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The Assyrian Gilgamesh Epic Part II



Noah's Ark

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"Make thee an ark of gopher wood; rooms shalt thou make in the ark, and shalt pitch it within and without with pitch."
Genesis 6:14.

The eleventh clay tablet is the most renowned of the eleven clay tablets of the Gilgamesh Epic. It deals with a character named Ut-Napishtim who gathers his belongings, family, and animals and escapes the great deluge which the gods send to earth. It parallels the account of Noah, his family, the ark, and the great flood of Genesis.

Gilgamesh, who is seeking the secret of immortality, meets Ut-Napishtim and hears from him the story of the deluge. It is the Assyrian version of the Great Flood cited in the Holy Scriptures.

A Supernatural Event

Ut-Napishtim, the Biblical Noah, tells Gilgamesh that the great flood was a supernatural event sent as calamity from the "great gods." Five gods take part in the judgment on Shurippak, the ancient city built on the Euphrates banks which perished in the flood.

Clay tablet XI of the Gilgamesh Epic states: "Ut-Napishtim, said to him, to Gilgamesh: 'I will reveal to thee, Gilgamesh, a hidden matter and a secret of the gods will I tell thee: Shurippak--a city which thou knowest. (And) which on the Euphrates' [banks] is situated--that city was ancient, (as were) the gods within it, when their heart led the great gods to produce the flood" (1).

Genesis also speaks of at least one city like the Shurippak of the Gilgamesh Epic which perished in the flood. It was built in the land of "Nod" by Cain and was called "Enoch." "And Cain went out from the presence of the Lord, and dwelt in the land of Nod, on the east of Eden. And Cain knew his wife; and she conceived, and bare Enoch: and he builded a city, and called the name of the city, after the name of his son, Enoch." Genesis 4:16,17.

Ironically, Enoch means "discipline." It was a value which Cain's lineage perverted, rather choosing to become disciplined in the vices of immorality and violence.

It is highly probable that the antediluvians later built many other cities like the city of "Enoch." Perhaps some of the names of the cities built after the flood bore the same names of the cities which perished with the flood. This seems to be the case regarding the names of the rivers which flowed through Eden, and the rivers on whose banks the great cities of the postdiluvian world flourished. For example, the four rivers of Eden have been identified as the Ganges, the Tigris, the Euphrates, and the Nile.

"And a river went out of Eden to water the garden; and from thence it was parted, and became four heads. The name of the first is Pison [Ganges]... and the name of the second river is Gihon [Nile]: the same that compasseth the whole land of Ethiopia. And the name of the third river is Hiddekel [Tigris]: that is which goeth toward the east of Assyria. And the fourth river is Euphrates." Genesis 2:10-14.

The LXX version of Genesis mentions "Tigris" instead of "Hiddekel" (2). Flavius Josephus says that the "Pison" was the "Ganges" river of India, and that the "Gihon" was the "Nile" of Egypt which also crosses Ethiopia (3). The Indian civilization was built on the banks of the Ganges, the Egyptian empires on the Nile, the Assyrian empire on the Tigris, and the Babylonian empire on the Euphrates.

Similarly, when the European colonists came to the New World, they named the new areas conquered and cities built after those of the Old World. Mexico was first called New Spain. The entire Northeast U.S.A. is still called "New

England." Other U.S.A. states still bear the names of "New" indicating that they were baptized with the names of areas in Great Britain, such as New Hampshire, New York, and New Jersey.

Genesis states that the great flood was sent by the triune God of the Bible. Although the Bible does not mention five great gods like the Gilgamesh Epic, it does identify the Holy Trinity. The Father, Son, and Holy Ghost ordered and brought the flood upon the self-destructing antediluvian race. "And God said unto Noah, The end of all flesh is come before me; for the earth is filled with violence through them; and, behold, I will destroy them with the earth." Genesis 6:13.

In Hebrew, the word for God is plural. It is "Elohim" and it literally means "gods." This is further attested by other scriptures which speaks of god in a plural sense. When God created man, Genesis says, "And God said, Let us make man in our image, after our likeness..." Genesis 1:26.

A Plan of Escape: A Ship

One of the gods, named Lord Ea, warns Ut-Napishtim of the coming catastrophe and instructs him to build a ship specifying its dimensions. The ship's length was to be equal with her width and it was to have a ceiling. Ut-Napishtim is also advised to take with him into the ship species of all living things--plants and land animals.

Clay tablet XI of the Gilgamesh Epic says: "Tear down (this) house, build a ship! Give up possessions, seek thou life. Forswear (worldly) goods and keep the soul alive! Aboard the ship take thou the seed of all living things. The ship that thou shalt build, her dimensions shall be to measure. Equal shall be her width and her length. Like Apsu thou shalt ceil her" (1).

"The little ones [carr]ied bitumen, while the grown ones brought [all else] that was needful. On the fifth day I laid her framework. One (whole) acre was her floor space, ten dozen cubits the height of each of her walls, ten dozen cubits each edge of the square deck. I laid out the contours (and) joined her together. I provided her with six decks, dividing her (thus) into seven parts. Her floor plan I divided into nine parts. I hammered water-plugs into her. I saw to the punting-poles and laid in supplies. Six 'sar' (measures) [or 48,000 gallons] of bitumen I poured into the furnace, three sar [or 24,000 gallons] of asphalt [I also] poured inside.... [On the sev]enth [day] the ship was completed. [The launching] was very difficult, So that they had to shift the floor planks above and below, [until] two-thirds of [the structure] [had g]one [into the water]" (1).

Like the Gilgamesh Epic, Genesis states that God told Noah of the coming flood and warned him to prepare himself and his family for the catastrophe. As in the Gilgamesh Epic, the ark or ship was made of wood, consisted of several floors or decks, had rooms or parts, had a window, and was covered with bitumen or pitch.

Yet each flood account also adds relevant particulars not included in the other account. For example, the Genesis version adds that the ark had a convertible ceiling roof which could be removed. Likewise, the Gilgamesh Epic mentions that children and hired workmen, besides Ut-Napishtim's family, also participated in building the ship.

There are a few significant differences between the Genesis account of Noah's ark and Ut-Napishtim's ship of the Gilgamesh Epic. The dimensions of Noah's ark are not of equal length and width. Its length is 300 cubits, its width 50 cubits, and its height 30 cubits. Its shape was thus rectangular and smaller than the larger cubic dimensions of Ut-Napishtim's ship which was "ten dozen cubits" in the Gilgamesh Epic. Noah's ark would also contain three decks instead of the "six decks" of Ut-Napishtim's ship. Noah took 120 years to build the ark, whereas Ut-Napishtim built his ship in "seven" days. All the "craftsmen" and "kin" went aboard Ut-Napishtim's ship, whereas only Noah and his immediate family went aboard the ark. Before the deluge came, Noah's ark remained on dry land, whereas Ut-Napishtim's ship was thrown into a nearby body of water.

With the passage of time the oral tradition maintained by the Assyrians was perverted and exposed to more cross-contamination and confounding variables than the inspired account recorded by Moses in Genesis. Nevertheless, the parallelism is so close that it suggests a common origin although not the same narrative. This becomes advantageous to the believer because it rules out the possibility of plagiarism on the part of the Hebrew authors in transcribing the Holy Bible.

The Genesis account reads: "Make thee an ark of gopher wood; rooms shalt thou make in the ark, and shalt pitch it within and without with pitch. And this is the fashion which thou shalt make it of: length of the ark shall be three hundred cubits, the breadth of it fifty cubits, and the height of it thirty cubits. A window shalt thou make to the ark, and in a cubit shalt thou finish it above; and the door of the ark shalt thou set in the side thereof; with lower, second, and third stories shalt thou make it." Genesis 6:14-16.

Both the Gilgamesh Epic and Genesis mention that the ship's dimensions is cubits. The cubit was the common linear measurement used both by the Hebrews and the inhabitants of Mesopotamia. Furthermore, the cubic structure in the epic's ship is humanly unequaled in known history, whereas the rectangular format of the ark has been mirrored in ships used by Europeans, Africans, and Americans.

Nevertheless, how long is a cubit? Originally, the Hebrew measurement of a cubit was the average distance from the elbow to the finger tips. For example, my cubit would be 19 inches—the length from my elbow to my finger tips. Thus, the length of the ark was about 475 feet long. Its width was 79 feet wide and its height 47 1/2 feet tall. Since the ark consisted of three floors, each floor had a 16 foot high ceiling. Its total volumetric capacity would approximately be 1,782,000 cubic feet which would be equal to 665 standard livestock cars used by modern trains in the U.S.A. In terms of its capacity, a standard livestock car can transport 240 sheep (4). Thus, 665 standard livestock cars could transport 159,600 sheep or animals. The ark was technically large enough to house all the samples of land animals and bird species which would later multiply and fill the earth after the flood.

Engineering professor Henry M. Morris, Ph.D., commented on the dimensions and structure of Noah's ark. "According to God's instructions, the Ark was to be designed for capacity and floating stability rather than for speed of navigability" (4). "It can be shown hydrodynamically that a gigantic box of such dimensions would be exceedingly stable, almost impossible to capsize [overturn]. Even in a sea of gigantic waves, the ark could be tilted through any angle up to just short of 90 degrees and would immediately thereafter right itself again. Furthermore, it would tend to align itself parallel with the direction of major wave advance and thus be subject to minimum pitching most of the time" (4).

The ark's ratio of length to width was 6 to 1. Such dimensions fit a slow moving water vessel used primarily for transport. Modern slow-moving oil tankers are quite similar to the ark with a ratio of 7 to 1. The Queen Elizabeth, designed for speed and comfort, is the largest passenger liner ever built. It spans 1,018 feet in length, nearly double the length of the ark, and boasts a ratio of 8.6 to 1. Today, it is a museum in Long Beach, California (5).

The marginal reading of the KJV says that the original Hebrew text states that the ark had "nests," which was translated as "rooms." It must have had hundreds of "nests," or rooms, for both the land animals and birds.

The Gilgamesh Epic emphasizes that Ut-Napishtim would need to leave his home behind, as well as many goods which he would not be able to take along into the ship. He is admonished to "seek life" and to "keep the soul alive." Such is the message of the gospel. In saving the soul, we are admonished to leave many worldly customs, goods, and items behind. Why? Because such words, habits, clothes, foods, or labors are not compatible with the Christian faith. Yet in terms of eternal value, all things we might be called upon to forsake are like dust or dung in comparison with the exceeding great glory of eternal salvation. Jesus said, "For what is a man profited, if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul?" Matthew 16:26.

Ut-Napishtim did not think twice about immediately fulfilling the heavenly advise from Lord Ea. He forsook all he needed to forsake and made it his life mission to build the ark and serve as chief botanist, zoologist, and ethnologist of the expedition. He would preserve the seed of plants, the progenitors of the postdiluvian land creatures, and the forefathers of the human race in the postdiluvian era.

All Aboard

Once the ship was built, Ut-Napishtim was ready to go aboard. Clay tablet XI of the Gilgamesh Epic states: "[Whatever I had] I laded upon her: whatever I had of silver I laded upon her; whatever I [had] of gold I laded upon her; whatever I had of all the living beings I [laded] upon her. All my family and kin I made go aboard the ship. The beasts of the field, the wild creatures of the field, all the craftsmen I made go aboard." (1).

Like in the Gilgamesh Epic, Noah's ark was laid with supplies and the seed of living things, beasts of the field, and wild creatures. Like in the Gilgamesh Epic, Noah brought his family aboard the ark.

However, there are clear distinctions between the two accounts of the flood. Genesis says that seven pairs of clean animals and two pairs of unclean animals were in the ark. It also gives the exact number of Noah's family which survived the flood inside the ark: eight souls. The Gilgamesh Epic makes no distinction between clean or unclean animals, nor does it state how many entered the Ut-Napishtim's ship. In the Gilgamesh Epic, Ut-Napishtim brought aboard the ship his own domesticated animals or what he had of "living beings." Genesis makes no distinct mention of Noah's personal cattle or livestock. These differences between the two accounts serve to corroborate each other as true witnesses of a worldwide flood.

"And thou shalt come into the ark, thou, and thy sons, and thy wife, and thy sons' wives with thee." "And take thou unto thee of all food that is eaten, and thou shalt gather it to thee; and it shall be for food for thee, and for them." Genesis 6:18,21.

"Of every clean beast thou shalt take to thee by sevens, the male and his female: and of the beasts that are not clean by two, the male and his female. Of fowls also of the air by sevens, the male and the female; to keep seed alive upon the face of all the earth." Genesis 7:2,3.

The Gilgamesh Epic states that Lord Ea advised Ut-Napishtim to preserve "the seed of all living things." He made "the beasts of the field, the wild creatures of the field" to come aboard with him in the ship. Although neither the Gilgamesh Epic nor Genesis state the number of animals which entered the ark, Genesis does say that both birds and land animals were housed in the ark. Unlike most children's story books, which state that only one pair of each species accompanied Noah into the ark, Genesis makes it clear that 7 pairs of clean animals and two pairs of unclean animals entered the ark, thus explicitly dividing the clean from the unclean. For the Bible student this is another proof that the ritual or ceremonial law which distinguishes between clean and unclean animals did not originate with the giving of the law in Sinai, but in Eden with the entrance of sin and the "lamb slain from the foundation of the world". Revelation 13:8.

As a dietitian, I find it noteworthy that Noah was instructed to gather enough food and water for him, his family, his domesticated animals, and for all the living creatures in the ark. It was to be enough food to last him over a year. It requires a gifted mind to plan the menu for so many, who are so different in their eating habits, for so long. It takes a remarkable amount of stored food and water. Given the limited resources of space and food, Noah and his family as well as the herbivores and possibly most, if not all, of the carnivores in the ark were fed a vegetarian diet. Both by weight and volume, it has been mathematically shown that a vegetarian, or herbivore, diet feeds more persons and animals than an omnivorous, or carnivorous, diet.

Some have suggested that since the ark had three decks, Noah, his family, his personal belongings, and domesticated animals lived on the third deck. All the wild animals were kept on the second deck and the necessary water and food could have been stored in the first deck closest to the ground or water level. Furthermore, the only window in the ark must have been so positioned, and the ark so constructed, that enough light and air could reach every corner of the two top decks.

The enormous amount of waste and garbage produced by such a big company of creatures must have been thrown over board. Noah and his family were subsequently very busy feeding, cleaning, and maintaining the animals aboard their floating zoo as well as discarding and recycling waste products as needed.

It is highly probable that many of the animals underwent a hibernation period, lowering their metabolic rates which would have limited their need of water and food. For example, bears in North America are notorious for hibernating through the winter; and their metabolic rate is nearly halved.

A God-fearing Ship-Builder

According to the Gilgamesh Epic, Ut-Napishtim was a godly man. He conversed with God and on a daily basis offered sacrificial offerings as part of worship. The examples of the beasts slaughtered were clean animals-bullocks and

sheep. He seems also to have offered drink offerings of wine and oil like the Hebrews would five centuries later in the sanctuary. Throughout the narrative, Ut-Napishtim appears as a faithful and obedient follower of God.

The eleventh clay tablet of the **Gilgamesh Epic** records: "Bullocks I slaughtered... And I killed sheep every day...." (1).

Genesis also presents Noah as a godly and obedient man, very much like Ut-Napishtim. "But Noah found grace in the eyes of the Lord.... Noah was a just man and perfect in his generations, and Noah walked with God." "Thus did Noah; according to all that God commanded him, so did he." Genesis **6:8,9,22**.

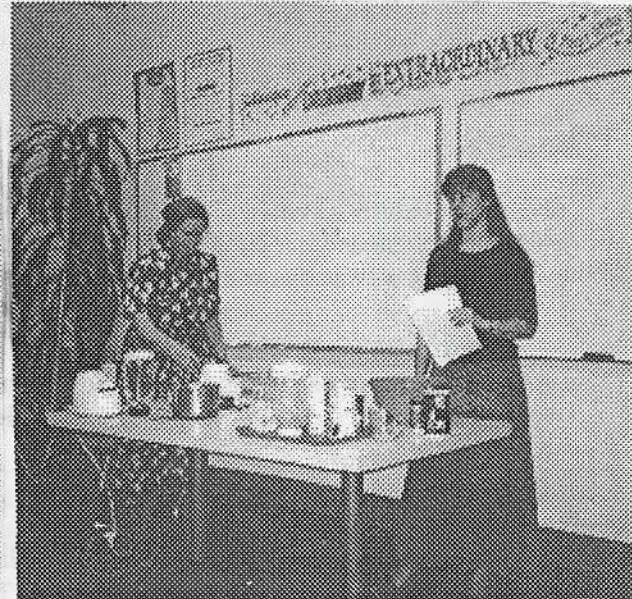
Noah appears in the New Testament's hall of faith as a living example of a believer who was justified by faith and showed evidence of his faith by his works. "By faith Noah, being warned of God of things not seen as yet, moved with fear, prepared an ark to the saving of his house; by the which he condemned the world, and became heir of the righteousness which is by faith." Hebrews 11:7.

Like Ut-Napishtim, Noah offered sacrificial rituals both before and after the flood according to the ceremonial law. He would build altars and by faith slaughter lambs which prefigured the coming Messiah. "And Noah builded an altar unto the Lord; and took of every clean beast, and of every clean fowl, and offered burnt offerings on the altar." Genesis 8:20.

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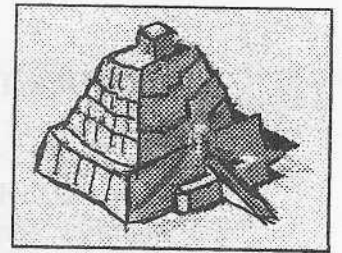
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[Gilgamesh.II]



Health Seminar: Held from April 27-29, at Small Cloud School.

BABYLON



"Babylon the great is fallen, is fallen, and is become the habitation of devils and the hold of every foul spirit, and a cage of every unclean and hateful bird." Rev. 18:2

This is one of the most terrible and sad messages that we find in the Bible. The divine presence has left the churches and evil spirits and demons have moved in. And this is our message that we must proclaim to the fallen churches and to the world.

It may seem to some as a hate message but yet it is a message of love. We are to call people out of Babylon before it is destroyed. We must point out the sins of the fallen churches to the people and hope that their eyes will be opened to see the danger in which they are. It is like calling people out of a burning house before they perish in the fire.

People in the fallen churches think that they are listening to the messages from God while it is Satan speaking false doctrines to them.

When you point out the sins of Babylon to the people they may hate you as the Pharisees hated Jesus when He said to them that, "You are of your father the devil, and the lusts of your father ye will do." John 8:44.

Nowhere is there so much deception as in religion. People are deceived in everyday life, but never so much as by the fallen churches. Heaven and eternal life are offered to the people without sacrifice and obedience to the law of God. These are pleasing fables that the people like to hear.

Some churches go to the extent as to say that their church is infallible. Catholics believe this. They put tradition and the word of the church above the Bible.

Even the Seventh-Day Adventists are saying that it does not matter how far they go in apostasy that they are still the church of God, because Sister White said that the Seventh-Day Adventist church is not Babylon. At the time when Sister White said that the Adventist Church was still teaching correct messages. She made it clear that it was the commandment keeping that made the church the church of God.

"Again I say, The Lord hath not spoken by any messenger who calls the church that keeps the commandments of God, Babylon." 2 Sel. Mes. P. 68

"God has a church upon the earth who are His chosen people, who keep His commandments." T. M. p. 61

When the Seventh-Day Adventists decided to participate in the Armed Forces and joined with the kings of the earth in their warfare, then they did not keep the commandments of God anymore and consequently became part of Babylon.

In the following testimony she wrote clearly that the church is not infallible, but rather is in danger of becoming Babylon. "We are in danger of becoming a sister to fallen Babylon, of allowing our churches to become corrupted, and filled with every foul spirit, a cage for every unclean and hateful bird; and will we be clean unless we make decided movements to cure the existing evil?" Test. On Sexual Behavior p. 188

Until today no decided reform movements have been made in the Seventh-Day Adventist church but rather backsliding and apostasy.

WHAT DOES THE WORD "BABYLON" MEAN?

"The term 'Babylon' is derived from 'Babel' and signifies confusion. It is employed in Scripture to designate the various forms of false or apostate religion." G.C. p. 381

"The existing confusion of conflicting creeds and sects is fitly represented by the term 'Babylon' which prophesy (Revelation 14:8, 18:2) applies to the world-loving churches of the last days." P. P. p. 124

"Many of the Protestant churches are following Rome's example of iniquitous connection with 'the kings of the earth' - the state churches, by their relation to secular governments; and other denominations, by seeking the favor of the world. And the term 'Babylon' - confusion - may be appropriately applied to these bodies, all divided into almost innumerable sects, with widely conflicting creeds and theories." G. C. p. 383

WHAT MADE THE CHURCHES BABYLON IN 1844?

"As the churches refused to receive the first angel's message, they rejected the light from heaven and fell from the favor of God. They trusted to their own strength, and by opposing the first message placed themselves where they could not see the light of the second angel. But the beloved of God, who were oppressed, accepted the message, 'Babylon is fallen', and left the churches." E.W. p. 237

"When the churches spurned the counsel of God by rejecting the advent message, the Lord rejected them. The first angel was followed by a second, proclaiming, 'Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication.' Rev. 14:8 This message was understood by Adventists to be an announcement of the moral fall of the churches in consequence of their rejection of the first message." The Story of Redemption p. 364

"Adventists, seeing that the churches rejected the testimony of God's Word, could no longer regard them as constituting the church of Christ, 'the pillar and ground of the truth'; and as the message, 'Babylon is fallen', began to be proclaimed, they felt themselves justified in separating from their former connection." The Story of Redemption p. 366

Rejecting the first angel's message made the churches Babylon. The message of the Millerites proclaimed Christ's second coming in 1844 which had an error in it yet it was a message sent by God and by rejecting it they became Babylon. The divine presence left these churches. The Adventists in the second Angel's message started to call the people out of these fallen churches even that their fall was not yet complete.

Only one divine message rejected was enough to make churches Babylon. The rest of the teachings were the same among the early Adventists, as the other denominations.

"But the message of the second angel did not reach its complete fulfillment in 1844. The churches then experienced a moral fall, in consequence of their refusal of the light of the Adventist message; but that fall was not complete. As they have continued to reject the special truths for this time they have fallen lower and lower." Maranatha p. 171 The fall of the churches was progressive, as it has been also among the Seventh-Day Adventists. But from the beginning of the fall the people were already called out of these churches.

Seventh-Day Adventists have rejected many divine messages, and not only one as did the churches in 1844.

Christ our Righteousness message has never been accepted by the church as a whole since it was rejected in 1888.

The Health Reform message has been ignored as the Adventists admit that 87 percent of their ministers do eat meat.

Joining in the ecumenical movements go directly against the divine counsel.

Accepting military service by the members, breaks the sixth commandment directly.

Many other false teachings can be added to this list which proves that the Seventh-Day Adventists are following the popular churches in their errors and in rejection of the truth.

There are honest individuals among the Seventh-Day Adventists and our work is to call them out before it is too late to save them. Also other churches have true Christians among them who have not heard the present truth.

"At the proclamation of the first angel's message, the people of God were in Babylon; and many true Christians are still to be found in her communion... But the light of truth will shine upon all whose hearts are open to receive it, and all the children of the Lord still in Babylon, will heed the call, 'Come out of her, My people'." Spirit of Prophecy 4 p. 239-240

"In the days of the Reformation, the gentle and pious Melancton declared, 'There is no other church than the assembly of those who have the word of God, and who are purified by it.' Adventists, seeing that the churches rejected the testimony of God's word, could no longer regard them as constituting the church of Christ, 'the pillar and ground of the truth'; and as the message, 'Babylon is fallen', began to be proclaimed, they felt themselves justified in separating from their former connection." Spirit of Prophecy 4 p. 237

THE MESSAGE OF REVELATION 18

The message proclaiming the fall of Babylon is repeated by another angel or church in our days.

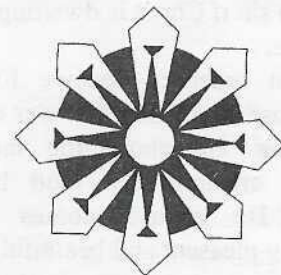
"Revelation 18:1, 2, 4. This scripture points forward to a time when the announcement of the fall of Babylon, as made by the second angel of Revelation 14 (verse 8), is to be repeated, with the additional mention of the corruptions which have been entering the various organizations that constitute Babylon, since that message was first given, in the summer of 1844... In defiance of the warnings which God has given, they will continue to trample upon one of the precepts of the Decalogue, until they are led to persecute those who hold it sacred." G. C. p. 603

Our work and message today is to call people out of Babylon. We are not allowed to soften the message, but proclaim it as God has given it in Revelation Chapter 18. Whoever dares to reject our message does reject God and the Holy Spirit and their own salvation. (Matt. 10: 13-15)

Let us be as faithful sentinels on the wall, warning the people of the coming doom, and offer them the remedy to cure their spiritual sickness.

AMEN

Timo Martin



Never will the human heart know happiness until it is submitted to be molded by the Spirit of God.

The Spirit conforms the renewed soul to the model, Jesus Christ. Through its influence, enmity against God is changed into faith and love, and pride into humility. The soul perceives the beauty of truth, and Christ is honored in excellence and perfection of character. -OAC 152 (1896).

THE SIN OF EVE

"And when the woman saw that the tree was good for food, and that it was pleasant to the eyes, and a tree to be desired to make one wise, she took of the fruit thereof, and did eat, and gave also unto her husband with her; and he did eat." Genesis 3:6.

Most people in this world who have been in contact with Christianity are familiar with the story of the fall into sin by mankind in the Garden of Eden. It is always blamed on Eve. Eve is the cause of all the misery on this earth. I have heard people complain that it is not fair that we have to suffer because of the sin of Eve in the beginning. It is unfortunate that people use this as an excuse to continue in sin because God has made a way of escape that is not difficult if we would only yield to His leading in our lives.

What was the sin of Eve? It is a case where one sin led to another. This is often the case and it is better to turn away from sin as soon as the initial temptation comes because if we yield at the beginning, we too will be led on the downhill slide that Eve went on. In reality we can't blame all the misery on Eve. Each time we sin we are as guilty as Eve was. We have as much strength and help to overcome sin as Eve did. We have as much excuse to sin as she did - which is none really. There is no excuse to sin if Christ is dwelling in our hearts.

In order to deceive Eve, Satan chose something that was not threatening. He chose the most beautiful creature that God had created. He always comes as something pleasant and beautiful. It is much easier to trip innocent people this way as they are off their guard.

I read a story of a man who used to be a professional pickpocket and he told of his experiences and how innocent people can avoid falling prey to his kind of person in the future. He said the most success he had was not in crowded areas, as the people are on their guard, but he came in

unguarded moments. He came when people were alone and in a setting in which they were relaxed, such as shopping for clothing. He had much success in this setting as people were off their guard seeing as there were few people around and they were concentrating on their shopping. So also with Satan. He does not always surround us with things that look and feel evil. He surrounds us with things that make us feel comfortable and we can easily become complacent. If we are not careful we may become off-guard as Satan tries to subtly lure us out of our protective surroundings to places where we are more vulnerable. He then has success as we have been unaware of what has been happening as Satan came in a form that we did not expect.

It was so with Eve. She was feeling quite comfortable in the Garden of Eden, going about her daily duties. The angels had warned Adam and Eve to remain together but Eve absent-mindedly wandered away from Adam. Had she remained with her husband, his presence would have been a protection to her. She felt secure. It is always easier to persuade an individual to do wrong when he is detached from protective surroundings. I am sure Adam was equally to blame, as he did not pay attention to where Eve was wandering. Now Eve found herself in front of the Tree of Knowledge and here was the most beautiful creature God had created. This was a fascinating sight to behold.

Satan addressed her with a question that seemed quite innocent at first. **"Yea, hath God said, Ye shall not eat of every tree of the garden?" Gen. 3:1.** With this question he wished to sow doubt into the heart of Eve concerning the exact

meaning of the commandment of God, and especially the reasonableness and justice of the command.

Eve's first reaction should have been to flee back to Adam's side. Whenever we are faced with a temptation like Eve was, our reaction should be to flee. However Eve remained, and this was her first error. She showed signs of wavering and doubt, and was ready to discuss the matter further to try to defend her position.

She gave an answer, **"We may eat of the fruit of the trees of the garden: But of the fruit of the tree which is in the midst of the garden, God hath said, Ye shall not eat of it, neither shall ye touch it, lest ye die." Gen. 3:2,3.** Here we see signs of wavering and doubt in her answer. She did not mention the tree by name but just a vague description of the location. She knew exactly that this was the forbidden tree, and she should have said so and fled from the scene, but she did not.

Now that he has her full attention and she has shown signs of doubt, Satan comes in with the full-blown lie, **"And the serpent said unto the woman, Ye shall not surely die. For God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil." Gen. 3:4,5.** Before this time, God had not given Adam and Eve any reason as to why they should not eat from this tree. He did not tell them it was poisonous or that it was simply a test of faithfulness. He simply said not to eat of it. Now Satan proceeds to give a plausible reason for the prohibition. He accuses God of envy. It is not through the fear of dying that the prohibition was made, but rather the fear of

becoming rivals of God Himself. Satan claimed that God had lied when He said that death would follow the eating of the fruit. God's requirements were shown by Satan to be unreasonable and with evil motives behind them. Even today, when God places restrictions on His followers such as dress reform and health reform, they are looked at as unreasonable commandments by the majority of people and those who follow them are severely restricted from religious freedom. Satan was offering Eve religious liberty. The liberty to sin and eventually be as gods. Does this not sound familiar? In New Age theology there is no mention of putting sin away from one's life but only to develop the good that is within with the eventual goal that you will be as gods. Every person has that potential within him/herself. There is nothing new under the sun. Satan uses the same temptations over and over again because they work.

Satan made Eve feel as though she was deprived and by eating the fruit her eyes would be opened. I have often heard of people leaving God's church and suddenly they claim to have their eyes opened. They read their Bibles more, and feel as though they have reached a higher plane of existence in their religious experience than they had while in the church — they are closer to God. Again, does this sound familiar? "Satan tempts men to disobedience by leading them to believe they are entering a wonderful field of knowledge. But this is deception. Elated with their ideas of progression, they are, by trampling on God's requirements, setting their feet in the path that leads to degradation and death." PP, p. 55.

"Satan represented to the holy pair that they would be gainers by breaking the law of God. Do we not today hear similar reasoning? Many talk of the narrowness of those who obey God's commandments, while they

themselves claim to have broader ideas and enjoy greater liberty. What is this but an echo of the voice from Eden, "In the day ye eat thereof - transgress the divine requirement - "Ye shall be as gods"? Satan claimed to have received great good by eating of the forbidden fruit, but he did not let it appear that by transgression he had become an outcast from heaven. Though he had found sin to result in infinite loss, he concealed his own misery in order to draw others into the same position. So now the transgressor seeks to disguise his real character; he may claim to be holy; but his exalted profession only makes him the more dangerous as a deceiver. He is on the side of Satan, trampling upon the law of God, and leading others to do the same, to their eternal ruin." PP, p. 55.

After Satan planted all this doubt in Eve's mind, suddenly the tree seemed vastly different to her. It was no longer something to stay away from, but rather something new, and exciting. Something to be wondered at.

"And when the woman saw that the tree was good for food, and that it was pleasant to the eyes, and a tree to be desired to make one wise, she took of the fruit thereof, and did eat, and gave also unto her husband with her; and he did eat." Gen. 3:6.

This fruit appealed to her eye, to her taste, and to her longing for increased wisdom. Looking at the fruit this way with a desire to eat it was already sin in itself. Has that ever happened to us? Something we used to see as definitely sin, today we don't view it as such? We don't think that it is such an important issue as we used to think in the past? Have we been listening to Satan at the Tree of Knowledge, when he tells us that those little sins are not as essential as we used to think them to be? "The least departure from

truthfulness and rectitude is a transgression of the law of God." 4T, p. 312.

Before she ate the fruit, Eve had already sinned in breaking the 10th commandment, "Thou shalt not covet." The act of taking the fruit and eating it was a natural result of entering the path of sin that she had. Then she went on to eat the fruit, which was stealing - breaking the 8th commandment "Thou shalt not steal." After this was the 6th commandment - "Thou shalt not kill." She ate the fruit and gave the fruit to her husband, bringing upon them both the penalty of death. And finally she broke the 1st commandment because she put Satan before God in her esteem, and obeyed him rather than God.

Noticing that she did not die immediately she experienced a deceptive sense of elation, similar to some who leave God's church and claim to have reached a higher plane than those remaining in God's church, and than they had previously experienced while in the church.

"Adam was not deceived, but the woman." 1 Tim. 2:14.

Who was guiltier? Often Eve has been blamed for all the misery and woe, however Eve was deceived. Adam did not have to eat the fruit, and he was not deceived. He ate it knowingly. "Deplorable as was Eve's transgression and fraught as it was with potential woe for the human family, her choice did not necessarily involve the race in the penalty for her transgression. It was the deliberate choice of Adam, in the full understanding of an express command of God - rather than hers - that made sin and death the inevitable lot of mankind. Eve was deceived; Adam was not. Had Adam remained loyal to God in spite of Eve's disloyalty, divine wisdom would yet have solved the dilemma for him and averted disaster for the race." BC, Vol, 1, p.

231. "Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned:" Rom. 5:12.

Eve really believed the words of Satan, but her belief did not save her from the penalty of sin. She disbelieved the words of God, and this was what led to her fall. "In the judgment men will not be condemned because they conscientiously believed a lie, but because they did not believe the truth, because they neglected the opportunity of learning what is truth. Notwithstanding the sophistry of Satan to the contrary, it is always disastrous to disobey God. We must set our hearts to know what is truth. All the lessons, which God has caused to be placed on record in His word, are for our warning and instruction. They are given to save us from deception. Their neglect will result in ruin to ourselves. Whatever contradicts God's word, we may be sure proceeds from Satan." PP, p. 55.

Then when Eve was brought face to face with her sin, she tried to place the blame elsewhere. Adam firstly blamed Eve and Eve blamed the serpent, which God had created. This spirit of self-justification originated from Satan. Adam and Eve had this spirit and so have many others down through the centuries. Instead of humbly confessing their sins, they try to shield themselves by casting the blame on others, on circumstances, or even on God as did Eve.

Satan is using the same deceptions today as he used on Eve. Let's compare Genesis 3:6 to John's words in the New Testament. First in Genesis we read, "the woman saw that the tree was *good for food*, and that it was *pleasant to the eyes*, and *a tree to be desired to make one wise...*" and now in 1 John 2:16, "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." Here we have it - "Lust of the flesh - a tree that was good for food." "pleasant to the eyes - lust of the eyes." "And a tree to be desired to make one wise - the pride of life." These three areas cover all sin on this earth.

The lust of the flesh covers any indulgence of the fleshly desires that is harmful to the body. It is the craving of the flesh for indulgence in evil. It includes all strong desires for indulgence contrary to the will of God. "Men and women cannot violate natural law by indulging depraved appetite and lustful passions, and not violate the law of God... All our enjoyment or suffering may be traced to obedience or transgression of natural law." 3T, p. 161.

The Lust of the eyes are sins committed in the mind - mental pleasure stimulated through sight. Much of the sinful pleasure in the world is experienced through the eyes. Many who would refuse to partake in any open sin and are the most vocal in condemning those who are, often are the ones who are eager to read about sin, to study it in a picture, or to watch it depicted on the screen.

"Let him that thinketh he standeth take heed lest he fall."

1 Cor. 10:12.

"You should control your thoughts. This will not be an easy task; you cannot accomplish it without close and even severe effort. Yet God requires this of you; it is a duty resting upon every accountable being. You are responsible to God for your thoughts. If you indulge in vain imaginations, permitting your mind to dwell upon impure subjects, you are, in a degree, as guilty before God as if your thoughts were carried into action. All that prevents the action is the lack of opportunity. Day and night dreaming and castle-building are bad and exceedingly dangerous habits. When once established, it is next to impossible to break up such

habits, and direct the thoughts to pure, holy, elevated themes. You will have to become a faithful sentinel over your eyes, ears, and all your senses if you would control your mind and prevent vain and corrupt thoughts from staining your soul. The power of grace alone can accomplish this most desirable work. You are weak in this direction." 2T, p. 561.

The pride of life - Into this category fall all forms of materialism. Here we see people who have a materialistic satisfaction with worldly goods, they are in a state of mind that substitutes the material for the spiritual. Often little thought is given to the expenditure of means on frivolous items we feel we must have. If we would consider the fact that we must give an account to God in the judgement for every dollar we spend, we would be a little more conscientious of our spending habits. "You forgot that you were handling your Lord's money. When means were expended by you which would only encourage vanity, you did not consider that the recording angel was making a record which you would blush to meet again." 2T, p. 279.

Most people, in varying degrees, are prone to such pride and need to guard against it. Some take pride in their work, others in their possessions, their own beauty, or their children.

Into these three areas all sins fall. They are all enmity with God. Often when someone sins they commit more than one of these errors, like Eve. Sin starts in the mind and if allowed to develop it ends up in the physical act of sin. It is best to resist the temptation from the beginning.

Many times these sins are simply for the gratification of self - not out of necessity. "Eve had all that her wants required. There was nothing lacking to make her happy, but intemperate appetite desired the fruit of the only tree that God had

withheld. She had no need of the fruit of the tree of knowledge, but she permitted her appetite and curiosity to control her reason. She was perfectly happy in her Eden home by her husband's side; but like restless modern Eves, she was flattered that there was a higher sphere than that which God had assigned her. But in attempting to climb higher than her original position, she fell far below it. This will most assuredly be the result with the Eves of the present generation if they neglect to cheerfully take up their daily life duties in accordance with God's plan." 3T, p. 483.

Adam and Eve gave little thought to the consequences of their sin. Little did they realize the floodgates of woe that would open upon this earth. To them it was only a small sin. "It seemed a small matter to our first parents, when tempted, to transgress the command of God in one small act and eat of a tree that was beautiful to the eye and pleasant to the taste. To the transgressors this was but a small act, but it destroyed their allegiance to God and opened a flood of woe and guilt, which has deluged the world. Who can know, in the moment of temptation, the terrible consequences, which will result, from one wrong, hasty step! Our only safety is to be shielded by the grace of God every moment, and not put out our own spiritual eyesight so that we will call evil good, and good evil. Without hesitation or argument, we must close and guard the avenues of the soul against evil

"It will cost us an effort to secure eternal life. It is only by long and persevering efforts, sore discipline, and stern conflict that we shall be overcomers. But if we patiently and determinedly, in the name of the conqueror who overcame in our behalf in the wilderness of temptation, overcome as He overcame, we shall have the eternal reward. Our efforts, our self-denial, our perseverance, must

be proportionate to the infinite value of the object of which we are in pursuit. 3T, p. 324.

"The history of the past shows an active, working devil. He can no more be idle than harmless. Satan was found in only one tree to endanger the safety of Adam and Eve. He planned to attract the holy pair to that one tree, that he might do the very thing God had said they should not do - eat of the tree of knowledge. There was no danger to them in approaching any other tree. How plausible his speech! He laid hold of the very arguments, which he uses, today - flattery, envy, distrust, questioning, and unbelief. If Satan was so cunning at first, what must he be now after gaining an experience of many thousands of years? Yet God and holy angels, and all those who abide in obedience to all the Lord's expressed will, are wiser than he. The subtlety of Satan will not decrease, but the wisdom given to men through a living connection with the Source of all light and divine knowledge will be proportionate to his arts and wiles." 5T, p. 504.

"The field into which Satan led our first parents is the same to which he is leading men today. He is flooding the world with pleasing fables. By every device at his command he seeks to prevent men from obtaining that knowledge of God, which is salvation.

"We are living in an age of great light; but much that is called light is opening the way for the wisdom and arts of Satan. Many things will be presented that appear to be true, and yet they need to be carefully considered with much prayer; for they may be specious devices of the enemy. The path of error often appears to lie close to the path of truth. It is hardly distinguishable from the path that leads to holiness and heaven. But the mind enlightened by the Holy Spirit may discern that it is diverging from the right way. After a while the two are seen to be

widely separated." 8T, p. 290,291. Satan has the greatest success when he clothes error with truth. Even if there is 99% truth, if it is surrounding a core of error, it is fatal to believe it.

But there is a remedy and that remedy is found in Jesus.

"If you humble yourself before God, confess your wrongs, and return to Him with full purpose of heart, you will find healing."

We serve an all-powerful God who is able to subdue the enemy and help us overcome every sin. Some serve a god who is less powerful than the enemy and doesn't seem to be able to help them overcome. They claim that it is simply not possible to overcome every sin. Satan is stronger than their god. If they could find their way to the true and living God, they will find Someone who can help them overcome every sin. Many have found healing in Jesus in the past. Mercy is still calling to sinners today to come and repent. May we all heed that call before it is forever too late.

Adam and Eve turned to a lesser god and we see the results very clearly. "Men and women may escape this doom if they will. It is true that Satan is the great originator of sin; yet this does not excuse any man for sinning; for he cannot force men to do evil. He tempts them to it, and makes sin look enticing and pleasant; but he has to leave it to their own wills whether they will do it or not. He does not force men to become intoxicated, neither does he force them to remain away from religious meetings; but he presents temptations in a manner to allure to evil, and man is a free moral agent to accept or refuse." 2T, p. 294.

May God help us to overcome any lustful desires or mental sins that keep plaguing us. By His grace we *can* come off as conquerors. Wendy Eaton

WHO ARE THE ELECT?

By definition, elect means a special, privileged group. The theological definition is one or a group chosen by God for salvation and eternity. Now, the elect of God is Christ; He is the "tried stone, elect and precious" (1 Peter 1:2). The Holy Spirit helped Peter to have a sound basis of encouragement to the Christians he is addressing in Pontus, Galatia, Cappadocia, Asia, and Bithynia. (1 Pet 1:1). These 5 groups in five provinces of Asia Minor are finding themselves more and more lonely and isolated. These were areas specially chosen and preferred by Jesus Christ whose favor is all important. It's so important that we, too, be in His favor. Peter reminds them tenderly that they were not merely a people (elect), but now they are a people of God! Why their interest and this striking change in these distant provinces? They hear a sermon at Pentecost, and went back home with the gospel message. But it was Peter that prayed for them and now wants to "strengthen thy brethren." (Lk 22:3) and obey the command, "feed my sheep, if thy lovest me." (Jn. 21:15-17)

Personal responsibility and election are joyously compatible. (Rom. 8:29); "For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the firstborn among many brethren." Furthermore, "He maketh intercession for the saints according to the will of God." (Rom. 9:27) So, what's the result? Obedience to God and cleansing with blood, all defilement of sin.

Peter, thusly addresses his dear brethren from afar and wishes "grace; that it be multiplied." (1 Pet. 1:2) Grace is a Greek word, suggesting a gentile greeting - "chaire", even used commonly in Greece today; meaning, "Shalom"; peace. The Israel of God are the "elect" of God, and "even called by name."! (Is. 42:1; 45:4). What a privilege then, and honor, to be called the Israel of today! Notice, however, not those who for a short time may profess to be Christ's, but those who are Christ's indeed, really Christ's, are finally saved for all Israel (the elect), shall be saved...ALL! (Rom. 11:26). That is, all who are grafted in and become a part of Christ. Christian, after all, means...Christ-like.

One may now ask, 'will they, the elect, all be in the Kingdom of Heaven?' Yes, most assuredly, yes! Well, it's shown by certain scriptural texts, where God says of the New Earth, "mine elect shall inherit

and live there."... a promise. (Isa. 65:9) Again, in verse 22, "mine elect shall enjoy the work of their hands." In addition, texts show us clearly that the elect "shall be gathered", without the loss of one. The very same angels, also, that "gather the elect", are the same ones "removing the tares from the wheat, so that the wheat can be gathered and put into the barn." (Matt 24:31, Isa. 13:30; 41-43).

God vividly sees into the future, and His purpose for each of us. He picturesquely sees afar at the end of the road, and sees His people, the elect; redeemed in the Kingdom... such ones, because of their acceptance of Christ, and thereby have been elected to be saved. That is, only those who are really saved are the elect of God. Many, however, say, 'I am saved, born again!' "We are never to rest in a satisfied condition, and cease to make advancement, saying, "I am saved." When this idea is entertained, the motives for watchfulness, for prayer, for earnest endeavor to press onward to high attainments, cease to exist. As long as man is full of weakness - for of himself he cannot save his soul - he should never dare to say, 'I am saved.'" (SM 314) No more notice or attention is given to those taken in the election who fall away, than in any others who died in sin.

Can a believer fall away!? "It is impossible for those who have been enlightened, who have tasted the heavenly gift, who have shared in the Holy Spirit, who have tasted the goodness of the word of God and the powers of the coming age, if they fall away, to be brought back to repentance, because of their loss they are crucifying the Son of God all over again and subjecting him to public disgrace." (Heb. 6:4-6) A similar argument is found in Heb. 10: 37, "He who is coming will come and will not delay. But my righteous one will live by faith, And if he shrinks back, I will not be pleased with him." Here we are starting to see that if a falling away ever did occur, it would be impossible to rescue such people again! A terrifying thought!

Jude gives to Christians everywhere the exhortation to "stand fast in the power of God who will keep us from falling...to stoutly defend the truth of God which God gave once for all, to his people to keep without change through the years. Stay always within the boundaries where God's love can reach and bless you. Be careful that you yourselves aren't pulled along unto the sins of others." (Jude 1) Jude here is urging believers to stand firm against some

false teachers and to false doctrines that they bring. Also, importantly, he admonishes us to examine what people say and the kind of lives that they live so that we may only approve what is pleasing in the sight of God. We may call upon God to help us in this with full assurance that he will hear and answer our prayer. This is the theme of Jude and message for believers, today.

Peter, furthermore, tells us, "So, dear brothers, work hard to prove that you are real among those God has called and chosen, (the elect), and then you will never stumble or fall away. And God will open wide the gates of heaven for you to enter into the eternal kingdom of our Lord and Savior Jesus Christ." (2 Pet. 1:10)

The church of God is the body of Christ...and many members. The Lord from the beginning has seen that body...perfect and complete, as it will be when redeemed. Now then, all who are thus seen in that body, are the elect of God.

Again, the church is compared to a temple. They eye of God sees that temple complete, with every stone in place. Not one of them will be missing! As the breastplate of the high priest, made of precious stones, had on it the names of the twelve tribes of Israel, so in the heavenly sanctuary, the names of the elect are engraved on the heart of our great high priest. "They shall be mine, says the Lord of hosts in that day when I make up my jewels. These are the ones the Father has given to the son. These are the sheep of Christ that no one can pluck out of His hand." "If one who trusts Jesus were shut out of the Kingdom, the throne of God would be disgraced." (Jer. 14:21)

God has sworn by Himself and given His own life as surety that this will not be so, and thus gives us strong consolation and a certain hope, and confidence. The doctrine of election, therefore, instead of being in anyway dark or gloomy, is full of hope, encouragement, and joy to the believer in Jesus. But says one, 'this is all good for the elect, but how am I to know that I am one of them?' A good question. The answers? By believing in Jesus... "Rather, brethren, give diligence to make your calling and election sure." (2 Pet. 1:1) Give diligence...namely, make it your personal business! To make your calling firm. Here's God's call with personal responsibility. If you do.. and keep on doing, you shall never fall, or stumble. Remember, obedience, firstly, is not "optional", for the safety of the Christian believer.

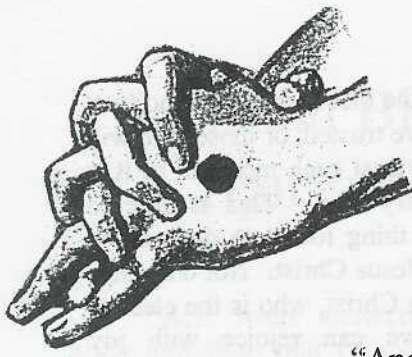
As we have now seen, the elect are those who trust Jesus, not those who have trusted, or those who will trust, but those who do trust each moment, as it is present, today and every day. This is free to all...now. So, the one thing for us to do is to be closely connected with Jesus Christ. Not only this, but to be identified with Christ, who is the elect of God, and "in Him we can rejoice with joy unspeakable and full of glory, having full assurance of faith and a sure and certain hope. (1 Pet. 1:8) "And God has reserved for his children the priceless gift of eternal life; it is kept in heaven for you, pure and undefiled, beyond the reach of change and decay." (1 Pet. 1:4)

This concept and message has been lost for many. Many simply "resign". Why? Firstly, to be undefiled means to be unstained, unspotted; faded not away, to have a fresh color, and to be reserved; to be kept under watch. This results with a new birth...a new inheritance; "let us go right in, to God himself, with true hearts fully trusting him to receive us, because we have been sprinkled with Christ's blood to make us clean, and because our bodies have been washed with pure water." (Heb. 10:22)

Yet, many are still perplexed and drifting to and fro. Again, why? It seems that we are so much taken up with what God wants us to be here that we have forgotten heaven! Then, too, we are 'spoiled' and 'entangled' by our earthly possessions... Might it be that one day that, "you suffered with those thrown into jail, and you were actually joyful when all you owned was taken from you, knowing that better things were awaiting you in heaven, things that would be yours forever?" (Heb. 10:34)

Peter reminds us and every Christian that there's an "undefiled inheritance awaiting us which has never been realized." (1 Pet. 1:4) And it has in it all we have ever hoped or dreamed or imagined, and a good deal more. The best of all is yet to come into the Christian believer's life. It will always be better. Jesus in speaking to His disciples, in telling the signs of the end times, replied, "Don't let anyone mislead you; Take care! I have warned you! For there will be many false Messiahs and false prophets who will do wonderful miracles that would deceive, if possible even God's own children (the elect)." (Mk. 13:5, 22) Let's strive to be the elect. AMEN

John Theodorou
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JESUS' HANDS

"Let us make man in our image..." Gen 1:16.

"And the Lord formed man of the dust of the ground..." Gen. 2:7

The Lord created everything with the power of His word. He commanded and it happened. He could have done the same thing with man, but He didn't. This creature with which He meant to have such a close relationship, He wanted to form with His own hands, according to His likeness, therefore He breathed of His Spirit in his nostrils and made put of it a living soul.

Most people deny this wonderful act of creation. They refuse to accept that they were created by God. They prefer to believe that they descend from other ancestral forms. Already in ancient Greece it was believed that matter changes. It is never the same. In the course of the centuries, the theory was developed that the biological species are not rigid entities but dynamic ones. Finally Charles Darwin presented the theory of evolution in a thesis called, "The origin of the species."

Today, if we visit anthropological museums around the world, we can see glass cases in which the skulls of primates are displayed together with those of man, to "prove" this process of evolution. Why has man made so many efforts to deny his origin, that he was created by the hands of the Almighty God in an act of supreme love? Very likely because the idea of belonging is very scary to man. He thinks that to belong to someone deprives him of his freedom. Undoubtedly everything belongs to the one who made it. If a painter paints a picture, it is his, and so it happens with us. We belong to our Creator, to God, because He shaped us with His own hands.

People who have had a deep relationship with the Lord were happy to acknowledge that they were products of His hands: *"Your hands have made me and fashioned me, an intricate unity..."* says Job 10:8, and he continues: *"Did you not pour me out like milk, and curdled me like cheese, clothe me with skin and flesh, and knit me together with bones and sinews?"* Job 10:10, 11. Beautiful verbs are used in this description: clothe, knit, all entail special care. And then Job asks the Lord whether He will destroy something He has fashioned with so much love.

David also acknowledges God as His Creator, and he says in Psalm 139:13, 14: *"For you have formed my inward parts: you have covered me in my mother's womb. I will praise you, for I am fearfully and wonderfully made."* We don't need to study anatomy or physiology to see that we are wonderfully made, although certainly the study of these subjects would increase our amazement and admiration for God's wisdom and love. We just have to consider the eye, that precious organ, and see how the Lord protected it with the eyebrows, eyelids, eyelashes, so that no strange body may harm it. How much more does He protect all our being, and mostly our soul. Angels are around us all the time and David has so deeply experienced this tender and loving care of His owner, that in the same Psalm 139:5,6, he says: *"You have hedged me behind and before, and laid your hand upon me. Such knowledge is too wonderful for me; it is high, I cannot attain it."* God's hands upon us imply His blessings.

Even the creatures in heaven, the angels, are amazed at such care and love for us, miserable sinners. No wonder they sing:

"Holy, holy, holy" all day long without getting bored or tired, because in every utterance there is a deeper understanding of His holiness and mercy.

"The Lord God formed man of the dust of the ground," and not only did He make man, but He planted a garden for His creature. As we read the report of creation we learn He commanded the earth to give forth grass, but we are told He planted a garden. Again there is a direct participation in man's natural habitat, the most beautiful garden, the Garden of Eden.

The same hands that created us with so much wisdom and love are the ones that redeemed us. When the gap between God and man was opened due to sin, Jesus came to this earth with a very specific mission, to stretch out His saving hands to the fallen race. Just the contact of His hand brought healing to the sick, as it happened with Peter's mother-in-law whose fever left her as she received the holy touch (Matthew 8:14) and she got up to serve. Thus, when we are touched by Jesus' healing hand, we wish to lead a life of service. Jesus put His hand upon the children to bless them (Matthew 19:13). Those same hands that knew only to do good, were stretched out on the cross and pierced with big nails. Who put those nails in His loving hands? Whom did Jesus die for? In John 3:16 we read that He died for the whole world, but in Hebrew 9:28 we read: *"Christ was once offered to bear the sins of many; and unto them that look for him shall he appear a second time without sin unto salvation."* Many for God are very few. He meant for all to be saved. Who are these many? The ones who love Him and are eagerly waiting for His coming, the ones who responded to His love with love, the ones He calls His friends. Let us read Zechariah 13:6: *"What are these wounds between your arms? These with which I was wounded in the house of my friends."* What a paradox! The ones who loved Him, His friends, are the same ones who crucified Him, and their names are inscribed in the palms of His hands, as Isaiah

49:15 tells us. It is there that we have to fix our eyes.

Before Thomas' unbelief, the Lord tells him: *"Look at my hands"* (John 20:27) His hands are a guarantee of our redemption, so let us not lose sight of Jesus' hands because there is where His power is hidden, as Habbakuk tells us: *"He had rays flashing from his hand, and there his power was hidden."* (Hab. 3:4) Those rays coming out of His hands are rays of light and grace that are constantly flowing to all humanity.

We all need two very important revelations in our lives, and both have to do with Jesus' hands: the first one is that we were created by Him out of dust and it is only His Spirit that makes out of us living souls. It must have been a shocking experience for Adam, after he fell into sin, to find out something the Lord would have never told him otherwise: *"For dust you are, and to dust you shall return."* Gen. 3:19

And the next revelation we need is to see our names engraved in His hands so as to be sure that we also belong to Him through redemption. If we are engraved in His hands nothing can separate us from him, because even sin becomes so painful that sooner or later we must come back to the path of obedience. May the Lord give this revelation to those who haven't had it. May He keep it alive in the ones who have experienced it and may He keep the eyes of us all fixed on His pierced hands from where the rays of His grace shine over the whole world and where His might is hidden. AMEN

By: Teresa Corti

**But do not become discouraged;
cast your care upon God and remain
calm and cheerful.
Begin every day with earnest prayer,
not omitting to offer praise and
thanksgiving.
TMK 232**

Spiritual Blindness – Spiritual Sight

"And Jesus answered and said unto him, 'What wilt thou that I should do unto thee?' The blind man said unto him, 'Lord, that I might receive my sight.'" Mark 10:51 SD 126 Just like the natural man described in Cor. 2:14 there is a way that seems right to us, but the end thereof is the way of death. Prov. 14:12 The flesh fools us. Jesus judges us according to the deeds of the flesh. Is. 11:3 Christ would not judge by sight, nor hearing but with the eyes of the Spirit.

So, what are we to do? The very thing that seems right to us, only leads to death. Well, we must start to see by the light of God's word, and submit our carnal, human minds to Him. Rev. 2:4 The Church at Ephesus - Now if anyone had light and sight, it certainly was this church - at the very beginning of the gospel way, was when the Holy Spirit was working through the apostles to bring people into the church by the thousands. . . . working powerfully and directly. Wouldn't we like to see that kind of manifestation of the Spirit of God, today? But what was Ephesus admonished for? Leaving their first love. First we should define what love is - What do you think love is? Rom. 13:10 tells us that love is the "fulfilling of the law." So what would first love be? Warm, ardent affection - clear sight, but again, not necessarily physical sight but a spiritual knowledge and insight to see with the eyes of the spirit.

What are some of the things that we need to see? Firstly and most importantly: We must see ourselves. To remember who and what we are. Remember the very first beatitude: Blessed are they who recognize their need; in other words, spiritual poverty.

No position ever made man righteous or more prone to salvation than His fellow Christian. Actually, I see the opposite: the more highly anyone is placed within an organization, the more they tend to guard their own position, which leads them back to self-deception. It doesn't always happen that way, but quite often it does.

What is the only way to have this sight? To accept the Holy Spirit reproving us for our sin. . . . And to keep coming back there. John 16:8-11 To know righteousness - what is the only way? It is to see

something of the holiness and goodness of God in contrast to our own complete and total unrighteousness.

Ungodliness always leads to unrighteousness - it may be sooner, or it may be later, but it will always lead that way. How many people try through psychoanalysis, primal scream therapy or other fleshly ways to know themselves but keep coming up empty.

Ministry of Healing tells us that it is not wise to look to ourselves and study our own emotions, this is only to perplex us and entangle us in difficulty. But we're told that we must confess our faults to one another, isn't it? Isn't the only real way we're going to know ourselves is to know our God?

Oh yes, you can perhaps understand a lot of things about your own reactions in different situations by exposing yourself to them, but finally knowing God means knowing one's self. Ps. 19:12:14 The message of Christ Our Righteousness shows us that man's natural condition is to think that we're alright when we're all wrong - the greatest deception that man can have. But that is exactly what spiritual blindness is all about. If you came to church to congratulate yourself on how good you are in comparison to others, you can be sure that is spiritual blindness. Or perhaps you come to justify yourself, and explain your faults and errors to others, but that can be spiritual blindness as well.

But isn't that what we're supposed to do with our faults? No we're to confess them, which means acknowledging that, that is all we are without Jesus. There is a great power and freedom in confessing our sins to God and faults to one another. To waste no time in self-recrimination, not to explain ourselves because others have blamed us, but just to throw open the darkened chambers of mind and soul to the healing love of Calvary's cross.

When an eye surgeon performs an operation he has to make sure that the eye is actually connected to the optic nerve leading to the brain, or else there won't be sight. But it's not only that: he has to put the patient in care and make sure that the eyes have time to rest and only slowly, gradually be exposed to the light. If there are any sudden, abrupt exposures to the light, the eyes may go blind again. So it is with our spiritual sight. We must be connected to the source of light, if we would have sight, but we must also work as He worked for fallen man.

We must patiently, yet earnestly bring people back to the truth. We must also have the foresight to help them and ourselves to prepare for Christ's second coming... It is this truth that explains and expands upon every other truth that we have and hold. I mean: why be a Sabbath keeper, or vegetarian, or pay our tithe - where is your treasure? If it is in heaven, then all that you have and all that you are will ultimately be consecrated to God. All these things are how the redeemed act in heaven. And our message is all about Eden lost to Eden restored; spiritual blindness to spiritual sight.

Sometimes people wander away not because they are bad, necessarily, but because they have only natural devotion. And this has blinded them. Do you know what I'm saying? Now, natural devotion is a good thing, but in this area, like everything else, Satan gives only the good to rob us of the best. Gal. 4:22-26

Paul is not dealing with sin in this chapter of Galatians, but with the revelation of the natural to the spiritual. The natural must be turned into the spiritual by sacrifice, otherwise a tremendous divorce from God will be produced in life. God's order was that the natural should be transformed into the spiritual by obedience; it is sin that made it necessary for the natural to be sacrificed.

Abraham had to offer up Ishmael, the natural son, before he offered up Isaac. Some of us are trying to offer up spiritual sacrifices to God before we have sacrificed the natural. The only way in which we can offer a spiritual sacrifice to God is by presenting our bodies a living sacrifice. Sanctification means more than deliverance from sin, it means the deliberate commitment of myself whom God has saved to God, and that I do not care what it costs.

If we do not sacrifice the natural to the spiritual, the natural life will separate us from God and produce a continual complaining. This is always the result of an undisciplined nature. We go wrong because we stubbornly refuse to discipline ourselves, physically, morally or mentally. We say, "I wasn't disciplined when I was a child." You must discipline yourself now. If you do not, you will ruin your life.

God is not pleased with our natural life, especially while we pamper it; but when we put it out in the desert and resolutely keep it under, then God will change the natural to the spiritual life; and He will open up wells and oases, and fulfill all His promises for the spiritual person.

You see, the Jews were very self-righteous people, but their devotion was only natural. Was it enough to be outwardly faithful? Unfortunately, not. That's the real theme of this chapter in Galatians, and perhaps we could say the whole book of Galatians, the natural vs. the spiritual. Some have tried to dismiss this book as only an argument against trusting in the ceremonial law for salvation. So what are we to trust for salvation? Of course, only Jesus Christ. Unless we keep this fact always before us, we will end up thinking we are all right, when we are all wrong. Then we will tolerate glaring sins in our own private lives, and condemn others for their little sins.

We cannot trust in outward obedience of the law for our salvation like the Jews did, because natural devotion will fail of accomplishing God's righteousness. They lost their spiritual sight for they walked by merely their natural sight and natural devotion. Ps. 19:12 I think that this should be our prayer, isn't it?

How is it with you and I today? John 9:32 It was never heard that a man was born blind and then received his sight, but many are born blind. As far as spiritual sight is concerned, the natural person is blind.

If Jesus is our best Friend, he who has given us sight, then we will love to introduce others to Him and tell them of everything He has done for us...

Every time this previously blind man saw anything beautiful, who would he be reminded of? The one who had given Him his sight, of course.

So every blessing of health, strength, and life itself should lead us to clearer sight and deeper gratitude for Him who has loved us and died to save us.

It's a very high calling, isn't it? But this is exactly what you and I, weakened and helpless sinners need, in order to see once again.

May God grant us light that we may see, and His love that we may hear the cries of others who need us. AMEN.

By Jerry Eaton

The joy that was set before Jesus was that of seeing souls redeemed by the sacrifice of His glory, His honor, His riches, and His own life. The salvation of man was His joy. 2T 686



DANIEL AND REVELATION SEMINARS IN NEW ZEALAND

In preparation for our dear Br. Henry Dering's visit on January 11th for 4 seminars in Christchurch, the brothers and sisters distributed 6000 leaflets in 2 days. Our Br. Anton made many personal contacts with Bible correspondence students to invite them to attend the evening meetings.

A hall was found, equipment hired and preparations were made to the hall. Br. Henry arrived in the afternoon, 3 hours later we were enjoying our first lecture in the series. People came and enjoyed the 4 evening seminars. We had useful talks with interested souls over refreshments afterwards.

The last meeting finished on Sunday evening. Then Br. Henry left Monday morning to go 430 kms to Dunedin to hold 3 more meetings. We all eagerly awaited news of how the lectures were received.

Mike Brewer

DUNEDIN EVANGELISM

On January 15th to the 17th, we were blessed by a series of three evening meetings in Dunedin, New Zealand, presented by Pastor Henry Dering, and assisted by Pastor Anton Salaviov, Pastor Vladimir Maranov, and brother Ernie Gale, who traveled from Christchurch to be with us. We enjoyed their fellowship, and were much encouraged by their presence.

Pastor Henry Bering spoke on the subject of Baniel and the Revelation, and these meetings were well received by the Bunedin people, as many folks today are seeking to know more about this wonderful last-day message from God. There was a special emphasis on Jesus and His suffering for mankind, which I found to be deeply moving, and this was accompanied by a Gospel presentation. Br. Henry used many excellent colour slides to illustrate the talks, and they proved to be an effective way to reinforce the message.

Music was provided by brothers Gary Scoles and Sonny Tetomo on guitar, accompanied by Vladimir Maranov on the harmonica, which made a joyful sound.

We would particularly like to thank Victor and Soraya Tarawa for providing accommodation for guests, and their children Mita and Tara who, together with their parents, gave much assistance in distributing leaflets. Sister Sheryl Pitman, who is a friend of the Reformers spent many hours distributing literature, and we are grateful for her support. Brother Robert Bowman was accepted into membership, and took part in a Lord's Supper service.

As a result of this outreach, the Lord has blessed and encouraged us with a small group of enthusiastic people, who want to continue to study Baniel and Revelation, and by God's Holy Spirit, to know more about our Wonderful Lord and Saviour, Jesus Christ, who has the answer to all of life's problems. The Lord has made it possible for a small Church to be established in Bunedin, and a hall has been rented for this purpose.

I would like to express my gratitude to Pastor Anton Salaviov, Victor Tarawa and members of the Christchurch congregation for the way that God has used them to bring this wonderful truth to myself and other souls in this part of the Lord's vineyard. James 5:19-20 " Brethren, if anyone among you wanders from the truth, and someone turns him back, let him know that he who turns a sinner from the error of his way will save a soul from death and cover a multitude of sins." Robert Bowman

God has been very good to me. I returned home in January from a three-week missionary trip to Australia and New Zealand. It was a wonderful and challenging missionary outreach. During my stay I was involved in two youth retreats, a conference, and eleven evangelistic meetings in three cities. Seeds of truth were scattered.

In Australia, about 5000 evangelistic invitations were distributed in the city of Port MacQuarie. As a result of scattering seeds of truth in people's hearts, several visitors attended the meetings. While the lectures were in progress the 35mm slide projector occasionally failed to operate. A few times it overheated and stopped working altogether. It was no time then to panic, but to remain calm and ask God for help. During the projector blackout, we held a song service in order to give time to make necessary projector adjustments. Once the technical problems were solved, the lecture continued on. The Lord always comes to the rescue of His children. Br. Jerry Eaton and Sis. Jenny Nalder will now be following up all the interested souls who attended the evangelistic meetings.

After saying goodbye to all the dear believers "down under" it was time to move on to Christchurch, New Zealand. In this big and beautiful city four evangelistic meetings were held. Once again during the meetings projector problems arose. What was done to help the crippling situation? A few times, the loading of the slides had to be done on a manual basis rather than using the remote control unit. The devil was super angry and attempted to disrupt the presentation. All in all, visitors came and shared in the blessings from God.

After the conclusion of all the missionary activities in Christchurch, brethren Salaviov, Gale, Marinov, and I travelled by car to the southerly city of Dunedin. It was a long trip for us. Once again the devil tried to thwart our coming to this city. The car battery failed and had to be replaced. But this was not the end to our car problems. The majestic mountains had to be traversed with much resistance. Something caused the radiator to overheat several times. This caused frequent stops to add water. Fortunately we carried along a sufficient amount of water to get us to our destination, the beautiful seaport of Dunedin. We were all tired, but thankful that our long journey had come to a safe end.

Our dear Brother Salaviov drove us all to the home of Victor and Saraya Tarawa. Their home is situated near breathtakingly beautiful mountains. I baptized this couple about fourteen years ago near Christchurch, but now they are no longer members of the Church. It was a miracle how the Church members found them in another city after many years. Please pray for Victor and Saraya that they will rededicate their lives to the Lord.

The four public meetings in Dunedin went well. It was well attended by visitors. Each interested person that came to the rented Church hall was invited to give his or her name and address. After each service, light refreshments were served. The golden moments of opportunity were used by both our members and visitors alike to mingle, visit, and get to know each other.

After a few days in Dunedin, it came time for brother Salaviov to accept Brother Bob Bowman into Church fellowship. It was a thrilling moment to witness another soul coming to the knowledge of the "Truth". Both Victor and Saraya were much moved by this event. Saraya has recently been thinking seriously about returning to the church again. The world seems cold, unwelcoming, and unattractive to her. Some good news about Saraya's missionary involvement is that she had invited her dear "sister" to attend the public meetings. She came and seemed to be touched by the Holy Spirit. Isn't that wonderful? I cannot ignore the fact that Victor also came to the last meeting that dealt with the topic of Jesus Christ. Please pray for this special loving couple. They need our prayers.

Before our departure from the mountains, a small hall was secured for Sabbath services and to continue with a Daniel and Revelation seminar on Tuesday. Brother Bob will be helping out with all the services. May the Lord grant him wisdom and much love to share present truth for these end times.

On our return journey, it was Brother Bob who drove all night to get us back to Christchurch. Yes the old car that Brother Salaviov drove had a heart attack and wasn't of further use to us. God again came to the rescue to help us in time of need. "Beloved, let us love one another: for love is of God; and every one that loveth is born of God, and knoweth God." 1 John 4:7

Henry Dering



THE YOUTH TO BE BURDEN BEARERS



ELLEN. G. WHITE

"I have written unto you, young men, because ye are strong, and the word of God ttbideth in you, andye have overcome the wicked one." 1 John 2:14.

In order that the work may go forward in all its branches, God calls for youthful vigour, zeal, and courage. He has chosen the youth to aid in the advancement of His cause. To plan with clear mind and execute with courageous hand demands fresh, uncrippled energies. Young men and women are invited to give God the strength of their youth, that through the exercise of their powers, through keen thought and vigorous action, they may bring glory to Him and salvation to their fellow men.

In view of their high calling, the youth among us should not seek for amusement, or live for selfish gratification. The salvation of souls is to be the motive that inspires them to action. In their God-given strength they are to rise above every enslaving, debasing habit. They are to ponder well the paths of their feet, remembering that where they lead the way, others will follow. No one lives to himself; all exert an influence for good or for evil. Because of this, the apostle exhorts young men to be sober-minded. How can they be otherwise when they remember that they are to be co-workers with Christ, partakers with Him in His self-denial and sacrifice, His forbearance and gracious benevolence?

To the youth of today, as surely as to Timothy, are spoken the words, "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." "Flee also youthful lusts: but follow righteousness, faith, charity, peace." 2 Timothy 2:15,22. "Be thou an example of the believers, in word in conversation, in charity, in spirit, in faith, in purity." 1 Timothy 4:12.

The burden bearers among us are falling in death. Many of those who have been foremost in carrying out the reforms instituted by us as a people are now past the meridian of life and are declining in physical and mental strength. With the deepest concern the question may be asked, who will fill their places? To whom are to be committed the vital interests of the church, when the present standard-bearers fall? We can but look anxiously upon the youth of today as those who must take these burdens, upon whom responsibilities must fall. These must take up the work where others leave it, and their course will determine whether morality, religion, and vital godliness shall prevail, or whether immorality and infidelity shall corrupt and blight all that is valuable.

Those who are older must

educate the youth, by precept and example, to discharge the claims that society and their Maker have upon them. Upon these youth must be laid grave responsibilities. The question is, Are they capable of governing themselves, and standing forth in the purity of their God-given manhood, abhorring everything that savors of wickedness?

Never before was there so much at stake; never were the results so mighty depending upon a generation as upon those now coming upon the stage of action.

Not for one moment should the youth think that they can acceptably fill any position of trust without possessing a good character. Just as well might they expect to gather grapes of thorns, or figs of thistles.

A good character must be built brick by brick. Those characteristics which will enable the youth to labor successfully in God's cause must be obtained by diligent exercise of their faculties, by improving every advantage providence gives them, and by connecting with the Source of all wisdom. They must be satisfied with no low standard. The characters of Joseph and Daniel are good models for them to follow; and in the life

of the Saviour they have a perfect pattern.

All are given an opportunity to develop character. All may fill their appointed places in God's great plan. The Lord accepted Samuel from his very childhood, because his heart was pure. He was given to God, a consecrated offering, and the Lord made him a channel of light. If the youth of today will consecrate themselves, as did Samuel, the Lord will accept them and use them in His work. Of their life they may be able to say with the psalmist, "O God, Thou hast taught me from my youth: and hitherto have I declared Thy wondrous works." Psalm 71:17.

The youth must soon bear the burdens that the older workers are now carrying.

We have lost time in neglecting to give young men a solid, practical education. The cause of God is constantly progressing, and we must obey the command, go forward. There is need of young men and women who will not be swayed by circumstances who walk with God, who pray much, and who put forth earnest efforts to gather all the light they can.

The worker for God should put forth the highest mental and moral energies which nature, cultivation, and the grace of God have endowed him; but his success will be proportionate to the degree of consecration and self-sacrifice in which his work is done, rather than to either

natural or acquired endowments. Earnest, continuous endeavour to acquire qualifications for usefulness is necessary; but unless God works with humanity, nothing good can be accomplished. Divine grace is the great element of saving power; without it all human effort is unavailing.

Whenever the Lord has a work to be done, He calls not only for the commanding officers, but for all the workers. Today He is calling for young men and women who are strong and active in mind and body. He desires them to bring into the conflict against principalities and powers and spiritual wickedness in high places their fresh, healthy powers of brain, bone, and muscle. But they must have the needed preparation. Some young men are urging their way into the work who have no real fitness for it. They do not understand that they need to be taught before they can teach. They point to men who with little preparation have labored with a measure of success. But if these men were successful, it was because they put heart and soul into the work. And how much more effective their labours might have been if at the first they had received suitable training!

The cause of God needs efficient men. Education and training are rightly regarded as an essential preparation for business life; and how much more essential is thorough preparation for the work of presenting the last message of

mercy to the world! This training cannot be gained by merely listening to preaching . . . Nothing less than constant cultivation will develop the value of the gifts that God has bestowed for wise improvement . . .

The Lord calls for decided efforts to be put forth in places where the people know nothing of Bible truth. Singing and prayer and Bible readings are needed in the homes of the people. Now, just now, is the time to obey the commission, "Teaching them to observe all things whatsoever I have commanded you." Matthew 28:20. Those who do this work must have a ready knowledge of the Scriptures. "It is written" is to be their weapon of defence. God has given us light on His word, that we may give this light to our fellow men. Thus truth spoken by Christ will reach hearts. A "Thus saith the Lord" will fall upon the ear with power, and fruit will appear wherever honest service is done." *Counsels to Parents, Teachers and Students*, pp. 535-540. (1882)

Who is training the youth today to be these burden bearers? The Lord is calling for help from the young people, whether it is full time missionary work, or volunteer missionary work. There is always a need to be a light in this world wherever we meet people, whether at school or at work. The youth also need to be trained to fill the positions that will soon be left vacant by the older ones. Are we fulfilling this commission? AMEN.

BY HELPING OTHERS YOU HELP YOURSELF



Young Mrs. Smith stood in her doorway, looking over the desert that shimmered with heat under the blazing sun. As it rose higher, the shadows of tall cacti shrank and the cicadas shrilling in the sagebrush drowned into silence. No life stirred except where, against the sky, buzzards planed and glided on motionless wings.

Yet Mrs. Smith found nothing dull in the vast open space with its silent shifting of shadows and colour, and vowed never to return to the noisy bustle of city life. Nor was she lonely, for she had her children, her seven-year-old Timmy, and little Anne, two years younger, and over there, where mountains showed blue through the desert's veil of heat, was Jim.

She smiled as she thought of her husband. It was the year 1910 and he was the local missionary. He had to travel many miles by horseback, visiting and encouraging the church members who were scattered and living far away from any churches.

Mrs. Smith had no real worries. The Lord always took care of them in the desert. He provided enough water in their well for them and their animals and caused their garden to flourish under the hot sun. She turned back into the house and, crossing the kitchen with its great iron cooking-stove that never quite went out, called from the open window.

"Timmy, Anne!"

"Yes, Mother," they answered, and came out of the open stable, where the four-wheeled buggy stood, and where only the goat was tethered, since the horse had gone with Jim.

"I'm going to see if I can find any prickly pears for supper tonight," she told them. Timmy, dark-haired like herself, hopped on one foot and cried, "O, goody, goody!" Anne, who had her father's ruddy curls, thrust out her lower lip and protested "I'd rather have an orange!"

"Well, we'll see," her mother said and turning away, she went out to the desert. With the sun's heat prickling through her dress, she walked on past the cacti that, like huge candelabras, raised elbow-jointed arms towards the sky, to the other cacti, whose branches were made of flat, oval disks, strung together like great beads, and at whose tips grew the pink, egg-shaped pears.

These she knocked off with a stick, then rolled them in the sand, to rid them of their hair-thin spines, that could stick so painfully in the mouth and throat. Then, gathering them in her basket, she turned homewards.

As she passed the candelabra cacti, she heard the sudden, harsh warning of a rattlesnake that sounded more like the hiss of escaping steam than a rattle. She had never seen a "rattler" before, but there was no mistaking that grey, black, diamond-patterned body, coiled like a thick rope, and the rattles at its tail's end vibrating over the coils.

It was about three meters away, but it could leap farther than that, by launching itself from the powerful spring of its coiled body. Paralysed with horror, she stared at it as it sprang. At first she felt nothing but the blow of its head, like a stone throw against her ankle, and she stood motionless, unable to think.

Then as the pain began, like the touch of a red-hot poker, her mind cried out, "In a few hours, I shall be dead!"

The horse was gone, the nearest neighbour was 8 kilometres away, and she dared not try to walk so far for help, lest she fall on the way, and the children be left alone. The children! What was she to do? She knelt and prayed to the Lord, asking His guidance, and He put an idea in her mind. If she was going to die, she must make sure her children survive until their father returns.

Desperately she hurried home, while the pain rose like a flame up her leg. She must prepare food for them,

enough to last until Jim came back. In the kitchen she stood, half dazed wondering where to begin. Then she opened the blowers of the stove, put on more fuel, and went down to the underground storeroom.

In trip after trip, each more painful than the last, she carried up supplies. Soon, in iron kettles on the stove, a vegetable stew was boiling. On the marble slab on the pantry she set out bread and butter.

Her leg felt like hot iron now, rigid, and almost too heavy to drag about. Yet her head seemed light, and empty of everything but an echoing voice that said, "Sleep! Let me sleep!" It went on, "Nothing else matters, only that. Sleep!" But her heart found the answer, "No. It's the children that matter. Nothing but them. Nothing. Lord give me a little more strength." And love, stronger than mind or body, drove her on.

She set the tin bathtub on the floor, then went out to the old deep well with its wooden bucket on a chain, and the iron wheel to wind it up. She carried bucket after heavy bucket to empty into the tub. Once she stumbled and fell, so that the water was lost, and her mind cried, "You see, you can't do it! Why try?" But she struggled up again. She could do it, she would, for the children must live, they *must*! She knew the Lord would give her strength to finish her job.

When it was done, and the tub full, she stood leaning against the wall, not daring to sit, lest she could not get up again. About her the air looked dim and seemed to waver, as though she stood under deep water. She wondered if anything remained to be done. Then, pushing herself away from the wall, she went to the door and called, "Timmy, Anne! Come to supper."

She had set out buttered bread and goat's milk for them, and as they ate, she stood looking at Timmy's dark, tousled hair and Anne's copper-red curls, thinking, "I shall never see them

again - not ever again." But she forced her lips to smile as she said:

"My darlings, I have to--to go away tonight. The Lord has a mission for me."

"Why?" demanded Anne, while Timmy said firmly, "You can't. Dad's got the horse, and you can't get into town, to the station, without it."

"Somebody is - coming to fetch me," she answered. "Now, listen, my darlings. There is food in the larder. Eat what you want, but don't waste anything - not a thing. Do you understand? There's water in the tub, but use it only for drinking, not for washing."

Timmy nodded, but Anne, who was a dainty little girl, wrinkled up her nose and asked, "Not even my hands, Mommy?"

"No, dear," she answered and said to the little boy, "Timmy you've seen me milk the goat. Do you think you can do it, too?"

"Of course I can," he said, nodding again.

"Then remember to do it, dear," she warned him. "And, both of you, you're to stay near the house, and not go outside the wire fence Daddy put up. And most importantly, have your morning and evening worship because you want Jesus to protect you during the day. Timmy, promise to take care of Anne, and never let her out of your sight. Remember, you're the man of the house until Daddy comes, and you, Anne, promise to do as Timmy tells you. Promise, both of you!"

"I promise," said Timmy solemnly, but Anne complained, "He's not my Daddy, only my brother. Oh, all right, I promise."

"It's going to be fun, isn't it?" Cried Mrs. Smith, hearing herself laugh as though from a long way away. "You two, playing at house-keeping, all by yourselves! Now, come along to bed." With numb fingers she managed to fumble Anne's buttons undone, and

when they were both in bed she kissed them, not daring to clutch them to her lest she frighten them.

She did not feel as though she had a body at all, now, only a sort of heavy, dark cloud about her, dragging her down and down. But there was still one more thing she must do.

The pencil in her hand felt as heavy as an iron bar as she lifted it and high up, on the outside of her bedroom door where Timmy couldn't read it, wrote in sprawling letters: "Jim, my dearest, break open the door but don't let the children come in. Stung by a rattler."

Then, clinging to the doorknob she went in, locking the door behind her. Now she could surrender, like down, and let the soothing darkness sweep over her. Soon she was asleep.

It was very comfortable to be dead, she thought - whatever it was that she lay on, it was so nice and soft. It was pleasant, too, that there should be the cheerful shrilling of the cicadas in the place she had come to. That, and the sound of children's voices. Children's voices - a little boy's voice saying:

"Mom *told* you not to wash in the water!" And a little girl's shrill voice answering. "Oh, all *right!* I only dipped my finger in, anyway!"

Children. Timmy and Anne! Mrs. Smith opened her eyes and saw that she was in her own room, with the morning sun streaming in at the window. She moved, and found that she could sit up. She could stand and walk, too though her head swam a little, and her leg was stiff and sore but she was alive - alive!

As she opened the door the children ran to her with shrieks of joy, and she wasn't afraid now to hug them to her and to kiss them again and again.

She told them wasn't it lucky that she had not had to go away the night before. Just how lucky, how incredibly lucky, she did not dare to dwell on too much, and certainly not to talk about to the children. What a miracle had brought about this most wonderful

moment of a life so nearly lost she did not know then. She knelt down and thanked God for giving her a new lease on life.

She was still very tired but she thought smiling, there was no cooking to do. Only one thing must be done and that is to wipe off the pencilled note from the bedroom door before her husband returned.

Young Mrs. Smith became a heroine, with her name in the papers. For on ranches and homesteads that were far from help, the only hope for a victim of a rattlesnake's bite was to force himself to walk up and down, hour after hour, and do everything possible to keep awake. Mrs. Smith did not know this at the time, but the Lord put the love for her children in her heart, which gave her the strength to do her duty, and it was this love that saved her life.

This lone woman had found the strength from the Lord to keep her going, to keep on her feet with no human to help her. She only smiled, knowing that it was not strength of will, but love and devotion and a miracle from the Lord that kept her going.

Mrs. Smith was saved physically when she used her last energy to help her children. She felt like sleeping, but she thought of her children. She must take care of them first. If we help others spiritually, by telling them about Jesus and how they can be saved, we will become stronger spiritually also and we will be saved in the end. We will not be saved if we only think of ourselves and do not help others. The rattlesnake of sin has bitten us and we must be actively helping others if we want to find healing from this snakebite. Jesus has promised to help us as He helped Mrs. Smith. So think of other people and how you can help them instead of lying down in your comfortable bed and relaxing.





AGRICULTURE = THE ABC OF EDUCATION

Had all our schools encouraged work in agricultural lines, they would now have an altogether different showing. There would not be so great discouragements. Opposing influences would have been overcome; financial conditions would have changed. With the students, labor would have been equalized; and as all the human machinery was proportionately taxed, greater physical and mental strength would have been developed. But the instruction which the Lord has been pleased to give has been taken hold of so feebly that obstacles have not been overcome.

EDUCATION MOST FAVORABLE TO SPIRITUAL ADVANCEMENT

It reveals cowardice to move so slowly and uncertainly in the labor line - that which will give the very best kind of education. LOOK AT NATURE. There is room within - her vast boundaries for schools to be established where grounds can be cleared and land cultivated. This work is essential to the education most favorable to spiritual advancement; for nature's voice is the voice of Christ, teaching us innumerable lessons of love and power and submission and perseverance. Some do not appreciate the value of agricultural work. These should not plan for our schools, for they will hold everything from advancing in right lines. In the past their influence has been a hindrance.

WORK THE SOIL CHEERFULLY

If the land is cultivated, it will, with the blessing of God, supply our necessities. We are not to be discouraged about temporal things because of apparent

failure, nor should we be disheartened by delay. We should work the soil cheerfully, hopefully, gratefully, believing that the earth holds in her bosom rich stores for the faithful worker to garner, stores richer than gold or silver. The niggardliness laid to her charge is false witness. With proper, intelligent cultivation the earth will yield its treasures for the benefit of man. The mountains and hills are changing; the earth is waxing old like a garment; but the blessing of God, which spreads a table for His people in the wilderness, will never cease.

SERIOUS TIMES ARE COMING

Serious times are before us, and there is great need for families to get out of the cities into the country that the truth may be carried into the byways as well as the highways of the earth. Much depends upon laying our plans according to the word of the Lord and with persevering energy carrying them out. More depends upon consecrated activity and perseverance than upon genius and book learning. All the talents and ability given to human agents, if unused, are of little value.

RETURN TO SIMPLER METHODS

A return to simpler methods will be appreciated by the children and youth. Working the garden and field will be an agreeable change from the wearisome routine of abstract lessons, to which their young minds should never be confined. To the nervous child, who finds lessons from books exhausting and hard to remember, it will be especially valuable. There is health and happiness for him in

the study of nature; and the impressions made will not fade out of his mind, for they will be associated with objects that are continually before his eyes.

STUDY IN AGRICULTURE = ABC

Working the soil is one of the best kinds of employment, calling the muscles into action and resting the mind. Study in agricultural lines should be the A, B, and C of the education given in our schools. This is the very first work that should be entered upon. Our schools should not depend upon imported produce, for grain and vegetables, and the fruits so essential to health. Our youth need an education in felling trees and tilling the soil as well as in literary lines. Different teachers should be appointed to oversee a number of students in their work and should work with them. Thus the teachers themselves will learn to carry responsibilities as burden bearers. All should counsel together as to the very best method of carrying on the work.

TIME IS SHORT NOW - BUT...

Time is short now to accomplish that which might have been done in past generations. But even in these last days

we can do much to correct the existing evils in the education of youth. And because time is short, we should be earnest and work zealously to give the young an education consistent with our faith. We are reformers. We desire that our children should study to the best advantage. In order to do this, employment should be given them which will call into exercise the muscles. Daily systematic labor should constitute a part of the education of youth even at this late period. Much can now be gained in this way. In following this plan the students will realize elasticity of spirit and vigor of thought, and in a given time can accomplish more mental labor than they could by study alone. And thus they can leave school with constitutions unimpaired and with strength and courage to persevere in any position where the providence of God may place them.

AMEN.

(from Testimonies for the Church, Vol. 6, p. 177-180)

Submitted by: Kathleen Ross
Alberta Canada



Eastern Field Youth Retreat in Atlanta, Georgia.

THE ROLE OF LIVE FOODS WHEN ILL AND DURING HEALING

People whose digestive impairments limit the use of uncooked food should utilize live foods as much as possible, and to whatever extent they can, while they aim for restoration of normal function without drugs or surgery, but rest, short fasts, followed by a gradual implementation of improved eating and living practices, adapted to the limitations of that individual.

The goal should be the gradual achievement of a diet predominate in uncooked foods, because the nutrients available in live foods are many time greater than those remaining after food has been cooked for otherwise processed.

Live foods improve the total internal environment. Sluggish bowels begin to move, eventually cleaning out waste that have been lodged in the folds of the intestine for months, even years. They layer of mucous that forms in the intestines when cooked food predominates is removed, greatly increasing efficiency in the absorption of nutrients. Food wastes do not stay in the bowels long enough to putrefy. The transit time of live food in a healthy body is 20 to 24 hours, while cooked food may take up to three days or longer.

Some scientific researchers and medical doctors now recognize the value of raw food, both in health maintenance and for improvement or remission in chronic illnesses.

In the past it has been believed that it was more difficult for a person with digestive problems to digest raw foods. But in reality cooked food takes longer to

digest than raw food and raw foods are less stressful on patients with poor digestion. It may be easier for these persons to have their live foods cut-up, or chopped up finer. Fresh raw juices may be the best method to take for a few weeks until digestion gets back on a more normal track.

ENZYMES - The enzyme is perhaps one of the greatest arguments against the practice of cooking anything that can be suitable eaten raw. Raw foods contain many enzymes essential to health. Enzymes are destroyed by heat over 122 degrees Fahrenheit.

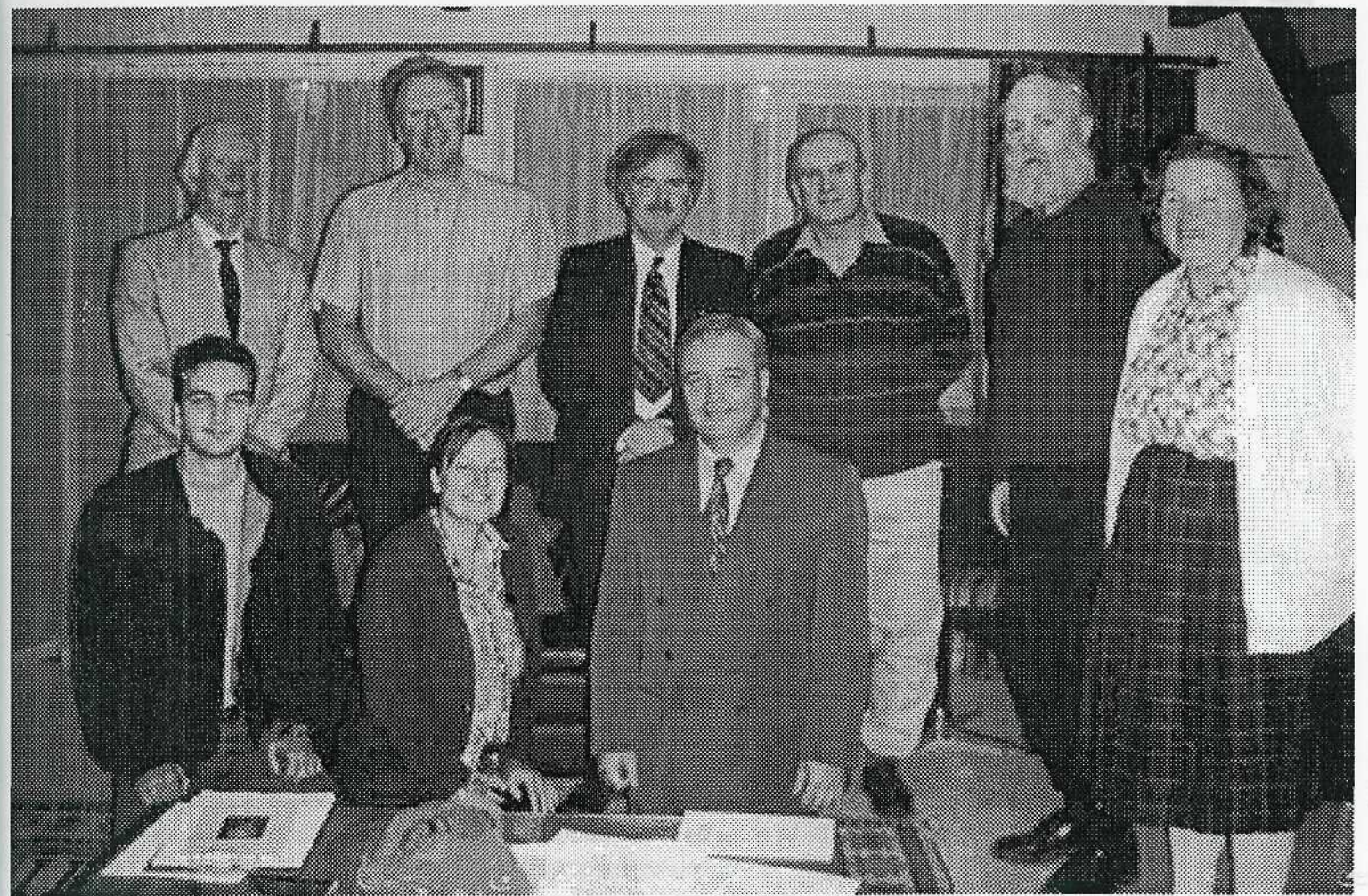
Enzymes in fruit and vegetables play a vital role in the metabolic activity of plant cells. Among other things, they are what cause fruit and vegetables to ripen. Sprouting grains and seeds greatly increase their vitamin content, and so they are most nutritious if eaten raw.

Our bodies contain many enzymes of their own, but consumption of raw fruits and vegetables enhances the action of the enzymes in our bodies. They are essential factors in the proper digestion and assimilation of food.

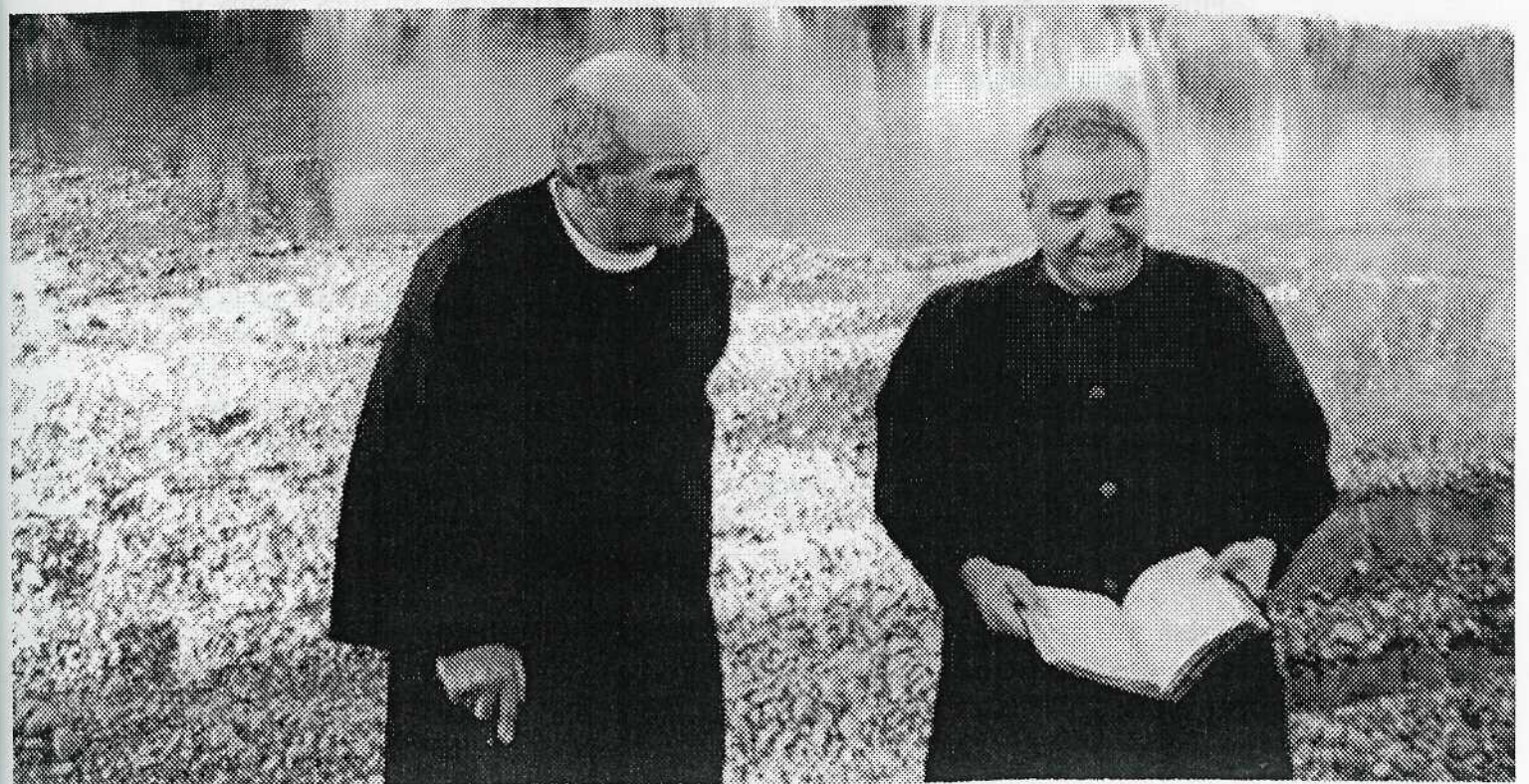
Enzymes play a wide range of essential activities in all of the body's functions. A diet low in or devoid of raw food enzymes can result in an abnormal drain on the body's own enzymes resulting in poor health and premature aging.

This is only a summary. If you study this subject you will understand the details of the vital importance of enzymes.

Sister Kathleen Ross



A Group of New Zealand Believers.



Baptism of Les Adams in New Zealand.



THE SOY OF COOKING

Getting high-protein, low fat food into your diet has never been easier, experts say.

By now the message seems pretty clear: Getting more soy into our diets can help improve your health.

For a variety of reasons, soy has been connected to cancer prevention and might fight symptoms of menopause and osteoporosis in women. Because it is low in fat and high in protein, often it is used as a meat substitute by vegetarians and people watching their weight.

The clamor for increasing soy in the diet has grown. There is substantial evidence that consuming 25 grams of soy protein daily can lower total and LDL ("bad") cholesterol levels. Easing soy into the diet also might reduce the risk of coronary heart disease, a claim the U.S Food and Drug Administration has allowed to appear on labels since the fall.

It adds up to great little package- if know what to do with it.

There are simple ways to incorporate soy foods into your diet. One of the easiest is to use soy milk. Stir it into cereal, pour it over cereal; blend it with fruit for breakfast drinks; use it in place of milk for puddings and pie fillings; add it to mashed potatoes. It can take the place of regular milk in most cooking and baking.

Tofu can seem intimidating because it comes in a variety of styles, with consistencies ranging from almost as firm as cheese to silken and nearly liquid, almost like yogurt or mayonnaise.

Firm tofu can be cubed or crumbled and added to stews, stir-fries, soups or spaghetti sauces. Slice it and cook it on the griddle, or use it in any dish for which it needs to hold up well in cooking. (Even firm tofu tends to be delicate, though, so handle it carefully.)

The softer tofus- the softest is called silken- can be curbed and stirred into dishes such as scrambled eggs, dips and dressings. Or use soft tofu as a substitute for mayonnaise.

Fresh tofu often is sold packed in water; it can be kept refrigerated, unopened, in its tub, although its a good idea to cover it with fresh water daily and store it in an airtight container. Firm tofu will keep a week or so, silken tofu only three days.

Miso, or soybean paste, is distinctive in soups, marinades and dressings. It is most commonly used as a seasoning in Asian cooking. It is very strong and salty, so a little goes a long way.

Soybeans themselves are becoming popular. "Edamame," or soybeans in the shell, are showing up on appetizer menus. They're popular in Asian restaurants. Fun to eat, tasty and high in protein, edamame are available in specialty and health food stores and some grocery stores.

Fresh soybeans are difficult to find but are sold in the odd organic food shop. They can be used in soups. Or sprinkle them over salads. Dried and canned soybeans are sold in most health food stores.



Baptism of Brother Ruben Edyt In Australia

VIA DO'LOROSA

I see my Lord, the pure, the meek, the lowly,
Along the mournful way in sadness tread;
The thorns are on His brow, and He, the Holy,
Bearing His cross, to Calvary is led.

Silent He moveth on, all uncomplaining,
Through wearily His grief and burden press;
And foes-nor shame nor pity now restraining-
With scoff and jeering mock His deep distress.

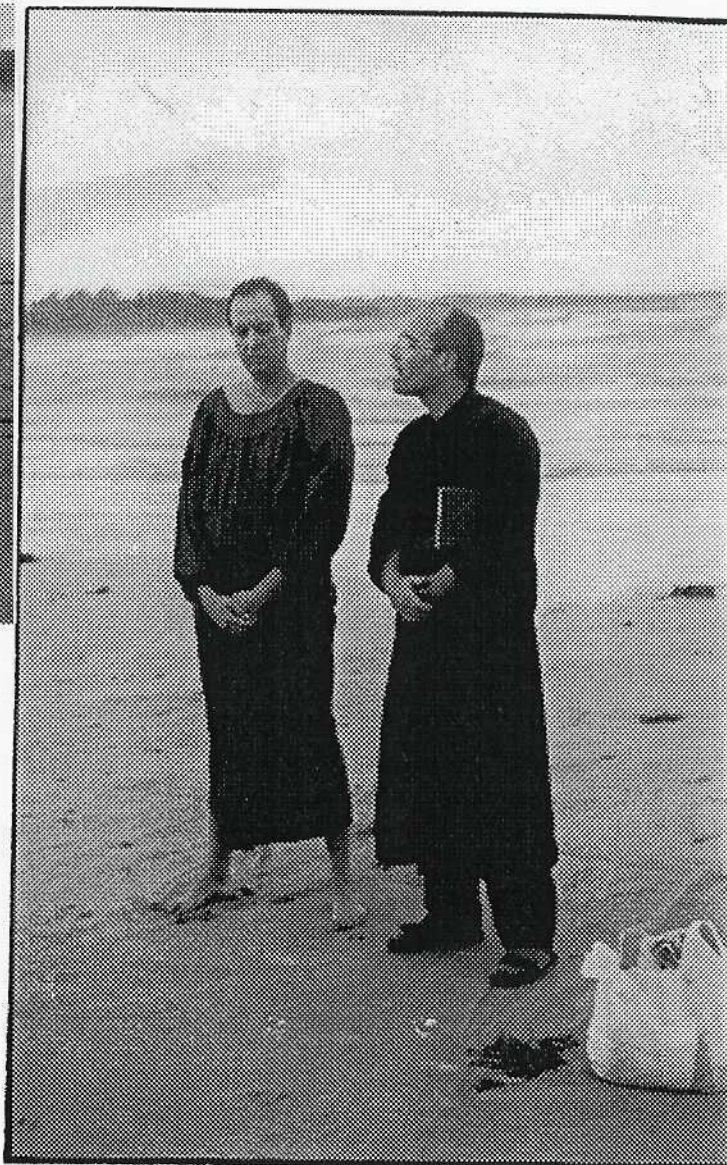
'Tis hell's dark hour; yet calm Himself resigning,
E'en as a lamb that goeth to be slain,
The wine-press lone He treadth unrepining,
And falling blood-drops all His raiment stain.

In mortal weakness'neath His burden sinking,
The Son of God accepts a mortal's aid!
Then passes on to Golgotha unshrinking,
Where love's divinest sacrifice is made.

Dear Lord! What though my path be set with sorrow,
And oft beneath some heavy cross I groan?
My soul weighed down shall strength and courage borrow,
At thoughts of sharper grief which Thou hast known.

And I, in tears, will yet look up with gladness,
And hope when troubles most my soul would drown;
The mournful way which Thou didst tread with sadness
Was but Thy way to glory and Thy crown.

Ray Planner.



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The Foolish Virgins

"Behold, the Bridegroom comes!"

The midnight cry is heard:

"Arise and join the train,

Go forth to meet your Lord;"

They wake, He is at hand,

But they are unprepared.

Their lamps are by their side,
But all unfilled of your urn,"

"Oh, give us of your oil,"

They cry to each in turn;

"The flame is dying down,
Our lamps refuse to burn."

"It cannot, cannot be!

Enough but for our own;

We cannot help you now,

For each must stand alone;

The past is now the past,

And may not be undone.

"Go ye to them that sell!"

But while they went to buy,

The Bridegroom came, they saw

The bridal train sweep by,

They saw the wise go in:

In vain, in vain their cry!

The door, alas! Is shut,

They hear the festal strain,

They see the virgin throng,

To join it they would fain.

The wise have gone in;

They knock, but knock in vain!

"I know you not," is all

The welcome that they hear:

"I know you not;" oh! words

Of trembling and of fear.

"Ye cannot join these songs,

Nor in these halls appear!"