayed by the very church members they worshipped with in the recent past. Many ended up in prison and even in death—“for the greater good.”

King Saul offered a sacrifice to the Lord (a duty which only the priests were permitted to do), “for the greater good,” to encourage his waning army. Samuel had promised to come, but was delayed. “With growing impatience he awaited the arrival of Samuel and attributed the confusion and distress and desertion of his army to the absence of the prophet. The appointed time came, but the man of God did not immediately appear. God’s providence had detained His servant. But Saul’s restless,



impulsive spirit would no longer be restrained. Feeling that something must be done to calm the fears of the people, he determined to summon an assembly for religious service, and by sacrifice entreat the divine aid. God had directed that only those consecrated to the office should present sacrifices before Him.

But Saul commanded, ‘Bring hither a burnt offering;’ and, equipped as he was with armor and weapons of war, he approached the altar and offered sacrifice before God.” —*Patriarchs and Prophets*, p. 618. Although conducting a religious service is a good thing, in this context it was not according to God’s will. Saul was punished when Samuel showed up. He was told that his sons will not reign in the kingdom after him (1 Samuel 13:14). King Saul’s spiritual life declined after this incident. He did not genuinely repent.

David had been anointed king of Israel to take the

throne after King Saul. King Saul was not pleased with this and sought to slay David. He hunted him like a wild animal. David, taking matters into his own hands, thought that the safest place for him to live was with the enemies of Israel. "For the greater good" of himself and his family, he went to the Philistines.

The first time he went alone and was not received so warmly. "David fled to Achish, the king of Gath; for he felt that there was more safety in the midst of the enemies of his people than in the dominions of Saul. But it was reported to Achish that David was the man who had slain the Philistine champion years before; and now he who had sought refuge with the foes of Israel found himself in great peril. But, feigning madness, he deceived his enemies and thus made his escape." – *Patriarchs and Prophets*, p. 656

David left Gath and wandered around in the wilderness with a group of faithful followers. After being tired of wilderness living, he again went to the same king in Gath, King Achish. This time he was not alone, but went with his fellow soldiers and their families. "For the greater good" and safety of his little support group, he thought to try King Achish again. This time he was received more warmly and was given the city of Ziklag to live in. However, "The Lord did not send David for protection to the Philistines, the most bitter foes of Israel. This very nation would be among his worst enemies to the last, and yet he had fled to them for help in his time of need. Having lost all confidence in Saul and in those who served him, he threw himself upon the mercies of the enemies of his people. God was dishonored by David's unbelief." – *Patriarchs and Prophets*, p. 672

In order to maintain the favour of King Achish, David went on to strengthen the nation of the Philistines by warring against their enemies. However, "for the greater good" David told the king he was fighting the Israelites, which was not true; but, to maintain his safety, he thought it would be in his best interest.

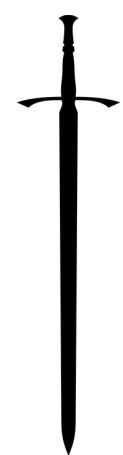
"While dwelling in this isolated town David made war upon the Geshurites, the Gezrites, and the Amalekites, and he left none alive to bring tidings to Gath. When he returned from battle he gave Achish to understand that he had been warring against those of his own nation, the men of Judah. By this dissembling he was the means of strengthening the hand of the Philistines; for the king said, 'He hath made his people Israel utterly to abhor him; therefore he shall be my servant forever.' David knew that it was the will of God that those heathen tribes should be destroyed, and he knew that he was appointed to do this work; but he was not walking in the

counsel of God when he practiced deception." – *Patriarchs and Prophets*, p 673. All this was not acceptable to God. David nearly lost his family and the families of his soldiers when the Amalekites invaded Ziklag in his absence. Thankfully David repented and was considered a man after God's own heart. However, later we see that the Philistines were the most bitter enemies of David when he was king of Israel. No sin goes unpunished.

Judas joined the disciples for "the greater good." The disciples argued that his talents would be very useful for the furtherance of the cause of Jesus. That was his reason for the betrayal also. "Judas reasoned that if . . . Jesus was not to die, it would only force Him to deliver Himself. . . . If Jesus really was the Messiah, the people, for whom He had done so much, would rally about Him, and would proclaim Him king. This would forever settle many minds that were now in uncertainty. Judas would have the credit of having placed the king on David's throne." – *The Desire of Ages*, p. 720–721. Was this not what the people of Israel were all waiting for? For Jesus to take the throne of David? Thus, could we not say that Judas thought he was acting in behalf of the nation "for the greater good?" In other words, "situation ethics." The situation demanded that he betray his Master, for the greater good—for the love of his people (and for the love of himself). It was not the only time in history that men of talent were chosen for certain positions "for the greater good," whose lives clearly were not in harmony with the principles of the laws of God; and it has happened in God's church in recent times.



The Seventh-day Adventist Church (as was mentioned earlier), decided they must send their young men into the army in World War I, to save their churches, schools and sanitariums from being confiscated and closed. This was "for the greater good" and it made sense for the church leaders to support the war effort. This was clearly against the spirit of Prophecy counsel given many years earlier. "In the army they cannot obey the truth and at the same time obey the requirements of their officers. There would be a continual violation of conscience." – *Testimonies for the Church*, vol. 1, p. 361. Times have changed, they could



argue. However, we know the result. There was a division in the church with 98% of the membership being shaken out.

We know from all these examples, that although the people claimed to be acting for “the greater good,” in the eyes of God, they really were not. They were, in reality, acting according to situation ethics. While we can agree that this ideology is not according to the laws and moral standards laid out in the Bible, is it possible that some elements of this ideology can creep into our lives or into the church?

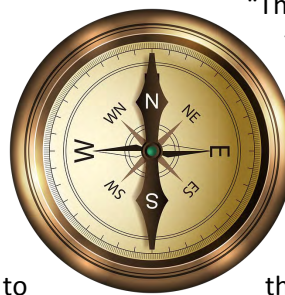
Have you ever felt that you had to “bend the rules”, or act in a manner “for the greater good” that was not exactly in harmony with the Lord? You may act and behave differently in different situations. After King Darius made his decree that no one could worship anyone except himself for 30 days (Daniel 6), Daniel could have gone and prayed in his closet. That would have not been a sin. We are encouraged to have our private prayers in a closet. However, praying in his closet would have been hiding his light under a bushel (Matthew 5:15). Daniel was firm. “Daniel in the lions’ den is the same Daniel who stood before the king, encircled by the light of God.” – *Gospel Workers 1892*, p. 140

Also, the Apostle Paul found himself in many varying surroundings throughout his career as a messenger of the Lord. “Paul in the dark dungeon, awaiting the sentence which he knew was to come from the cruel Nero, is the same Paul who addressed the court of the Areopagus.” – *Ibid*, p. 140

So therefore, the counsel is given to us: “A man whose heart is stayed upon God in the hour of his most afflicting trials and most discouraging surroundings, is just what he was in prosperity, when the light and favor of God seemed to be upon him. Faith reaches to the unseen, and grasps eternal things.” – *Ibid*, p. 140

Perhaps you may not be in an adverse situation like were some of the faithful men in the Bible, such Joseph, Daniel or Paul, but we all come in contact with non-believers, whether friends, family or co-workers every week. Ask yourself, do you dress, speak, or act differently around non-believers (family, friends, work-mates, school-mates) as you do around members of the church, or if church leaders are present? What about on the Sabbath, when you happen to come into contact with non-believers? Do you feel you need to speak and act differently in a way that is not exactly in keeping with the 4th Commandment? Is this how we can have a “better influence” on these worldly people “for the greater good”?

This would not be for the greater good. The truth is that,



“The greatest want of the world is the want of men—men who will not be bought or sold, men who in their inmost souls are true and honest, men who do not fear to call sin by its right name, men whose conscience is as true to duty as the needle to the pole, men who will stand for the right though the heavens fall.” – *Education*, p. 57. Are you one of these men and women?

DIPLOMATIC IMMUNITY

When one tries to justify clear disobedience by using the argument, “for the greater good,” or “times have changed,” they place themselves above the law and ultimately try to place themselves above God, as did Lucifer. We can call this “diplomatic immunity”—immune to punishment from breaking the law.

“**Diplomatic immunity** is a form of legal immunity that ensures diplomats are given safe passage and are considered not susceptible to lawsuit or prosecution under the host country’s laws, but they can still be expelled.” https://en.wikipedia.org/wiki/Diplomatic_immunity

In other words, the diplomat cannot be prosecuted under the host nation’s laws, but can be expelled. Their own country may have different laws in different situations, and therefore they cannot be prosecuted under the host nation’s laws. As long as they are good, respectful, moral citizens, they do not have to strictly adhere to the host nation’s moral laws. This has been put into place “for the greater good” of maintaining world peace and respecting each diplomats’ culture and ways of living. It could be said that they are “above the law” of their host nation.

This idea has crept into the religious world as there have always been people who try to place themselves above the law—they are a law unto themselves, governed by their own moral and ethical ideologies. They have a different set of laws for themselves as they have for other members.

King Uzziah went into the temple to make a sacrifice and offer incense. Was this not a good thing? It is said of Uzziah that, “When he was strong, his heart was lifted up to his destruction: for he transgressed against the LORD his God, and went into the temple of the LORD to burn incense upon the altar of incense. And Azariah the priest went in after him, and with him fourscore priests of the LORD, that were valiant men: And they withstood

Uzziah the king, and said unto him, It appertaineth not unto thee, Uzziah, to burn incense unto the LORD, but to the priests the sons of Aaron, that are consecrated to burn incense: go out of the sanctuary; for thou hast trespassed; neither shall it be for thine honour from the LORD God. Then Uzziah was wroth, and had a censer in his hand to burn incense: and while he was wroth with the priests, the leprosy even rose up in his forehead before the priests in the house of the LORD, from beside the incense altar.” 2



Chronicles, 26:16–19. He was King, was he not? Could he not do as he pleased? Was he not going about to serve the Lord in the temple? But, he went about it in his own way, not God’s way. Was there a different interpretation of the law for the king as opposed to the common people? God brought swift judgment to show who the true Lawgiver is. No human being is above His law.

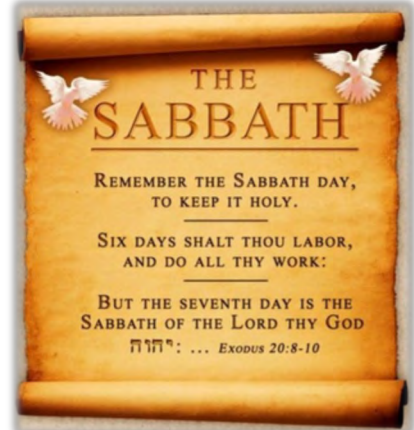
Are there people in God’s church who feel that they are entitled to diplomatic immunity? —no punishment for law breaking. They know and understand the laws of God as they were taught them prior to baptism. As time goes on they, at times, bend the rules for themselves, but not for the other members. This can happen in leadership as it happened in the days of Jesus. Many of the Scribes and Pharisees were corrupt and felt no pangs of conscience, but they were exacting on the regular common people. “For the greater good” and peace of the nation, they must enforce strict laws to keep the people in control. For themselves, they use the same argument as Lucifer did—they do not need such strict laws for themselves and “for the greater good”, the wheat and tares must be allowed to continue to growing together. Situation ethics states that there are different moral laws and punishment (or lack thereof) for different people as each individual is different and unique with unique life experiences.

Just like those diplomats in the world who are immune to the host country’s laws can be expelled, also those in the church who live, not according to the laws of God, and seem to “get away with it” due to their position, they will be expelled from the heavenly nation when Jesus returns. They will not even be granted entrance. It may have seemed good for the cause of Jesus to have Judas as one of His followers, but he was clearly expelled

in the end.

In the time of the end, the true people of God will face persecution, “for the greater good” of the world that is experiencing difficult times.

“As the Sabbath has become the special point of controversy throughout Christendom, and religious and secular authorities have combined to enforce the observance of the Sunday, the persistent refusal of a small minority to yield to the popular demand will make them objects of universal execration. It will be urged that the few who stand in opposition to an institution of the church and a law of the state ought not to be tolerated; that it is better for them to suffer than for whole nations to be thrown into confusion and lawlessness. The same argument many centuries ago was brought



against Christ by the ‘rulers of the people.’ ‘It is expedient for us,’ said the wily Caiaphas, ‘that one man should die for the people, and that the whole nation perish not.’ John 11:50. This argument will appear conclusive; and a decree will finally be issued against those who hallow the Sabbath of the fourth commandment, denouncing them as deserving of the severest punishment and giving the people liberty, after a certain time, to put them to death.” —*The Great Controversy*, p. 615–616

The reality is, there is no “greater good” in disobedience to the law of God, regardless of the situation. Situation ethics is non-existent in God’s kingdom. There is no “greater good” in diplomatic immunity. There is one law for Jew and Gentile alike and the greatest good is perfect obedience to the law of God, through the help of the Lord, combined with genuine love.

May God help us to be as true as “the needle is to the pole”, and not act out of harmony with Biblical principles for what we may argue is, “for the greater good”. God’s law is exact, His judgment is particular. Those who are true and faithful will be the target of the enemy as the end draws near, but the promises of God are sure. He will protect and save His faithful children. They will not be expelled from His presence. His greater good will soon triumph, and may we be a part of His greater good. Amen.

Wendy Eaton



Chains of Debt

Economists say that a person can be in debt for as short as one minute. When you walk around the store with your shopping cart, as soon as you place an item in your cart you are in debt. When you go to the cashier and pay, the debt has been settled. From this example, we conclude that almost everyone, including children, have been in debt. Many people have incurred large debts and their lives have become a burden. Creditors have come to, seize their property. Some people have borrowed money from one person in order to pay another creditor until it becomes a vicious circle. Many governments also, are carrying a large debt. Heavy taxes have to be charged to the citizens to enable the government to settle its debts.

The greatest debt that one has before God is sin that has not been forgiven. The Psalmist says: "Blessed is he whose transgression is forgiven, whose sin is covered. Blessed is the man unto whom the LORD imputeth not iniquity, and in whose spirit there no guile" Psalms 32:1–2. Christ said, as we pray we must include the words: "And forgive us our debts, as we forgive our debtors." Matthew 6:12.

FINANCIAL DEBTS

The Christian life must be a life free from debt both to God and his fellow man—spiritually and financially. Our peace of mind is dependent on freedom from debt. Every Christian, therefore, must strive to pay back his monetary debts and avoid incurring new ones. Many a time, we have erred and entered the snare of debt. The bible principle is clear: "Owe no man any thing." Romans 13:8. The Spirit of Prophecy adds:

"Abstracting and using money for any purpose, before it is earned, is a snare. . . . Many, very many, have not so educated themselves that they can keep their expenditures within the limits of their income. They do not learn to adapt themselves to circumstances, and they borrow and borrow again and again and become overwhelmed

in debt. . . . Be determined never to incur another debt. Deny yourself a thousand things rather than run in debt. This has been the curse of your life, getting into debt. Avoid it as you would with the small pox." —*Counsels for the Church*, p. 155

If we have used God's money (tithe) for ourselves, we must pay it back. Our repentance is only genuine when it is accompanied with restitution. "Whenever there has been a neglect on your part, to give back to the Lord His own, repent with contrition of soul, and make restitution, lest His curse rest upon you. . . . As the sin of robbing God was presented, the people received clearer views of their duty and privilege in this matter." —*Counsels on Stewardship*, p. 98, 95. As this was done, a number of brethren gave back the Lord's money. "Prayer will not pay our debts to God." —*Messages to Young People*, p. 248. We may now make wise plans and pray over them that all these financial debts be settled and we are free.

THE DEBT OF SIN

"The pleasures of sin are the cords with which Satan ties his victims to his snares." —*Maranatha*, p. 82. To all who desire freedom from a sinful conscience, a remedy has been fully provided—repentance accompanied by confession. "If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." 1 John 1:9. The invitation to be cleansed and purged is given in simple language by the Lord through Isaiah the prophet: "Come now, and let us reason together, saith the LORD: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool." Isaiah 1:18. Surely this God is a wonderful and merciful God! The beautiful picture given by another prophet regarding our sins is painted in the following words: "Who is a God like unto Thee, that pardoneth iniquity, and passeth by the transgression of the remnant of His heritage? He retaineth

not His anger for ever, because He delighteth in mercy. He will turn again, and will have compassion upon us; He will subdue our iniquities; and Thou wilt cast all their sins into the depths of the sea.” Micah 7:18–19

The forgiveness of our sins depends on our forgiveness of others (Matthew 6:12). In Chapter 18 of the same book [Matthew], Peter greatly desired to know how many times one needed to forgive his brother who wronged him (verse 21). In His answer, Christ said that it is not seven times but seventy (70) X seven (7), which equals four hundred and ninety times (490X). What a deep lesson! In expanding the answer, Jesus gave a parable in which He likened the kingdom of God to a certain king who took account of his servants. The meaning of the parable is quite clear. God willingly forgives us large debts that carry enormous consequences while we often fail to forgive our friends who have small debts/wrongs against us. He concluded that those who cannot forgive the small debts from their fellow men will have their large debts reinstated and they will be delivered to the tormenters—eternal death. Similarly in Luke 17:3–4, forgiving one another must characterize all true followers of Christ. Upon hearing the depth of the message as presented in verse 4, the disciples were overwhelmed and felt greatly lacking. They asked the Lord to increase their faith (verse 5). We too have very likely maintained bitter enmity against others. This is the time. Cut the Chains!! Jesus is ready to grant the needed faith to accomplish this in response to our prayer as did the disciples in verse 5. The law is simple. Those who will not forgive will not be forgiven.

SMALL VS. LARGE DEBT

Many feel that their debt before God is too big to be forgiven. Satan has successfully driven them to despair and at worst, led them to take their own lives. Our Lord, in Luke 7:40–43, teaches that those who have been forgiven much will love Him more than those who have been forgiven less. To those that feel they have gone too far and would not be received if they come to God, the message is: “Behold Your God!” Isaiah 40:9. The Lord says: “Why sayest thou, O Jacob, and speakest, O Israel, My way is hid from the LORD, and my judgment is passed over from my God? Hast thou not known? hast thou not heard, that the everlasting God, the LORD, the Creator of the ends of the earth, fainteth not, neither is weary? there is no searching of His understanding. He giveth power to the faint; and to them that have no might He increaseth strength. Even the youths shall faint

and be weary, and the young men shall utterly fall: But they that wait upon the LORD shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary; and they shall walk, and not faint.” Isaiah 40:27–31

CONCLUSION

Dear brother, the year 2018 has now come to an end. Can you not free yourself from debt? Can you not also consider canceling that debt your brother owes you financially, or at least reduce it to half making him feel free? Dear sister, can you not forgive your adversary forever, the one towards whom you have been holding a grudge against until now?

A story is told of a young girl who had a dream about the translation of God’s people to heaven at the Second Coming. In the dream, she saw the saints going through the open passage to heaven. As she too tried to pass that passage which appeared as a big hole, an orange had covered the passage such that she could not go through. She tried and tried, but the orange had covered the circular passage. This was an orange she had stolen some time back but had not made things right. It was so sorrowful. “To day if ye will hear His voice, harden not your hearts.” Hebrews 4:7

In the time of Ancient Israel, people distressed and with debts gathered themselves unto David. “And every one that was in distress, and every one that was in debt, and every one that was discontented, gathered themselves unto him.” 1 Samuel 22:2. For us, where shall we go, for we find it challenging to change the status of things on our own? For us we have our “David”, and that is Jesus Christ. Christ is our “David” today. He is the tried Stone, the Rock of Ages. He is the only one to whom nothing is impossible. Today, He is ready to break the chains of our debts. He will faithfully facilitate the way to our freedom both from financial and spiritual debts. Only Christ can cut those chains. Let us give our hearts to Him and pray that as we enter the New Year we will enter it debt free. Amen.

*Adapted from the sermon preached by
Joel Msiska on Sabbath November 3, 2018*



The Danger of Overemphasizing Outward Appearances

“For the LORD seeth not as man seeth; for man looketh on the outward appearance, but the LORD looketh on the heart.” 1 Samuel 16:7

When the Japanese occupied the Philippines during World War II between 1942 and 1945, the Philippine Guerrilla Movement made life miserable for the occupiers. The defenders of Manila were successful in tying up Japanese military resources that helped lead, ultimately, to the Allied victory. Among the members of the brave Resistance was a very unlikely Filipino woman, a former beauty queen named Josefina Guerrero.

“Joey,” as the American forces called her, was a master at subterfuge, successfully navigating in and around enemy strongholds. She had grown up in Manila, was raised by her grandparents and married a young physician. When Allied forces invaded Luzon in 1944 she volunteered to work as a spy for the Americans. She carried vital information where it seemed no one else could go. She often visited American soldiers in Japanese prison camps on the island. She brought food, medical supplies, and information. She went bravely where no one else would go. She wrote and carried maps of Japanese installations and aircraft batteries. This allowed American planes to target and destroy key strongholds. On one of her missions she hid information inside a piece of fruit. On another, critical documents were taped to her back. In still another, information was written on a ribbon in her hair. At any moment, she could have been simply shot as a spy by Japanese soldiers. But Joey was not deterred. And she was not searched. And so, the story continued throughout the war.

In the end, Joey Guerrero was an international hero, credited with saving hundreds, if not thousands of lives. She was awarded the Medal of Freedom with Silver Palm, the highest award a civilian can earn. Why did the Japanese never search Joey? They were repulsed by her. Sickened by her appearance. They ridiculed her and laughed at her,

all while she was helping to cut the heart out of their war effort. Joey Guerrero contracted leprosy in 1941. Her body was covered with open sores and her hands and feet were battered and bruised. The enemy made a critical mistake in judging her outward appearance and ignoring her brave heart. After the war, Joey was brought to a leprosarium near Carville, Louisiana, arriving in the United States as a hero.

Most people would agree that the majority of humans tend towards a significant degree of concern pertaining to the way they are viewed by others. Displaying a degree of concern regarding how our actions are perceived by others is actually an inherently healthy tendency. Certain people possess the attitude that living for oneself is a justifiable course of action. They contend that provided one’s words and actions do not inflict direct harm upon those within their sphere of influence, then the manner in which others view them is ultimately inconsequential. The implication of this attitude is that no one has the right to judge your actions based on their moral worth. It is indisputable that judgement ultimately belongs to God as only He can read the heart. However, the idea that we have the right to live our lives free of concern regarding the manner in which our outward conduct may be interpreted is problematic, according to the principles laid out in the Bible.

“That ye may be blameless and harmless, the sons of God, without rebuke, in the midst of a crooked and perverse nation, among whom ye shine as lights in the world.” Philippians 2:15. Is it possible to have lives perceived as



blameless by all those around us if we fail to consider the manner in which our outward conduct is perceived by others? In order to have lives that qualify as beacons of lights to a dark world it is common sense to conclude that this cannot happen by accident. Furthermore, an important step in achieving such a connection with Christ in that our lives qualify as blameless is actually caring about how others perceive us. However, we must have a level of self-awareness regarding the reasons behind the desire to be viewed in a positive manner, realizing that our motivation should not be a craving for the honour and adulation of others. Instead, our motivation must be based in a genuine concern for the salvation of souls, and the realization that our outward conduct can directly affect people's prospects for salvation.

It is apparent that, as Christians, people are analyzing every aspect of our lives. Any individual who has displayed conduct unbecoming of a Christian has likely heard the snide comment stating, "If you're truly a Christian then why are you engaged in that course of action?" Why is it that people in the world analyze Christians so closely? Many people are aware of the fact that outward appearances and actions are one indicator of the state of the heart, and indicative of how seriously we take our Christian beliefs. Therefore, it is important to have a level of investment regarding the perceptions of others based on our outward appearance, words, and actions. It can be stated unequivocally that the degree of concern we display regarding the perceptions of others, particularly those in the world, is directly correlated with our level of interest in the salvation of all those within our sphere of influence. It is a major problem if we adopt the stance that if worldly people judge us based on our influence, it is ultimately inconsequential, stating that they are accountable for themselves before God, and also that our example should not be an excuse for them not to seek God.

We must care about the perceptions of others, but is it possible to care too much about outward appearances, or to care from impure motivations? And, if it is possible to care too much about outward appearances, then what motivations typically drive a course of action that puts significant stock in keeping up appearances at all times?

Many of us know the story of Ananias and Sapphira as written in Acts 5:1–11. Was it wrong for Ananias and Sapphira to keep back part of the money acquired through the selling of their land? Were they obligated to give the whole amount of money to the church? As the Bible indicates, after the land was sold the decision to give or not to give was their own. It is apparent that they had to pay their tithes, but this was the only obligation they had. Merely choosing to retain part of the selling price was not in itself a sin. It became a sin when Ananias and Sapphira

deliberately led the apostles to believe that they were giving all the proceeds from their sale, to the church. In essence, they lied.

This is a primary characteristic which is observable when outward appearances are maintained from impure motivations. Keeping up outward appearances for the wrong reasons is defined by gross exaggeration, deliberately misleading actions or words, or outright lies. What is the motivation for this tendency to lie or to exaggerate in order to keep up a façade of outward righteousness? When investigating the public nature of Ananias' and Sapphira's charitable donation combined with their outright lie, it is clear that their goal of maintaining a positive outward exterior was not to influence others for right, or to glorify God through their actions. Instead, their goal was to bring honour to themselves through their ostentatious display of charity with the hope of receiving the adulation of men.

The desire to be seen and honoured of men is an example of an impure motivation, tending to inspire some to perform actions which are extraordinarily kind and caring. These actions are often exaggerated to the extent that they are not a true indicator of who that person is, or how they live their life on a day-to-day basis. When someone lives their life one way when there is no one around, and a completely different way when there are people around, their outward appearance is a façade rather than an accurate representation of who and what they are.

"Woe unto you, scribes and Pharisees, hypocrites! for ye make clean the outside of the cup and of the platter, but within they are full of extortion and excess. Thou blind Pharisee, cleanse first that which is within the cup and platter, that the outside of them may be clean also. Woe unto you, scribes and Pharisees, hypocrites! for ye are like unto whited sepulchres, which indeed appear beautiful outward, but are within full of dead men's bones, and of all uncleanness. Even so ye also outwardly appear righteous unto men, but within ye are full of hypocrisy and iniquity." Matthew 23:25–28

The Pharisees were known for their obvious, open, and exaggerated displays of piety and righteousness! They had the following discussion with Jesus: "And they said unto Him, Why do the disciples of John fast often, and make prayers, and likewise the disciples of the Pharisees; but Thine eat and drink? And He said unto them, Can ye make the children of the bridechamber fast, while the Bridegroom is with them? But the days will come, when the Bridegroom shall be taken away from them, and then shall they fast in those days. And He spake also a parable unto them; No man putteth a piece of a new garment upon an old; if otherwise, then both the new maketh a rent, and the piece that was taken out of the new agreeth not with the old. And no man putteth new wine into old bottles;

else the new wine will burst the bottles, and be spilled, and the bottles shall perish. But new wine must be put into new bottles; and both are preserved. No man also having drunk old wine straightway desireth new: for he saith, The old is better." Luke 5:33–39

Why did Jesus especially take an issue with fasting in this instance? Fasting is not a sinful course of action. Fasting has many benefits. While going through various crises in our lives, fasting and prayer can promote a clear mind conducive to a deeper understanding of God's will. Furthermore, there have been recent medical studies which suggest that fasting can provide health benefits such as improvements in blood pressure or cholesterol levels, bolstering of the immune system, or even the reduction of diabetes risk amongst those prone to the condition. Therefore, the question remains as to why Jesus had an issue with something that is clearly beneficial to spiritual health, as well as physical health.

The following verses give some clarification on the matter. "And He spake this parable unto certain which trusted in themselves that they were righteous, and despised others: Two men went up into the temple to pray; the one a Pharisee, and the other a publican. The Pharisee stood and prayed thus with himself, God, I thank thee, that I am not as other men are, extortioners, unjust, adulterers, or even as this publican. I fast twice in the week, I give tithes of all that I possess. And the publican, standing afar off, would not lift up so much as his eyes unto heaven, but smote upon his breast, saying, God be merciful to me a sinner. I tell you, this man went down to his house justified rather than the other: for every one that exalteth himself shall be abased; and he that humbleth himself shall be exalted." Luke 18:9–14

The Pharisees were quite proud of their course of action related to fasting, and they would bring people's attention to their fasts. Why did they feel the need to bring other people's attention to a course of action which should be done for one's own personal spiritual health and wellbeing? Quite simply, they clearly seemed to have other motivations for doing it, other than their own personal spiritual

health. If their motivations for doing it were strictly for their own spiritual health and benefit, then they would have felt no need to publicize their course of action in this manner. The reality is that they had ulterior motivations for fasting which were so far removed from the spiritual benefit they could derive that, if the opportunity to be seen by men did not exist, they likely would not have fasted at all. Their impure motivations are apparent in the fact that they strategically performed their fasting at certain times, and in particular settings, and included behaviour which could not be considered normal for that individual if they were in private. Do we perform certain actions in particular settings to be seen and praised of men, when we know full well this is not something we would normally do if the prospect of being seen did not exist?

What impure motivations really motivated the Pharisees to fast, and to make great displays of their religiosity through various means such as public prayer or publicly giving large tithes and offerings? We have already mentioned the desire to be seen, in order to receive the praise of men. However, within the desire to be seen of men there is much more at stake than merely the desire to receive praise. As we read in Matthew 23, Jesus tells the scribes and Pharisees that they appear outwardly righteous to men, but inside they are full of hypocrisy and iniquity. The desire to appear righteous was a direct attempt on the part of the Pharisees to cover over or distract others from the iniquity existing in their personal lives.

In verse 26 it talks about cleaning that which is within first, which will lead to the outside being clean also. If we have a pure heart then we will never have to try hard to make a good outward appearance at certain strategic times in order to convince others that we are more righteous than we actually are. Our outward conduct will naturally give a true and accurate representation of the beauty of Christ's character within us.

We believe that the last evidence this sinful world will receive of the true nature of God's character, (despite Satan's best attempts to misconstrue His character), will be our example. To a world that has continuously spurned God's wonderful overtures of mercy, let us ensure that God's last call to this sinful world is one which fully represents the beauty of Christ's character, as reflected in our characters.

Conversely, if there is no true purity of heart existing within someone then it is quite natural for that individual to attempt to overcompensate with outward displays of Christianity, in an attempt to prevent their true character or secret sin from being revealed. More than just an attempt to shift people's focus away from the sin in their personal lives, these ostentatious displays of piety are an attempt to quiet one's own conscience and sense of guilt. The belief exists that serving God through visible works of



righteousness makes up for unconfessed sin in one's private life.

The righteous deeds of the Pharisees seemed morally upright to many of the uneducated masses because their actions were the most visible to the public, and seemed to involve great deeds which required significant sacrifice. The reality was that their deeds appeared the greatest because they had the most resources available to them. Furthermore, they overcompensated to the largest degree because their sin went the deepest, requiring the most significant displays of righteousness in order to effectively quiet their own conscience.

In Luke 18:11, we read the story of the Pharisee who prayed, thanking God that he was not like other men who committed horrendous sins. It is apparent that another feature observable in those who attempt to keep up a positive outward appearance from the wrong motivations is that they tend to compare their righteous acts to the perceived sins or lack of righteous deeds committed by those they believe to be morally inferior to them. This is an attempt to paint their righteous acts in an even more appealing light, and to justify their own lives by pointing out the sins of others. The Pharisee in this story who appeared so supposedly righteous may not have been an extortioner, unjust, or an adulterer. However, he possessed something with the potential to be worse than all of these three—a deluded sense of spiritual pride leading to a feeling of self-righteousness.

As long as someone feels righteous in and of themselves, there is never any reason for them to seek Christ's righteousness or to feel their need of the salvation that only Jesus can offer. Feeling one's need of Jesus has the power to inspire the individual to focus all their time and energy on establishing a personal connection with Him. In this scenario the individual would have no thought of striving to put on a grandiose show, because doing so is synonymous with self-righteousness and trying to work our own way to heaven.

Regarding Lucifer, we read, "The angels joyfully acknowledge the supremacy of Christ, and prostrating themselves before Him, poured out their love and adoration. Lucifer bowed with them, but in his heart there was a strange, fierce conflict. Truth, justice, and loyalty were struggling against envy and jealousy. The influence of the holy angels seemed for a time to carry him with them. As songs of praise ascended in melodious strains, swelled by thousands of glad voices, the spirit of evil seemed vanquished; . . . But again he was filled with pride in his own glory. His desire for supremacy returned, and envy of Christ was once more indulged." —*Patriarchs and Prophets*, page 36–37

Someone holding a high position of trust such as a minis-

ter, or in Lucifer's case, as the head of the angelic choir, can have a heart far from God and be merely keeping up an appearance. In Lucifer's case he kept up a good appearance, and this seeming reverence towards God was designed to disguise the fact that he was working directly against God. Lucifer likely entertained the thought that if his subversive work went undetected long enough and a majority of the angels were convinced to join him, it would be too late to effectively suppress his rebellion by the time it was discovered. In terms of Lucifer, we clearly see that keeping up an outward appearance of righteousness is insufficient for salvation. Unless the heart is wholly converted to God each one of us will end up in the same position of directly working against God, whether this was our original intention or not.

Although outward appearances are important in the context of this world, we can be reassured by the following promises of God. "But the LORD said unto Samuel, Look not on his countenance, or on the height of his stature; because I have refused him: for the Lord seeth not as man seeth; for man looketh on the outward appearance, but the LORD looketh on the heart." 1 Samuel 16:7. "And thou, Solomon my son, know thou the God of thy father, and serve Him with a willing mind: for the LORD searcheth all hearts, and understandeth all the imaginations of the thoughts: if thou seek Him, He will be found of thee; but if thou forsake Him, He will cast thee off for ever." 1 Chronicles 28:9

The first promise is that, even if people are quick to judge us on our appearance, as long as we have done our best to represent Christ we must not let this affect us. We can hold this belief with assurance because we know that God judges the heart and the innermost motivations, which give rise to our actions.

"Keep thy heart with all diligence; for out of it are the issues of life." Proverbs 4:23. The second promise is that whatever is in our heart will ultimately be expressed to the world. Therefore, it is not necessary to make a significant effort to keep up an excellent outward appearance, because with Jesus in our heart our outward conduct will naturally be befitting of a Christian.

It is my wish and prayer that we will realize the importance of our outward conduct, our words, actions, and the way we carry ourselves. Conversely, while keeping the importance of appearances in mind, we must consciously decide not to use our outward conduct as a means to attempt to convince the world that we are something we are not. Amen.

Richard Eaton



HEALTH MATTERS:

Principles of Hydrotherapy

“Our people should become intelligent in the treatment of sickness without the aid of poisonous drugs. Many should seek to obtain the education that will enable them to combat disease in its various forms by the most simple methods. Thousands have gone down to the grave because of the use of poisonous drugs, who might have been restored to health by simple methods of treatment. Water treatments, wisely and skillfully given, may be the means of saving many lives. Let diligent study be united with careful treatments. Let prayers of faith be offered by the bedside of the sick. Let the sick be encouraged to claim the promises of God for themselves.” –*Medical Ministry*, p. 57

The simplest definition of hydrotherapy is “the external application of water for therapeutic purposes.”

As we learned in last month’s article, water plays an integral role in the healthy functioning of the human body. Thus, water and its unique properties can also be used as a very effective treatment for various health conditions. Water is versatile; it can be used in all three forms in treatment: solid (ice), liquid or vapor (steam). Because water can take on many shapes and forms, water can be applied in a way that conforms to the body’s shape and contours. Our ability to float in water is useful in treatments that eliminate resistance and the pull of gravity, e.g. arthritis.

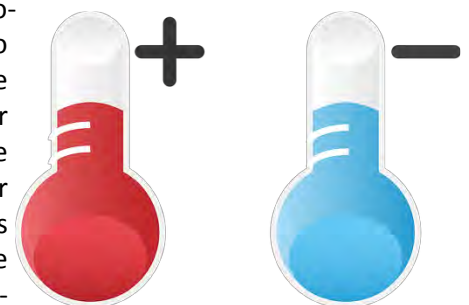
Water has conductive abilities. Conductivity is defined as a substance’s ability to transfer electricity, heat or sound via direct contact. Thermal conduction specifically refers to the transfer of heat. Heat spontaneously moves from a hotter to a colder source, when there is a difference in temperature between two substances.

This movement of heat or cold takes place when the substances are in contact with one another, in other words, touching each other. Water can hold and transport a tremendous amount of heat, far more than any other substance.

Water’s conductive ability to transfer heat or cold is the reason why hydrotherapy is so successful. One of the main reasons for using hydrotherapy is to utilize the therapeutic value of heat or cold. The recuperative properties of hydrotherapy use the body’s reaction to heat and cold, by either heating or cooling the body. Water must be in direct contact with the area of the body needing to be either heated or cooled. If the water temperature is higher than the skin temperature, heat will be conducted to the skin and the temperature will rise. The opposite also applies, if the water temperature is lower than the skin temperature, heat will be removed from the skin and the temperature will decrease. For example, we can warm our hands when we hold a hot-water bottle. Or, we can cool off our body when we jump into a body of water such as a lake or pool.

EFFECTS OF HOT AND COLD ON THE BODY

The principles of hydrotherapy are applied to produce positive health outcomes for various ailments. The decision to use either hot or cold water is determined by the effect that the differ-



ent temperatures have in promoting healing.

Heat applied to the body increases blood circulation, stimulates the immune system, aids digestion, and removes waste from tissues. Heat also increases blood supply to organs; blood carries germ-fighting white blood cells, nutrients, and oxygen, which aids in healing. Heat also relaxes sore, tense muscles, and aids in soothing the stiffness and pain of arthritis in the joints.

Cold water is able to lower fevers, reduce the sensitivity of painful nerve endings, decrease inflammation, slow



down circulation and decongest tissues. Once cold is removed, the body reacts by opening blood vessels; tissues are flushed with fresh, oxygen-rich, nutrient-filled blood. In fact, water is more efficient in reducing fevers than any drug available.

Overall, hydrotherapy, using either hot or cold water, can be used as a sedative, for pain relief, as a laxative, an anti-spasmodic; it detoxifies, relaxes, increases or decreases muscle tone, softens connective tissue, causes numbness, produces sweating, is cleansing and acts as a stimulant. Each type of hydrotherapy treatment can be used in relieving multiple ailments. The various types of treatments and their health benefits will be discussed in more detail in next month's article.

EFFECTS OF HYDROTHERAPY ON THE CIRCULATION SYSTEM

One goal of hydrotherapy is to improve the circulation and quality of blood and thus initiate recovery or cure. If blood circulation is poor, healing nutrients cannot be delivered and waste products and toxins cannot be removed, which causes degeneration of the tissues and organs.

Our blood transports oxygen from our lungs and nutrients from the food we eat, to all areas of our body. Blood also carries enzymes, antibodies, proteins, red and white blood cells, carbon dioxide,



and waste products. The proper circulation of blood in the body is vital for this transport system to work effectively. Hydrotherapy is able to improve the circulation of the blood, thus bringing essential components to areas of the body; it promotes healing by providing life-saving blood cells and nutrients, and reduces damage by eliminating toxins and wastes efficiently.

The temperature of the blood is also important to proper functioning of organs, cells, and tissues; these can be damaged and die if temperature levels of the blood are too high or too low. The circulation system absorbs heat from the parts of the body it flows through and carries it back to the center of the body, to maintain an optimal temperature for proper organ function.

If an area of the body is too hot, the body increases blood flow to that area to carry heat away, to prevent organs from overheating. In contrast, if an area of the body is too cold, the body will prevent excess heat loss by moving blood away from that area, preventing the blood from getting too cold before it returns to the delicate organs like the heart and brain. For example, if someone is outside on a cold winter's day, the circulation system moves blood away from the surface of the skin to prevent the skin's contact with cold cooling down the blood that circulates to the organs.

Hydrotherapy works to control the temperature of the blood that circulates in our body, by the application of either hot or cold water, thus preventing damage from conditions that increase or decrease body temperature to unhealthy levels. Not only can hydrotherapy treatments control the overall temperature of the body, but heat or cold applied to a specific area of the body can promote healing by controlling the temperature by either moving blood to the area or moving blood away from the area. For example, an acute injury is treated with cold water, in order to decrease inflammation, and speed up recovery time.

EFFECTS OF HYDROTHERAPY ON THE SKIN'S SURFACE

Most hydrotherapy treatments are performed on the skin. Treatments rely on the skin's reactions for their success. Our intact skin protects against injury, harmful chemicals, germs, and extremes of hot and cold. The skin also contains immune cells, nerve endings, and sweat glands. Skin also plays a vital role in controlling body temperature by perspiration and controlling the blood supply. This reaction of the blood vessels in the skin to heat and cold is the reason why hydrotherapy treatments used on the skin are effective in treating various health conditions.

Skin insulates the interior of the body; it is also the surface where heat is exchanged with the environment. Here the process takes place in which heat can be lost or gained. The layer of skin called the dermis contains billions of small blood vessels called capillaries. On an ongoing basis, our skin determines how much heat we lose from our bodies by either increasing or decreasing blood flow in the capillaries. This process works by either dilating (expanding) or constricting (shrinking) the size of the blood vessels. When capillaries dilate, the body loses heat; when they constrict, the body gains heat.

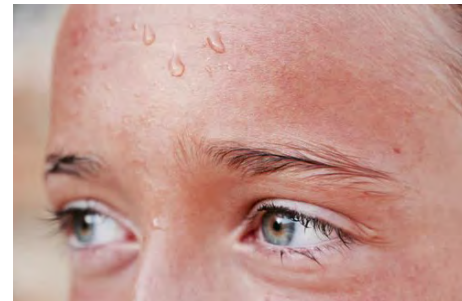
Controlling the flow of blood through capillaries is an important way to control the rate of heat loss or gain from our surroundings. When the surrounding temperature is colder than our body temperature 37C (98.6F), the capillaries constrict to keep heat inside the body. The opposite occurs when the temperature outside is hotter than our body temperature; the capillaries dilate to allow excess heat to leave the body. This heat gain or loss is vital, so that the body maintains its internal temperature at a level that allows the organs to function properly.

In exposure to extreme cold weather or submersion into very cold water, a condition called hypothermia occurs. This is when the body loses heat faster than it can produce heat, causing the body temperature to drop to a dangerous level. Once the body temperature falls below 35C (95F), the heart, nervous system, lungs and other organs cannot function normally. Without immediate treatment, organ failure occurs, which can lead to death. Treatment of hypothermia consists of warming the body slowly back to a normal temperature.

Hyperthermia, or overheating is the opposite. This occurs when the body gains heat faster than it can rid itself of heat, causing the body temperature to soar to dangerous levels. Hyperthermia is a term that refers to several conditions that occur when the body cannot handle the heat in one's environment. It often results from high temperatures, combined with high humidity and strenuous physical activity. There are many levels of severity with hyperthermia, beginning with heat stress, to heat exhaustion, and finally heat stroke.

With increasing temperatures the capillaries dilate, removing heat from the body. Another very efficient way

that the body has of cooling itself is a process known as perspiration or sweating. Sweat glands are 20 times more efficient in decreasing body temperature than increasing blood flow to surface by the dilation of the capillaries. Perspiring releases water on to the skin, which then evaporates, thus cooling the body. Sweating, combined with dilation of the capillaries, prevents overheating. Heat stress begins to occur when your body is unable to reduce its temperature by sweating. Perspiration allows the body to cool down, but it also removes water from the body, which can lead to dehydration.

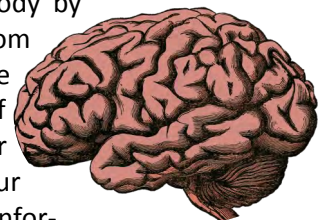


If the initial symptoms of overheating are not treated, symptoms worsen, which can eventually lead to heat stroke and death. Treatment of hyperthermia includes moving to a cooler area, resting and drinking water or fluids with electrolytes to restore the body's temperature balance.

Although hyperthermia and hypothermia are reactions to extremes of temperature that can be fatal, the appropriate application of hot and cold water onto the skin can provide beneficial effects to the body. The greater the difference in temperature between the water and skin, the more intense the reaction is.

EFFECTS OF HYDROTHERAPY ON THE NERVOUS SYSTEM

Our body contains both a central nervous system and a peripheral nervous system. Overall, the nervous system coordinates the actions of our body by transmitting signals to and from different parts of the body. The central nervous system consists of our brain and spinal cord. Our brain is the control center of our body. It receives and processes information from sensory organs, and tells the body how to respond. Messages are also received from the blood; the brain functions to adjust the amount of blood pumped from the heart, and how hard it pumps. In this way the brain can control the temperature of the blood by the amount being circulated. A part of brain called the hypothalamus constantly monitors the body's temperature. If blood flow is above or below 37C (the ide-



al), it will adjust the temperature of the blood by either dilating blood vessels, which cools the body, or by constricting blood vessels, which will preserve heat. The hypothalamus also triggers the body to perspire in order to increase cooling. The spinal cord carries information between the brain and the rest of the body.



The network of nerves originating from the spinal cord connects the central nervous system to the whole rest of the body, and is known as the peripheral nervous system. Every part of our body is connected to our brain through the peripheral nervous system, a collection of nerves that influence every part of our body, including our skin, organs, muscles, and joints.

Hydrotherapy treatments on the skin also affect the nerves that are located underneath the skin; its ability to work is because all areas of the skin and the organs directly underneath that same area of skin receive messages from nerves located in the same area of the spinal cord. A “reflex effect” refers to a response that is reflected from the skin, along the nerve underneath the skin to another part of the body. Heat and cold applied to the skin can “reflexively” influence the organs underneath the skin.

For example, heat to one’s abdominal area can sooth the muscles in the area, but can also influence the stomach underneath.



Some internal organs are more distantly connected reflexively to certain skin areas, for example, the skin on the feet are reflexively connected to the brain. This connection explains why hot foot soaks can dilate the vessels of the brain to relieve

migraine headaches. Identical areas on opposite sides of the body also receive messages from the same area of the spinal cord. Heating the left foot can dilate vessels in one’s right foot. This is useful when a certain area of the body cannot tolerate direct heat, but would benefit from heat as a treatment.

Thus, the application of water of varying temperatures to the skin’s surface not only has a local effect, but also an effect on the cardiovascular system and other organs.

Ellen White received messages from God regarding the

use of water for overall health. “Scrupulous cleanliness is essential to both physical and mental health. Impurities are constantly thrown off from the body through the skin. Its millions of pores are quickly clogged unless kept clean by frequent bathing, and the impurities which should pass off through the skin become an additional burden to the other eliminating organs.

“Most persons would receive benefit from a cool or tepid bath every day, morning or evening. Instead of increasing the liability to take cold, a bath, properly taken, fortifies against cold, because it improves the circulation; the blood is brought to the surface, and a more easy and regular flow is obtained. The mind and the body are alike invigorated. The muscles become more flexible, the intellect is made brighter. The bath is a soother of nerves. Bathing helps the bowels, the stomach, and the liver, giving health and energy to each, and it promotes digestion.” –*Counsels for the Church*, p. 219

WATER AS A SOLVENT

Water is capable of dissolving a large number of different substances. It is known as the “universal solvent” because of water’s ability to dissolve more substances than any other liquid on earth; this property of water is important to sustain the life of every living being. Wherever water travels, either through the ground or through our bodies, it takes along valuable chemicals, minerals, and nutrients, which are essential to our well-being. This property of water enhances the effects of hydrotherapy by allowing medicinal substances to be dissolved in water, so that they can be absorbed into the body through the skin. Some examples are Epsom salts, oatmeal, minerals, seaweed, clay, charcoal, herbs, and essential oils. These substances can be added to one’s bath water or as part of treatments applied to specific areas of the body. We will learn more about specific hydrotherapy treatments next month.

NEXT MONTH: EXPLORING DIFFERENT TYPES OF HYDROTHERAPY



CHILDREN'S CORNER:

How to Have Fun



Fred and his friends were spending an afternoon together and, as young boys often think when they get together, they were trying to think of something fun and exciting to do.

They were thinking of various different activities. Being winter, they came up with ideas such as ice-skating, or sledding, however, sometimes young boys like to get into mischief thinking this is fun.

"Now, boys, I'll tell you how we can really have some great fun," said Fred to his companions, who had assembled on a beautiful cold and sunny afternoon.

"How?" "Where?" "What is it?" asked several eager voices together.

"I heard Widow More tell a man a little while ago," replied Fred, "that she would go to sit up with a sick child tonight. She said she would be there about eight o'clock in the evening and would spend the night there. Now, as soon as she is gone, let's make a big snow man on her doorstep so that when she comes home, she cannot get in without first knocking him down."

"Splendid idea!" shouted several of the boys.

"See here," said Charlie, "I'll tell you something that will be even more fun."

"What is it?" again inquired several at once.

"Wait for awhile and I will tell you," said Charlie. "Who has a wood saw?"

"I have," "So have I," answered three of the boys. "But what in the world do you want a wood saw for? We can't build a snow man with a saw."

"You shall see," replied Charlie. "It is almost eight o'clock now, so go and get your saws and come back as quickly as you can. You, Fred and Nathan, get each an axe, and I will get a shovel. Let us all be back here in fifteen minutes, and then I'll show you the fun."

The boys separated to go on their several errands, each wondering what the fun could be, and what possible use could be made of wood saws and axes, in their play. But Charlie was a good strong young man and their acknowledged leader. They fully believed in him and his promise of having fun.

Anxious to know what the "fun" was which Charlie had for them, they hurried back, and were soon ready, with their saws, axes, and shovels.

"Now," said Charlie, "Mrs. More is gone, for I met her when I was coming back; so let's begin at once."

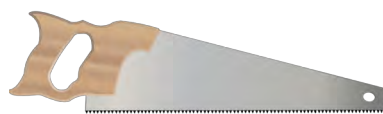
"But what are you going to do?" inquired several impatient members of the party.

"You shall see shortly," replied the leader, as they approached the humble home of Mrs. More.

"Now boys," said Charlie, "you see that pile of wood; a man hauled it here this afternoon, and I heard Mrs. More tell him that unless she got someone to saw it tonight, she would have nothing to make a fire with in the morning. Now, we can saw and split that pile of wood just about as easy as we could build a great snow man, and when Mrs. More comes home from her tending to the sick child, she will be fully as much surprised to find her wood cut, as she would to find a snow man at her doorstep, and a great deal more pleasantly surprised, too. What say you—will you do it?"

One or two of the boys were reluctant at first, but the majority, wanting to keep friendship with Charlie, began to help; so all finally joined in, and went to work eagerly.

"I'll go round to the back of the shed," said Charlie, "and crawl through the window and unfasten the door. Then we'll take turns in sawing, splitting, and carrying



the wood into her house; and I want to pile it up nicely, and to shovel all the snow away from the door; and make a good wide path, too, from the door to the street: What fun it will be when she comes home and sees it.”

The boys began to appreciate the fun, for they felt that they were doing a good deed, and experienced the satisfaction which always results from well-doing.

It was not a long, wearisome job, for seven strong and healthy boys to saw, split, and pile up the poor widow’s half-cord of wood, and to shovel a good path.

When it was done, so great was their pleasure, that one of the boys, who objected to the work at first, proposed that they should go to a neighbouring carpenter’s shop, where plenty of shavings were available for anyone who wanted to carry them away, and each bring an armful so she would have some kindling wood. This they did, and afterward hurried home, all of them more than satisfied with the “fun” of the winter evening.

The next morning, when Mrs. More came home, weary from watching by the sick bed all night, and saw what was done, she was very much surprised. When she was told who had done it, by a neighbor, who had witnessed the kindly deed, her fervent prayer, “God bless the boys!” was, of itself, an abundant reward for their labours.

The best fun is always found in doing something that is kind and useful. If you doubt it in the least, just try it for yourselves, and you will be convinced.

We will not remain young forever. One day we all will be old like Widow More, or sick or in need. How would we then like to be treated?

“Therefore all things whatsoever ye would that men should do to you, do ye even so to them: for this is the law and the prophets.” Matthew 7:12

It will all come back to us one day. “With what measure

ye mete, it shall be measured to you again.” Matthew 7:2

“Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap. For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting. And let us not be weary in well doing: for in due season we shall reap, if we faint not. As we have therefore opportunity, let us do good unto all men, especially unto them who are of the household of faith.” Galatians 6:7-10

“Christ is our example. He went about doing good. He lived to bless others. Love beautified and ennobled all His actions. We are not commanded to do to ourselves what we wish others to do unto us; we are to do unto others what we wish them to do to us under like circumstances. The measure we mete is always measured to us again. Pure love is simple in its operations, and is distinct from any other principle of action. . . . Love should be cherished and cultivated, for its influence is divine.” –*Lift Him Up*, p. 94

“I was a father to the poor: and the cause which I knew not I searched out.” Job 26:16

Job went as far as to search for those who needed help. He did not just wait at home until he saw someone in need, but he went out looking.

The next time you have a little spare time, rather than just spend it on yourself, go out and have some real, genuine fun, by looking for someone who needs help and help them with all your heart. You will be surprised how happy you feel.

Even if you get no reward here on this earth, Jesus sees what you are doing. He says, “Rejoice, and be exceedingly glad: for great is your reward in heaven.” Matthew 5:12

Your good deeds will be written in the book of remembrance and will remain there forever for everyone to read when they want to (Malachi 3:16).

LOOKING FOR YOU. . .

If you are interested in submitting an item for publication in *The Reformation Messenger*, please submit by email or mail.

Submit: Drawings, Announcements, Reports, Articles, Poems, Photos, Personal Testimonies and Experiences.



This delicious and easy homemade vegetable burger recipe is taken from the book *Vegetarian Cooking*, compiled by Sister Wendy Eaton.

There are many different kinds of vegetable burgers: They can be made with black beans, white beans, chickpeas, mushrooms, lentils, oats, tofu, potatoes, mung beans, quinoa, rice, mushrooms, broccoli, cauliflower, corn, bell peppers and any other vegetable that can be mashed and formed into patties. They are very delicious and easy to make. In case you do not have all the ingredients on hand as written, you can replace them with any ingredient on this list.

Last month I shared the recipe of homemade sausages. I believe that some of you have given it a try and have realized how easy it is to make your own sausages. You do not have to make them every day; you can make them and keep them in the freezer for a couple of weeks or months.

Anything that you can make yourself at home is the best. This time I have decided to bring to you a burger recipe, because burgers that we buy in the store are as dangerous as store-bought sausages. Making your own burgers at home will spare you and your family from consuming MSG, which can be hidden under many different names.

We have come to a time where we have to consider very carefully what we eat; our bodies are the temple of Holy Spirit and whatever we put inside this body can either build it up or destroy it. If you destroy the temple of the Holy Spirit, you will be destroyed also.

God pays very close attention to what we cook in our kitchens. We need to fear Him and ask for His guidance. We need to learn to cook simple, healthy and delicious meals for our families. This is possible; we only need to ask God for wisdom.

“Good service can be done by teaching the people how to prepare healthful food. This line of work is as essential as any that can be taken up. More cooking schools should be

established, and some should labor from house to house, giving instruction in the art of cooking wholesome foods.” —*The Review and Herald*, June 6, 1912

God has given us clear instruction concerning training in the line of cooking. This work is as important as the preaching of the Gospel. This will help, not only our members, but also interested souls who are wanting to make a covenant with the Lord.

Cooking classes, seminars and door-to-door training need to be conducted everywhere. We need to reach all classes of people—men and women, poor and rich, in cities and villages. If anyone feels impressed by the Lord to support this work, we appreciate the help you can give. Any support will be

used for further education of our believers in the lines of the health reform.

INGREDIENTS:

- 1 medium onion
- 1 medium potato
- ½ cup walnuts, pecans (almond or cashew nuts)
- 1 cup cooked oatmeal
- 4 Tbsp. olive oil
- 1 cup homemade breadcrumbs
- 1 tsp. salt
- 1 tsp. thyme
- 1 Tbsp. beetroot paste, for natural coloring (or black molasses, or non-MSG soy sauce if you can find some)

PREPARATION:

Grind or chop onion, potato and nuts in a blender. Sauté in oil. When tender mix all ingredients together and form into patties. Bake on oiled baking sheet at 350°F (177°C) for approximately 40 minutes. (flip over halfway through).

For more delicious, easy, and healthy vegan recipes, visit www.dorcasvegankitchen.com. Like my Facebook page. Or contact me through WhatsApp on 00221763755706.





A Joyous Wedding in Canada

Sister Agata Gonzalez and Brother Eric Song were united in marriage in a beautiful ceremony in the Toronto Church in Canada on October 8, 2018. The Lord had led their lives together in a beautiful manner with encouraging results.

Marriage is like a sanctuary from the outside world for the faithful couple and we pray this for Eric and Agata. They have been a blessing in God's church and together they will be even a greater blessing.

"What therefore God hath joined together, let not man put asunder." Matthew 19:6

Mt. Kenya, Kenya

Six new souls surrendered their lives to Christ in baptism. Brother Julius (on right—the field president) baptized them.



New York City, USA



On the weekend of November 23-25, New York City hosted a youth weekend. Many youth attended and received encouragement and fellowship. On Sabbath the church was full. On Sunday afternoon the youth went into New York City to do missionary work by the Brooklyn Bridge.

“In Greater New York the message is to go forth as a lamp that burneth. God will raise up laborers for this work, and His angels will go before them.” – *Testimonies for the Church*, vol. 7, p. 54–55

Detroit, USA



Above: Brother Timo Martin in front of the church with Brother Chester Cosby

Twenty-five years ago, Brother Chester Cosby (living in Detroit) came into contact, and was baptized into, the Seventh-day Adventist Church Reform Movement, from Bibles studies given to him by Brother Timo Martin in Toronto, Canada. Brother Chester stood alone, faithfully, in the large city of Detroit, visiting Toronto occasionally. Eight years later, he married Sister Edeline and together they stood faithful, but alone. Brother Chester has a full-time secular job and together with his wife he sowed the seeds of truth as opportunities arose.

Recently, Brother Chester and Sister Edeline were joined by several new members so they opened their home on Sabbath for church services.

After twenty-five long years, the Lord has blessed the work of Brother Chester and Sister Edeline and a small church group has been organized in Detroit. A new church building has been purchased. Currently there are six members, their children and regular visitors attending. This is a new beginning for the church in Detroit. Let us pray for them so that the Lord will continue to bless them and their church will soon be full.

“All our cities are to be worked. The Lord is coming. The end is near; yea, it hasteth greatly! In a little while from this we shall be unable to work with the freedom that we now enjoy. Terrible scenes are before us, and what we do we must do quickly. We must now build up the work in every place possible. . . .

“The Lord desires us to proclaim the third angel's message with power in these cities. We cannot exercise this power ourselves. All we can do is to choose men of capability and urge them to go into these avenues of opportunity and there proclaim the message in the power of the Holy Spirit. As they talk the truth and live the truth and pray the truth, God will move upon hearts.” – *Evangelism*, p. 39–40

