



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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Turn Away

“Will you have eternal life? If so, you must turn away from the pleasures of the world. The wickedness in this age is as great as it was in the days of Noah. But one man was found that walked with God even in that crooked and perverse generation. Enoch kept his mind stayed upon God, and God did not leave him but finally took him from this sinful world. This man was a representative of those who will be translated to heaven when Christ comes to gather His people. Are we ready for the appearing of Christ? Are we constantly seeking God for strength to stand against the wiles of the enemy? Have we washed our robes and made them clean in the blood of the Lamb?” —*Christ Triumphant*, p. 65

“We need a constant sense of the ennobling power of pure thoughts. The only security for any soul is right thinking. As a man ‘thinketh in his heart, so is he.’ The power of self-restraint strengthens by exercise. That which at first seems difficult, by constant repetition grows easy, until right thoughts and actions become habitual. If we will, we may turn away from all that is cheap and inferior, and rise to a higher standard; we may be respected by men, and beloved of God.” —*The Ministry of Healing*, p. 491

“God’s all-seeing eye notes the defects of all and the ruling passion of each, yet He bears with our mistakes and pities our weakness. He bids His people cherish the same spirit of tenderness and forbearance. True Christians will not exult in exposing the faults and deficiencies of others. They will turn away from vileness and deformity, to fix the mind upon that which is attractive and lovely. To the Christian every act of faultfinding, every word of censure or condemnation, is painful.” —*Counsels for the Church*, p. 177

“Be not satisfied with superficial knowledge. Be not elated by flattery nor depressed by faultfinding. Satan will tempt you to pursue such a course that you may be admired and flattered; but you should turn away from his devices. You are servants of the living God.” —*Christ’s Object Lessons*, p. 384

“Let all who are afflicted or unjustly used, cry to God. Turn away from those whose hearts are as steel, and make your requests known to your Maker. Never is one repulsed who comes to Him with a contrite heart. Not one sincere prayer is lost. Amid the anthems of the celestial choir, God hears the cries of the weakest human being. We pour out our heart’s desire in our closets, we breathe a prayer as we walk by the way, and our words reach the throne of the Monarch of the universe. They may be inaudible to any human ear, but they cannot die away into silence, nor can they be lost through the activities of business that are going on. Nothing can drown the soul’s desire. It rises above the din of the street, above the confusion of the multitude, to the heavenly courts. It is God to whom we are speaking, and our prayer is heard.” —*Christ’s Object Lessons*, p. 174

“Stand up for Jesus, young friends, and in your time of need Jesus will stand up for you. ‘By their fruits ye shall know them.’ Either God or Satan controls the mind; and the life shows so clearly that none need mistake to which power you yield allegiance. Every one has an influence either for good or for evil. Is your influence on the side of Christ or on that of Satan? Those who turn away from iniquity enlist the power of Omnipotence in their favor. The atmosphere that surrounds them is not of earth. By the silent power of a well-ordered life and a godly conversation, they may present Jesus to the world. They may reflect Heaven’s light, and win souls to Christ.” —*Fundamentals of Christian Education*, p. 89

“God is in earnest with us and claims all the power of our being. We need the Great Physician to heal us. We need more of heaven and less of self. We must be partakers of the divine nature. Oh, what love has been manifested for us! The divine Son of God left the throne of heaven and gave His life for us, and for our sakes became poor. He clothed His divinity with humanity. Now in return are you willing to deny self and follow your Saviour? Oh, do not trifle away the few moments left you by seeking worldly honor and thus lose the precious boon of everlasting life!” —*Christ Triumphant*, p. 65

Ellen G. White

Standard of God



A storm is coming upon us, the time of trouble. "Oh, how many I saw in the time of trouble without a shelter! They had neglected the needful preparation; therefore they could not receive the refreshing that all must have to fit them to live in the sight of a holy God. . . . I saw that none could share the 'refreshing' unless they obtain the victory over every besetment, over pride, selfishness, love of the world, and over every wrong word and action." *—Early Writings, p. 71*

God has set up a standard which we must reach or we will be lost.

"It is no small thing to be a Christian and to be owned and approved of God. The Lord has shown me some who profess the present truth, whose lives do not correspond with their profession. They have the standard of piety altogether too low, and they come far short of Bible holiness." *—Ibid., p. 47*

Some engage in vain and unbecoming conversation, others give to the rising of self. If we seek our own interest, how we can best please ourselves instead of seeking to please God, and advance His precious, suffering cause, we dishonour God and the holy cause we profess to love.

If we fall short of the standard, we will be found wanting. God has given us time to prepare ourselves to reach the standard. But if we waste the time of preparation, suddenly it will be too late.

When Belshazzar saw the writing on the wall, it was too late for him to avert the destruction. When the foolish virgins woke up, it was too late to buy oil and be saved. When Achan finally made a confession, it was too late

for him.

In worldly schools the passing mark can be 60, 70 or even 80%. But in the school of Christ it is 100%. If we come short in one point, we fail completely. James 2:10 says, "For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all." One point is all that is needed to lose heaven. Adam was perfect in all points, except in one point. Christ was tested in all points, like as we are tested.

Not one point is overlooked. Before God accepts us and seals us, we must pass the test in every point and reflect the character of Christ. Those who delay the preparation, character-building, now find themselves suddenly outside.

Let us study a few points where we must reach the standard of God:

POINT #1:

Patience.

"For what glory is it, if, when ye be buffeted for your faults, ye shall take it patiently? But if, when ye do well and suffer for it, ye take it patiently, this is acceptable with God." 1 Peter 2:20. When you do well and suffer for it, and you take it patiently without retaliating, without anger, or without self-defence, this is acceptable with God, and nothing less is acceptable.

"Take, my brethren, the prophets, who have spoken in the name of the Lord, for an example of suffering affliction, and of patience. Behold, we count them happy which endure. Ye have heard of the patience of Job, and have seen the end of the Lord; that the Lord is very piti-

ful, and of tender mercies." James 5:10–11. Take the prophets for an example of patience. They suffered affliction, and yet loved and tried to save their persecutors.

Many people are very touchy, easily upset over minor things, and quick to speak an angry word. They have a difficult lesson to learn or they will be lost. "But in all things approving ourselves as the ministers of God, in much patience, in afflictions, in necessities, in distresses." 2 Corinthians 6:4

"Now we exhort you, brethren, warn them that are unruly, comfort the feebleminded, support the weak, be patient toward all men." 1 Thessalonians 5:14

"God has shown me that He gave His people a bitter cup to drink, to purify and cleanse them. It is a bitter draught, and they can make it still more bitter by murmuring, complaining and repining. . . . I saw that this bitter cup can be sweetened by patience, endurance, and prayer." –*Early Writings*, p. 47

Moses failed in this point by hitting the rock in impatience and anger. For this sin he could not lead the people across the river.

If we come up to the standard in all points except in patience, we fail. To teach us patience God has given us thorns in the flesh, as with Paul. It can be loss of property and health, as with Job. And also, brothers and sisters who irritate us, members of our family who get on our nerves.

Accidents, losses, and troubles, are all God's workmen to teach us patience. In a quiet, peaceful life we would never learn these divine graces. This is the reason why Peter calls these troubles precious.

"That the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise and honour and glory at the appearing of Jesus Christ." 1 Peter 1:7

"My brethren, count it all joy when ye fall into divers temptations; Knowing this that the trying of your faith worketh patience. But let patience have her perfect work, that ye may be perfect and entire, wanting nothing." James 1:2–4. Count it joy when your faith is severely tried. That you may be perfect, not lacking anything in this point. Then you have passed the test.

When you never raise your voice anymore in an angry tone, when you never wish evil to anyone, when you never complain of your lot, you have learned the secret of true happiness.

POINT #2:

The lesson in forgiveness.

"For if ye forgive men their trespasses, your heavenly Father will also forgive you: But if ye forgive not men their trespasses, neither will your Father forgive your trespasses." Matthew 6:14–15. Our forgiveness depends on how we forgive others. This is the standard of God. "And forgive us our debts as we forgive our debtors." Matthew 6:12

We can forgive in different ways. And how we decide to forgive, is how God forgives us. Many have said, I have forgiven him for what he did to me; but, I cannot forget it, and they keep telling everybody what wrong thing he did. Is this the correct forgiveness?

Or, you may forgive, but afterwards avoid this person, have nothing to do with him, and separate yourself from his company. Is this how you want God to forgive you? To separate you from His company?

"Then came Peter to Him, and said, Lord, how oft shall my brother sin against me, and I forgive him? till seven times? Jesus saith unto him, I say not unto thee, Until seven times: but, Until seventy times seven." Matthew 18:21–22. As often as you continue to forgive your brother, is as often as God will forgive you your sins.

"And be ye kind one to another, tenderhearted, forgiving one another, even as God for Christ's sake hath forgiven you." Ephesians 4:32. Be tenderhearted and forgiving one to another. How? Even as God for Christ's sake has forgiven you.

A person who has learned this lesson of forgiveness is never offended. As soon as someone does wrong to him, he already has forgiven and forgotten them.

We are not to wait until those who have injured us confess and ask forgiveness. Even if they never repent or never ask forgiveness, we have already forgiven it all and forgotten it (–*Thoughts from the Mount of Blessing*, p. 113).

POINT #3:

We are tested on selfishness.

When we love ourselves it is self-love. "Selfishness is abomination in the sight of God and holy angels." – *Testimonies for the Church*, vol. 2, p. 551. It is idolatry, self-worship.

"Selfishness, . . . always blinds and deceives [us]." –*Ibid.*, vol. 2, p. 129

Christ was tested on this point and He overcame by sacrificing His life for others. This same victory we must gain.

“Selfishness, . . . is a curse to yourself and to all around you.” –*Ibid.*, vol. 2, p. 543

“God cannot pour out His Spirit when selfishness and self-indulgence are so manifest.” –*Counsels on Stewardship*, p. 52

The sin of Ananias and Saphira was selfishness. It was not forgiven.

A selfish person is moody, often downcast, depressed, gloomy, and unhappy. Instead of happiness, he finds only misery.

“Selfishness is death.” –*The Desire of Ages*, p. 41. A selfish person is not a living Christian but is dead spiritually.

A selfish person tries to justify himself. Seldom does he admit his wrong. He is always defending his actions and words. “If I justify myself, mine own mouth shall condemn me.” Job 9:20

Millions of Christians who started out bravely fighting against sin and they overcame bad habits, but failed in this point. They fell victims to selfishness. If we do not overcome as Christ overcame in this point, all is lost. Then we are failures.

POINT #4:

Love of the world.

“Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. for all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world.” 1 John 2:15–16

What is in the world? Gratification of the eyes, television and Internet shows, movies, books, magazines. Lust of the flesh— forbidden and unhealthy foods, sensualism, immorality. Worldly amusements, food, drink, lightness, frivolity, ambitions are all habit forming. We become addicted to them and they are not easy to break.

Many bring these along into a Christian life from the world. When Jacob left Laban to go into his homeland, Rachel took along small idols. So also we can leave the world behind, but take along a few little idols. This shows that we are not dead to the world.

“Set your affection on things above, not on things on the earth.” Colossians 3:2. What you love is what you will want. God has given us means and talents for blessing others. If we have much or little, we must not set our

affections on them. It matters little to us. It is eternal things that are valuable. Our heart should be set on them.

We touched on only four points, but there are many more which we are tested on daily to see if we are ready for heaven or not. If we see that we have failed in some point, we may cry out like Paul. “O wretched man that I am! who shall deliver me from the body of this death?” Romans 7:24

We may say to ourselves, “I cannot help it. I get angry so easily; things bother me. I cannot endure someone taking advantage of me. I may lose money because of him. I get upset easily when I am offended. Jealousy haunts me and I cannot get rid of it. I want to forgive and forget, but I cannot. Even at night I think of the hurt I suffered. If I lose money or prosperity, it bothers me. I cannot just forget it. I cannot just read the Bible and pray and speak of spiritual things. I need worldly entertainment.” So, years go on. . . our character remains unchanged. We cannot help it. We are who we are.

Peter found the remedy as to how a man can be changed. Selfishness can be removed. The love of the world can die. There is a way to forgive and forget. Even patience can be learned. And how? By fiery trials—affliction, sorrow, pain. “That the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise and honour and glory at the appearing of Jesus Christ.” 1 Peter 1:7. They change us into Christlikeness. By these trials, we become patient as Job, forgiving as Christ did ready to sacrifice our lives for others. Then the world will lose its attractions.

“When we are clothed with the righteousness of Christ, we shall have no relish for sin; for Christ will be working with us. We may make mistakes, but we will hate the sin that caused the sufferings of the Son of God.” –*The Review and Herald*, March 18, 1890

Jesus is the vine, we are the branches. If we do not bear the fruit, we will be cut off from the vine. If we bear fruit, He will cleanse us, and we can bear more fruit, and the love of Jesus will fill our hearts. We will be free—free indeed. Free from self and free from the world. We will be fit for heaven, ready for the sealing and for the latter rain, ready for the company of angels and God Himself, without spot or wrinkle, perfect as our Father in heaven is perfect. Amen.

Timo Martin



There is a science of Christianity to be mastered, a science much deeper, broader, and higher than any human science—higher as the heavens are higher than the earth.

“The terms, *mark*, and *sign* are synonymous in signification, both in being defined by the dictionary, and by the word *token*. The Scriptural use of the term seal is the same. As proof of this, I refer to Romans 4:11, where Paul affirms of Abraham, that ‘he received the *sign* of circumcision, a *seal* of the righteousness of the faith which he had yet being uncircumcised.’ Again, the word rendered *seal* in Revelation 7:2, the common version, is rendered *sign* by other translators: having the *sign* of the living God.’ In verse 3. ‘Hurt not the earth, neither the sea, nor the trees, till we have sealed [signed] the servants of our God in their foreheads.’ But in Ezekiel 9:4, we read, ‘Set a *mark* upon the foreheads of the men that sigh and that cry for all the abominations that are done in the midst thereof.’

“Thus, these terms are used interchangeably in the Scriptures. Hence, the mark of the beast is his sign, seal, or token; and the seal of God is His mark or sign. These are not literal marks in the flesh, of course; but religious institutions or observances which will serve as marks of distinction between the worshippers of the beast and the worshippers of the true and living God. . . . They are institutions that stand, as rivals, directly opposed to each other.” –R.F. Cottrell, *Mark of the Beast, and Seal of the Living God*

Those who receive the seal of God, have the Lamb’s ‘Father’s *name* written in their foreheads.’ Revelation 14:1. Those who receive the mark of the beast, receive the ‘mark of his *name*.’ Verse 11. Name is used in a figurative sense to denote authority.

In Revelation chapter 13 an identifying “mark” that represents submission to the authority of the first, or leopard-like beast is mentioned, during the time of its eschatological revival, when an attempt is made to extend its authority over the entire world. In the imagery of the chapter, the first beast represents a human religious system allied with the supernatural powers of evil, and opposed to God in the person of those on earth who choose to be loyal to Him (vs. 1, 2, 7). The second, or lamblike beast, is presented as the agent by which the authority of the first beast is made universal (v. 12). The device used to force compliance is to require a “mark” of allegiance of all on their foreheads (mental assent) or in their hand (outward conformity). The announced alternative to compliance is the application of extreme economic sanctions, and eventually the death penalty (v. 15–17). In Revelation, the mark of the beast stands in contradistinction to the seal of God (Revelation 7:2–4).

“In place of God’s seal or mark, we have Sunday attached to the law. It does not point out the living God, but claims to be instituted on the authority of the Papal church. Yea, it points to the Pope. It is ‘the mark of the beast.’ The two-horned beast [United States] is to cause all ‘to receive a mark in their right hand, or in their foreheads.’ We do not suppose that this is a mark, visible on the forehead; but . . . it is Sunday. The forehead is the seat of the mind. There the decision is made by men whether they will keep this institution or not. This mark is also to be received in the right hand.” –J.N. Loughborough, *The Two-Horned Beast*.

“To receive the mark of the beast in the forehead is to understand, to give the assent of the mind and judgment to his [the first beast’s] authority, in the adoption of that institution which constitutes the mark; to receive it in the hand is to signify allegiance by some outward act.

The mark is the mark, not of the two-horned beast, nor of the image of the beast, but of the papal beast." —*The Advent Review and Sabbath Herald*, vol. 20, November 11, 1862. The mark of the beast is understood to be a counterfeit Sabbath which is erected in opposition to the Sabbath of Jehovah, the seal of the living God.

"The pope has changed the day of rest from the seventh to the first day. He has thought to change the very commandment that was given to cause man to remember his Creator. He has thought to change the greatest commandment in the Decalogue and thus make himself equal with God, or even exalt himself above God. The Lord is unchangeable, therefore His law is immutable; but the pope has exalted himself above God, in seeking to change His immutable precepts of holiness, justice, and goodness. He has trampled underfoot God's sanctified day, and, on his own authority, put in its place one of the six laboring days. The whole nation has followed the beast, and every week they rob God of His holy time. The pope has made a breach in the holy law of God, but I saw that the time had fully come for this breach to be made up by the people of God and the waste places built up [Isaiah 58:12–14]." —*Early Writings*, p. 65. Men are to choose between the two, and this choice decides their destiny. O, solemn message! Our eternal all is dependent upon the choice we make! And we are the people to whom this message is sent. The last call of mercy has reached our ears! Save thy people, O Lord!

God is warning us not to worship the beast, its image, and to receive its mark. "If any man worship the beast and his image, and receive his mark in his forehead, or in his hand, the same shall drink of the wine of the wrath of God, which is poured without mixture into the cup of His indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb; And the smoke of their torment ascendeth up for ever and ever: and they have no rest day nor night, who worship the beast and his image, and whoever receiveth the mark of his name." Revelation 14:9–11. "Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus." Revelation 14:12

"This is the most solemn warning that the Bible contains. As the pen of inspiration has recorded this language for our instruction, it will be wise for us to listen and obey. It is certain that the record of our world's history presents no testimony that this message has been heard in the past. And the fact that the first and second angels of this series have been proved to belong to the present generation, most clearly establishes the point that this message does not belong to past ages. Said J. V. Himes in 1847" —J.N. Andrews, *The Three Angels of Revelation 14:6–12*

"And thou shalt love the LORD thy God with all thine

heart, and with all thy soul, and with all thy might. And these words, which I command thee this day, shall be in thine heart. And thou shalt teach them diligently to thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up. And thou shalt bind them for a sign upon thy hand, and they shall be as frontlets between thine eyes." Deuteronomy 6:5–8

Marking the forehead (frontlets) symbolizes shaping one's thoughts and beliefs with God's law. Christians are encouraged to share the mind of Christ and to think like Jesus by sharing His humility and desire to love and serve one another.

The false prophet, the image of the beast, relates to the second beast of Revelation Chapter 13 (USA) when it compels obedience to the Papacy. It is therefore a religious entity in league with civil powers (Revelation 13:11–14, 16). The false prophet will support the Papacy and deceive the people into accepting papal worship in the form of the mark of the beast (Revelation 19:20). In Revelation Chapter 19, where the false prophet is described, it will be seen that his details correspond with the description of the image to the beast of Revelation 13:12–17. The image of the beast will comprise the Protestant churches of America united with the American political powers. When this union eventuates, one can clearly understand how the false prophet and the image of the beast could be regarded as identical.

THE OCCULT AT WORK

The image of the beast, the false prophet, will be formed when apostate Protestants unite with civil powers to enact religious laws which will violate conscience. This union will constitute another papacy, hence the term image to the beast. It follows then that if the spirits of devils are to come out of the mouth of the false prophet, they must first enter the non-Catholic, Protestant churches and take control. Spiritism has a far greater degree of influence in the Protestant churches than is generally realized. For many decades, their leaders have demonstrated a favorable attitude towards Spiritism. This is to be expected when most of the clergy cling to the doctrine of the immortality of the soul, upon which Spiritism is based.

A striking example of the infiltration of Spiritism into Protestantism is the charismatic movement. Hundreds of thousands of sincere people are led to believe that they receive the Holy Spirit by purportedly speaking in tongues. The evidence, however, shows that the power involved in this movement is a form of Spiritism, an impersonation of the Holy Spirit. The charismatic movement is pervading both Protestant and Catholic Churches. Their aim is to unify all Christians and lead them toward Rome, according to Reve-

lation chapter 16. The spirits of devils will unite the whole world. We will witness prolific manifestations of Spiritism in the future within the non-Catholic churches as well as the political leadership of the world.

According to the book "The Great Controversy" we see the order in which the three powers—the dragon, beast, and false prophet—unite with Spiritism. "The Protestants of the United States will be foremost in stretching their hands across the gulf to grasp the hand of spiritualism; they [Protestants and Spiritism] will reach over the abyss to clasp hands with the Roman power [Papacy]; and under the influence of this threefold union, this country [USA] will follow in the steps of Rome in trampling on the rights of conscience." —*The Great Controversy*, p. 588

"And I saw three unclean spirits like frogs come out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet. For they are the spirits of devils, working miracles, which go forth unto the kings of the earth and of the whole world, to gather them to the battle of the great day of God Almighty." Revelation 16:13–14. These verses make it clear that after Spiritism unites with and takes possession of the dragon, the beast, and the false prophet, they combine to deceive the whole of mankind and to unite them against God.

"And they overcame him by the blood of the Lamb, and by the word of their testimony; and they loved not their lives unto the death." Revelation 12:11

"Only those who receive the seal of the Living God will have the passport through the gates of the Holy City. But there are many who take upon themselves responsibilities in connection with the work of God, who are not whole-hearted believers, and while they remain thus cannot receive the seal of the Living God. They trust in their own righteousness, which the Lord accounts as foolishness.

"Those who would have the seal of God in their foreheads must keep the Sabbath of the fourth commandment. This is what distinguishes them from the disloyal, who have accepted a man-made institution in the place of the true Sabbath. The observance of God's rest day is the mark of dis-

tinction between him that serves God and him that serves Him not. The seal of the living God will be placed upon those only who bear a likeness to Christ in character." —*The Seventh-day Adventist Bible Commentary*, vol. 7, p. 970

"Just as soon as the people of God are sealed in their foreheads—it is not any seal or mark that can be seen, but a settling into the truth, both intellectually and spiritually, so they cannot be moved—just as soon as God's people are sealed and prepared for the shaking, it will come. Indeed, it has begun already; the judgments of God are now upon the land, to give us warning, that we may know what is coming" —*Ibid.*, vol. 4, p. 1161

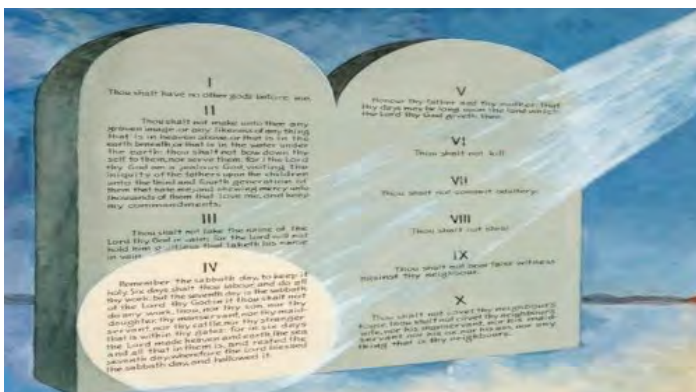
"The time is not far distant when the test will come to every soul. The mark of the beast will be urged upon us. Those who have step by step yielded to worldly demands and conformed to worldly customs will not find it a hard matter to yield to the powers that be, rather than subject themselves to derision, insult, threatened imprisonment, and death. The contest is between the commandments of God and the commandments of men. In this time the gold will be separated from the dross in the church." —*Testimonies for the Church*, vol. 5, p. 81

"True godliness will be clearly distinguished from its appearance and tinsel of it. Many a star that we have admired for its brilliancy, will then go out in darkness. Chaff like a cloud will be borne away on the wind, even from places where we see only floors of rich wheat. All who assume the ornaments of the sanctuary, but are not clothed with Christ's righteousness, will appear in the shame of their own nakedness." —*Christian Service*, p. 49

"What are you doing, brethren, in the great work of preparation? Those who are uniting with the world, are receiving the worldly mold, and preparing for the mark of the beast. Those who are distrustful of self, who are humbling themselves before God and purifying their souls by obeying the truth,—these are receiving the heavenly mold and preparing for the seal of God in their foreheads. When the decree goes forth, and the stamp is impressed, their character will remain pure and spotless for eternity.

"Now is the time to prepare. The seal of God will never be placed upon the forehead of an impure man or woman. It will never be placed upon the forehead of the ambitious, world-loving man or woman. It will never be placed upon the forehead of men or women of false tongues or deceitful hearts. All who receive the seal must be without spot before God,—candidates for heaven. Search the Scriptures for yourselves, that you may understand the fearful solemnity of the present hour." —*Christian Experience and Teachings of Ellen G. White*, p. 191. Amen.

Daniel Kimeu



EPHRAIM



If I would ask you who Ephraim was in the Bible, I am sure you all would answer that he was one of the sons of Joseph, and he was born to Joseph and his wife while in Egypt. He then became the father of the tribe of Ephraim. In Hebrew, the name means “fruitful, fertile and productive.”

But beyond that, what else do we know about Ephraim’s descendants?

His name appears 163 times in the Bible with the first mention at his birth. “And Joseph called the name of the firstborn Manasseh: For God, said he, hath made me forget all my toil, and all my father’s house. And the name of the second called he Ephraim: For God hath caused me to be fruitful in the land of my affliction.” Genesis 41:51–52

The two boys were born in the seven years of plenty. Then came the seven years of famine. After several years of famine Jacob came to Egypt, where he lived for the remaining 18 years of his life. This puts the age of Ephraim somewhere in his early 20’s when he received the blessing from his grandfather.

The name Ephraim is mentioned only once in the New Testament, and it is a city called Ephraim. It was a city that was in the wilderness bordering the Jordan valley. “Jesus therefore walked no more openly among the Jews; but went thence unto a country near to the wilderness, into a city called Ephraim, and there continued with His disciples.” John 11:54. Why did Jesus go to Ephraim? After Jesus had raised Lazarus from the dead, the Pharisees and Chief Priests began plotting to put Him to death, so He retired to Ephraim with His disciples.

Thus, the memory of Ephraim seems to have ended in the Old Testament times. No mention is made of this tribe in the book of Revelation chapter 7, where the 144,000 are sealed under the names of the other tribes of Israel.

So, what is the cause of Ephraim’s disappearance? When asked, I have often heard a brief answer that Ephraim was eliminated due to idolatry. Now I ask you, have you ever been guilty of idolatry? Is there for-

givenness for such a sin? Was not Nebuchadnezzar a man devoted to idol worship? Did he not find salvation in the God of Daniel? Also, did not Solomon, who was raised to worship the true God, fall into idolatry in his mid-adult life? Did he not repent in his old age?

Let us study more about what the Bible says about Ephraim.

In Genesis 48, we read of the blessing that Jacob gave to Manasseh and Ephraim. Even though Ephraim was the younger, he was given the greater blessing. Greater blessing often requires greater responsibility.

Some very faithful people in history came from the tribe of Ephraim. One of the most well-known was Joshua, who took over Moses’ duties and led Israel into the Promised Land. “Of the tribe of Ephraim, Oshea the son of Nun.” Numbers 13:8

Often in the Bible you read of “Mount Ephraim”, which refers to this region. Mount Ephraim was the historical name for the central mountainous district of Israel once occupied by the Tribe of Ephraim, extending from Bethel to the plain of Jezreel. Mount Ephraim is not a single mountain but a mountainous region. This is where Joshua and his family settled, along with the rest of the tribe.

After the death of Joshua, we see the downfall of the entire nation of Israel—not just the tribe of Ephraim. It began with some of the tribes not completely driving out the enemies. Ephraim was equally guilty. “Neither did Ephraim drive out the Canaanites that dwelt in Gezer; but the Canaanites dwelt in Gezer among them.” Judges 1:29. Of course when good and evil try to cohabitate, we know that often evil will predominate and take over. And this is what happened in the nation of Israel. “Can two walk together, except they be agreed?” Amos 3:3

When Joshua died, he was buried near Mount Ephraim. Since this mountainous region is mentioned often it must have been a prominent place. “And it came to pass, when he was come, that he blew a trumpet in the moun-

tain of Ephraim, and the children of Israel went down with him from the mount, and he before them." Judges 3:27. The call to war came from Mount Ephraim.

Deborah did her work in Mount Ephraim. "And Deborah, a prophetess, the wife of Lapidoth, she judged Israel at that time. And she dwelt under the palm tree of Deborah between Ramah and Bethel in mount Ephraim: and the children of Israel came up to her for judgment." Judges 4:4-5

The Lord gifted the Ephraimites as strong warriors. They had no excuse to not drive out the Canaanites who dwelt in their land. "And of the children of Ephraim twenty thousand and eight hundred, mighty men of valour, famous throughout the house of their fathers." 1 Chronicles 12:30

They were proud of their abilities and when Gideon asked, they came to help. "And Gideon sent messengers throughout all mount Ephraim, saying, Come down against the Midianites, and take before them the waters unto Bethbarah and Jordan. Then all the men of Ephraim gathered themselves together, and took the waters unto Bethbarah and Jordan." Judges 7:24

However, due to their pride, they became angry because Gideon did not call them at the beginning of the battle. "And the men of Ephraim said unto him, Why hast thou served us thus, that thou calledst us not, when thou wentest to fight with the Midianites? And they did chide with him sharply." Judges 8:1. But thankfully Gideon was able to calm them down. "And he said unto them, What have I done now in comparison of you? Is not the gleaning of the grapes of Ephraim better than the vintage of Abiezer?" Judges 8:2

Also, we see even a stronger evidence of Ephraim's pride, jealousy, and self-centeredness at a later time. When Jephthah chose to fight (and defeat) the Ammonites without the aid of the proud Ephraim warriors, a civil war erupted, and 42,000 warriors from Ephraim were killed. (Judges 12:1-6)

The lessons of Ephraim contain a wide range of human behaviour. We see Ephraim turning away from God and doing wicked things many times, and God's love reaching out for them. And also, we find the tribe recognizing the need to repent and obey by following the prophet's instructions. "Then certain of the heads of the children of Ephraim . . . said . . . for whereas we have offended against the LORD already, ye intend to add more to our sins and to our trespass: for our trespass is great, and there is fierce wrath against Israel." 2 Chronicles 28:12-13

The name Ephraim is used sometimes to denote the entire Northern Kingdom as seen in the following verse. "Moreover, thou son of man, take thee one stick, and write upon it, For Judah, and for the children of Israel his companions: then take another stick, and write upon it, For Joseph, the stick of Ephraim, and for all the house of Israel his companions." Ezekiel 37:16

And why Ephraim? Ephraim was the principal tribe of the Northern Kingdom. They were large, centrally located, and had quite an influence on the surrounding smaller tribes. Although the most numerous and aggressive of the tribes for a time, they were very spiritually weak.

All the ten tribes had gone far into idolatry. But Ephraim, being a large and powerful tribe, had a great influence on the others. You could say they were the "ringleaders" in the apostasy of the North. When the nation divided into two in the days of King Rehoboam, the first king in the North, Jeroboam I, was an Ephraimite. The first thing he did was to set up two golden calves for worship at each end of the country so that the people would not need to travel to Jerusalem to worship. Thus all of the Northern tribes were influenced into idolatry by the Ephraimite king. The seventh king of Israel, Ahab, was also an Ephraimite and he brought Baal worship to the nation.

The Bible tells of various sins that were specifically recorded that Ephraim was guilty of.

They were known for their envy. "The envy also of Ephraim shall depart." Isaiah 11:13

They were proud and drunkards. "Woe to the crown of pride, to the drunkards of Ephraim." Isaiah 28:1. The Northern Kingdom were drunk physically and spiritually making them incapable of living in harmony with God's will. She was seen waning in strength when Isaiah wrote this. Not long after they went into captivity.

Hosea was a prophet sent mainly to prophesy to the Northern Kingdom and throughout his book he frequently makes reference to the kingdom using the name, Ephraim.

It is recorded that Ephraim "commitest whoredom" (Hosea 5:3). And the Lord described it as "an horrible thing in the house of Israel: there is the whoredom



of Ephraim, Israel is defiled.” Hosea 6:10

They were proud (Hosea 5:5). They willingly walked after the ways of the world (Hoses 5:11).

They were robbers. “for they commit falsehood; and the thief cometh in, and the troop of robbers spoileth without.” Hosea 7:1

They were liars. “Ephraim compasseth me about with lies, and the house of Israel with deceit.” Hosea 11:12

They mixed themselves with the heathen around them (Hosea 7:8). The Israelites were worshippers of the Lord by profession, but engaged in the idolatries of the heathen. Israel refused to follow the divine order that the Lord had ordained, but mingled with the surrounding people, and so became a religious hybrid.

“Ephraim hath made many altars to sin.” Hosea 8:11. God has only one altar. They made many, contrary to the express command of God. They were for the worship of idols, such as the calves, the Baals, and other heathen idols. Their location was on every high hill and place that pleased the people.

“Ephraim said, Yet I am become rich, I have found me out substance: in all my labours they shall find none iniquity in me that were sin.” Hosea 12:8. They were blind to their sin. They boasted of their riches, in spite of the fact that they were obtained by fraud and violence, maintaining at the same time that they had not sinned and so did not deserve condemnation and punishment. The prosperous state of the Northern Kingdom during the reigns of Jehoash and Jeroboam caused them undue self-confidence and forgetfulness of God, blinding them to the knowledge of their real spiritual condition.

“Ephraim provoked Him to anger most bitterly: therefore shall He leave his blood upon him, and his reproach shall his Lord return unto him.” Hosea 12:14. Because of Ephraim’s falseness and lack of devotion, he provoked the Lord to bitter anger. Ephraim’s guilt and punishment would not be removed. The dishonour that Ephraim offered to God through idolatry and iniquity shall return unto him. Those who rebel against God and bring reproach upon His name must expect divine retribution. Due to their sin, they lose their Divine protection. They choose the world and turn their backs on Jesus.



The Lord called them a “silly dove” (Hosea 7:11), for going both to Egypt and Assyria for help. This describes Ephraim’s folly because a dove is a bird that is simple and easily deceived. They asked Egypt and

Assyria for help and did not realize that they were putting themselves in a position that these powers would want to control their nation. Thus Israel lost her national sovereignty and independence. When they were in trouble they turned to Assyria for assistance (Hosea 5:13); and, unfortunately, eventually were conquered by Assyria.

Thus when we consider the sins of Ephraim, ask yourself, have you ever been guilty of some of those sins? Are you any holier than they?

Yet, the promise is, “If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.” 1 John 1:9. Jesus said to Mary, “Neither do I condemn thee: go, and sin no more.” John 8:11. And to the man at Bethesda, “sin no more, lest a worse thing come unto thee.” John 5:14

The real issue then is lack of repentance, remorse for sin, and turning away from it. Hosea wrote, “Ephraim is joined to idols: let him alone.” Hosea 4:17. They knew the truth, but they loved their idols more than they loved the Lord. And so, the Lord left them to reap the results of their own sin. “Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap.” Galatians 6:7

Yes, there are consequences for sin.

“Ephraim shall be desolate in the day of rebuke.” Hosea 5:9. “They shall not dwell in the LORD’S land; but Ephraim shall return to Egypt, and they shall eat unclean things in Assyria.” Hosea 9:3. Although the Lord delivered them from bondage in Egypt, they would return to bondage, but this time at the hand of the Assyrians, as a result of their own folly and sin.

“As for Ephraim, their glory shall fly away like a bird.” Hosea 9:11. “Ephraim is smitten, their root is dried up, they shall bear no fruit.” Hosea 9:16. Though Israel was set as a pleasant plant in the garden of God’s love, the disease of apostasy has smitten its root, and it has withered. When the root is dried up there can be no hope of fruit. Ephraim’s tree, therefore, that should have borne fruit to the glory of God, will produce nothing but leaves, and so merit the divine judgment.

“For I will be unto Ephraim as a lion, and as a young lion to the house of Judah: I, even I, will tear and go away; I will take away, and none shall rescue him.” Hosea 5:14. “When Ephraim spake trembling, he exalted himself in Israel; but when he offended in Baal, he died.” Hosea 13:1. Ephraim (the Northern Kingdom) has destroyed himself. The punishments incurred are a direct result of these transgressions. They became spiritually dead.



Yes, God still loved the people of Ephraim. His punishments to Ephraim, and to each one of us, is for the sake of restoration. While man punishes to destroy, God punishes to correct and amend. They are intent upon vengeance, He upon reconciliation. He is God

and so must be measured by the divine standard of that love, and not by man's vengeful standard. "But though He cause grief, yet will He have compassion according to the multitude of His mercies. For He doth not afflict willingly nor grieve the children of men." Lamentations 3:32
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The greatest lesson we learn from the history of Ephraim, as written by Hosea, is that God loves us as the Perfect Father despite our failings. He is patient and merciful beyond our understanding. He hears our cries of anguish, disciplines and guides us, knows our moments of repentance, and yearns for us to be in perfect communion with Him. Sadly, those who refuse His love are left alone to reap what they have sown.

"Is Ephraim My dear son? is he a pleasant child? for since I spake against him, I do earnestly remember him still: therefore My bowels are troubled for him; I will surely have mercy upon him, saith the LORD." Jeremiah 31:20. Though He chastises them, He still loves them.

"How shall I give thee up, Ephraim? how shall I deliver thee, Israel? . . . Mine heart is turned within Me, My repentings are kindled together." Hosea 11:8. Although Ephraim merited complete destruction because of their iniquities, the Lord, because of His enduring love and mercy, continued to strive for repentance and reformation for His people.

"I will not execute the fierceness of Mine anger, I will not return to destroy Ephraim: for I am God, and not man." Hosea 11:9

God's love and compassion is great. He refuses to give up on His people regardless how unworthy they had become of the love He had shown them. "I will heal their backsliding, I will love them freely: for Mine anger is turned away from him." Hosea 14:4. Backsliding is regarded as a disease. Only Jesus can heal the maladies of the soul. When sins are forgiven and the righteousness of Christ covers the sinner, then, sinful though he may have been, he is accepted before God as if he had never sinned. His past record of sins is in no longer held against him, and God loves him as He loves His own Son. To those who had for a time lost sight of the Lord, He calls them for deliverance from the snares of Satan

and offers restoration and peace. Sadly, the vast majority refuse to be drawn by the Saviour's love and the Lord leaves them alone. "O Israel, thou hast destroyed thyself." Hosea 13:9

"We are not to regard God as waiting to punish the sinner for his sin. The sinner brings punishment upon himself. His own actions start a train of circumstances that bring the sure result. Every act of transgression reacts upon the sinner, works in him a change of character, and makes it more easy for him to transgress again. By choosing to sin, men separate themselves from God, cut themselves off from the channel of blessing, and the sure result is ruin and death." -*The Faith I Live By*, p. 84

After Ephraim was left alone in their idolatry (Hosea 4:17) by the Lord, they experienced many troubles. Some saw the light and understood the reasons for their trials and then desired to change their ways. "Come, and let us return unto the LORD: for He hath torn, and He will heal us; He hath smitten, and He will bind us up." Hosea 6:1. "Ephraim shall say, What have I to do any more with idols? I have heard Him, and observed Him: I am like a green fir tree. From me is Thy fruit found." Hosea 14:8

Hosea closes his book with, "Who is wise, and he shall understand these things? prudent, and he shall know them? for the ways of the LORD are right, and the just shall walk in them: but the transgressors shall fall therein." Hosea 14:9

All these lessons are for us also. The Lord is yearning for each one of us. We all have sinned, yet He loves us and reproves us and is calling us back to Him.

So, what made Ephraim's sin greater than all the other tribes? All the tribes had given in to idolatry numerous times throughout their history. All had the characteristics of pride, envy, drunkenness, robbery, etc.

What made the sin of Ephraim greater than the sin of someone like King Nebuchadnezzar was the fact that they sinned with knowledge. Also, they did not repent as did King Solomon. All throughout the history of the nation of Israel, we see them going forwards and backwards in their spiritual life. They knew better. "As a dog returneth to his vomit, so a fool returneth to his folly." Proverbs 26:11. They foolishly turned away to the idols of the world. "Those who hear the gospel invitation calling sinners to repentance, and heed it not, are more guilty before God than were the dwellers in the vale of Siddim. And still greater sin is theirs who profess to know God and to keep His commandments, yet who deny Christ in their character and their daily life. In the light of the Saviour's warning, the fate of Sodom is a sol-

emn admonition, not merely to those who are guilty of outbreking sin, but to all who are trifling with Heavensent light and privileges." *–Patriarchs and Prophets*, p. 165

So, why is the tribe of Ephraim not found in Revelation 7 as one of the tribes represented by the 144,000? We can say, as it has been written, "Idolatry was the great sin of Ephraim; he failed to appreciate the great things of God." *–The Cross and Its Shadow*, by Stephen Haskell. However, I would like to add, that it was a lack of repentance and remorse due to their idolatry. Many idolaters have repented when they discovered the truth. Many backslidden idolaters have woken up to the danger of their situation and turned back to following the Lord. But the vast majority have not. Sadly, it is said of many lukewarm Christians, "howsoever I punished them: but they rose early, and corrupted all their doings." Zephaniah 3:7

Thus the apostle Paul wrote, "For it is impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost, And have tasted the good word of God, and the powers of the world to come, If they shall fall away, to renew them again unto repentance; seeing they crucify to themselves the Son of God afresh, and put Him to an open shame." Hebrews 6:4–6

"By continual resistance the sinner places himself where he knows nothing but resistance. When he disregards the calls of God's mercy, and continues to sow the seeds of unbelief, the dread mark is placed over his doorway, 'Ephraim is joined to his idols; let him alone.'" *–The Seventh-day Adventist Bible Commentary*, vol. 4, p. 1174

The people of Ephraim were God's chosen people. These words in Hosea were not written to the people of the world, but as warnings to God's people. Those who know the truth. "Every time you refuse to listen to the message of mercy, you strengthen yourself in unbelief. Every time you fail to open the door of your heart to Christ, you become more and more unwilling to listen to the voice of Him that speaketh. You diminish your chance of responding to the last appeal of mercy. Let it not be written of you, as of ancient Israel, 'Ephraim is joined to idols; let him alone.' Hosea 4:17." *–Christ's Object Lessons*, p. 237

The sin against the Holy Spirit is when one consciously chooses to walk away from God, while knowing better. They continue walking further and further away from God, clutching onto their idols. Their idols might not be material in nature, they might be pride, self-righteousness (always believing one is right in all situations), love of one's own opinion, or love of ease and pleasure. The voice of the Holy Spirit gets quieter and

quieter as they go further away. One day they may have gone so far that they cannot hear the voice any longer. His voice is silent. "God works by the manifestation of His Spirit to reprove and convict the sinner; and if the Spirit's work is finally rejected, there is no more that God can do for the soul. The last resource of divine mercy has been employed. The transgressor has cut himself off from God, and sin has no remedy to cure itself. There is no reserved power by which God can work to convict and convert the sinner." *–Patriarchs and Prophets*, p. 405. It said, "The transgressor has cut himself off from God." It did not say that God cut him off.

God does not coerce the will. He pleads with men to accept the way of life, but leaves it with them as to whether they will hear or whether they will walk away. Those who persistently refuse to accept the offers of mercy are left to reap the fruits of their own choosing. There is not a sinner on this earth that God cannot save. But there are many sinners on this earth who do not *want* to be saved. Or they want to be saved in their sin. That is the problem. This is the dilemma for God. He gave all, and many angels do not understand why man could reject such love and give all in return.

It would do well for each of us to daily, "Examine yourselves, whether ye be in the faith; prove your own selves." 2 Corinthians 13:5. At the end of each day, make reconciliation with God for the times you walked contrary to His will, and make right any differences you have with your brethren. The promise is, "Wherefore He is able also to save them to the uttermost that come unto God by Him, seeing He ever liveth to make intercession for them." Hebrews 7:25

"Cast away from you all your transgressions, whereby ye have transgressed; and make you a new heart and a new spirit: for why will ye die, O house of Israel? For I have no pleasure in the death of him that dieth, saith the Lord GOD: wherefore turn yourselves, and live ye." Ezekiel 18:31–32

We need to say like King David, "For I acknowledge my transgressions: and my sin is ever before me." Psalm 51:3

"No earthly parent ever pleaded so earnestly with an erring child as He who made us pleads with the transgressor. No human, loving interest ever followed the impenitent with invitations so tender." *–Testimonies for the Church*, vol. 8. p. 275. May the Lord help us to answer His call and follow Him while His door of mercy is still open today. Amen.

Wendy Eaton

The Quest for Noah's Ark

Part 2



Many people besides Josephus wrote about the Ark, that it could be seen on the mountains of Ararat.

St. Theophilus of Antioch wrote in 180 A. D. about the flood and said only eight people were saved and the remains of the Ark can be seen in the (then) Arabian mountains.

Encyclopaedists' of the early Middle Ages mention the Ark.

Brother Jehan Haithon, a Prince of Armenia (13th century) who became a monk in France said that in the snow of Mt. Ararat a black spot can be seen—Noah's Ark, which he himself saw in 1254.

Marco Polo (1234–1324 AD) mentions in his book: *The Travels*: "...in this land of Armenia, the Ark of Noah still rests on top of a great mountain, where the snow stays so long and never melts and by every snowfall gets thicker that no one can climb it."

An ancient legend developed shrouding the mountain in mystery, probably from claiming that climbing Mt. Ararat would be displeasing to God, because of the several fatal outcomes trying to find the Ark (as well of the great difficulties, and facing sudden severe weather changes, etc.).

Another problem for any expedition have been the Kurds living in that area. They are unreliable porters and guides, because of fear and superstition. After a certain elevation they refuse to go any further. Nothing can persuade them to continue and the men or groups

are left to themselves.

During the last 200 years many perished because the Kurds left them in the night at the lower snow levels.

In 1829 a Russian-born German physician Dr. J.J. Friedrich W. Parrot, was the first known explorer to reach Mt. Ararat's summit.

Other climbers came hoping to bring back evidence that the Ark existed. In 1835, and 1845, two more explorers reached the summit, seeing the cross planted by Parrot.

In 1850 a Colonel of the Russian Army Khodzko came with a 60-person well-organized expedition and in full cooperation with the local authorities. They intended a long-term operation on the peak, to make a thorough search for the Ark. But extreme winds, severe storms, blizzards, hail, and ice defeated their aim.

In 1856 an English man Major Robert Stuart, reached the summit with his expedition, experiencing similar difficulties like Khodzko. In his private journal he refers to the Ark as deeply buried out of sight.

SCIENTISTS TRY TO DESTROY THE ARK

There is a story told by Haji Yearam, an Armenian, who spent his last years in the US. Harold H. Williams, minister in 1952 at the SDA Church in Logansport, Indiana, recounts Haji's life; who lived at the foot of Big Ararat, Armenia. His people were descendants of those who came out of the Ark and never moved away from that country. For several centuries after the Deluge, his forefathers made yearly pilgrimages up to the Ark for wor-

ship and sacrifices.

There was a good trail and steps at the steep places. But enemies of God attempted to go up to Ararat to destroy the Ark. But near their goal suddenly a terrible storm washed away the trail, and lightings blasted the rocks. From this time forth pilgrimages ceased, fearing God's wrath.

As a youth, one day strangers came to his home. Three scientists, not believing in God, nor the Bible, were on a quest to specifically prove that the legend of Noah's Ark was nothing but a fake and a tale.

They hired his father and Haji as guides. That summer was unusually hot, so that the ice and snow on Ararat melted more than usual. The climb was treacherous and difficult. But they made it up to a little valley way up on Big Ararat, not on top, but some distance from the summit. There were some little peaks in that valley. The Ark came to rest in (now) a little lake, and the peaks protected the Ark from the tidal waves rushing back and forth as the waters of the flood subsided.

On one side of the valley, melting snow and glacier water run in a little river running down the mountain. At that spot the men saw the prow of a giant ship protruding out of the ice.

SCIENTISTS ENTER THE ARK

They went inside exploring all around. The whole vessel was covered with a varnish-like substance (bitumen) very thick, inside and out. The vessel was built like a big house on the hull of the ship but had no windows. There was a huge opening, but the door was missing.

The scientists were enraged and stunned by what they now saw they had hoped to prove did not exist. They were so furious that they said they would destroy the ship. But the wood was like stone. They did not have the equipment to even be able to make a destructive blow. They tore out some timbers to burn them, but it was so hard, almost impossible to burn.

These men took a solemn death oath, that anyone who would ever mention one word of that encounter there, would be tortured and murdered. For fear of this oath, Haji and his father never told what they found, not even to their closest relatives.

DEATHBED CONFESSION

Haji's story was confirmed by an elderly scientist in London, Williams said. The report goes like this: "One evening at home somewhere in 1918 reading the daily

paper, I suddenly saw in a small print a short story of a dying man's confession. An elderly man in London was afraid to die without making a terrible confession." He gave the exact date and facts that Haji Yearam related to us in his story.

"Haji Yearam died in my parent's home in Oakland, California, just about at the same time the old scientist in London died. We had never doubted Haji's story but this confession in the London paper confirmed its truth in every detail."

A BOY CLIMBS THE ARK

A most significant account of Noah's Ark was given by George Hagopian, a 80 year old Armenian, taped in Easton Maryland in 1970 by Ark researchers Elfred Lee and Eryl Cummings: "My grandfather was a minister in the big Armenian Orthodox Church in Van (near the Lake Van) and loved to tell about the holy ship on the holy mountain. Then one day my uncle said to me he wants to take me up to show me the Ark..."

"With a donkey and supplies we climbed and climbed. I was then 10 years old. It was a year without much snow—that occurs about every 20 years.

"We got to the Ark. It was getting dark and misty, then my uncle and I began piling stones against the side of the Ark. Then my uncle grabbed me and lifted me on his shoulders and together climbed the pile of stones. Reaching the top my uncle took me by the ankles and pushed me up, saying: 'Reach the top and clutch the edge and pull yourself up.' I stood up and looked all over the ship, it was very long and about 40 feet high. My uncle yelled up to me to look for holes and for the big one and what I can see inside.

"I shivered from the cold and was also frightened. Yes, there was a huge black hole but saw nothing. There was a thin layer of fresh snow on the Ark, and I pushed some away and saw green moss on top of the ship. I pulled a piece of wood off, the green moss made the Ark feel soft and mouldy. On the roof beside the big hole, I noticed small holes all the way from the front to the back. My uncle said these holes were for air. He then shot a bullet into the side of the Ark, but it would not penetrate the wood. Then he took his hunting knife to chip off a piece of the Ark. Then we returned as it was already getting quite dark.

"I saw the Ark again two years later, it was 1904. The Ark still looked the same, but I did not climb to the top but investigated the sides. The Ark rested on the steep ledge of a bluish-green rock about 3000 feet wide. I did

not see any nails at all. It looked like the Ark was made of one piece of petrified wood. The door was gone, there was no other opening. The sides were slanting upward to the top, the front was flat. There were no real curves. It looked like a flat-bottomed barge."

THE ARK SEEN FROM THE AIR

Then there is the story of Russian Vladimir Roskovitsky, a pilot. He, with his aviator colleagues were to make a high altitude test from their station 25 miles northeast of Mt. Ararat.

Flying over the Ararat area they sighted a lake at the 14000 foot mark, and something like a submarine, large as a city block, with about one fourth of the hull submerged. On one side near the front it was partly dismantled, the other side had a doorway almost 24 feet square but no door. Roskovitsky reported this discovery to the captain who was flown to the site and said that this strange craft was Noah's Ark, sitting there for 5000 years and most of the time frozen in. Roskovitsky had made the most significant discovery of the age!

This aroused great interest to the Czar, who sent a spe-



cial expedition of soldiers to climb Ararat to take measurements, and photographs. The Ark had hundreds of small rooms, some had very high ceilings, some rooms unusually large with fences of great timbers across, two feet thick to hold animals ten times the size of elephants. Other rooms were lined with cages with metal bars across the front, like for chickens, fowls, etc.

The vessel was heavily coated looking like shellac (bitumen), and its workmanship testified of a highly sophisticated civilization. The wood was similar to cypress, a wood that never rots.

But just a few days after the Czar received the report and photographs, the Bolshevik Revolution overthrew the Russian Government. The records were never made public, probably destroyed, for Bolshevism discredited all belief in the Bible.

Many more expeditions have been undertaken, but this here should suffice.

Unfortunately, later on, the situation at Ararat changed as military stations were set up, to protect the land from Russian spy planes. The government was against further expeditions, though there were some exceptions made.

The book is available at Thriftbooks, and Amazon, new and used.

Edda Tedford, Canada

DO YOU WANT TO BE A BLESSING FOR YOUR FELLOW BELIEVERS AROUND THE WORLD?

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Coming Out or Staying In?

Part 2

Where is the danger? Is it within or without? This is very important to know. By nature, everyone protects his life and hides himself for his safety. The same applies even to animals. Each one wants to prevent death and to hide his life from hurt. But "If the foundations be destroyed, what can the righteous do?" Psalm 11:3

In part one, we read that God has only one church, the only true church, which is under His guidance, giving light to the whole world and preparing the people to meet Jesus who is coming soon. It is not safe to come out of the Church of God. This is why Christ asked the twelve "Will ye also go away?" But they answered Him, "Lord, to whom shall we go? Thou hast the words of eternal life. And we believe and are sure that Thou art that Christ, the Son of the living God." God has only one true Church in the world. Those who come to the church out of curiosity, earthly interest, or ambition will go away. However, we need to know that there will be a time when separation is the only way, the only right solution.

It is true that there are fallen churches. Christ said to a Samaritan woman "ye worship ye know not what." This shows that some have a zeal for the Lord but do not have knowledge (Romans 10:2). However, in those apostate churches and fallen denominations, there are true Christians. In this article we shall concentrate on the question as to whether the true, faithful follower of Christ should remain in the fallen churches or come out and unite with God's remnant people. "If the foundations be destroyed, what can the righteous do?" the psalmist asked. We believe this question is of the greatest importance in this last time. The call of God to true believers has always meant a separation for His faithful people, a coming out. This is seen not only in the experiences of His ancient church, but also today.

Does it matter where I am and what I believe or practice?

"Every church has candidates for heaven" claimed two women in the group where we were addressing the pam-

phlet I had given them, entitled, "Are all denominations in error?" Is what they say true? What do you think? What does God's word say?

God has a church and a message to deliver to the perishing world. There is only one way to heaven, one true church. There is one kingdom of God; the principles and laws of the kingdom cannot be modified without consequences. Can one separate from the church of his parents? What if you discover that you belong to an apostate church? When Christ comes again, where shall He meet you? Where shall you be? Doing what? Believing what? "If the foundations be destroyed, what can the righteous do?" Psalms 11:3

The three angels' messages (Revelation 14:6-13) will climax with the Loud Cry, the final call for all humanity to come to Christ (Revelation 18:1-4). This is the final invitation to come out of Babylon before the plagues (Revelation 18:4, 8; compare with Revelation 16:1-21). Just as Satan's counterfeit "three evil spirits" go to the whole world (Revelation 16:12-16, NIV), so the three angels' messages will culminate with the Loud Cry. "I saw that God has honest children among the nominal Adventists and the fallen churches, and before the plagues shall be poured out, *ministers and people will be called out from these churches and will gladly receive the truth.* Satan knows this; and before the loud cry of the third angel is given, he raises an excitement in these religious bodies, that those who have rejected the truth may think that God is with *them.*" -*Early Writings*, p. 261 (*emphasis mine*)

Is it ok if there are only one or a few mistakes mingled with truth? "It is one of Satan's devices to combine with falsehood just enough truth to give it plausibility. The leaders of the Sunday movement may advocate reforms which the people need, principles which are in harmony with the Bible; yet while there is with these a requirement which is contrary to God's law, His servants cannot unite with them. Nothing can justify them in setting aside the

commandments of God for the precepts of men." —*The Great Controversy*, p. 587

Reformation and Separation

Is separation necessary? We read: "*Can two walk together, except they be agreed?*" Amos 3:3. Some may say: "*What about all the good and righteous people that are in the church? Surely God will not destroy the righteous just because their membership is found within an apostate church? "Son of man, set thy face toward Jerusalem. . . . And say to the land of Israel, Thus saith the LORD; Behold, I am against thee, and will draw forth My sword out of his sheath, and will cut off from thee the righteous and the wicked."* Ezekiel 21:1–3

The reason why the righteous are destroyed along with the wicked is because they refused to separate themselves from the company of the wicked and remove their membership from the fallen church. So, what does God want His people to do if they find themselves connected to, any part of a church, belief or corporate body that is polluted with sin and wickedness? "*Depart ye, depart ye, go ye out from thence, touch no unclean thing; go ye out of the midst of her; be ye clean, that bear the vessels of the Lord."* Isaiah 52:11

The same situation was shown to Ezekiel. "*Son of man, thou dwellest in the midst of a rebellious house, which have eyes to see, and see not; they have ears to hear, and hear not: for they are a rebellious house. Therefore, thou son of man, prepare thee stuff for removing, and remove by day in their sight; and thou shalt remove from thy place to another place in their sight: it may be they will consider, though they be a rebellious house. Then shalt thou bring forth thy stuff by day in their sight, as stuff for removing; and thou shalt go forth at even in their sight, as they that go forth into captivity Dig thou through the wall in their sight, and carry out thereby. In their sight shalt thou bear it upon thy shoulders, and carry it forth in the twilight: thou shalt cover thy face, that thou see not the ground: for I have set thee for a sign unto the house of Israel"* Ezekiel 12:1–6

Moses called for a reform when the Israelites were found to be dancing around the golden calf. "*Then Moses stood in the gate of the camp, and said, Who is on the LORD's side? let him come unto me. . . . Consecrate yourselves to day to the LORD, even every man upon his son, and upon his brother; that he may bestow upon you a blessing this day."* Exodus 32:26, 29. The faithful people had to separate from those that worshipped the calf. Reformation required separation and the cleansing of the camp by killing all who worshipped the calf.

If we are members of an apostate church, can we be saved

because of our good works? No, because in that situation we are no longer two entities, but are of one flesh with the fallen church. You cannot be a member of an organization without giving your consent. If you make a conscious choice to remain a member in an apostate church, you are held responsible for their harlotry. The apostle Paul says there is no relation between light and darkness. No concord hath Christ with the devil. "*Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you."* 2 Corinthians 6:17

Lot was told to flee from Sodom, not that he was guilty, but lest he be destroyed with the wicked. What will be our punishment if we choose to remain connected with an apostate church? We will be destroyed along with her. It was not just Achan who was destroyed, but everything connected with him—including his whole family. (Joshua 7:24–25). "*He that walketh with wise men shall be wise: but a companion of fools [those who depart from God and His wisdom] shall be destroyed."* Proverbs 13:20

It is not easy to separate. Every separation brings worries. But, it is the only solution that the Lord is pleased with in the presence of apostasy. This is the only way for salvation: "*come out of her My people,*" is our message today, and it was the same from the beginning.

If the foundations be destroyed, what can the righteous do? "*Therefore Jesus departed from Jerusalem, from the priests, the temple, the religious leaders, the people who had been instructed in the law, and turned to another class to proclaim His message, and to gather out those who should carry the gospel to all nations."* —*The Desire of Ages*, p. 232 (*emphasis mine*)

When separation is absolutely necessary

Christ Himself, with His followers, was compelled to separate from His once chosen people; therefore, the Lord Himself led the little flock out of the fallen, rejected Jewish church. After Christ ascended to heaven, the apostles remained separate from the Jewish organization. "*And being let go, they [Peter and John] went to their own company, and reported all that the chief priests and elders had said unto them."* Acts 4:23

Regarding the early Christians: "*After a long and severe conflict, the faithful few decided to dissolve all union with the apostate church if she still refused to free herself from falsehood and idolatry. They saw that the separation was an absolute necessity if they would obey the word of God."* —*The Great Controversy*, p. 45

Still further on in the history of the Christian church we encounter the same adherence to the call for separation.

"... Of those who resisted the encroachments of the papal power, the Waldenses stood foremost. . . . For centuries the churches of Piedmont maintained their independence; but the time came at last when Rome insisted upon their submission. After ineffectual struggles against her tyranny, the leaders of these churches reluctantly acknowledged the supremacy of the power to which the whole world seemed to pay homage. *There were some, however, who refused to yield to the authority of pope or prelate.* They were determined to maintain their allegiance to God, and to preserve the purity and simplicity of their faith. *A separation took place. Those who adhered to the ancient faith now withdrew.*" —*Ibid.*, p. 64 (emphasis mine)

"... It was not without a terrible struggle with himself that Luther decided upon a final separation from the church." —*Ibid.*, p. 143

"Wesley had no thought of forming a new denomination, but he organized them under what was called the Methodist Connection." —*Ibid.*, p. 257

Coming closer to our time, we can study the experience of William Miller. For a time the churches looked with favor upon his work; but as the various ministers and religious leaders rejected the Advent message and attempted to suppress the truth he taught, the believers had to make an important decision.

"They loved their churches, and were loath to separate from them; but as they saw the testimony of God's word suppressed, and their right to investigate the prophecies denied, they felt that loyalty to God forbade them to submit. Those who sought to shut out the testimony of God's word they could not regard as constituting the church of Christ, 'the pillar and ground of the truth.' Hence they felt themselves justified in separating from their former connection. *In the summer of 1844 about fifty thousand withdrew from the churches.*" —*Ibid.*, p. 376 (emphasis mine)

Separation—unhesitating, positive, and complete—is indeed an important law of the kingdom of God. Today, this is extremely important. In this solemn day, the prophecy about divine separation written of by Ezekiel will be fulfilled wonderfully. "For thus saith the Lord GOD; Behold, I, even I, will both search My sheep, and seek them out. As a shepherd seeketh out his flock in the day that he is among his sheep that are scattered; so will I seek out My sheep, and will deliver them out of all places where they have been scattered in the cloudy and dark day." Ezekiel 34:11–12

This seeking of the flock by the True Shepherd has always resulted in a distinct separation between His followers and the world, or those who do not follow Him. Isaiah wrote: "And they shall call them, The holy people [or set apart], The redeemed of the LORD: and thou shalt be

called, Sought out [or separated], A city not forsaken." Isaiah 62:12

Identifying modern Babylon

Ancient Babylon typifies modern "Babylon." It is revealed by prophecy and confirmed by history that ancient Babylon was characterized by religious confusion. One would think that after the Flood man would have wished to remain in the closest fellowship with the true God and to avoid the kind of apostasy that led to the ruin of the antediluvian world. But it was not so. Instead of learning from history, postdiluvian humanity sought to exalt human achievement once more. By choosing their own gods and implementing their own religious fantasies, they withdrew from Jehovah's love and protection. This resulted in the falling apart of human society who abandoned the patriarchs' spiritual ideals. Modern "Babylon" also contains a confusion of religious ideas and spiritual commitments. Unity of religion on any other basis than Bible truth constitutes Babylon. The decision confronting every human being on earth will soon be, to whom should I give my loyalty, to Christ or to Babylon?

There are some errors accepted by the established church in the Middle Ages such as Sunday sacredness, the doctrines of the immortality of the soul and eternal torment, the teaching that tradition and the authority of the church are above the Bible, infant baptism, the worship of Mary and the saints, the doctrine of transubstantiation, the confession of sins to a priest, penance, purgatory, the infallibility of the pope, and salvation by faith plus works. The sixteenth-century Reformers—Luther, Calvin, Zwingli, Latimer, and many others—rejected some aspects of these papal teachings and returned to the Bible.

Modern "Babylon" consists of the false religious union that opposes God's truth and people. Because the characteristics of Babylon are outlined in God's Word, we need not be deceived.

In rejecting many of the teachings of the papal established church, the sixteenth-century Reformers accepted the Bible only as the rule of their faith and practice. The church, they said, is not superior to the Bible. Tradition is not authoritative in matters of doctrine. Salvation is by grace alone, not by grace plus works. Good works and obedience to God's law are the *result* of His saving grace in the life. Confession of sin should be made to God, not to people (unless one sinned against a person). The doctrine of transubstantiation is unbiblical. Penance, purgatory, the worship of Mary and the saints, and the infallibility of the pope are unscriptural teachings.

Modern "Babylon" began with the false teachings that came into the early Christian church and into the papal church, and continues today. Revelation 17 does not apply

only to the Dark Ages. Babylon the great is a harlot and has daughters. She is the “mother of harlots and of earth's abominations.” Revelation 17:5, RSV. The daughters of the papal church are those modern churches that identify themselves with some of its teachings. Near the end of time, the powers represented by the beast and its ten horns will hate Babylon and destroy her (Revelation 17:16, RSV). Babylon “is the great city which has dominion over the kings of the earth” (v. 18, RSV). Babylon is destroyed at the end of time along with her supporters (Revelation 18:21; 19:20). Any church is part of modern Babylon when it joins itself with churches teaching nonbiblical doctrines. Some errors were accepted by the established church in the Middle Ages:



• Immortality of the soul: Because of their acceptance of the natural immortality of the soul, many churches today are open to the influence of spiritism. (See Revelation 16:13–14; 2 Thessalonians 2:8–12)

• Sanctity of the Sunday

• Worship of Mary and the saints

• Confession to pastors, bishops, priests, pope, etc.: There is no Bible support for confession of sins to a priest. Only Christ is our Mediator (1 Timothy 2:5; 1 John 2:1; Hebrews 9:15).

• Trinity and deity of Jesus: The Bible teaching on the Godhead is clear: Other churches deny the full deity of Jesus Christ, asserting that He is either an inferior deity or merely a human being. The Bible teaches that Christ is God, equal in authority and power with the Father and the Holy Spirit (Colossians 1:19; John 5:18; 8:58; compare Exodus 3:14).

• Purgatory and state of the dead. The Bible teaches that the dead sleep until the resurrection (1 Corinthians 15:51–54).

• Other churches teach that the saints are secretly raptured to heaven before Jesus comes. The Bible teaches that not until Jesus appears with His angels are the saints taken to heaven (1 Thessalonians 4:13–18; 1 Corinthians 15:51–54).

• Predestination: there are those who believe that God predestinates the people to be saved. This is not biblical. God's word is clear in John 3:16.

• Second Chance during the 1000 years: many believe that during the 1000 years, Christ will reign on earth

and a second chance or another probation will be given them to believe during the great sorrow which, according to that teaching, will occur after the secret rapture.

- Reincarnation is also another doctrine, especially for those who do not believe in the resurrection.
- Invalidity of the Ten Commandments: salvation is by faith/grace alone releasing believers from the requirement of obeying God's law of the Ten Commandments. (James 2:10–11; 1 John 5:2–3; Revelation 14:12). The Ten Commandments remain God's great standard of righteousness to which He asks us to conform to with divine help. (Romans 3:31; 7:7, 12, 14; 8:3–4; Revelation 12:17).

Last warning to the world

“Notwithstanding the spiritual darkness and alienation from God that exist in the churches which constitute Babylon, the great body of Christ's true followers are still to be found in their communion. There are many of these who have never seen the special truths for this time. Not a few are dissatisfied with their present condition and are longing for clearer light. They look in vain for the image of Christ in the churches with which they are connected. As these bodies depart further and further from the truth, and ally themselves more closely with the world, the difference between the two classes will widen, and it will finally result in separation. *The time will come when those who love God supremely can no longer remain in connection with such as are 'lovers of pleasures more than lovers of God; having a form of godliness, but denying the power thereof' . . . the people of God still in Babylon will be called upon to separate from her communion. This message is the last that will ever be given to the world; and it will accomplish its work.*” –*The Great Controversy*, p. 389–390

“Through the two great errors, the immortality of the soul and Sunday sacredness, Satan will bring the people under his deceptions. While the former lays the foundation of spiritualism, the latter creates a bond of sympathy with Rome. The Protestants of the United States will be foremost in stretching their hands across the gulf to grasp the hand of spiritualism; they will reach over the abyss to clasp hands with the Roman power; and under the influence of this threefold union, this country will follow in the steps of Rome in trampling on the rights of conscience.” –*Ibid.*, p. 587–588

Coming out or staying in?

“Be not deceived: Evil communications corrupt good manners.” 1 Corinthians 15:33 “Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion

hath light with darkness?" 2 Corinthians 6:14

While many Christians do understand that salvation depends upon their being free from all personal sin through the blood and grace of Jesus Christ, they do not understand that they must also be free from corporate sin. Some ignore the fact that they can be accounted impure just by their union, membership, or association with impure apostate or fallen churches—even though they may be overcoming all known personal sin. In this case, no one can be completely free from the stain of sin if they are connected with fallen churches. This can be considered a corporate responsibility. It is true that we are not saved by groups, but it is also true that we can be lost by belonging to corrupt churches.

Why? Remember, Achan disobeyed God's commandment by taking some of the spoils for himself, and hiding them under his tent, thus committing sin. Even though Achan alone had committed the sin, because he was a member of Israel, God considered the whole corporate body of Israel responsible. So, for the sin of one man, the whole church was held accountable and suffered (see Joshua 7:1, 11–12).

Thus if we are members of any of the apostate churches which have departed from Christ and united themselves with evil, then we are corporately responsible for the terrible sins of our church. As long as we knowingly remain connected with our harlot mother church, then we cannot be completely clean and pure in God's sight, and God will not have mercy upon us.

God looks with displeasure upon all members who willingly remain in the harlot churches. Even if they are speaking against the sins and abominations within the church, if they remain connected with her they are one with her. Thus they are not children of God, but are children of whoredoms. "Know ye not that your bodies are the members of Christ? shall I then take the members of Christ, and make them the members of an harlot? God

forbid. What? know ye not that he which is joined to an harlot is one body? For two, saith He, shall be one flesh." 1 Corinthians 6:15–16

Our message is a message of separation. The conditions of eternal life are not hard to understand—separation from all personal and corporate sin in order to be completely free and hid in Jesus. Yet many choose to rebel against God's will, especially in regards to complete separation from their harlot church—membership and all—and they walk another pathway. How foolish to believe that we can rebel against God and walk a different pathway than He has specified, and still be on our way to heaven. Yet, unfaithful ministers are leading multitudes of trusting souls down this broad road towards destruction.

May God help all of us to fully realize our accountability and responsibility, and then to choose to follow only God's will. May He help us to voice only the words of the "faithful watchmen", and to follow the only pathway set out for the ransomed of the Lord to walk in—the same pathway that Christ Himself chose to walk. "Wherefore Jesus also, that He might sanctify the people with His own blood, suffered without the gate. *Let us go forth therefore unto Him without the camp*, bearing His reproach." Hebrews 13:12–13. Let us make sure that we are out of the fallen and corrupted churches and help others to do the same. As Lot separated from Sodom; we need to save our lives.

"It is the first and highest duty of every rational being to learn from the Scriptures what is truth, and then to walk in the light and encourage others to follow his example. We should day by day study the Bible diligently, weighing every thought and comparing scripture with scripture. With divine help we are to form our opinions for ourselves as we are to answer for ourselves before God." —*The Great Controversy*, p. 598

From what we have learned in this article (part one and two) about the decision of coming out or staying in for God's people, we conclude that in accordance with the law and testimony this Seventh-day Adventist Reform Movement is God's remnant church today. Its origin was divinely prophesied. Its teachings are in full accordance with the Bible. doctrines

Therefore, the Reform Movement calls you to, "Come out of her," and appeals to you to unite with the faithful remnant.

Dear reader and friend, stand for the truth and join the ranks of the International Missionary Society of the Seventh-day Adventist Church, Reform Movement, which is God's remnant church in these last days. Amen

Victor Shumbusho, DR Congo



CHILDREN'S CORNER:



Working for the youth

"A special burden rests upon me for the young people," Ellen White said to her husband one day. "I long to see them choose Christ for their Saviour. Let us especially work for them during these meetings that we shall hold."

Appointments had been made for meetings to be held with several churches and companies of Sabbathkeepers. Ellen White was sick with a severe cold, and as it was winter, some thought she should not go.

"I dare not consult my own feelings," she told these friends. "Our meetings have been scheduled, and if it is possible, we must go."

The first day they traveled fifty miles with their horse and buggy to Monterey, Michigan, and they were blessed and strengthened as they went on their journey. The next day they began to hold meetings which were especially for the children and young people. Sister White spoke to them on the subject "What Shall I Do to Be Saved?" and all those who wanted to be Christians and desired the prayers of God's people were invited to occupy the front seats.

This was hard for the boys and girls to do. Ellen White knew that it would be hard for them to rise while everyone was looking at them, and walk down to those front seats.

"If they can only take this first step they will gain strength to take the next," Ellen said to her husband as

they planned the meeting. "For by so doing they testify to all present that they choose to leave sin and the service of Satan and become Christ's followers."

To their surprise and happiness, one after another came forward until nearly the whole Sabbath school who were old enough to know what sin was had filled the front seats. James and Ellen White were so happy that they felt like taking those dear children in their arms and carrying them to the feet of Jesus.

"We feel sure that Jesus would say, 'Son, daughter, thy sins be forgiven thee,'" she said to the children.

When the meeting was over, the boys and girls did not forget that they had promised to follow Jesus. They wanted to be sure that their sins were confessed and forgiven. All those who could, went to the home of one of the believers and held a meeting of their own, where they prayed for one another and for themselves. Later, James White spoke to these children on the subject of baptism. Each child rose and with tears gave his testimony that he wished to be a Christian and be baptized. Ellen listened with gladness to these testimonies. She felt that the long hard trip they had taken to meet with these people was well worthwhile. "I believe angels of God bore those short, broken testimonies to heaven, and they were recorded in the books of God's remembrance," she wrote in her diary.

In a few days, arrangements were made for a baptism,

and ten of the girls who were old enough stood ready to enter the water to receive baptism. One of these girls had been so afraid of the water all her life that she could not make herself even come near it. Now she stood with her face turned away from the stream, too frightened to look at the water or watch her friends be baptized.

Finally, they all had been baptized except the poor frightened girl, and she turned away, giving up to her terror of the water. Ellen knew that this was Satan trying to keep her from giving herself to Christ, and that if the girl left without being baptized she would never have strength to follow the example of her Saviour. She gently urged the girl to come to the edge of the water. Still she hesitated.

James and Ellen then walked beside the girl and gently led her toward the stream while their hearts were lifted up to God to take away her fear of water. Finally, the girl stepped to the edge of the stream and dipped her hands into the water. "In the name of the Lord, move forward," said Brother White. The girl calmly went into the water and was baptized. Calmly she came out of the water, happy that she had overcome her dread.

The next morning the girl came running over to the house where the Whites were staying. Her face was lighted up with happiness. "I am so glad that you didn't leave me alone, just because I was afraid," she said. "I am happy that I have done this for Jesus." James and Ellen were happy, too, that she had won a precious victory over her fears, and had obeyed the Lord's command.

The meetings for young people continued, and the next day five young men were baptized. "It was an interesting sight," Ellen White wrote, "to see these young men as they stood side by side all about of the same age and size, and professing their faith in Christ and taking the solemn vow upon them to leave sin and the world, from henceforth to tread the narrow path to heaven."

James and Ellen White went on from this place to others, and at each little church where they held meetings especially for the young people many were converted and baptized. When they returned home again they felt that this was indeed a journey never to be forgotten.

Some time after this, Brother and Sister White went to New Hampshire and visited the little church at Washington. At this place there were a number of children and young people, but none of them were really converted. One strong young man had not given his heart to Jesus because he had seen many faults in the older

church members. He knew that his own father, who was the choir leader, had a sin which he thought no one knew anything about. As the young man worked with him in the woods he saw the telltale brown stain in the snow, which his father had tried to cover up; so he knew that he was secretly smoking.

At the Sabbath morning meeting Sister White spoke to a number of persons that she previously had seen in vision and for whom she had messages of reproof or counsel. While she was speaking, a thought suddenly flashed into the young man's mind. "I wish she would speak to my father and tell him about his sin. I would be sure that no one had told her."

As if in answer to this unspoken wish Sister White turned to the father. "Brother," she said, "I was shown your case. You are a slave to tobacco." Then she told of his smoking and of how he was hiding this sin and thought no one knew. She described his feelings and actions even better than he himself could have described them.

The face of the young man lighted up. "Only an angel could have told her that," he thought. "Indeed this message is from God." He later decided to be baptized himself.

Among the older members of the church there was a turning to God. They confessed their sins to God and to one another. "Now," said Sister White, "we must work especially for the young people. They need our help."

As the meetings were held, one after another the young people gave their hearts to God. At a meeting on Christmas Day thirteen of the children and young men and women rose and expressed the desire to be followers of Christ.

One of the young men who had had no interest in religion was Fred Mead. He had been what the neighbors called a wild boy. Now he took his stand for Christ in the meeting, and he was eager that others should do as he had done. When his cousin, Orville Farnsworth, the son of William Farnsworth, came to his home to visit the family, Fred invited him into his room. There he made an earnest appeal to Orville to serve Christ. The boys knelt together by Fred's bed, and while Fred prayed, Orville Farnsworth gave his heart to God.

It was a winter long to be remembered, not only by those boys but all the churches in the area. Before the meetings closed eighteen young men and women asked to be baptized and to become members of the church.

Although it was a cold winter, twelve of these young people felt that they wanted to be baptized at once. A river was near, but it was covered with two feet of ice. (60 cm). Not to be discouraged, the young men cut the ice, exposing a little pool of open water. They cut steps in the ice so they could walk down into the water. Then, although the temperature was 10° below zero, those twelve young people were baptized. As soon as they left the water they were wrapped in robes and hurried to a warm home nearby. No one suffered any ill effects from this exposure. In the spring the remaining six were baptized.

What new life this group of earnest young people put into the church as they followed on in their Christian experience, doing what they could in the cause of God!

As these young people became older they took an active part in carrying the message of truth to the world. Three of the young men became presidents of conferences; Fred Mead was a missionary in Africa and died there; two other young men became church elders, and three of the young women were Bible instructors, both

in America and in foreign lands. Others have filled more humble places in the work of God.

God has a purpose and a plan for your life. Will you also follow the example of these young people and give your heart to the Lord through baptism and serve Him wherever He needs you? The Lord said to Jeremiah, "Before I formed thee in the belly I knew thee; and before thou camest forth out of the womb I sanctified thee, and I ordained thee a prophet unto the nations." Jeremiah 1:5. The Lord knows you too and has a plan for your life.



“We May See Our Lives as God Does.--To dwell upon the beauty, goodness, mercy, and love of Jesus is strengthening to the mental and moral powers, and while the mind is kept trained to do the works of Christ, to be obedient children, you will habitually inquire, Is this the way of the Lord? Will Jesus be pleased to have me do this? Will this course be to please myself or to please Jesus?”

“Then will every soul remember the words of the Lord: Thou hast my secret sins in the light of thy countenance. Many need to make a decided change in the tenor of their thoughts and actions, if they would please Jesus. We can seldom see our sins in the grievous light that God can. Many have habituated themselves to pursue a course of sin, and their hearts harden, under the influence of the power of Satan. And their thoughts are brought into captivity to his evil influences; but when in the strength and grace of God they place their minds against the temptations of Satan, their minds are made clear, their hearts and consciences by being influenced by the Spirit of God are made sensitive, and then sin appears as it is--exceedingly sinful. Then is the time when the secret sins are set in the light of their countenance. They confess their sins to God, and repent of them and become ashamed of sin. . . . He casts them [their sins] from the light of His countenance behind His back.” –*The Seventh-day Adventist Bible Commentary*, vol. 3, p. 1150

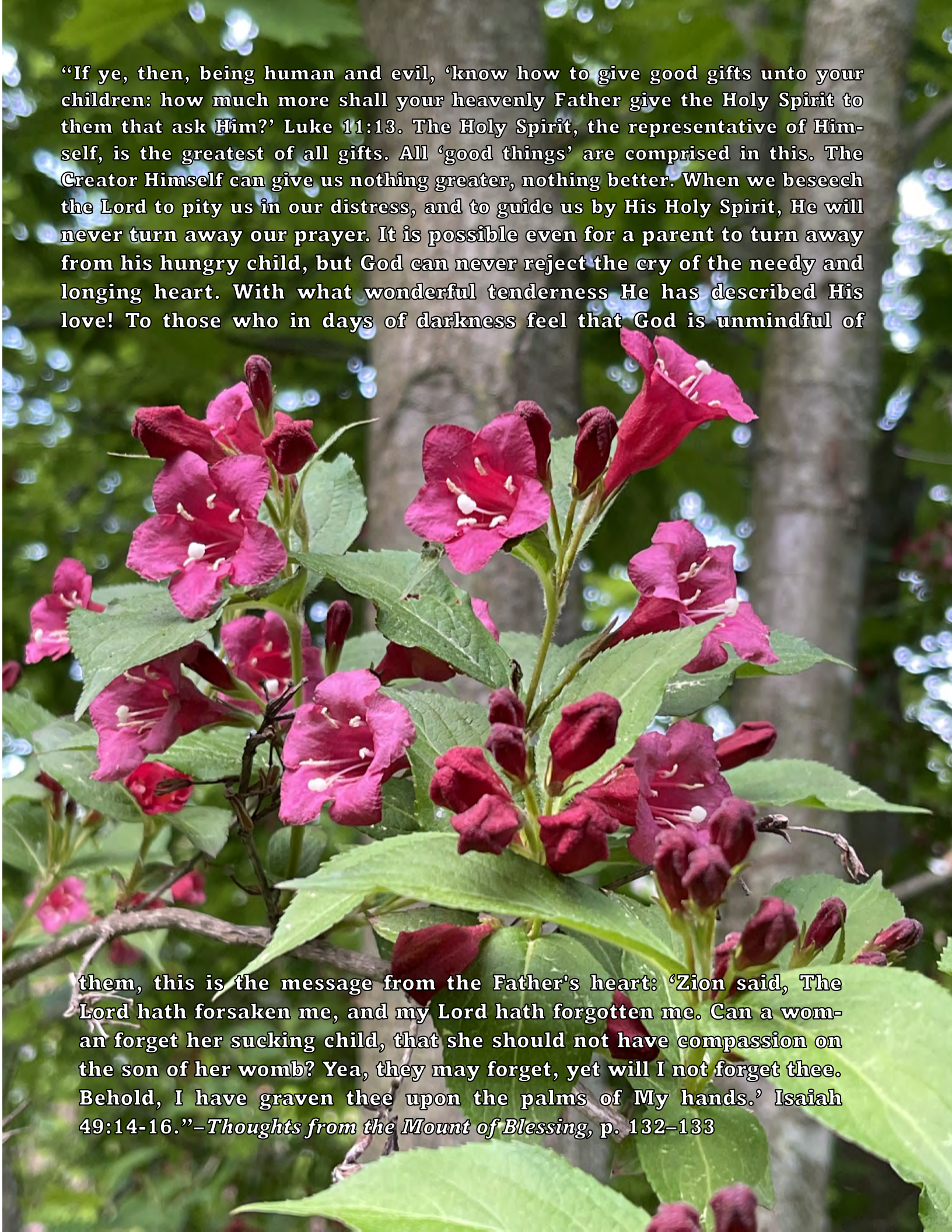
Italy



Peru

Workshop for young people in Lima





“If ye, then, being human and evil, ‘know how to give good gifts unto your children: how much more shall your heavenly Father give the Holy Spirit to them that ask Him?’ Luke 11:13. The Holy Spirit, the representative of Himself, is the greatest of all gifts. All ‘good things’ are comprised in this. The Creator Himself can give us nothing greater, nothing better. When we beseech the Lord to pity us in our distress, and to guide us by His Holy Spirit, He will never turn away our prayer. It is possible even for a parent to turn away from his hungry child, but God can never reject the cry of the needy and longing heart. With what wonderful tenderness He has described His love! To those who in days of darkness feel that God is unmindful of

them, this is the message from the Father’s heart: ‘Zion said, The Lord hath forsaken me, and my Lord hath forgotten me. Can a woman forget her sucking child, that she should not have compassion on the son of her womb? Yea, they may forget, yet will I not forget thee. Behold, I have graven thee upon the palms of My hands.’ Isaiah 49:14-16.”—*Thoughts from the Mount of Blessing*, p. 132–133