



*The Reformation*  
**Messenger**  
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**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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## Come Out of the Cave

"It is not enough to make the heart empty; we must have the vacuum filled with the love of God. The soul must be furnished with the graces of the Spirit of God. We may leave off many bad habits, and yet not be truly sanctified, because we do not have a connection with God. We must unite with Christ. There is a reservoir of power at our command, and we are not to remain in the dark, cold, sunless cave of unbelief; or we shall not catch the bright beams of the Sun of Righteousness." —*The Review and Herald*, January 24, 1893

"Plant your feet on the word of God, and give the reason of your faith and hope, but let not the unbeliever drag you down into his cave of darkness; rather invite him up to stand under the light of the Sun of righteousness, that he may recognize the voice of God. There will no excuse be found for unbelief in the judgment." —*The Review and Herald*, May 31, 1892

"Looking at self will give you neither light nor hope nor peace. The longer you look and ponder over these things, the more dark and discouraged will you become. You please the enemy of God and of the human race by keeping in the cave of darkness where there is not a ray of the Light of life." —*Christ Triumphant*, p. 127

"Elijah heard the threats of Jezebel, but he did not wait to hear what God had to say. He fled for his life, and hid in a cave. But God did not leave him there. No, he called him out of the cave, and bade him stand with God upon the mount, and listen to his word." —*General Conference Daily Bulletin*, March 20, 189

"Do not blanket your light. Do not sinfully withhold your light. Do not let the mist and fog and malaria of the world put out your light. Do not hide it under a bed or under a bushel, but set it on a candlestick, that it may give light to all that are in the house. Neither take pains to exalt yourself to shine nor go into the cave as did Elijah in his discouragement, but come out, stand with God and shine. God bids you shine, penetrating the moral darkness of the world. Be the salt, the savor of men." —*This Day With God*, p. 316

"I want to lift up my voice for Jesus and say, Whosoever believeth in Him shall not perish, but have eternal life. Go forth from the cave by faith. Look to Jesus, your helper. Behold the Lamb of God who taketh away the sins of the world. Look to your atoning Sacrifice lifted up upon the cross, the Innocent dying for the guilty." —*Our High Calling*, p. 136

"Will you not from this very day try to represent Christ to the world? You will have a refuge. You will be sunny Christians. We have been gloomy long enough. Had we not better come out of the cave and stand with God? Then we will have Christ with us so that we can talk of redemption as did the disciples when they had been with Jesus and learned of Him. Carry the light of Jesus. Carry it to your neighbors." —*Christ Triumphant*, p. 62

"'Blessed is the man that endureth temptation; for when he is tried, he shall receive the crown of life,' or the crown of righteousness. Look up, look up, come out of the cave of unbelief, and stand with God. If you dwell upon your trials, you will have a hopeless life. If you look beyond the shadow to Jesus, your only hope, you will see the bright beams of the Sun of righteousness." —*The Review and Herald*, September 1, 1891

"Come out of the cave, and stand with God on the mount, and see what the Lord has to say to you. Have implicit faith in God, and do not depend upon self." —*The Review and Herald*, December 16, 1890

*Ellen G. White*

# Perils of Sleeping Christians



Sleeping is a peaceful, restful condition; it takes our minds away from reality. Satan is very careful not to disturb our spiritual sleep.

All the ten virgins were sleeping, away from reality. Then suddenly they woke up when they heard the cry, "Behold the bridegroom cometh."

The time will come when we all will wake up. There will be the Sunday law, persecution, and the time of trouble. Some of us will have oil in our vessels, and others will have no oil to lighten their lamps. What makes the difference between these two companies? Some have walked in the Spirit of God and sanctified themselves. Others have neglected this time of preparation, and the Holy Spirit has finally left them alone in their lukewarm condition, and their lamps went out for the lack of oil, and darkness fell upon them.

Week after week, for years we have heard messages that Jesus is coming soon. We are to get ready, get ready, get ready. We have heard this so many times and some people are so used to it that the messages have no effect on them anymore.

To the foolish virgins the sleep was a sleep of death; they woke up too late. They kept Sabbath, they paid tithes, they were vegetarians, and they went to church every Sabbath, but they had not reached the perfection of Christ, therefore they were found wanting. It does not make any difference if they were found wanting in one point or in ten points, still they lost their salvation.

Anyone who does even one sin knowing that it is wrong, is sleeping; he is not awake, he does not know

what he is doing. One who is eating forbidden fruit, and one who is driving nails into the hands of Jesus, are both sinning. Even if God forgives us our sin, we often bear the consequences for the rest of this life.

David killed Uriah and took his wife for himself; for this sin he lost four of his children prematurely. He paid very dearly for his sin. Jacob lied to his father and he had to stay away from his country for about 20 years, and then his own children lied to him.

Adam and Eve sinned, and because of their sin, they had to go away from paradise. How different the results that either obedience or disobedience will have.

"And Noah awoke from his wine, and knew what his younger son had done unto him. And he said, Cursed be Canaan; a servant of servants shall he be unto his brethren. And he said, Blessed be the LORD God of Shem; and Canaan shall be his servant. God shall enlarge Japheth, and he shall dwell in the tents of Shem; and Canaan shall be his servant." Genesis 9:24-27

Blessing and cursing came upon many generations of the children of Noah.

An Ammonite or a Moabite could not enter into the Lord's congregation because they did not give bread and water to Israel's people as they were traveling from Egypt to Canaan's land. "An Ammonite or Moabite shall not enter into the congregation of the LORD; even to their tenth generation shall they not enter into the congregation of the LORD for ever: Because they met you not with bread and with water in the way, when ye came forth out of Egypt; and because they hired against

thee Balaam the son of Beor of Pethor of Mesopotamia, to curse thee." Deuteronomy 23:3-4

God is willing to forgive our sins, but many times we suffer for them in this life, sins that we have committed in a sleepy condition, not realizing the consequences of what we were doing. "Men and women are in the last hours of probation, and yet are careless and stupid, and ministers have no power to arouse them; they are asleep themselves. Sleeping preachers preaching to a sleeping people!" -*Testimonies for the Church*, vol. 2, p. 337

"My brethren and sisters, awake, I beseech you, from the sleep of death. It is too late to devote the strength of brain, bone, and muscle to self-serving. Let not the last day find you destitute of heavenly treasure." -*Ibid.*, vol. 5, p. 466

"We must sleep no longer on Satan's enchanted ground, but call into requisition all our resources and avail ourselves of every facility with which Providence has furnished us. The last warning is to be proclaimed 'before many peoples, and nations, and tongues, and kings;' and the promise is given. 'Lo, I am with you always, even unto the end of the world.'" -*Ibid.*, vol. 5, p. 454

"Who knows whether God will not give you up to the deceptions you love? Who knows but that the preachers who are faithful, firm, and true may be the last who shall offer the gospel of peace to our unthankful churches? It may be that the destroyers are already training under the hand of Satan and only wait the departure of a few more standard-bearers to take their places, and with the voice of the false prophet cry, 'peace, peace,' when the Lord hath not spoken peace. I seldom weep, but now I find my eyes blinded with tears; they are falling upon my paper as I write. It may be that ere long all prophesyings among us will be at an end, and the voice which has stirred the people may no longer disturb their carnal slumbers." -*Ibid.*, vol. 5, p. 77

First Satan has to lull us to sleep, then, being hypnotized, we are led into sin. Judas was sleeping and being hypnotized by Satan, then after his sin he woke up and saw what he had done while sleep-walking. He could not live with the consequences of his sin, so he went and took his own life.

Pilate also committed suicide when he realized what he had done in condemning Jesus to death. Today we are living in the Laodicean time period. "And unto the angel of the church of the Laodiceans write; These things saith the Amen, the faithful and true witness, the beginning of the creation of God; I know thy works, that thou

art neither cold nor hot: I would thou wert cold or hot. So then because thou art lukewarm, and neither cold nor hot, I will spue thee out of My mouth. Because thou sayest, I am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked." Revelation 3:14-17

The message in Revelation 3:14-17 is given to the angel of the Laodicean church, which refers to the leaders of the church. They were sleeping on Satan's enchanted ground; therefore, God spewed them out of His mouth in 1914, in the time of the first World War.

Every professing Christian must choose which way they serve God. "See, I have set before thee this day life and good, and death and evil; In that I command thee this day to love the LORD thy God, to walk in His ways, and to keep His commandments and His statutes and His judgments, that thou mayest live and multiply: and the LORD thy God shall bless thee in the land whither thou goest to possess it. But if thine heart turn away, so that thou wilt not hear, but shalt be drawn away, and worship other gods, and serve them; I denounce unto you this day, that ye shall surely perish, and that ye shall not prolong your days upon the land, whither thou passest over Jordan to go to possess it. I call heaven and earth to record this day against you, that I have set before you life and death, blessing and cursing: therefore choose life, that both thou and thy seed may live." Deuteronomy 30:15-19

While many of the professing Christians are put to sleep by Satan, there will be a faithful remnant loyal to God.

"Thank God, all will not be rocked to sleep in the cradle of carnal security. There will be faithful ones who will discern the signs of the times. While a large number professing present truth will deny their faith by their works, there will be some who will endure unto the end." -*Testimonies for the Church*, vol. 5, p. 10

God will punish the sins of the fathers unto the third and fourth generation, but thousands will receive mercy for loving God and keeping His commandments. "Thou shalt not bow down thyself unto them, nor serve them: for I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate Me. And shewing mercy unto thousands of them that love Me and keep My commandments." Deuteronomy 5:9-10

There will be a faithful remnant, who cannot be rocked to sleep in Satan's cradle of carnal security.

Phinehas is one example of faithfulness to God: “And the LORD spake unto Moses, saying, Phinehas, the son of Eleazar, the son of Aaron the priest, hath turned My wrath away from the children of Israel, while he was zealous for My sake among them, that I consumed not the children of Israel in My jealousy. Wherefore say, Behold, I give unto him My covenant of peace: And he shall have it, and his seed after him, even the covenant of an everlasting priesthood; because he was zealous for his God, and made an atonement for the children of Israel.” Numbers 25:10–13

David was faithful to God and hundreds of years later, God saved Israel’s people for David’s sake. “For I will defend this city to save it for Mine own sake, and for My servant David’s sake.” Isaiah 37:35

Abraham was faithful to God; he was even willing to sacrifice his son, as requested by God. “And the LORD appeared unto him the same night, and said, I am the God of Abraham thy father: fear not, for I am with thee, and will bless thee, and multiply thy seed for My servant Abraham’s sake.” Genesis 26:24

Abraham’s loyalty to God has brought blessings to people up to our days. Then, in order to bring blessings upon ourselves and to the church of God we must watch that we do not fall into sleep, nor neglect to have oil in our vessels.

“The heavenly gate closes, the invitation of salvation ceases. In heaven it is said, ‘It is done.’ Such a time is not far distant. I plead with you to make sure work for eternity, to lay hold on the hope set before you in the gospel. Strive to enter in at the strait gate, for if you merely seek, you will not be able.

“The world is loaded down with the curse which sin brings. It is literally deluged with sin, with violence and corruption, as in the days of Noah. And yet at this fearful period of our world’s history many are asleep. They cease to make efforts to become Christians.”  
–*In Heavenly Places*, p. 362

“We are to raise the banner on which is inscribed, ‘The commandments of God and the faith of Jesus.’ This is the great issue. Let it not be put out of sight. We must strive to arouse church members and those who make no profession, to see and obey the claims of the law of heaven. We are to magnify this law and make it honorable. We are to arouse those who are sunk in spiritual slumber.” –*This Day with God*, p. 355

“How strange it is that those who have had the light of truth for so many years have not carried the torch of truth into the dark places of the earth. The whole world is astir. The Lord calls upon His people to awake out of sleep. My brethren and sisters, stop criticizing others, but criticize severely your own words and motives. We have no time to spend in using the enemy’s methods. . . . Envy, malice, hatred, unbelief, which have been growing into sturdy plants in the garden of the soul, are to be uprooted and cast out, and their place supplied by love, patience, forbearance, kindness, benevolence, tenderheartedness, meekness.” –*The Upward Look*, p. 79

“Our own land is to become a battlefield on which is to be carried on the struggle for religious liberty—to worship God according to the dictates of our own conscience. Then can we not discern the work of the enemy in keeping men asleep who ought to be awake, whose influence shall not be neutral, but wholly and entirely on the Lord’s side? Shall men cry, Peace and safety, now, when sudden destruction is coming upon the world, when God’s wrath shall be poured out?” –*Selected Messages*, bk. 3, p. 387

Soon we all will wake up, but many will wake up too late; they neglected the preparation for the end times. Many will then say, “Why did I not watch. Why was I careless, and now it is too late?”

“Watch ye therefore: for ye know not when the master of the house cometh, at even, or at midnight, or at the cockcrowing, or in the morning. Lest coming suddenly he find you sleeping. And what I say unto you I say unto all, Watch.” Mark 13:35–37

We must wake up to see our danger of falling asleep unprepared. We are so near to the end, our time is very serious, eternity is closing in on us. May the Lord have mercy upon us. Amen.

*Timo Martin*





# Bankrupt

We have a saying in English, “Going for Broke,” which means that someone is willing to risk everything they have in the hopes of having great success. They take the most extreme or risky course of action possible in order to try and achieve that success by using all available resources. If it does not work, then they end up with nothing—bankrupt.

This was the motto of the Japanese-American military unit 442nd Infantry Regiment during the World War II. It originated in the Hawaiian Pidgin English. It is slang and was used in a game they played with dice. Players wager everything on the outcome of a single roll of a dice. If they lost, they would be bankrupt.

When you hear the word “bankrupt”, often the first thing you think of is money and someone who had so many debts that they could not pay them. They simply ran out of money and ended up with nothing. That is the most common usage of the word. It comes from an Italian word that literally translates Broken bank (Rupt coming from Rupture).

In many countries, a person or organization can be declared bankrupt by law when unable to pay their outstanding debts. A legal proceeding is carried out to provide them freedom from their debts, and their creditors are given an opportunity for repayment. A person’s property is then taken and disposed of for the benefit of the creditors. Having “gone for broke”, they lost. If, for example, let us say that someone borrows a lot of money to start a new business venture. If the business is a failure, they end up with a massive debt that they cannot pay and they declare bankruptcy. They may be free from debt, but they may lose their house in the end, also.

We are told that we must “go for broke” regarding sal-

vation. We are to risk everything in an all-out effort. Sadly, although many may risk all, some do end up spiritually bankrupt in the end and lose eternal life.

In the Bible, Jesus told several parables of men who went for broke. “The kingdom of heaven is like unto treasure hid in a field; the which when a man hath found, he hideth, and for joy thereof goeth and selleth all that he hath, and buyeth that field. Again the kingdom of heaven is like unto a merchant man, seeking goodly pearls: Who, when he had found one pearl of great price, went and sold all that he had, and bought it.” Matthew 13:44–46. These men were not afraid to go for broke. They were confident in the final reward. They gave all and were richly rewarded. We must possess this same confidence. “We are to give ourselves to Christ, to live a life of willing obedience to all His requirements. All that we are, all the talents and capabilities we possess, are the Lord’s, to be consecrated to His service. When we thus give ourselves wholly to Him, Christ, with all the treasures of heaven, gives Himself to us. We obtain the pearl of great price.” *—Christ’s Object Lessons*, p. 116

Many Christians begin their spiritual journey with high hopes of obtaining the reward. However, they often get discouraged when they see the cross that is required; when they are asked to “go for broke.” Thus, they give up and end up spiritually bankrupt. The rich young ruler was of this class. “Jesus said unto him, If thou wilt be perfect, go and sell that thou hast, and give to the poor, and thou shalt have treasure in heaven: and come and follow Me. But when the young man heard that saying, he went away sorrowful: for he had great possessions.” Matthew 19:21–22. This young man was not willing to go for broke and risk it all for his salvation. Therefore, he ended up being spiritually bankrupt. We

do not know the end of his life story, whether he ever repented. Unless he did, he may have gained the world but lost his salvation. “For what is a man profited, if he shall gain the whole world, and lose his own soul?” Matthew 16:26

Being spiritually bankrupt has nothing to do with money or talents. There are many false Christians who claim to love Jesus but will lose their salvation, regardless of the donations they made or the good works they have done in their lives. “Though I speak with the tongues of men and of angels, and have not charity, I am become as sounding brass, or a tinkling cymbal.” 1 Corinthians 13:1. They may have gone for broke—given their all—and still end up coming short. Why? Paul spoke of love in this chapter; and love comes from the heart. They risked all, except their heart. The heart is a secret place that no one in this world can enter. Not even the angels. Only God can read your heart, and that is why He is the most wise judge in the end. Some may look humble but have secret sins and pride hidden in their hearts. These people will sound their own praises. “Many will say to Me in that day, Lord, Lord, have we not prophesied in Thy name? and in Thy name have cast out devils? and in Thy name done many wonderful works? And then will I profess unto them, I never knew you: depart from Me, ye that work iniquity.” Matthew 7:22–23

Your good works do not prevent bankruptcy. You may task all your energies for salvation and still be lost if you lack inner love and devotion. This was the condition of many of the religious leaders in the days of Christ. Although they seemingly kept the laws and traditions they had created, perfectly, outwardly, Jesus read their hearts. “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.” Matthew 23:27

Before a person is declared financially bankrupt, they will have had to incur a sizeable, unpayable, debt. If you have debt, then you have taken a risk. To become spiritually bankrupt, you also must have a sizeable debt that you cannot pay.

Do we have a debt? Yes, we do. Once Adam and Eve sinned, they were placed on death row—eternal death. They had a debt they could not pay. We also have an enormous debt of sin that we cannot pay. “For all have sinned, and come short of the glory of God.” Romans 3:23. How many sins does it take to spiritually bankrupt a person? “Even one wrong trait of character, one sinful

desire, persistently cherished, will eventually neutralize all the power of the gospel.” —*Steps to Christ*, p. 34. Thus, leading to spiritual bankruptcy.

We are debtors—the debt is overwhelming—it brings with it eternal consequences and, of ourselves, we are utterly unable to do anything to pay the debt, not even one penny. We have no excuses to make—our works will not suffice in paying our debt.

God's standard of judgment is the keeping of His entire Law. “For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all.” James 2:10. Perfect obedience to a perfect law is that which is required by the justice of the Most High—and there is not one single person who has ever lived who could keep the law perfectly and without sin (except Jesus). The greatest patriarchs and kings in the Bible made mistakes on occasion, but many repented and found forgiveness in Christ.

When we take our eyes off Jesus, we will fall into sin. If we persist in sin, God's mercy has a limit, and we are in danger of being banished from His Presence and from the glory of His power. Each time you ignore the voice of the Holy Spirit, you increase your debt of sin and head down the road to bankruptcy. “The influence of the Spirit upon the human mind will regulate it after the divine order. But the Spirit does not work in a manner and power beyond the human agent's power of resistance. A man may refuse to hear the counsels and admonitions of God. He may choose to take the regulating of his conduct into his own hands.” —*The Seventh-day Adventist Bible Commentary*, vol. 4, p. 1159. How fearful a thought to hear the words, “The harvest is past, the summer is ended, and we are not saved.” Jeremiah 8:20

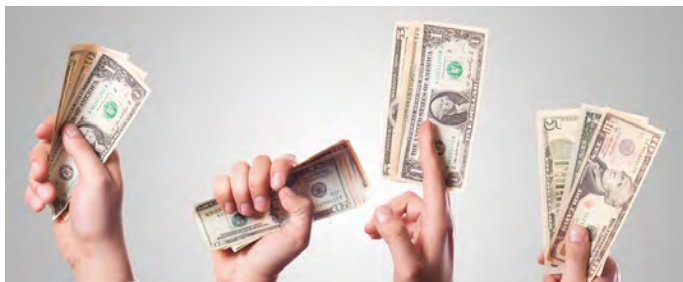
Our spiritual value is not calculated in dollars and cents. In the Sermon on the Mount, Jesus clearly tells us the types of people who are happy and debt free (Matthew 5:1–10). It is those that are poor in spirit, those that mourn, those that are persecuted, those that are meek, merciful, pure in heart, peacemakers, and those that hunger and thirst after righteousness who are free from bankruptcy. Jesus mentioned nothing about money. The Rich Young Ruler's wealth did not bring him peace and happiness.

King Belshazzar had a lot of wealth and enjoyed feasting and drunkenness. After the mysterious handwriting on the wall, Daniel had a message to him from God, “Thou art weighed in the balances, and art found





wanting.” Daniel 5:27. That very night, the Medes and Persians took the city and Belshazzar committed suicide. He was spiritually bankrupt. Judas gained 30 pieces of silver for denying Jesus—a small gain. He also ended up in spiritual bankruptcy and took his own life. Both men were materially wealthy, but their wealth was worthless at the final crisis of their lives. We do not want to end up like these men; therefore, we need to reconcile our spiritual account with God.



The world tells us that we must get as much wealth as we can to be happy, but Jesus tells us that happiness begins when we recognize that we are totally dependent on God. Without Jesus you are nothing, you have nothing, and you can do nothing. You are deep in debt. All you can do is come to Jesus in repentance, asking Him for help in payment of your debt before you end up completely bankrupt. Jesus is the “Mediator between God and men.” 1 Timothy 2:5. The only source of true joy and happiness is in Jesus Christ, not in your outward circumstances. But you must choose Christ, or you will end up on Satan’s pathway to destruction. “How long halt ye between two opinions? if the LORD be God, follow Him: but if Baal, then follow him.” 1 Kings 18:21

On Calvary, Jesus paid our spiritual debt in full. “Who gave Himself a ransom for all.” 1 Timothy 2:6. He offers you freedom. The road may be narrow, the cross may be heavy, but He will be with you every step of your heavenly journey. In following Jesus, we are to risk all. Give up the world completely and accept Christ. It is not a religion; it is a relationship. We get to know Him by reading the Bible, praying and attending church, and when we understand His love, we will desire to obey all of His commandments. As you grow in your faith, Jesus will reveal more about who He is and the purpose that He has for your life. “For I know the thoughts that I think toward you, saith the LORD, thoughts of peace, and not of evil, to give you an expected end.” Jeremiah 29:11

The Apostle Paul tells us that we are to “work out your own salvation with fear and trembling” (Philippians

2:12), but we have help. “For it is God which works in you both to will and to do of His good pleasure.” Philippians 2:13. Every good thing that man does results from the Spirit of God working upon the heart and mind.

Once you realize that you are totally dependent on Jesus to avoid spiritual bankruptcy, He entrusts you with talents to enrich you. “For the kingdom of heaven is as a man travelling into a far country, who called his own servants, and delivered unto them his goods. And unto one he gave five talents, to another two, and to another one; to every man according to his several ability; and straightway took his journey.” Matthew 25:14–15. This is the wealth that God has provided. When He returns, He will call you into account for the usage of His entrusted wealth.

I pray that we will be like the faithful servants. “Those who have received the five and the two talents return to the Lord the entrusted gifts with their increase.

“In doing this they claim no merit for themselves. Their talents are those that have been delivered to them; they have gained other talents, but there could have been no gain without the deposit. They see that they have done only their duty. The capital was the Lord’s; the improvement is His.” —*Christ’s Object Lessons*, p. 360–361. “Without the grace of Christ every soul would have been bankrupt for eternity; therefore we can rightfully claim nothing. But while we can claim nothing, yet when we are faithful stewards, the Lord rewards us as if the merit were all our own. He says, ‘Well done, thou good and faithful servant: thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy Lord.’” —*Testimonies to Ministers*, p. 166–167. “The approval of the Lord is received almost with surprise, it is so unexpected.” —*The Review and Herald*, September 23, 1899

If we do not manage our material finances correctly in light of eternity, we will find ourselves, perhaps rich in this world’s goods, but bankrupt for eternity as was the rich young ruler who came to Jesus. You may have much wealth in this world, but be bankrupt before God. It all depends on where you are making your financial deposits. “But lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal: For where your treasure is, there will your heart be also.” Matthew 6:20–21. Of those who do not trust the bank of heaven, it is written: “Their treasure is not laid up in heaven but on the earth, and they mind earthly things. They are laying upon the foundation wood, hay, and stubble, which the

fires of the last day will consume. The life work, so full of anxiety, perplexity, and needless toil, is lost, eternally lost! The treasure that might have been laid up in the bank of heaven is swept away, and the poor souls who have misapplied the means lent them of God are bankrupt for eternity!" *-The Review and Herald*, December 7, 1886

Some think that their material blessings are theirs to do with as they please. Here they are wrong. "Do all church members realize that all they have is given them to be used and improved to God's glory? . . . God keeps a faithful account with every human being in our world." *-The Review and Herald*, September 23, 1899. Having given their 20% to the Lord, some believe that the remaining 80% is theirs to do with as you please. After the bills have been paid, there is a little left over, and then what? "Some think that only a portion of their means is the Lord's. When they have set apart a portion for religious and charitable purposes, they regard the remainder as their own, to be used as they see fit. But in this they mistake. All we possess is the Lord's, and we are accountable to Him for the use we make of it. In the use of every



penny, it will be seen whether we love God supremely and our neighbor as ourselves." *-Christ's Object Lessons*, p. 351

"The Lord has been pleased to present before me the evils which result from spendthrift habits . . . money spent for that which they do not need is perverted from its proper use." *-The Adventist Home*, p. 374. Now there is nothing wrong with spending money for a neatly furnished house, without extravagant display and trimmings, or spending money to beautify our surroundings with plants and flowers. We are to be wise though. Spend for good quality, but not be extravagant. "We are pilgrims and strangers on the earth. Let us not spend our means in gratifying desires that God would have us repress. Let us fitly represent our faith by restricting our wants." *-Ibid.*, p. 374-375. "The expenditure of sums

that look small may start a train of circumstances that will reach into eternity. When the judgment shall sit, and the books are opened, the losing side will be presented to your view--the good that you might have done with the accumulated mites and the larger sums that were used for wholly selfish purposes." *-The Adventist Home*, p. 383

"Money is a needed treasure; let it not be lavished upon those who do not need it. Someone needs your willing gifts. If you have extravagant habits, cut them away from the life as soon as possible. Unless you do this, you will be bankrupt for eternity." *-Counsels to the Church*, p. 156. "When you are tempted to spend money for knickknacks, you should remember the self-denial and self-sacrifice that Christ endured to save fallen man." *-The Adventist Home*, p. 382. We could include, not only the needless spending on unnecessary knickknacks, but also foods that are unhealthy and purchased, not for health, but to satisfy a perverted appetite; foods that are unhealthy, containing a lot of sugar and chemical preservatives.

"Many who profess to be waiting for the coming of the Lord are absorbed in the things of this life. Many who are already wealthy think only of how they can obtain more wealth. They take little or no interest in the advancement of Christ's kingdom. Dollars and cents are more to them than the souls of men. These may have earthly treasure, but in the sight of God they are poorer than the poorest. They may have houses and land and money at their disposal, but every year their soul-poverty increases. The record in the courts-above shows them to be bankrupt. They may be adding to their earthly gain, but each day they are adding to their eternal loss." *-The Youth's Instructor*, April 17, 1902. Thus was the life of the rich young ruler.

"If men are in connection with Christ, they will feel it a very serious responsibility to be in possession of a large revenue. If they have the converting power of God upon their hearts, their earnest inquiry will be, How can I wisely use my Lord's goods?" *-The Review and Herald*, October 24, 1899

"There is nothing, save the selfish heart of man, that lives unto itself." *-The Desire of Ages*, p. 20. Selfish people only think and act for themselves. They are in great danger of becoming spiritually bankrupt. "Whatever the appearance may be, every life centered in self is squandered. Whoever attempts to live apart from God is wasting his substance. He is squandering the precious years, squandering the powers of mind and heart and

soul, and working to make himself bankrupt for eternity. The man who separates from God that he may serve himself, is the slave of mammon. The mind that God created for the companionship of angels has become degraded to the service of that which is earthly and bestial. This is the end to which self-serving tends." – *Christ's Object Lessons*, p. 200–201

"Those who love this temporal life so well that they will scheme for themselves, and work upon worldly plans, will find at last that they are bankrupt; for they are without the eternal riches. But those who hate this life, who choose death rather than a life without Christ, win heaven. Those who devote their lives to God's service, who honor Him, and commit the keeping of their souls to Him as unto a faithful Creator, will bring forth fruit unto eternal life. The Lord will keep that which is committed to His trust against that day. He will honor the man who serves Him with the *whole* heart." ---*The Signs of the Times*, July 1, 1897

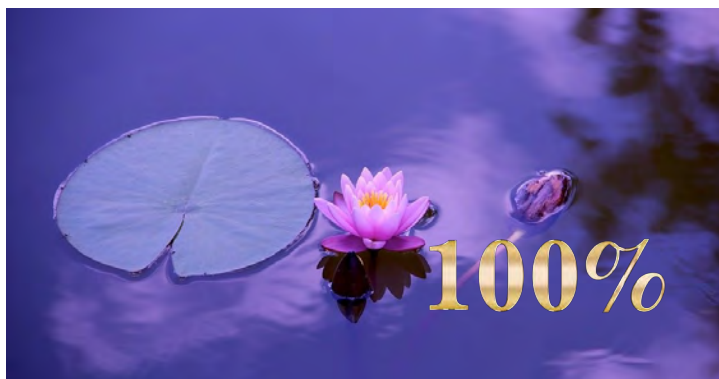
"How stands your life record? Is Jesus pleading in your behalf in vain? Shall He be disappointed in you. . . . Eternity will reveal whether they were bankrupt in faith and failed to secure eternal life, or whether they were rich toward God and heirs of the 'far more exceeding and eternal weight of glory.' Will you not consider that the long forbearance of God toward you calls for repentance and humiliation of soul before Him?" –*Testimonies for the Church*, vol. 5, p. 350–351

"Were it not for God's gracious gifts and blessings, we should be bankrupt for eternity. Then let no one sound his own praises, feeding upon his own sup-

posed wisdom. If his talents were of his own manufacture, there would be some consistency in self-praise. But man has nothing of his own. Let us not reveal our lack of true wisdom by exalting self. Let us bow low in humility at the feet of Him who has intrusted to us our talents. Let us use and improve these talents, handing principal and interest back to the Giver." –*The Signs of the Times*, March 8, 1899

Jesus risked it all for you. He "went for broke" to prepare a place for you in heaven. He is not bankrupt today. Will you "go for broke" and risk all to receive this reward He has prepared for you? It will be worth the risk and anyone who surrenders their heart and life to the Lord by taking this risk—right here and now, will not come up short. You will not be found bankrupt when Jesus comes. Jesus will never disappoint you. How beautiful it will be to hear the words, "Well done, thou good and faithful servant . . . enter thou into the joy of thy Lord." Matthew 25:21. Amen.

Wendy Eaton



**"True sanctification unites believers to Christ and to one another in the bonds of tender sympathy. This union causes to flow continually into the heart rich currents of Christlike love, which flows forth again in love for one another.**

**"The qualities which it is essential for all to possess are those which marked the completeness of Christ's character--His love, His patience, His unselfishness, and His goodness. These attributes are gained by doing kindly actions with a kindly heart. . . .**

**"It is the greatest and most fatal deception to suppose that a man can have faith unto life eternal, without possessing Christlike love for his brethren. He who loves God and his neighbor is filled with light and love. God is in him and all around him. Christians love those around them as precious souls for whom Christ has died. There is no such thing as a loveless Christian; for "God is love," and "hereby we do know that we know Him, if we keep His commandments. He that saith, I know Him, and keepeth not His commandments, is a liar, and the truth is not in him." . . .**

**"This is My commandment, That ye love one another, as I have loved you." This is the fruit that is to be given back to God." – *The Seventh-day Adventist Bible Commentary*, vol. 5, p. 1141**



# Owen Russell Loomis Crosier



Owen Russell Loomis Crosier was born on February 2nd, 1820, in Canandaigua, New York. He had a sister, Nancy Amelia, who was two years older than him. His first name was that of his mother's favorite Methodist preacher. Russell Loomis was his maternal grandfather's name. He never really got to know his mother, Nancy Loomis. Sadly, she died when he was only two years old, shortly after the birth of his brother Archibald in 1822. His father, a rugged, hardworking cooper (barrel maker) drowned in Lake Ontario barely three weeks after his mother's death. Crosier and his siblings were left as orphans. A respectable Methodist farmer named Stephen Thatcher adopted Owen. He taught Crosier solid religious values. He only attended school three months per winter for ten or eleven years because he was needed on the farm. Nevertheless, he was a good student who studied hard. Owen learned to enjoy farming, and for many years remained a dedicated farmer even when his religious duties absorbed his time in his older years.

At the age of 16, during a Methodist revival, he was converted and baptized. While still young, Owen met a Doctor name Franklin Hahn and also befriended a farmer named Hiram Edson. These two befriended Crosier and took him in. They provided him a home and encouraged him to continue his studies, and offered to support him. Owen thus attended Genesee Academy and Wesleyan Seminary at Lima, New York. After graduating he worked as a school teacher, in various different towns in New York State.

In the Fall of 1843, when Crosier was 23 years old, he accepted the Millerite message. He loved the message and began preaching right away. Owen was issued a preaching license by the Wesleyan Church after it separated from the Methodist Church. As a result of his

preaching on the prophecies, Dr. Hahn, His mentor from his youth, accepted the Adventist message.

In the summer of 1844, at the age of 24 Owen dedicated himself full-time to preaching. Together with Hiram Edson and Dr. Franklin Hahn, he began publishing a periodical called *The Day Star*.

Crosier spent October 22, 1844, the night of the Great Disappointment, with his friends waiting for Jesus to come. He was with Hiram Edson and some others.

As the hours passed, Hiram Edson reflected on the events of the previous year. He believed he had been given the power from on high to heal the sick. Also, as a result of his preaching, many hundreds of his friends turned to Jesus. His confidence soon returned, and he suggested that he and some friends (Crosier was one of them) visit some nearby [Adventists](#) (or Millerites) to encourage them. On the morning of October 23, 1844 they walked through Edson's cornfield to avoid the mocking jeers of his neighbors who had refused to believe the Advent message. It was in this cornfield that Edson received the inspiration from God about the sanctuary in heaven, which explained the Millerites' disappointment. The error was not in the date, but in the event. Jesus had begun His work as High Priest in the Most Holy Place in heaven.

As soon as Edson received the new light, he and Crosier continued on their way with new earnestness and zeal. They went to visit as many of the disappointed believers as quickly as possible to encourage them. Crosier stated, "When the light came, showing that this had been the object of prophecies, what a joy this light was to us. Very early in the morning I was on horseback going from place to place to cheer those whom I could reach."

Shortly afterwards, Edson, Crosier and Hahn began to study the cleansing of the heavenly sanctuary, in depth. They wanted to put their study into print as soon as possible, to encourage the disappointed Advent believers far and wide. Crosier was selected to write out their findings and he published an article of their findings in their paper the *Day-Dawn*. The article explained how there was a sanctuary in heaven, that Christ, the heavenly High Priest, was to cleanse.

Joseph Bates and James White were among those Millerites who, after reading the article, were convinced of the heavenly sanctuary truth. The three men did a lot more research and wrote a second, more in-depth article in the *Day Star* on February 7, 1846, in which they expanded the subject. Of this article, Bates stated: "But allow me first to recommend to your particular notice, O. R. L. Crosier's article in the *Day Star Extra*, for the 7th of February, 1846, from the 37th to the 44th page. Read it again. In my humble opinion it is superior to any thing of the kind extant."

Ellen White recommended it. "The Lord showed me in vision, more than one year ago, that Brother Crosier had the true light, on the cleansing of the Sanctuary, etc., and that it was His will, that Brother C. should write out the view which he gave us in the *Day-Star Extra*, February 7, 1846. I feel fully authorized to recommend that *Extra* to every saint." -*A Word to the Little Flock*, p. 12

The development of the doctrine of the heavenly sanctuary was the only contribution Crosier made to the teachings of Adventism. This doctrine was unique to the Seventh-day Adventist Church at that time. Today, it is still not commonly taught in Christian churches. The plan of salvation is perfectly typified and beautifully explained by the services carried out in the tabernacle Moses built,

Crosier and the others continued to study and write about the Sanctuary message in the years following. In order to print the *Day Star* of March of 1845, in which Crosier had another article, Hiram's wife sold her silverware to finance the writing.

In the fall of 1845, Elder Bates presented the Sabbath message to a group at Edson's home. Crosier was present and he accepted the light and kept the Sabbath.

Crosier continued to study and write. On February 7 1846, he printed another more complete writing about the Sanctuary, and again in December of 1846, he wrote another article and this time he also advocated the Sabbath.

This was Crosier's final contribution to the Adventist message. At this time he was 26 years old.

Sadly, it was not long after that, that he apostatized. The very next year (1847), Owen separated from the Sabbath keeping Adventists and ended up opposing both the seventh-day Sabbath and the sanctuary teachings.

We do not know the reasons behind his departure, but we do know that he joined Joseph Marsh and the Advent Christian Church working as an evangelist for them. They were a branch of the Millerites that did not accept the Sabbath nor the Sanctuary. On July 10, 1853 he married Maria Polly Alger who belonged to the same religious organization. Having repudiated his early beliefs on the Shut Door and the Sanctuary he published its "defects" from 1847-1849.

Owen Crosier, died at the age of 92 on September 15, 1912, in Grand Rapids, Michigan, and was buried at Oak Hill Cemetery in Grand Rapids, Michigan.

"Wherefore let him that thinketh he standeth take heed lest he fall." 1 Corinthians 10:12. "Examine yourselves, whether ye be in the faith; prove your own selves." 2 Corinthians 13:5

It is sad to hear stories of men who had been so faithful, and led by the Lord, who end up apostatizing in their later years. We all must be careful to not make the same mistakes. Without Christ, we are tempted to become proud and we will thus surely fall. Examine yourself daily and say like the Apostle Paul, "I die daily." 1 Corinthians 15:31. The Lord desires to lead all people to Him. Unfortunately, even though some may start their walk with Him, that does not guarantee that they will continue with Him until the end of their lives. Many have departed from the faith. As we continue with the LORD, we must consistently examine ourselves to see if we are in the faith, and safeguard ourselves from error. Let us continue learning from the mistakes of others in the past so we may not make the same mistakes in the future. "When I shall say to the righteous, that he shall surely live; if he trust to his own righteousness, and commit iniquity, all his righteousnesses shall not be remembered; but for his iniquity that he hath committed, he shall die for it." Ezekiel 33:13. We do not know if Owen Crosier ever repented in the end of his life. We do know that he did not return and take up his membership with the Seventh-day Adventist Church. Only God is judge and may God be merciful to each and every one of us, is our prayer.



# 2,000 Cubits

“Jesus went unto the mount of Olives. And early in the morning He came again into the temple, and all the people came unto Him; and He sat down, and taught them.

“And the scribes and Pharisees brought unto Him a woman taken in adultery; and when they had set her in the midst, They say unto Him, Master, this woman was taken in adultery, in the very act. Now Moses in the law commanded us, that such should be stoned: but what sayest Thou? This they said, tempting Him, that they might have to accuse Him.

“But Jesus stooped down, and with His finger wrote on the ground, as though He heard them not. So when they continued asking Him, He lifted up Himself, and said unto them, He that is without sin among you, let him first cast a stone at her. And again He stooped down, and wrote on the ground. And they which heard it, being convicted by their own conscience, went out one by one, beginning at the eldest, even unto the last: and Jesus was left alone, and the woman standing in the midst. When Jesus had lifted up Himself, and saw none but the woman, He said unto her, Woman, where are those thine accusers? hath no man condemned thee? She said, No man, Lord. And Jesus said unto her, Neither do I condemn thee: go, and sin no more.” John 8:1–11

Jesus had come to the temple in Jerusalem that morning from the Mount of Olives. The Mount of Olives is one of three peaks along a mountain ridge, which runs for 3.5 kilometres just east of the Old City across the Kidron

Valley. This area is called the Valley of Josaphat. In Jesus’ day it is written that Mount Olivet “is near Jerusalem a Sabbath’s journey.” Acts 1:12. According to Jewish tradition a Sabbath’s journey is a distance of 2,000 cubits or 0.92 km (.57 of a mile).

Interestingly, this distance is also mentioned when the people of Israel went through the Jordan to enter the Promised Land. Joshua instructed the people to follow the Ark of the Covenant at a distance of 2,000 cubits. “Yet there shall be a space between you and it, about two thousand cubits by measure: come not near unto it, that ye may know the way by which ye must go: for ye have not passed this way heretofore.” Joshua 3:4

Joshua and the children of Israel had arrived at the Jordan River. After spending three days there the command was given to cross. “And they commanded the people, saying, When ye see the ark of the covenant of the LORD your God, and the priests the Levites bearing it, then ye shall remove from your place, and go after it.” Joshua 3:3

As the feet of the priests carrying the Ark touched the waters of the Jordan, the river parted, giving a dry path for the people to cross over. The people were to follow the Ark at a distance of 2,000 cubits.

Also, Jewish historians state that 2,000 cubits was the distance that the Israelites had to place their tents from the Tabernacle while they were camped in the wilderness. That is where the term “a Sabbath’s journey” is

derived from. It was the distance that the people needed to travel to the Tabernacle in order to take part in the Sabbath services.

So, in the early morning, Jesus awoke and looked over at the beautiful temple from the Mount of Olives. This temple was constructed according to the pattern of the tabernacle in the wilderness. The wilderness tabernacle, that was built by Moses, was patterned after the heavenly tabernacle according to the instructions given him from Jesus. He (Jesus) had built the heavenly tabernacle. (Exodus 25:9, 40).

From this vantage point, Jesus could see the plan of salvation laid out before Him, culminating in the not-so-distant future when He, from the same place, would experience its fulfilment. He would be brought 2,000 cubits to the temple just as the antitypical lamb was brought to the tabernacle in the wilderness.

“There was no mistake in the great message which came from heaven and meant so much to them, and yet this message was rejected and refused. Christ halts upon the crest of Olivet; the western sun is about to set behind Jerusalem, and when that sun which was gilding its towers should set, the day of Jerusalem was ended. Jesus, who knew the end from the beginning, knew what was before Him. Just at the foot of Olivet was Kidron and in sight was Calvary. He knew that the cross would be placed upon Calvary and that He would be stretched upon it. Was it this that forced the tears from the eyes of the Son of God? Was it this that caused His body to rock as a tree before the tempest? It was not the thought of His own agony, His suffering, His humiliation, His shame, that brought these tears; but it was the giving up of the people for whom God had done so much. And just according to the light which had shone upon them and which they had turned away from would be their punishment because of this rejection. Why, to give up one soul to perish is a terrible thing! One soul is accounted with God of more value than all the world beside. And here was a whole nation that was to be given up to destruction—a nation who would have passed their probation when they had crucified the Son of God.” —*Letters and Manuscripts*, Ms 7a, vol. 4, 1886

There was approximately five months between the incident of the forgiving of Mary Magdalene and Jesus’ trial which would take place near the very same place in the palace of the High Priest, Caiaphas. Yet, before His sacrifice, Jesus would journey the to the temple to preach to His chosen people once more about the true character of God—love and mercy.

When Jesus journeyed the 2,000 cubits to the Temple, what did He find? People hungering for the word of God. “People came unto Him; and He sat down, and taught them.” John 8:2

Little did these people know what was about to happen in the near future, near that very same spot. This Teacher, who opened up to them the true meaning of His word, would soon become that Lamb that would take away the sins of the world.

Note the discontent of the scribes and Pharisees. Seeing the people flock to Jesus in His own temple, they became jealous, just as Lucifer did in the true temple in heaven. Thus, they drag in a woman that they say was caught in the very act of adultery in order to interrupt His teaching and test Jesus on the very law that He Himself dictated to Moses. But in this they neglected the higher moral law and its underlying spirit.

The people look on with interest. What would Jesus do? The proud scribes and Pharisees set the accused woman for all to see. No one is there to defend her. She has no hope.

In the very place where a lamb was sacrificed for sin for over 500 years, she now stands, hopeless. The scribes and Pharisees cry for blood, but Jesus stays silent. Without uttering a word He bends down to show them another type of blood. He begins to write the sins of her accusers on the ground.

“Impatient at His delay and apparent indifference, the accusers drew nearer, urging the matter upon His attention. But as their eyes, following those of Jesus, fell upon the pavement at His feet, their countenances changed. There, traced before them, were the guilty secrets of their own lives. The people, looking on, saw the sudden change of expression, and pressed forward to discover what it was that they were regarding with such astonishment and shame. . . . Now rising, and fixing His eyes upon the plotting elders, Jesus said, ‘He that is without sin among you, let him first cast a stone at her.’ And stooping down, He continued writing on the ground. . . . They [the accusers] trembled lest the hidden iniquity of their lives should be laid open to the multitude; and one by one, with bowed heads and downcast eyes, they stole away, leaving their victim with the pitying Saviour. . .

“Jesus arose, and looking at the



woman said, 'Woman, where are those thine accusers? hath no man condemned thee? She said, No man, Lord. And Jesus said unto her, Neither do I condemn thee: go, and sin no more.'" —*The Desire of Ages*, p. 461

Jesus reveals that He is her Advocate. He is also the Advocate for every sinner on this earth. This includes everyone since, "all have sinned and come short of the Glory of God." Romans 3:23. All are in need of a Saviour.

Near the very place of His upcoming trial, Jesus revealed the mercy of God. Just as His presence dwelt among His people through His shekinah glory on the mercy seat in the Most Holy place of the earthly Tabernacle, so also Jesus Himself was physically present on that day, though clothed in humanity. Instead of His presence being in the Holy of Holies in the Temple, He is in the court as the only Advocate of this woman. When Jesus said to her, "Neither do I condemn thee: go, and sin no more," He did not dwell on her sin that was past and now forgiven. Rather, He pointed her to the future and her hope of glory.

Five months later Mary Magdalene, who had been an accused adulterer, a prostitute, having been healed of seven demons, would witness the sacrifice of Jesus while most of the disciples fled. "Now there stood by the cross of Jesus His mother, and His mother's sister, Mary the wife of Cleophas, and Mary Magdalene." John 19:25

On that same hill of Golgotha, which Jesus could see the morning that He set out to save the woman's life, Mary Magdalene witnessed Jesus become the sacrificial Lamb—her surety. "By so much was Jesus made a surety of a better testament." Hebrews 7:22. By promise, Jesus had forgiven the woman that day and by action, He became the fulfilment of that promise, the true sacrificial Lamb.

Just as the priests carrying the Ark walked to the Jordan after spending three days at the river's edge, Jesus now spends the same number of days in the tomb. Having been forgiven much, Mary Magdalene was the first and last at the tomb, weeping for her beloved and much missed Master.

"And when she had thus said, she turned herself back, and saw Jesus standing, and knew not that it was Jesus. Jesus saith unto her, Woman, why weepest thou? whom seekest thou? She, supposing Him to be the gardener, saith unto Him, Sir, if thou have borne Him hence, tell me where thou hast laid Him, and I will take Him away. Jesus saith unto her, Mary. She turned herself, and saith

unto Him, Rabboni; which is to say, Master. Jesus saith unto her, Touch Me not; for I am not yet ascended to My Father: but go to My brethren, and say unto them, I ascend unto My Father, and your Father; and to My God, and your God." John 20:14–17

Why could Mary not touch Jesus that resurrection morning? Jesus still had to finish a part of the sacrificial service. Just like the lamb was brought by the sinner before the Tabernacle, so Jesus was brought before the temple in the heavenly sanctuary.

Christ, the Creator of the universe, did not think of Himself too highly to humble Himself to become both priest and victim. He became, both the Mediator and the Lamb.

Just as the priest in Ancient Israel took the blood of the spotless lamb and sprinkled it upon the altar of incense in the earthly tabernacle, so Jesus took His own blood and presented it Himself at the altar of incense before our Heavenly Father in the Holy Place in Heaven.

Also, as the river parted when the feet of the priests carrying the Ark touched the water, giving a dry path for the people to cross over, so Jesus opened up a pathway to heaven for the redeemed to cross over into the true Promised Land when He brought His own blood to the heavenly tabernacle.

As the people of Israel followed the Ark 2,000 cubits behind, in like manner the people of spiritual Israel will follow Jesus, the true High priest into the heavenly Canaan.

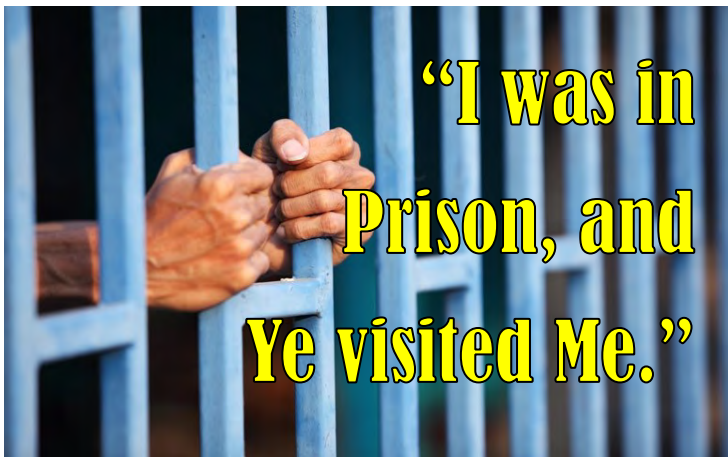
"Ye also, as lively stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ." 1 Peter 2:5

Let us not be satisfied by an empty dead religion; but let us follow Jesus upon the dry path that He has created into the Promised Land. Thus we will be lively stones as this woman became, who had no advocate but Jesus Himself. Let us offer up spiritual sacrifices so that they will be brought by Jesus to the altar of Incense in the heavenly Sanctuary. Amen.

*John Formosa*







**“I was in  
Prison, and  
Ye visited Me.”**

“During my stay in Oregon I visited the prison in Salem, in company with Brother and Sister Carter and Sister Jordan. When the time arrived for service, we were conducted to the chapel, which was made cheerful by an abundance of light and pure, fresh air. At a signal from the bell, two men opened the great iron gates, and the prisoners came flocking in. The doors were securely closed behind them, and for the first time in my life I was immured in prison walls.

“I had expected to see a set of repulsive-looking men, but was disappointed; many of them seemed to be intelligent, and some to be men of ability. They were dressed in the coarse but neat prison uniform, their hair smooth, and their boots brushed. As I looked upon the varied physiognomies before me, I thought: “To each of these men have been committed peculiar gifts, or talents, to be used for the glory of God and the benefit of the world; but they have despised these gifts of heaven, abused, and misapplied them.” As I looked upon young men from eighteen to twenty and thirty years of age, I thought of their unhappy mothers and of the grief and remorse which was their bitter portion. Many of these mothers' hearts had been broken by the ungodly course pursued by their children. But had they done their duty by these children? Had they not indulged them in their own will and way, and neglected to teach them the statutes of God and His claims upon them?

“When all the company were assembled, Brother Carter read a hymn. All had books and joined heartily in singing. One, who was an accomplished musician, played the organ. I then opened the meeting by prayer, and again all joined in singing. I spoke from the words of John: ‘Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God: therefore the world knoweth us not, because it knew Him not. Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when He shall appear, we shall be like Him; for we shall see Him as He is.’

“I exalted before them the infinite sacrifice made by the Father in giving His beloved Son for fallen men, that they might through obedience be transformed and become the acknowledged sons of God. The church and the world are called upon to behold and admire a love which thus expressed is beyond human comprehension, and which amazed even the angels of heaven. This love is so deep, so broad, and so high that the inspired apostle, failing to find language in which to describe it, calls upon the church and the world to behold it --to make it a theme of contemplation and admiration.

“I presented before my hearers the sin of Adam in the transgression of the Father's express commands. God made man upright, perfectly holy and happy; but he lost the divine favor and destroyed his own happiness by disobedience to the Father's law. The sin of Adam plunged the race in hopeless misery and despair. But God, in His wonderful, pitying love, did not leave men to perish in their hopeless, fallen condition. He gave His well-beloved Son for their salvation. Christ entered the world, His divinity clothed in humanity; He passed over the ground where Adam fell; He bore the test which Adam failed to endure; He overcame every temptation of Satan, and thus redeemed Adam's disgraceful failure and fall. . . .

“Man, who has defaced the image of God in his soul by a corrupt life, cannot, by mere human effort, effect a radical change in himself. He must accept the provisions of the gospel; he must be reconciled to God through obedience to His law and faith in Jesus Christ. His life from thenceforth must be governed by a new principle. Through repentance, faith, and good works he may perfect a righteous character, and claim, through the merits of Christ, the privileges of the sons of God. The principles of divine truth, received and cherished in the heart, will carry us to a height of moral excellence that we had not deemed it possible for us to reach. . . .

“But the influence of a gospel hope will not lead the sinner to look upon the salvation of Christ as a matter of free grace, while he continues to live in transgression of the law of God. When the light of truth dawns upon his mind and he fully understands the requirements of God and realizes the extent of his transgressions, he will reform his ways, become loyal to God through the strength obtained from his Saviour, and lead a new and purer life.” –*Testimonies for the Church*, vol. 4, p. 292–295

*Ellen G. White*



## Milk Alternatives, Part 2

In the past, those who consumed plant-based milks did so because they were either lactose intolerant or because of their stand on animal welfare. Nowadays, people are consuming plant-based milks because they are healthier, and they also are more environmentally friendly in terms of land and water usage. In the past, the only plant-based milk that could be found readily in grocery stores was soy milk. Now we have a huge variety of different types of plant-based milks to choose from.

Last month we started to review the various dairy-milk alternatives by looking at soy milk. This month we will review all other alternative milks, to provide you with the information that can guide your decision-making on which milk you prefer to consume.

As we learned about soy milk, it is considered the closest to dairy milk in terms of its protein content (now there is a new pea protein milk that is similar in protein content). The other milk alternatives contain less protein; however, they are still healthy drink choices. Many consumers use milk alternatives as a substitute for dairy milk, but this is not the only reason to consume these milks. These milks can be used as a healthy drink with meals, or in cooking, without thinking that it must be consumed as an alternate to dairy milk. This then can provide the consumer with healthy drink choices that suit their budget, their taste preferences, availability of the different products, and their nutritional content. Another variable we will address is the environmental impact of each of the milks. The one thing that is clear is that all the milk alternatives are better for the environment than dairy milk. As we learned last month, the

amount of land and resources needed to produce dairy milk is much higher than the amount of resources needed to produce soy milk. This is similar with most of the milk alternatives.

When people debate the plant-based milks vs. dairy milk, they cite the nutritional differences between the two. Proponents for dairy milk will argue that people miss out on certain important nutrients when they switch from dairy to non-dairy milks. However, this implies that the rest of one's diet will not contain those missing or lower content of nutrients in other foods, therefore this argument is not valid. Protein, calcium, potassium, phosphorus, and B vitamins are not only contained in dairy milks. They are also contained in many other food products, including many plant-based foods; to imply that only dairy milks can provide these nutrients is often promoted by the dairy industry to encourage people to drink dairy milk. They will, of course, invariably avoid talking about the negative effects of dairy milk which we have discussed in previous articles.

Many claim that young children need cow's milk to provide them with enough nutrients, including fat and calcium that their growing bodies need. Based on the many healthy vegan children raised, cow's milk is not necessary for children. Prior to the age of 12 months, children should be breastfed. They can be given water as a liquid after the age of 6 months, if needing more fluids. From the age of 12 months, children can be given unsweetened, calcium-fortified plant milks as part of a healthy, balanced diet. Most plant milks are fortified

with calcium, B12, and other nutrients that young children need. There are even plant-based infant formulas that can be used if a child is unable to be breastfed.

Let us review the remaining plant-based milks as to their nutritional characteristics, as well as their impact on the environment.

### Coconut Milk

A coconut tree is a type of palm tree, which needs the heat, humidity, and sunlight of tropical climates, including Africa, South America, and Asia, to survive. Palm trees produce coconuts up to 13 times a year, and although it takes a year for the coconuts to mature, in ideal conditions a tree produces up to 70 coconuts a year. Coconut milk is made by grating the pulp of the coconut and soaking it in hot water. The cream rises and is skimmed off the top, and the remaining liquid is strained to extract the coconut milk. The milk is then mixed with water to dilute it into the consistency that we find in coconut milk.



The coconut is not actually a nut, but a type of fruit called a drupe. Unlike many other alternative milk crops, it is not possible to grow coconut trees in most parts of the world. Therefore, as coconut products become more popular, rainforests are being destroyed in order to grow more coconut trees.

Coconut milk is a high-calorie food, with 93% of its calories coming from fats. Coconut milk is similar to dairy milk in that it has a high content of saturated fats, which is why coconut milk has had negative views in the past. However, the fat contained in coconut milk are medium-chain saturated fatty acids (MCFAs), with lauric acid in particular. Lauric acid is converted into the compound called monolaurin, which has antiviral, antifungal, and antibacterial properties. Consumption of coconut milk may help the body destroy many disease-causing organisms, protecting it from bacteria and viruses. MCFAs go directly to the liver, and are rapidly metabolised into energy, thus reducing the chance of being stored as fat, whereas the fat in dairy milk are the long-chain saturated fats which are more likely to be stored as fat, as they are metabolised much slower in the body. Some studies indicate that MCFAs can contribute to weight loss because of the heat production they generate when being metabolised. The saturated fats in dairy milk also contribute to the development of plaque in the arteries by raising levels of bad cholesterol, whereas the

fat in coconut milk raises the levels of good cholesterol in the body. MCFAs also help to balance our gut microbiome.

As for its nutritional content, one cup of undiluted coconut milk contains: Calories: 552; Fat: 57 g; Protein: 5 g; Carbs: 13 g; Fiber: 5 g; with Vitamin C, folate, iron, magnesium, potassium, copper, manganese and selenium in good quantities. Most coconut beverages found in stores have been diluted in water to decrease the fat and calorie content. For example, Silk Original Coconut milk provides 80 calories per cup, 5 grams of fat and 4.5 grams of saturated fat.

### Almond Milk

Next to soy milk, almond milk is the most commonly used plant-based milk because of its rich texture and flavour. The almond is a tree, originally native to the area around Iran, but is now grown around the world. The almond is also the seed of the tree, which is used for food. The almond is one of the first cultivated fruit trees, and is first mentioned in the Bible in Genesis. The well-known story of Aaron's rod that budded consisted of almond buds, blossoms, and almonds.



To make almond milk, almonds and water are blended and then strained to remove the pulp, leaving a smooth liquid. Thus, almond milk is easy to make at home—soak the almonds the night before, then use 4 cups of water for each 2 cups of almonds. The commercial almonds milks contain thickeners, preservatives, and flavourings to improve flavour, texture, and shelf life. Use either the unsweetened or original blend to reduce sugar and additive content. The unsweetened version has only 2 grams of sugar. Try to avoid almond milk that contains carrageenan as a thickener. This compound is known to affect gut health. Almond milk should be avoided if you are allergic to tree nuts.

In terms of nutritional content, one cup of commercial almond milk provides: Calories: 39; Fat: 3 g; Protein: 1 g; Carbs: 3.5 g; Fiber: 0.5 g; with calcium (when fortified), potassium, vitamin D (when fortified); and naturally high levels of Vitamin E (110% of the daily requirement). Vitamin E is a fat-soluble antioxidant which protects the body from free radical damage, also promotes eye and skin health, and protects against heart disease. Homemade versions contain no Vitamin D and low lev-

els of calcium. Almond milk is not a good source of protein. Add protein to your diet from other sources if using almond milk as your dairy-milk alternative.

Almonds are grown in both Europe and in North America, mostly in California. Almonds require more water than any other plant-based milk, requiring 371 litres of water to produce a single litre of almond milk. However, comparing this to dairy milk, which needs 628 litres of water to produce one litre of dairy milk, it still needs much less water to produce. In the Mediterranean area, in Spain, Greece, and Italy, almonds are grown in older established trees which are planted far apart from each other; and are fertilized by sheep that graze on the land. This type of almond growing does not require irrigation water.

Up to 80% of the world's almond crops are grown in California, which has trees planted close together, sprayed with pesticides, and need plenty of irrigation water, as California is notorious for its prolonged droughts. The other environmental impact that almond farming has is on the bee population. Nearly 70% of all commercial bees in the United States are transported to California every spring to pollinate the almond trees. Because the bees are brought out of winter hibernation earlier than nature intended, this stress, combined with the large amounts of pesticides used, causes up to one-third of all bees in North America (50 billion) to die every year. As the consumer demand for almond milk increases, the environmental impact worsens. More almond trees are planted, and in high densities; up to 1.5 million acres of land in California is being used in almond farming. And Europe is now planting similar types of almond farms to keep up with the demand. For example, from the year 2017 to the year 2018, world production of almonds grew by 45%.

### **Rice Milk**

Rice milk is processed, milled brown rice and brown rice syrup, blended with water until it becomes a liquid. Commercial rice milk is often fortified with protein, vitamin B12, calcium, iron, manganese or vitamin D, to mimic the nutrients in dairy milk. Unsweetened rice milk is 89% water, 9% carbs, 1% fat, and very little protein. A cup provides 47 calories. Rice milk is a good alternative to people who are allergic to nuts and soy. But, it should not be used as a protein source. Rice milk is not very environmentally friendly. Rice crops use a lot of water; however, still not as much as almonds. And they produce more greenhouse gases than any other

plant-based milk; bacteria breeding in rice paddies pump large amounts of methane into the atmosphere. Also, the large amounts of fertilizer that is used pollutes waterways.

### **Hazelnut Milk**

Hazelnut milk is one of the newer plant-based milks and is still not found everywhere. However, it is considered a better alternative to almonds in terms of its environmental impact. Hazelnuts also grow on trees, thus removing carbon from the atmosphere and helping to reduce greenhouse gases. Unlike almonds, they are pollinated by the wind rather than by honeybees. They grow in moist climates such as the Pacific north-west of the United States, where water is plentiful.



Hazelnut milk is nutritionally similar to other nut milks, and just as tasty. Hazelnuts are high in antioxidants, such as vitamin E. Their omega-3 fatty acid content lowers bad cholesterol and raises good cholesterol, as well as lowers blood pressure, and assists in improving blood sugar levels. Hazelnuts also contain several B vitamins (B1, B2, B6) which are essential for blood formation and mental health. Hazelnut milk products are lower in the amounts of additives and sugar they contain than other plant milks. It is also easy to make your own hazelnut milk, using 1 cup of soaked hazelnuts for every 3 cups of water.

### **Hemp Milk**

Hemp milk is produced by blending the seeds of the hemp plant with water. Although hemp is also used in the manufacture of marijuana, hemp milk does not contain the psycho-active ingredient, THC. Hemp milk contains both omega-6 and omega-3 fatty acids, in a balanced 3:1 ratio. Its protein content is higher than almond milk, but not as much as soy milk. One cup of unsweetened hemp milk contains: calories: 83; Carbs: 1.3 grams; Protein: 4.7 grams; Fat: 7.3 grams. Other nutrients include magnesium, phytosterols, ascorbic acid, beta-carotene, fiber, iron, potassium, phosphorus, riboflavin, niacin and thiamin. Commercial hemp milk is often fortified with calcium, phosphorus, and vitamins A, B12, and D. However, they also may contain additives to enhance shelf life, texture, and sweetness.

### **Oat Milk**

Oats are a whole-grain crop, grown for its seed. As well as being made into oat flour, oats have been popular for



many centuries as a food in the form of oatmeal (porridge); it is also used in granola and muesli. Oats are also widely used as a food for livestock. Oat milk is produced by soaking and blending steel-cut or rolled oats with water, then straining them through cheesecloth to separate the milk from the oats. It is a good alternative for people who are allergic to nuts and soy.

Oat milk was first developed in the 1990s by a Swedish scientist. It has increased in popularity in recent years. For example, sales of oat milk in the United States have gone from \$4.4 million dollars in sales in 2017, to \$29 million dollars in sales in 2019. It has surpassed almond milk as the fastest-growing dairy-milk alternative. By 2020, it became the second-most consumed dairy alternative after almond milk. Because oats are a widely grown crop already, and 50–90% of oats go to animal feed, it is easy to repurpose the crops into producing oat milk without a significant environmental impact. Compared to other plant-based milks, the oat milk manufacturing process produces small amounts of **carbon dioxide** and no methane. It requires a relatively low use of water (48L per litre of oat milk) and land. Oat milk production requires 15 times less water than dairy milk and 8 times less than almond milk. Oats are grown in cooler climates, such as the northern US and Canada. The only drawback with oats is that, like wheat, most non-organic oat crops use Roundup just prior to harvest to dry the crops. Roundup's main ingredient, glyphosate, has been shown to be a possible human carcinogen. Look for oat milk that is labelled organic to avoid ingesting glyphosate.

Oat milk contains beta-glucans, a soluble fibre that can contribute to heart health. Its protein content is about half of what soy contains. One cup of fortified oat milk contains: Calories: 120; Protein: 3 grams; Fat: 5 g; Carbs: 16 g; Dietary fiber: 2 g; also, vitamin B12, riboflavin, calcium, phosphorus, vitamin D, vitamin A, potassium, and iron.

### Pea Protein Milk

The newest addition to the line of plant-based milks, pea protein milk is made by combining water and split yellow peas, and straining out the excess liquid. This milk is only available in limited quantities, with only two companies producing pea protein milk at this time. There are several reasons



that make this milk unique among plant-based milks. Pea protein milk is higher in protein than most plant-based milks, at 8 grams per cup. This protein level is comparable to that in dairy milk. This is attractive to those who want a plant-based beverage that is a direct substitute for dairy milk. Pea protein milk is lacking in only one of the essential amino acids, which can be obtained from other foods. Eating a balanced diet will more than substitute for this missing amino acid. Also, unlike other plant-based milks, pea protein milk is high in iron. Iron deficiency is a problem for children of certain groups; the use of this milk will address this deficiency. For those who consume a fully plant-based diet, pea protein milk is a good additional source of a plant-based iron-rich food. Per one cup of pea protein milk, its nutritional content is as follows: Calories: 70; Fat: 4.5 g; Sodium: 110 mg; Carbohydrates: <1 g; Sugar: 0 g; Fiber: <1 g; Protein: 8 g; Calcium: 465 mg (fortified).

Plant-based milk alternatives are growing in popularity; they provide health-promoting nutrients that are healthier and more environmentally favourable than dairy milks. The conclusion that more and more people are coming to is that, dairy is no longer necessary. The choice is on the part of the consumer as to which plant-based milk is the preferred beverage based on flavour, number of additives, and nutritional content. Many of these milks are readily made at home, which adds to their attractiveness as a naturally sourced plant beverage. Because homemade milks do not contain preservatives, most homemade milks can stay in the refrigerator for 4–5 days before they spoil. The use of these alternative, plant-based milks do not need to be just as a beverage; they can also be substituted for dairy milk in cooking and baking.

“As disease in animals increases, the use of milk and eggs will become more and more unsafe. An effort should be made to supply their place with other things that are healthful and inexpensive. . . The time may come when it will not be safe to use milk.” –*Counsels for the Church*, p.225, 223. Dear readers, the time is now! Praise God for providing us with healthy alternatives when foods we readily consumed in the past are now tainted with the poisons that infect all animal foods.

“The heaven, even the heavens, are the LORD’s: but the earth hath He given to the children of men.” Psalm 115:16. Our responsibility must be to take care of this earth, as it was created by, and given to our use, by God. Therefore, whatever we do as we take care of the earth, I pray that we do it joyfully. Amen.

# IMMANUEL—GOD WITH US

## *Glimpses of the Life of Jesus Christ, The Son of God*



Christ—the Creator—down to earth He bowed,  
His gentle hands moved in the dust, with loving strokes He formed a man.  
Then His mouth breathed life into the finished form—and man became a living soul (Genesis 2:7).  
Now Adam stood before Him, their eyes did meet. With thrilling joy  
Christ embraced His finished work, agape flowing over both, everlasting love  
Did set a seal upon God's "very good" creation (Genesis 1:31).  
Then God gave Adam a companion: He made him fast asleep (Genesis 2:21–22);  
Then from his chest He took one rib and His divine design did mold a body—Eve—  
A woman, to give to Adam for his wife. That both together spend a life of love,  
Devotion, joyful in the Lord in their Eden home in the new created world (Genesis 2:8) ....



.....  
God incarnate came down to earth as a babe lying in a manger.  
The eyes of Jesus first beheld the face of Mary His dear mother,  
She held Him close—her precious son in sweet repose.  
As He grew He was His parent's joy—to Joseph, Mary. His little hands caressed their face  
His sparkling eyes in cheerful gaze, brightened up the days of toil and labour.  
A little older as a boy, Jesus looked at nature with delight, the birds, the trees,  
the butterflies, all the tiny, creeping, crawling creatures, thrilled His loving heart,  
and with tender carefulness He took them in His hands. Everything was a great marvel,  
a wonder to His childlike soul.

Attending at the age of twelve the Temple feast, the Passover His first—  
There on the mind of Jesus dawned the meaning of the sacrifice—the slain lamb.  
It employed His most intense and innermost reflection, it gripped His soul into its very depth,  
The understanding opened up to Him that He—Himself—is that mysterious lamb! ...  
From this day forward Jesus did perceive His mission, conforming into full submission,  
"Til His heavenly Father would call Him forth to be  
"The Lamb of God to take away the sin of the world" (John 1:29).

.....  
Meanwhile Jesus "increased in wisdom and stature and in favour with God and man" (Luke 2:52).  
Sometimes His brothers teased Him, luring into mischief, in no wise would Jesus be enticed to do wrong,  
His soul divine all pure within, recoiled from sin; the boys considered Him as odd,  
They and many others understood Him not.  
He learned from Joseph carpentry, performed His duties faithfully,  
Helped His siblings with their chores, was attentive evermore to every need around;  
with His busy hands and watchful eyes, Jesus lifted burdens, cares in other's lives.

.....  
At the age of thirty, Jesus left His home, was baptized, then by the Holy Spirit He was drawn  
to fasting, praying in the wilderness for forty days.  
Then was fiercely tempted by the devil (Matthew 4:1–11) to yield to his intrigues of evil,

to feed Himself with bread from stones  
To mar right from the start, Messiah's part of self-denial, and surrender,  
Obedience to the word serene, to the will of God supreme.

But Jesus conquered over Satan's wily scheme, who with pernicious art ventured to entangle,  
And draw Him in his crafty laid out net—but Jesus rebuked this fallen angel sharply—then the devil fled...

.....

Messiah's ministry began by looking for the men He could teach and train

To testify of Heaven's goal—salvation's gift for every soul.

His searching eyes among the crowd found fishermen, simple, plain, not proud, free of sophistry, hypocrisy.

Made them known God's love for man in the gospel of good news, the hope for sinners

Reconciled to God—forgiven, be sons and daughters of great Yahweh,

learn that Heaven's kingdom has come nigh.

With others adding to the twelve, Jesus walked through towns and land, teaching,

healing on the way; large crowds followed, listened what He had to say.

Though throngs surround Him, pressing, pushing ever close, His eyes would look for those,

in whose faces He could see true hunger for the truth; their eyes be riveted on Him,

not to miss one word from this great Teacher who had come to them.

Among the many Jesus saw, perceived the one whose countenance revealed great sorrow,  
pain of heart. To him, to her, precious words He spoke, they did evoke a spring of hope to see God's love,

The face lit up, new faith arose, the soul directed to the realms above.

His hands touched lepers to be clean, the dead were brought to life again,

Jairus's daughter, Lazarus, the widow's son of the village Nain. Jesus dried her tears,

Gave her heart a song of cheers.

Wherever Jesus went He brought healing to the weak, afflicted with disease and pain,

And warned some not to live a life of sin again.

His compassion was for all, the sad or sick, the poor, the great or small. Restored not only body  
but the soul, they received forgiveness, were made whole.

Jesus cast out demons, they did know Him well, at His command they left, nevermore  
to vex the victim; for the heart found a new Master, and followed Him in love and faith,

and witnessed of God's grace and power.

Mothers brought their children to be blessed. Jesus loved them as they climbed  
upon His knees, put their little arms around His neck, with their little fingers touched His face.

The smile of Jesus warmed the heart of humble mothers, children, maidens, many others.

The eyes, the hands, the feet of Jesus only had one aim, to serve, to heal, to bless,  
never probe for fame or some big name; but in self- forgetfulness, self-denying love  
to do His Father's will, to reveal His love that man be drawn to God above...

.....

But another class would follow, watch His every word and step and act: healing on the Sabbath,  
eat with sinners, talk with harlots, they even said this son of Joseph has a devil...

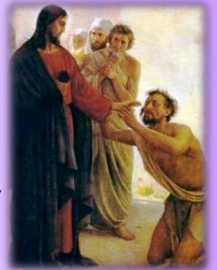
Their heart was void of love for men, who needed comfort, speak kind words to them,  
their blinded minds stayed on the letter of the law, not a word of pity, mercy would bestow

to one fallen wretched soul, to ease the heavy load, but condemned and judged,  
yet found themselves without one flaw, without one spot ...

The lot of Jesus was indeed a lonely one,

His beloved disciples did not always grasp His words and meaning,  
even among them sometimes He had been alone...

His refuge was in nightly prayer to the Father, there He uttered out in tears and crying  
pleas intense for strength, endurance for His mission,



to conquer over Satan's hateful onslaught against Him by religious leaders,  
with their constant sneering, jesting, spying; and to entice Him in some controversial chat,  
to ensnare Him in their trap.

The tender soul of Jesus suffered grief, heart-pain from the wicked attitude of men,  
to whom He came to set them free from their haughty bigotry and slavery to sin,  
but with stern resistance would not yield to Him....

.....

Then His time on earth was up.

The day drew near to face the bitter cup.

The countdown for the cross begun...

Though Jesus on occasion spoke about His death, the disciples wanted none of that,  
What led to utter consternation, when Jesus was betrayed by one of them — by Judas —  
Their Master taken prisoner before their eyes — was to their utter shock and lamentation...

Just before this scene, the Son of God suffered most extreme.

Soul-anguish, torture of His mind befell Him in Gethsemane.

Waves of deepest fear, severe anxiety bowed Him to the ground.

The hours for the reason why He came to earth, were veraciously to unfold —  
The sin, the guilt of the world lay now upon Him, what long ago Isaiah had foretold (Isaiah 53).

And Satan's terror with his evil host did fill the air  
to weigh Jesus down to bring Him to despair.

Filled with the love for man, His own creation — He refused defeat.

Still afflicted, trembling, agonizing, but in full submission, utter yielding,

Messiah gave Himself to die — to pay the penalty for sin.

In this dark and bitter hour, none was there to pray with Him, the disciples slept  
and missed again to be aware to what did lie ahead.

Then later Peter did betray his Master, all others except John were gone —  
Jesus was forsaken, all alone...

He only heard abuse, contempt, false accusation, then condemned to death and cruel scourging,  
taunting from the sordid, demon-driven mob.

Then they nailed Him to the cross.

There stripped Jesus of His dignity, in merciless malignity down to bare nakedness,  
Then from the priests and people's hatefulness again to hear sarcasm, mockery, disdain,  
but the Lamb of God did not condemn, complain,  
like a lamb brought down to slaughter...

To reconcile guilty man before the Father, He endured sheer untold agony, ignominy,  
To bring justice to the broken law — death on the cross, was the only remedy!

Oh, what love was there revealed...

There you must look for pardon, strength and victory, a place of refuge and security.

Under its shadow you are safe from Satan's onslaught and vexation,  
faith in Jesus's blood keeps you from transgression and temptation.

He crushed the serpent's head, He set you free.

Now give Him your heart, your life, for He will give you victory,  
and an eternal, blessed destiny. Amen.



These thoughts are just a glimpse of Jesus' life on earth, the Word made flesh, the Son of God. For would all  
be told what Jesus did, "that even the world itself could not contain the books that should be written." John

21:25

*Edda Tedford, Canada*



**CHILDREN'S CORNER:**

# Heap Coals of Fire



As a young man, Peter was raised in a Christian home. He learned to love the Lord at an early age and had a passion for reading. He especially enjoyed reading historical books of great missionaries in the past who have sacrificed much for the Lord. He hoped that one day when he was an adult, he also would be a missionary to a foreign land. As he grew, this longing also grew.

Growing up in England, Peter had a very comfortable life. His parents were of middle-class society and had provided well for their children. Yet, Peter did not have a desire to settle down to middle class living in England. He felt the call of the Holy Spirit to go as a foreign missionary to spread the gospel.

He prayed much about this, and prayed that the Lord would direct and to open up the doors at the right time. After high school, Peter went to mission school to learn as much as he could about the doctrines and teachings of the Bible. He also wanted to learn from the older missionaries who had been on foreign assignments. He had no thoughts about marriage and raising a family; however, while at mission school he met Johanna. She had a meek and humble spirit and was always cheerful. Johanna shared Peter's passion of being a foreign missionary. Johanna studied nursing and had hopes of becoming a foreign medical missionary. It was not long before Peter and Johanna were inseparable. When they graduated, they married and together prayed for the Lord to

open doors for them to go to share the gospel in a foreign land.

A few months went by and Peter and Johanna continued praying. One Sabbath a visiting missionary came to visit their church. He was getting older and ready to retire. He shared his experiences while working for the Lord in the country of Sudan in Africa. There was much need for someone to replace him as he had returned to England to retire. Peter and Johanna eagerly jumped on this opportunity. After a few months, they were on their way to Africa by boat.

They did not know what awaited them, but they went by faith. After a month of travelling, by boat, and by land, they arrived at a little village at the base of a mountain where they settled for the next ten years. The old church was run down. No one had attended it for quite some time. The believers had moved to other parts of the country to avoid persecution in their village. There was not one single member in the village, and Peter and Johanna did not even speak their language.

The villagers watched with curiosity as Peter and Johanna settled into life in this remote village. They had effectively driven all the other believers away and were confident they could do the same to Peter and Johanna. They did not like the white missionaries coming and disrupting their way of life. They loved their feasting,

and they were a violent group of people, who loved to attack the surrounding villages. Peter and Johanna knew that only by the grace of God, would they be safe and would the way open up for the villagers to accept Jesus.

After a few months, Peter and Johanna settled in and had built a nice garden around their house. They were slowly fixing up the church also in preparation for church services. The work slowed down a little when little Edward was born, but he brought much joy and happiness to the household.

Peter was slowly learning the local language and would try to visit with the villagers and just make friends at first. Although they were polite, because they saw a mother and child there, they showed little interest in the teachings that this new white missionary brought.

After some time, they had hoped they would leave, but they did not. Soon enough the church doors opened, and Peter and Johanna invited the villagers in. No one came. No one was interested. In fact the chief threatened his villagers. He told them they cannot attend, or he would drive them away from the village. The villagers did not want to leave, so they listened to their chief.

One night when Peter was fast asleep, he was awakened by some strange noises outside. If he had not been so deeply asleep, he would have seen some shadowy figures of young men as they made their way down the path from their village towards his home and the church in the darkness. Life had not been easy in this remote village for him and Johanna, but the Lord had been with them.

"Now we will see what kind of man he really is," muttered one of the young men. "Maybe he won't be so loving after our visit tonight." He laughed.

"And hopefully he leaves and goes back to where he came from," whispered another.

Cautiously they approached the darkened house, while their eyes searched the darkness.

"No one is awake. Let us do our job well."

The men quickly lifted themselves onto the roof and soon the muffled sounds of falling thatch blended in with the other night sounds. They worked quickly lest someone should surprise them from their evil work.

At this point in time, Peter awoke and heard the strange noises. "Something is not right," he thought. As the strange sounds continued, he sat up in bed. "There are unusual noises on the roof," he said to himself.

Carefully he made his way across the bedroom floor, through the darkened room, and reaching the outside doorway he quietly opened the latch. Peering cautiously into the night he could make out the figures of several men busily at work.

"What are they doing?" he gasped, as he stared at them. "They are destroying the thatch roof." Slowly he understood that these men were wanting to drive him and his wife away, in a peaceful manner. He knew that many of the villagers did not appreciate him and his wife being there.

Raising his eyes to heaven, he prayed for God to show him what to do. Then turning around he quickly went back into the house. He went to wake his wife. "Johanna," he called, "workmen have come to us; you had better prepare a meal."

The strange happenings of the past few minutes had startled Johanna, but now she understood. She soon was busily but quietly at work in the little kitchen. She did not want to alarm her "workers." Before long, a meal was waiting on the neatly spread table.

Opening the door once more, Peter called to the young men on the roof. "You have worked long and hard. Surely you are hungry. Now come in and eat with us."

The young men were taken by surprise. They did not know what to do at first. Hesitatingly they came into the room and stood awkwardly around the table where the lighted candles gave the room a friendly glow. Peter urged them to be seated and finally they found their places where they sat uncomfortably staring at their plates.

Peter bowed his head and folded his hands while the other guests watched in silence. Then Peter prayed earnestly and fervently and lovingly for his guests, for their families, and for his family. When the prayer was finished, the young men raised their faces in shame. Peter and Johanna filled their plates with plenty of delicious food. The men quietly ate, and then without a word, slipped out into the darkness. Once again, Peter heard footsteps on his roof, and the shuffle of thatch. But this time it was not the sound of falling thatch. They were putting it back on the roof. When they were done, the young men disappeared into the night.

That was not the last that Peter saw of these young men. The next day, one of them returned and wanted to know more about Peter's faith and his God. He had grown up around selfishness, evil and hatred, and he did not understand how someone could be so kind,

when they were doing something so evil. This young man was not happy and was drawn to the love that was pouring out of the home of Peter and Johanna.

It was not long before the little church was filled with eager listeners who were tired of their tribal religious practices, and all the wars and fightings with surrounding villages. They desired that peace and joy that Peter and Johanna experienced, even when others were not nice to them.



“If thine enemy be hungry, give him bread to eat; and if he be thirsty, give him water to drink: For thou shalt heap coals of fire upon his head, and the LORD shall reward thee.” Proverbs 25:21–22. “Be not overcome of evil, but overcome evil with

good.” Romans 12:21

If you show kindness to those who are treating you badly, they may one day be your friend. This is what Jesus did. When they nailed Him to the cross, He said, “Father, forgive them; for they know not what they do.” Luke 23:34. One day all those who have learned to be like Jesus, will be with Him in heaven. I hope you will be there too.

## HE LEADETH ME

**In pastures green and fair and bright?—Oh no,  
Not always so;  
Sometimes in paths of gloom and deepest night  
He bids me go.**

**O'er desert wastes where no sweet flowers are nigh  
Laden with dew;  
And trackless wiles, where deepening shadows lie,  
He leads me through.**

**And when in weariness I sometimes pray,  
“Father, How long?”  
He answers still, with smile as sweet as day,  
Trust and be strong.**

**Thy God commands thy strength—let faith embrace  
The promise true;  
Thou mayst not know why life in shady place  
Is cast for you.**

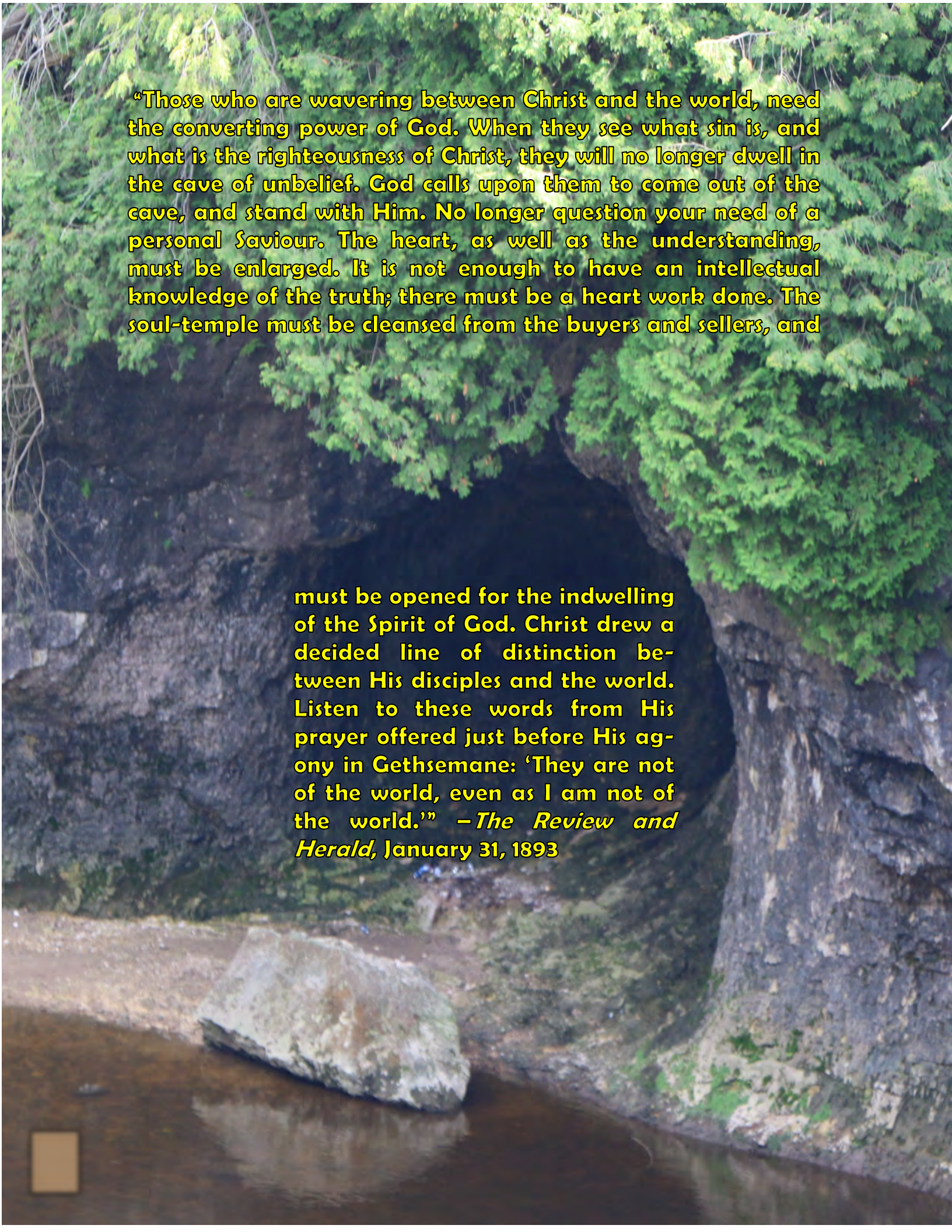
**O give me strength and faith to count each loss  
Good in disguise;  
If from the conflict nearer to the cross  
I may arise.**

**Mrs. D.A. Grant**

**—The Review and Herald, March 19, 1895**

## Pandan Church, Philippines





**“Those who are wavering between Christ and the world, need the converting power of God. When they see what sin is, and what is the righteousness of Christ, they will no longer dwell in the cave of unbelief. God calls upon them to come out of the cave, and stand with Him. No longer question your need of a personal Saviour. The heart, as well as the understanding, must be enlarged. It is not enough to have an intellectual knowledge of the truth; there must be a heart work done. The soul-temple must be cleansed from the buyers and sellers, and**

**must be opened for the indwelling of the Spirit of God. Christ drew a decided line of distinction between His disciples and the world. Listen to these words from His prayer offered just before His agony in Gethsemane: ‘They are not of the world, even as I am not of the world.’” –*The Review and Herald*, January 31, 1893**