

The Reformation *Messenger*

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



*"And God blessed them, and God said unto them,
Be fruitful, and multiply, and replenish the earth, and subdue it:
and have dominion over the fish of the sea, and over the fowl of the air,
and over every living thing that moveth upon the earth." Genesis 1:28*

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

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The destruction of the Polar Bear's habitat is one of a growing number of symptoms of sinful Man's betrayal of the trust God gave to him at creation.

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"Prayer"

THE MOST POWERFUL WEAPON IN THE SPIRITUAL BATTLE

Paul, in Ephesians 6, gives a very thorough and complete picture of the Christian warrior, seen as always being in conflict – not just once in a while, but all the time.

"Prayer is the key in the hand of Faith to unlock heaven's store house." Steps to Christ, P. 94.

There are times of victory and defeat, prosperity and adversity, but during all these times he must continually fight the battle. This is why he must pray always and in all seasons. He is never to be without the full armor of prayer. If the Christian soldier intends to win, he must pray much. A divine direction has been given to him in Ephesians 6:18, "Praying always with all prayer." This is a clear statement of the dire necessity of prayer, the only way to win over our foes.

The revised standard version states it this way: "Pray at all times in the Spirit, with all prayer and supplication ... for all the saints , and also for me, that utterance may be given me in open mouth boldly to proclaim the mystery of the gospel, for which I am an ambassador in chains; that I may declare boldly; as I ought to speak." Eph. 6:18-20

It should be said over and over again that the Christian life is warfare, an intense conflict that will never stop until Jesus comes. It is fought against supernatural invisible foes, who never sleep, who are constantly seeking to entrap, deceive and destroy the souls of men.

The Bible does not portray this battle as a nice little picnic or holiday. No, it says to "be sober, be vigilant" against this enemy because he "walketh about like a roaring lion, seeking whom he may devour." 1 Peter 5:8 It is not a primrose or rose scented path. From beginning to end it is a deadly battle! From the time the person professes the name of Jesus, the battle becomes even more intense! He must keep his sword ready to use against this ruthless enemy.

The Christian life is so misunderstood when it comes to the character of the spiritual conflict. He seems to be ignorant of what must be done in order to win the battle against this vicious foe. He doesn't seem to realize that this enemy will defeat him utterly – unless he gives himself to constant vigilant prayer.

The attributes of being a warrior are not easily comprehended. The discipline, self-denial, enduring hardship--the determination to win--often these are lacking in the Christian warrior's life. Yet it is war all the way and without vigilant prayer there will never be a victory.

The Christian warrior must pray, pray, pray in times of peace and in times of conflict. He must never neglect for a moment the avenue of prayer. The Christian soldier must be as intense in his praying as he is in his fighting. His victories will depend more on his praying



than his fighting.

Fervent appeals in prayer must supplement the armor of God. This is the price of victory. The Christian Warrior must be continually on the watch and persevere in every activity of the battle, especially in prayer.

The Christian's armor will avail him nothing without prayer. This is the connecting link, so to speak, or the glue that holds the armor together and renders it effective. Prayer is so all-important and essential to victory. Prayer should be so prevalent in the warrior's life that every breath becomes a petition, every sigh an appeal. If it is true that the Christian soldier must be constantly fighting, it is a necessity to be always praying. The careless, half-hearted, sometimes praying Christian will never be victorious. Mathew 26:41 says, "Watch and pray lest you enter into temptation."

Watchfulness and alertness are companions and safeguards of prayer. Paul wrote in Colossians, "Continue in prayer and watch in the same with thanksgiving." Col. 4:2 The Christian soldier must thoroughly learn this two-fold lesson, that in order to be victorious he must give himself to unsleeping watchfulness and unceasing prayer. This is a battle with unseen forces and must be fought with supernatural power from heaven, These powers from heaven will not be received without prayers of invitation. The aim is to destroy the dominion of Satan, and in its place erect the kingdom of God, which is "righteousness, and peace, and joy in the Holy Ghost." Romans 14:17

Without prayer, no matter what else he has, the Christian soldier's life will be feeble and ineffective. Without prayer he is easy prey for his spiritual enemies. If prayer does not hold an important place in his life, his experience and influence will be powerless.

How can the soldier of the cross hope or dream of victory unless he is a praying soldier, fortified by its power? Prayerless men have never become soldiers and cannot be used by the Great Warrior, Jesus Christ. Paul was one of the most valiant warriors in the Bible. Paul was a man of prayer. All through his writings he speaks of prayer. He made it a habit and major part of his life. He started his career with Christ with prayer, while he was yet blind, "Behold, he prayeth." Acts 9:11 Without this prayer connection with his Heavenly Father he would never have become the warrior that he was.

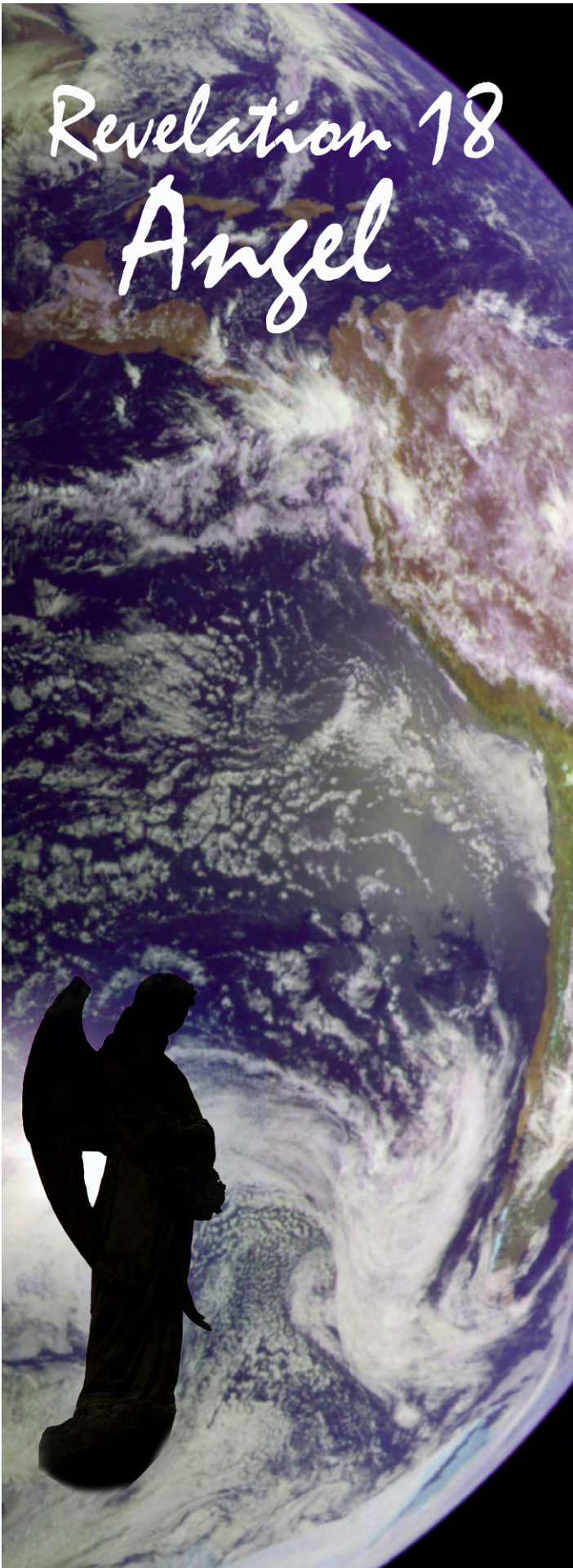
Paul needed strength each day for the battle, and he got it through his prayer connection. Enemies had to be faced and conquered. New fields had to be won for Christ. Just like the apostle Paul, the Christian soldier must pray, pray. He must have a persistence in prayer that will cause the dominion of hell to tremble. And then he will be victorious and can help someone else have victory! AMEN.

BY: HILDON MBOGELA, BELIZE C.A.



Church In BELIZE





Revelation 18:1-3. "And after these things I saw another angel come down from heaven, having great power; and the earth was lightened with his glory. And he cried mightily with a strong voice, saying, 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. For all nations have drunk of the wine of the wrath of her fornication, and the kings of the earth have committed fornication with her, and the merchants of the earth are waxed rich through the abundance of her delicacies."

Some movement of mighty power is symbolized in these verses. The consideration of a few facts will guide us unmistakably to the right understanding. In Revelation 14 we had a message announcing the fall of Babylon. "Babylon" is a term which embraces not only paganism and the Roman Catholic Church, but religious bodies which have withdrawn from that church, but bringing many of her errors and traditions with them.

A Spiritual Fall.--The fall of Babylon here spoken of cannot be literal destruction, for there are events to take place in Babylon after her fall which utterly forbid this idea. For instance, the people of God are there after her fall, and are called out in order that they may not receive of her plagues, which include her literal destruction. The fall is therefore a spiritual one, for the result of it is that Babylon becomes the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird.

These are terrible descriptions of apostasy, showing that, as a consequence of her fall, she piles up an accumulation of sins even to the heavens, and becomes subject to the judgments of God, which can no longer be delayed.

Since the fall here introduced is a spiritual one, it must apply to some branch of Babylon outside of the pagan or papal divisions; for from the beginning of their history, paganism has been a false religion, and the papacy an apostate one. Further as this fall is said to occur before Babylon's final destruction.

These started out on reform. They ran well for a season, and had the approbation of God; but bringing some of her erroneous doctrines with them, and fencing themselves about with creeds of their own, they have failed to keep pace with the advancing light of prophetic truth. This has left them where they will finally develop a character as odious in the sight of God as that of the church from which they withdrew.

At what time do these verses have their application?

The Catholic Church fell in the second and third centuries. Protestant churches fell as they rejected the message given to them. And finally the Adventist Church fell as they rejected the law of God and the Christ's Righteousness message.

As declension has increased in the religious world, that message

has been augmented by the warning of Revelation 18: 1-4, which thus constitutes a feature of the third angel's message which is now being proclaimed with power and lighting the world with its glory.

Verse 3 shows the wide extent of the influence of Babylon, and the evil that has resulted and will result from her course, and hence the justness of her punishment. The merchants of the earth are waxed rich through the *abundance* of her delicacies.

Who take the lead in all the extravagances of the age?
Who load their tables with the richest and choicest viands?
Who are foremost in extravagance in dress and all costly attire?
Who are the personification of pride and arrogance?

Are not church members in the very forefront of those who seek after the material and prideful things of life and the ministers who speak smooth messages?

But there is a redeeming feature in this picture. Degenerate as Babylon has become as a body, there are exceptions to the general rule; for **God has still a people there**, and she must be entitled to some regard on their account until all who will answer are called from her communion. Nor will it be necessary to wait long for this consummation. Soon Babylon will become so thoroughly leavened with the influence of these evil agents that her condition will be fully manifest to all the honest in heart, and the way will be prepared for the work which the apostle now introduces.

Revelation 18:4-8. "And I heard *another voice* from heaven, saying, Come out of her, My people, that ye be not partakers of her sins, and that ye receive not of her plagues. For her sins have reached unto heaven, and God hath remembered her iniquities. Reward her even as she rewarded you, and double unto her double according to her works: in the cup which she hath filled fill to her double. How much she hath glorified herself, and lived deliciously, so much torment and sorrow give her: for she saith in her heart, I sit a queen, and am no widow, and shall see no sorrow. Therefore shall her plagues come in one day, death, and mourning, and famine; and she shall be utterly burned with fire: for strong is the Lord God who judgeth her."

Three of these are in operation. The second angel has joined the first, and the third has joined them. The first and second have not ceased. All three are now united in proclaiming a threefold message. **The angel of verse 1 here enters upon his mission, as conditions call for his work.** The divine call from heaven to come out of Babylon takes place in connection with his work.

"Come Out of Her, My People."--Proof has already been offered to show that the message of verses 1 and 2 of this chapter is given in connection with the now current threefold message. An idea of its extent and power may be gathered from the description of the angel there given. The first angel's message is said to go with a "loud voice." The same is also said of the third message, **but this angel, instead of simply flying "in the midst of heaven" like the others, is said to 'come down' from heaven.** He comes



Uriah Smith

with a message more pointed and direct. He has "great power," and the earth is "lightened with his glory." No such description of a message from heaven to man is elsewhere to be found in all the Bible. This is the last, and as it meet, it comes with surpassing glory and unwonted power. It is an awful hour when a world's destiny is to be decided--a most solemn crisis when an entire contemporaneous generation of the human family is to pass the bounds of probation, as the last note of mercy is sounded.

In such a time, the world must not be left without warning. So amply must the great facts be heralded that none can plead a reasonable ignorance of the impending doom. Every excuse must be taken away. The justice and long-suffering and forbearance of God in delaying threatened vengeance until all have had an opportunity to receive a knowledge of His will, and time to repent, must be vindicated. An angel is sent forth panoplied with heavenly power. **The light that encircles the throne enshrouds him. He comes to the earth. None but the spiritually dead--yea, "twice dead, and plucked up by the roots"--would fail to realize his presence. Light flashes everywhere. The dark places are lighted up. While his presence dispels the shadows, his voice in thunderous tones utters a warning. He cries "mightily." It is no parlour announcement, but a cry, a mighty cry with a strong voice.**

The fatal defects in the profession of a worldly church are again pointed out. Their errors are once more, and for the last time, exposed. The inadequacy of the present standard of godliness to meet the final crisis is emphasized beyond all mistaking. The inevitable connection between their cherished errors and

everlasting and irretrievable destruction is heralded until the earth resounds with the cry. Meanwhile, great Babylon 's sins mount up to the heavens, and the remembrance of her iniquities comes up before God. The storm of vengeance gathers. Soon it will burst upon the great city of confusion, and proud Babylon will go down as a millstone sinks into the depths of the sea.

Suddenly another voice rings out from heaven, **“Come out of her, My people!”** The humble, sincere, devoted children of God, of whom there are some still left, and who sigh and cry over the abominations done in the land, heed the voice, wash their hands of her sins, separate from her communion, escape, and are saved, while Babylon becomes the victim of the just judgments of God. These are stirring times for the church. Let us be ready for the crisis.

The fact that God's people are called out so as not to be partakers of her sins, shows that it is not until a certain time that people become guilty by being connected with Babylon.

Verses 6 and 7 are a prophetic declaration that she will be rewarded or punished according to her works. Bear in mind that this testimony applies to Babylon which is subject to a spiritual fall. As already pointed out, it must apply especially to the “daughters,” the denominations who persist in clinging to the personal traits of the “mother,” and keeping up the family resemblance. These, as pointed out previously, are to attempt a sweeping persecution against the truth and the people of God. By these the “image to the beast” is to be formed. These are to have what will be to them a new experience--the use of the civil arm to enforce their dogmas.

It is doubtless this first intoxication of power that leads Babylon to cherish in her heart the boast, “I sit a queen, and am no widow;” that is, I am no longer {GREEK CHARACTERS IN PRINTED TEXT}, *chera*, “one bereaved,” or destitute of power, as I have been. She declares, Now I rule like a queen, and I shall see no sorrow. With blasphemy she boasts God is in the Constitution, the church is enthroned, and will henceforth bear sway. The expression, “Reward her even as she rewarded you,” seems to show that the time for this message to reach its climax, and for the saints to be finally called out, will be when she begins to raise against them the arm of oppression. As she fills up the cup of persecution to the saints, so the angel of the Lord will persecute her. (Psalm 35: 6.) Judgments from on high will bring upon her a twofold degree (“double unto her double”), the evil which she brought upon the humble servants of the Lord.

The day in which her plagues come, mentioned in verse 8, must be a prophetic day, or at least cannot be a literal day, for it would be impossible for famine to come in that length of time. The plagues of Babylon are without doubt the seven last plagues, which have already been examined. The plain inference from the language of this verse in connection with Isaiah 34: 8, is that a year will be occupied in that terrible visitation.

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Research From Daniel And Revelation by Uriah Smith

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Golden Kayawa Hingabantu
& Timo Martin

Thy Kingdom Come

Have we forgotten what Jesus' kingdom is all about?

What a time we are living in! The rapidity of change in the political and social world is unprecedented. Major accidents and natural catastrophes sweep devastation with bewildering frequency. Thousands are wrenched from their homes by tornadoes, floods, earthquakes. The street people go hungry and cold. Political and economic refugees increase day by day. The upheavals of this world are overwhelming. And could it be that God is even breaking down walls of communism so that the gospel can be speedily finished and His kingdom may come?

Is God trying to tell us something? Wake up? Do we go on as usual? Have we any responsibility? Some strongly believe these are signs that Jesus is coming very soon. Others think time may continue indefinitely.

Nature of His kingdom. Standing on what may be the verge of the kingdom, we ask basic and ultimate questions. How can we be sure we will be saved? Can we be sure? What does God really expect of us? What is His kingdom really all about? As we understand the nature of God's kingdom, we will find the answers to some of our questions and the resolution to some problems that face us today.

God sent Jesus into the world to rescue from Satan's dominion all who would accept the invitation to come unto Jesus and become heirs of the heavenly kingdom. Jesus came to represent God to the human family, to demonstrate what the kingdom of God is and how we can become part of the family of God. Satan was determined to control the world. At the time Jesus came into the world as Redeemer for man, Palestine was the only place on earth where Satan had not established idolatry.

"To the only land that had not fully yielded to the tempter's sway, Christ came to shed upon the people the light of heaven. Here two rival powers claimed supremacy. Jesus was stretching out His arms of love, inviting all who would to find pardon and peace in Him. The hosts of darkness saw that they did not possess unlimited control, and they understood that if Christ's mission should be successful, their rule was soon to end." GC 514.

Jesus began His ministry by preaching, "Repent: for the kingdom of heaven is at hand." Matt. 4:17. The Jews claimed to be heirs of God's kingdom. Nicodemus was a Pharisee of the Pharisees and an authority among the Jews. He felt sure of salvation. But as he watched Jesus heal the sick and heard Him talk about the kingdom of God, Nicodemus recognized a power which was completely strange and mysterious to him. Neither he nor any of the rabbis had such power, nor spoke with such authority. He searched Jesus out to inquire about this power. "Rabbi, we know that you are a teacher, come from God; for no one can do these signs that you do unless God is with him." John 3:2 RSV.



Jesus answered him directly, "Verily, verily I say unto thee, Except a man be born again, he cannot see the kingdom of God." John 3:3. Three times Jesus pressed this truth upon him, but Nicodemus did not understand.

The kingdom of God? Nicodemus thought he was assured of a place in the kingdom of God. His good works were many and he felt need of neither repentance nor forgiveness. His lifestyle was impeccable. He needed no change. But Jesus made it very clear that unless Nicodemus was born of the Spirit and of water he could not see the kingdom of God.

Throughout all His ministry, Jesus taught that the nature of the kingdom of God is very different from the kingdom of this world.

A different kingdom. Throughout all His ministry, Jesus taught that the nature of the kingdom of God is very different from the kingdom of this world. Since Adam's sin, Satan has claimed the world as his kingdom. By nature the heart of man is evil and all are born in sin. The impulses, thoughts, and actions may be educated and modified to be kind, courteous and polished, but Jesus was pointing out to Nicodemus that no matter how carefully he disciplined himself, he had no power within himself to transform his nature from sinful to holy. Unless he was born again of the Spirit of God, he could not have a part in the kingdom of God. Jesus explained that He had come to this earth to establish the kingdom of heaven, a spiritual kingdom, not a temporal, earthly one. Nicodemus did not understand the nature of the kingdom of God.

The rich young ruler came running to Jesus. "Good Master, what good thing shall I do that I may have eternal life?" Matt. 19:16. Jesus told him, "If thou wilt be perfect, go and sell that thou hast, and give to the poor, and thou shalt have treasure in heaven; and come and follow Me." Matt. 19:21. But the young man turned away sorrowful, for he had many worldly possessions. Jesus remarked to His disciples that it was very difficult for a rich man to enter the kingdom of heaven.

The Samaritan woman at Jacob's well knew that she was a sinner. But Jesus saw her not for what she was, but for what she might become through the power of His saving grace. He approached her with respect and requested a drink of water from her. No one had given her hope that she could be a child of God before. But Jesus opened to her the invitation to the kingdom of heaven and to eternal life. Immediately her frivolous manner changed. In His divine presence, she accepted His invitation. She became an effective missionary, witnessing so persuasively to her community that the whole village came out to see Jesus.

A kingdom of service. When the Holy Spirit dwells in the heart, the thoughts, the emotions and the behaviour are elevated from worldly ambitions and pleasures to sharing the peace and

forgiveness of Jesus with others. The kingdom of this world can offer only temporary self-gratification. But the kingdom of God satisfies the inner soul, and a new life of humble service springs forth joyfully and spontaneously.

Jesus desired to prepare His disciples for the trials and disappointments they would face when He would be persecuted and crucified. As they were journeying through Galilee, He told his disciples that He was going to Jerusalem to be put to death. Yet they shared the hopes of the Jews that the Messiah would deliver them from Roman rule and that He would set up His kingdom on earth. As they traveled, the disciples disputed among themselves over who should be the greatest. Each wanted a high position in His kingdom.

Who is greatest? As they argued, Jesus was grieved. He wanted so much for them to understand the nature of His kingdom. But they seemed not to hear what He tried to tell them. Finally, one asked Him who would be the greatest in His kingdom. Jesus responded that who ever would be greatest would be the servant of all. Furthermore, He told them that it was not His to appoint the positions in the kingdom, but that was the work of His Father in heaven. (see DA 435)

Throughout His ministry Jesus continually talked about the kingdom of God. The disciples as well as the people did not understand what the kingdom of God really is. How much Jesus desired that His disciples would understand! But not until after Jesus had died on the cross, forsaken and rejected by all, and had arisen triumphant from the grave did the nature of the kingdom of God began to be understood by His followers.

Do we understand? Could it be that we, too, do not understand the nature of the kingdom of God? Are we so sure of the doctrines of our church that we think we are all right? But aren't we, like His disciples, disputing among ourselves over things that have nothing to do with the kingdom of God? The world is concerned with positions, salaries, personal benefits, rights, and freedoms, lifestyles, entertainment, sports, fashions, possessions, self-fulfilling ambitions.

Could it be that we too, do not understand the nature of the kingdom of God? Aren't we like Jesus' disciples, disputing among ourselves over things that have nothing to do with the kingdom of God?

Developing talents to the fullest of one's satisfactions for personal gain and enjoyment. Is there anything wrong with these? Perhaps we should be asking: "To which kingdom do the concerns belong—the kingdom of this world or the kingdom of heaven?"

As the disciples of Jesus were completely unprepared for His death on the cross because of their lack of understanding of the teachings of Jesus, could we, too, be completely unprepared for His coming



“go and sell that thou hast, and give to the poor”

in glory in spite of all the warnings that God has given to us?

“The events connected with the close of probation and the work of preparation for the time of trouble, are clearly presented. But multitudes have no more understanding of these important truths than if they had never been revealed. Satan watches to catch away every impression that would make them wise unto salvation, and the time of trouble will find them unready.” GC 594.

Satan’s plan. Are we aware that there are truly two forces in this world? Satan claims the world as his kingdom. He watches continually to control the minds and hearts of those who desire to be followers of Jesus. We are warned.

“Satan is continually seeking to overcome the people of God by breaking down the barriers which separate them from the world... All who are not decided followers of Christ are servants of Satan. In the unregenerate heart there is love of sin, and disposition to cherish and excuse it. In the renewed heart, there is hatred of sin, and determined resistance against it.” GC 508

We war against principalities and powers. Satan is always working to control us, to distract us from our purposes, and to destroy us. We are not capable of overcoming him in our own power. But we need not despair, for we have the promise of help.

“Christ will give strength to all who seek it. No man without his own consent can be overcome by Satan. The tempter has no power to control the will or force the soul to sin. He may distress, but he cannot contaminate. He can cause agony, but not defilement. The fact that Christ has conquered should inspire His followers with courage to fight manfully the battle against sin and Satan.” GC 510

Entrance requirements. The entrance requirements for the kingdom of heaven are the same today as they were in the days of Nicodemus, the young ruler, and the disciples. We cannot see the kingdom of heaven unless we are born of Spirit and of water. Our Redeemer made the kingdom of God possible for each of us. He invites us to come to Him. But it is not automatic for us, not even if we are born into a good Seventh-Day Adventist Reform family or are workers in the employ of the church. We must make a personal decision, daily submitting our lives to Jesus. It is a death to self and sin and a new life after the Spirit of God. True Christianity is not a modification of the old natural life, but a new creation. We must become new persons in Jesus, with Him abiding in our lives.

Death to self. If we are dead to self and sin, we cannot be hurt by others’ slights or abuses. It does not matter if someone else is given credit for our hard-earned accomplishments. When we are dead to self we do not worry about being recognized or honoured for our good works. For if we are truly Christ’s, it is not we but Christ who works in us. To Him is due the credit and honour. Paul endured persecution and imprisonment, yet praises to God were

upon his lips and in his heart. His testimony rings through the centuries that for him to live was Christ.

We many often find the old self rising up within us to defend some personal desire or rights. Then we have to tell ourselves, "Lie down; resist the temptation." It is by resisting temptations that our characters are strengthened to do right. When we do fall, we betray our Master even as Peter did. But Jesus has promised that if we confess our sins, He is faithful and will forgive us and cleanse us from unrighteousness. 1 John 1"9.

If we are dead to self and sin, we cannot be hurt by others' slights or abuses.

Our greatest battle is the surrender of the self—our hearts, our desires, our emotions, our ambitions, our rights, our careers—to the will of God and to His sovereignty of love. "The old nature, born of blood and of the will of the flesh, cannot inherit the kingdom of God. The hereditary tendencies, the former habits, must be given up." MB 141

"The only hope for us if we would overcome is to unite our will to God's will and work in cooperation with Him, hour by hour and day by day. We cannot retain self and yet enter the kingdom of God. If we ever attain unto holiness, it will be through the renunciation of self and reception of the mind of God. Pride and self-sufficiency must be crucified. Are we willing to pay the price required of us?... Until we are willing, the transforming grace of God cannot be manifest upon us." Ibid., p.143

Growth in Christ. Not only must death to self be a reality, but the new birth in Christ must be genuine. And as newly born Christians, we must continue on to grow into the full stature of Christ. What a privilege God has given us to become sons and daughters of His kingdom! As we turn our eyes upon Jesus and learn of Him, as we search the Scriptures and meditate upon His Word day and night, as we contemplate His works in nature, and as we experience the guiding of His Spirit in our lives, the things of this...

The two kingdoms are clearly distinguished by character and results. The kingdom of God never compels, never forces, never demands.

world grow dim. There is no greatest joy than to recognize the voice of God speaking to our hearts. What marvelous love He hath bestowed upon us! We cannot help but praise His name and share His love with others. We can know when we belong to the kingdom of God by this simple test: "Who has the heart? With whom are our thoughts? Of whom do we love to converse? Who has our warmest affections and our best energies? If we are Christ's, our thoughts are with Him, and our sweetest thoughts are of Him. All we have and are is consecrated to Him. We long to bear His image, breathe His Spirit, do His will, and please Him in all things." SC 58

Two kingdoms. Yes, there are two kingdoms. We are born into the kingdom of this world which Satan claims. But through the Holy Spirit, God is constantly wooing and drawing us to Him. We may surrender our lives to God and become members of His kingdom. The invitation is still open, "Come unto Me all ye that labour and are heavy laden, and I will give you rest. Take My yoke upon you and learn of Me; for I am meek and lowly in heart; and ye shall find rest unto your souls. For My yoke is easy, and my burden is light." Matt. 11:28-30.

The two kingdoms are clearly distinguished by character and results. Satan manipulates peoples' minds and seeks to control them by force. He tempts all to indulge appetite, to gratify self, to make "I" the center of life, "I" is the center of sin and until self is crucified, Satan is assured of his victim. The end result of sin is eternal death.

But the kingdom of God never compels, never forces, never demands. Jesus invites, God respects personal freedom and personal dignity. He draws by divine and everlasting love. He offers to take our burden of sin and create His image within us. He promises to unite His omnipotent power with our human energies. He invites us to cooperate with Him in His message of hope for the salvation of the whole world. What a high and holy calling, to be co-laborers with Him! And if we are His, we share the promise of eternal fellowship with God and all of His marvelous creation.

Which kingdom? The choice is ours. To which kingdom do we belong? By our characters and by our fruits we may be distinguished. The fruit of the Spirit of God is love, joy, peace, a humble heart and a contrite spirit. Discord and strife, pride and self-ambition are the work of Satan and the fruit of sin.

If we would have the kingdom of God in our hearts our lives will be hid in Christ. We will search the Scriptures diligently and seek to do God's will. Our delight will be to meditate upon His law day and night.

We will do the works that Jesus asks us to do. We will long to share His love with those who know Him not. Murmurings and strife will not be found among us. There will be no strivings for honour or position. Rather, with a spirit of unity we shall become channels through which God's love will flow to others. Then we will be able to truly pray that prayer that Jesus gave to His disciples: "Our Father which art in heaven, Hallowed be Thy name, Thy kingdom come, Thy will be done in earth as it is in heaven... For Thine is the kingdom, the power, and the glory forever. **AMEN.**

GOLDEN KAYAWA HINGABANTU

Homesick For Heaven



"Come, Lord Jesus," were the last words of the homesick apostle that he wrote down on the island of Patmos. For many years he had laboured in the cause of God, telling the story of Jesus over and over to the wondering crowds. Now he was old and alone, separated from the churches that he loved and had helped to build up. He had been persecuted and sentenced to death even, by his enemies. Now he had only one desire in his heart, to see his Lord, Jesus again for whom he had sacrificed all, his time and efforts. He wanted to be at home, in the place that he had seen in his vision, that the Lord has prepared for His redeemed host.

Abraham also was homesick. "He looked for a city which hath foundations, whose builder and maker is God." Heb. 11:10. He had been travelling in many countries and cities, but none of them were like the city, New Jerusalem, which God had built. Even that he had riches and many servants, his heart was still in the permanent dwelling place where he would meet his Lord and Saviour.

Peter was looking and waiting for a better place to live than this world. "Looking for and hasting unto the coming of the day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat? Nevertheless we, according to His promise, look for new heavens and a new earth, wherein dwelleth righteousness." 2 Peter 3:12, 13.

Peter had seen so much corruption and dishonesty in the world that his desire and homesickness was for a better place wherein dwelleth righteousness. On this earth such a place does not exist.

Peter was not only waiting for His coming, but he was hastening that event.

"It is the privilege of every Christian not only to look for but to hasten the coming of our Lord Jesus Christ. Were all who profess His name bearing fruit to His glory, how quickly the whole world would be sown with the seed of the Gospel. Quickly the last great harvest would be ripened, and Christ would come to gather the precious grain." COL 69.

Sister White was homesick after she had seen the better world. "He said, 'you must go back to the earth again and relate to others what I have revealed to you.' Then an angel bare me gently to this dark world. Sometimes I think I can stay here no longer; all things of earth look so dreary. I feel very lonely here, for I have seen a better land. Oh, that I had wings like a dove, then would I fly away and be at rest!

"After I came out of vision, everything looked changed; a gloom was spread over all that I beheld. Oh, how dark this world looked to me. I wept when I found myself here, and felt homesick. I had seen a better world, and it spoiled this for me." EW 20.

How many faithful children of God have felt homesick in this world

of sin and evil. They have been waiting for the Lord to come and take them to heaven.

In 1844, a terrible disappointment came upon the believers who truly expected Jesus to come and take them home.

On October 24th, Josiah Litch wrote these sorrowful words, "It is a cloudy and dark day here—the sheep are scattered—and the Lord has not come yet."

Hiram Edson wrote, "Our fondest hopes and expectations were blasted, and such a spirit of weeping came over us as I never experienced before. It seemed that the loss of all earthly friends could have been no comparison. We wept, and wept, till the dawn."

A few days ago I had a dream at night that I was in heaven. I felt very happy in that beautiful country. I thought that truly eternity had begun. But when I woke up and found myself still in this world of sin I felt very disappointed. This dream made my homesickness for heaven and for the company of Jesus greater than ever before.

This world is not our home. We are pilgrims and strangers here, waiting for the Lord to come to take us to our real home.

But while we are waiting we have a mission to accomplish. There are many people who know nothing of the better country; they only know this world. We need to tell them and invite them to transfer their citizenship to the kingdom of God.

It is a great joy to us to see people in Heaven whom we have invited there. This way also we are hastening the coming of the Lord.

Now that the coming of our Lord is drawing nigh let us turn our eyes and minds away from the things of this world of sin and focus on our future home, and on the scenes that have been revealed to us of it.

"Language is altogether too feeble to attempt a description of heaven. As the scene rises before me, I am lost in amazement. Carried away with the surpassing splendour and excellent glory, I lay down the pen, and exclaim, 'Oh, what love! What wonderful love!' The most exalted language fails to describe the glory of heaven or the matchless depths of the Saviour's love." EW 289.

Now that we are homesick for Heaven, we need to put out an effort to secure our entrance to this beautiful place. Here we must learn how to live in Heaven. Every sin must be overcome that the character of Jesus will be perfected in us.

"Heaven is worth a lifelong, persevering effort; yes, it is worth everything. God will help you in your efforts if you strive only in Him." Test. Vol. 4, p. 259.

Satan is trying to keep you out of Heaven, but if you ask the Lord to help you, Satan will be defeated, and with faith in God you can move mountains and nothing will be impossible to you.

May the Lord help each one of us to fulfil the conditions required for Heaven. **AMEN.**

TIMO MARTIN, CANADA



Timo Martin & John Thiel

"Take heed, watch and pray; for ye know not when the time is."
(Mark 13:33)

Omega

Watchfulness is here enjoined, but we know, nevertheless, that the time is, in fact, closer. In Greek (apodosis) is defined as the "end" as to which all the efforts one has put forward will be rewarded. Furthermore, the Greek word "Omega," the last letter in the Greek alphabet portends of the closing or end, again. "And He said unto me, It is done. I am Alpha and Omega, the beginning and the end." (Rev 21:6). But, in Luke we read in 12:37, "Blessed are those servants, whom the Lord when He cometh shall find watching..."

It is the sundown, nightfall, windup, culmination, nigh, quasi (Lat)... nearer – even closer!

"An end is come, the end is come; it watcheth for thee; behold, it is come." (Ezekiel 7:6).

New Dark Age

The year 2008 lies before us. Yet, the drowsy world is ready for the end. Sin is ripe, disasters are rampant, there's a resurgence of rare ancient diseases, e.g. tuberculosis, HIV (AIDS), leprosy, etc. We are entering into a mad age, an angry age, and age of anxiety and uncertainty. It's an age of detestable music, fashions, savage tribal markings (tattoos), vile affections against nature (homosexuality), abortion crisis, predators, preacher scandals, mega-churches, American idol worship, loathsome corruption, strife and envying, substance abuse—drugs, alcohol, and nicotine, depraved appetites (obesity), diabetes, Alzheimer's disease, Parkinson's disease, Multiple Sclerosis, etc. We see sinners going down into the depths of sin. In fact, we are entering a new dark age, living in the dark days of terror, and entering a period of moral anarchy. (Matt. 24, 2 Tim 3)

Nobody denies that there is an overwhelming quest for achievement, success, and fame; also, wealth, status, and power; parents, too, driving their children beyond their limits. In the culture of today, man wants to emulate the successful; theatrical stars, politicians, and entertainers, focusing on their private lives and scandals. You see, the darkest hour (midnight) is just before the arrival of dawn and the sun—The Son of God. "The night is far spent, the day is at hand; let us, therefore, cast off the works of darkness and let us put on the armor of light." (Rom. 13:12). We also live in an unsympathetic world, but which is still desperate for peace: peace between warring countries, peace in our relationships; peace in our homes; peace in our hearts and souls. But, Jesus said, "In Me you may have peace. In the world you will have tribulation." (John 16:33).

Talking and Singing

Well then, returning to our opening passage, we as the people of
REFORMATION MESSENGER: JANUARY 2008



God must have a lot to say about "the waiting and watching time," this watchfulness, if it is closer. Isn't this so? It seems that we are more often talking about this time in our sermons and exhortations; advice, warnings, preparation, and trying to do what we think is proper or required in our earnest, yet often wavering minds. Ah! We enjoy, furthermore, singing about it in our hymns and spiritual songs and music. Then, too, we see it often written in the Gospel, testimonies, periodicals, and prayer week readings.

Our Prayer Week has greater emphasis on it year-by-year. Our ordinary conversation seems to point to heavenly and eternal things... yes, watching and waiting.

You see, "man cannot be a happy Christian unless he is a watchful Christian." (8T108) Moreover, we are to "watch and work and pray as though this were the last day... granted us." (5T 200) In fact, we profess to believe we are actually living in that time and have been for many years. Our laboring pioneers and hardy forefathers have been "waiting, and watching" also... and we are in the same position... even today! It "sometimes seems hard to wait patiently till God's time comes to vindicate the righteous." (3T 327). But, even so, "He watches over His children with a love that is measureless and everlasting." (MH 482).

Watch What?

Well, this is all as a matter of fact, very well and fine; but, what is it to watch? What? Is it just to stand passively and squarely and look up to the clouds of heaven, or the stars, or as the disciples gazing upwards as Jesus ascended to Heaven? Is it to sit with our uncertain gaze directed outward, as one would follow the hands around the dial of his vigilant clock or watch? Is it, furthermore, to sit at the window and searchingly gaze at passersby as they pass by your house, as is the custom in many countries?

No! No! No! It is more than this! In Matthew 24:42, we are admonished to watch in reference to the Lord's coming... "Watch therefore, for ye know not what hour your Lord doth come." In the very next verse we have the illustration of the careless "good man," allowing the thief to break into his house. He should have watched, but failed. But, this means more than we can comprehend, more than simply keeping a "sharp lookout" for the thief. So, what else?

In essence, it means "advance work"... doing something "before" the thief comes, making preparation beforehand. So it is in watching for the coming of the Lord. It is doing something in reference to that coming "before" it takes place. It is giving the preparatory warning and heeding it; the warning of the Third Angel's Message, and the two preceding, and accessory or additional messages. Rev. 14:7-11; Rev. 18:1,2,4; Luke 12:37, in speaking of this time, say, "Blessed are those servants whom the Lord when He cometh shall find watching." The disciples were ordered by an angel to return to Jerusalem and preach (watching-working) after Jesus ascended.

Ready?

An illustration is used here in Luke also. It is an event relating to an Oriental wedding. Luke 12-37. "I tell you the truth, He will dress himself to serve, and make them to recline at the table, and will come forth to serve them." Peter, always asking questions, wanted to know of Jesus, the scope of the parable, to whom it referred... unto "us," the twelve, or "even to all"? (v 41). The Lord applied it to those servants of His who shall be present at His coming; "It will be good for those servants whose Master finds them ready..." (v 38). He said, further, "Blessed is that servant when His Lord when He cometh shall find so "doing." (v 43), i.e. giving the "household meat in due season." (v 42). Watchfulness is essential to accomplish what God would have His people do. (CH 560).

Working?

So, here we find the warning, or admonition to "watch," in Matthew, and the "blessing of watching." In Luke we have reference to "doing something." What, then is this "watching-doing?" Watching is the "gathering out" from the family of Adam, the "household" of the Kingdom, and warning, instructing, and disciplining it for the coming of its King! To watch, then, is to "work." the ancient writer Horace said, "Life grants nothing to us mortals without hard work." Moreover, and to such as "look"(watch) for Him shall He appear the second time without sin unto salvation. (Heb. 9:28). "A little period of watching remains." (2T 192). "With watchfulness and prayer, their weakest points can become their strongest points." (2T 511).

So, dear brethren, it seems very clear from the Scriptures that to those only who watch, (work) for Him, will the Saviour appear, as a Saviour to bring them salvation. My brother, my sister... myself, what are we doing? Are we looking for the Lord in the right way? Are we giving meat (soul food), substance, meaning, gist to the true "household of the kingdom", or just dreamily gazing into the sun-sweetened air?

Mysterious New Year!

"Many are on the verge of the Kingdom, waiting only to be gathered in." (AA 109) Others are already on the way to the Kingdom, murmuring all the way there! But, admittedly, we are on the verge of the unknown. It is a testing time; a mysterious New Year, a time for surprises.

Therefore, the Christian's watch-word is, "Watch, pray, and work." (GW 257) Watchfulness is the true life of faith." (5T 235). "Therefore pray..." (Matt. 9:38) "Prayer is simple to us because it cost Jesus so much to make it possible." Finally, make no backward movements, but let your watchword be: "**Advance**." (6T 157). Leave behind the past year and be motivated to serve the Lord in the New Year. Make this a year that is dedicated to the Lord by practicing the things we know will dedicate that year to the Lord; preaching the gospel to the lost, warning those who are in error, exhorting

those who are faithful. Also, to "proclaim the acceptable year of our Lord, and the day of vengeance of our God, and to comfort all who mourn." (Isaiah 61:1-3). Unquestionably, it's our further duty and privilege to preach the vision of the angel with the everlasting gospel... the Three Angel's Message, the last warning message of God to mankind! (Rev. 14:6-12).

Mind Set

Yet, set your mind on the things that are above. How? We've got to set our minds on the things of the Spirit! It takes an intentional will of effort and spiritual discipline! Even so, prayer is the battle! But, let's consider Romans 8:6: "To set the mind on the flesh is death, but to set the mind on the Spirit is life and peace." Are you seeking physical beauty or spiritual beauty? Don't be intimidated by the powerful or awestruck by the famous, for "God despises the proud and uplifts the humble." (Luke 1:52) You see, we must be a people of the Word to be a people of the Spirit. Consider Ephesians 6:17, "And take the helmet of salvation, and the sword of the Spirit, which is the Word of God."

The Prize!

The Apostle Paul said, "But one thing I do: Forgetting what is behind and straining toward what is ahead, I press on toward the goal to win the prize for which God has called me heavenward in Christ Jesus." (Philippians 3:13-14) In Luke 9:62, Jesus said, "No one who puts his hand to the plow and looks back is fit for service in the Kingdom of God." Awesome words! Therefore, no more half-hearted commitments; they do not count! So, intentionally look ahead! Be focused on the future, on the prize! Press forward! As you anticipate and look forward to the New Year, do not get burdened or bogged down in your past failures and successes, but pray for a God-given desire to watch and work toward the future and to your future prize awaiting you in Heaven. But, "Run in such a way as to get the prize." (1Cor 9:24)

Hopeful Signs!

Ah! But, we are waiting for a celestial "sign" from the Lord. Have you ever wondered that the Lord is waiting for a "sign" from you? You see, we are promised **No** tomorrow; for, "Whereas ye know not what shall be on the next day. For what is your life? It is even a vapor that appeareth for a little time, and then vanisheth away." (James 4:14) To be sure, do not be like the one talent man; the unprofitable servant! (Mathew 25:14-30) Or, be hindered, "ye did run well; who did hinder you that ye should not obey the truth?" (Gal. 5:7) Instead, pray for a God-given desire to serve and work for the future! Have the vision of Isaiah, "Also I heard the voice of the Lord saying, Whom shall I send, and who will go for us? Then said I, Here am I, send me." (Isa. 6:7)

Yes, the New Year, 2008 lies before us. We stand on the verge of the unknown. But, it is beaming brightly with newness, optimism,

challenges, and full of opportunities that are going to become available to us which we have not had prior. Let's not give place to Satan, but redeem each moment doing the Lord's will, "redeeming the time for the days are evil." (Eph. 5:16) The old year is ended! Leave behind the past! Let's nobly and energetically strive to make things happen, that we clearly know need to happen! "For if God is for us then who can be against us." (Mathew 8:31)

It's **CLOSER** brethren! Let us truly abide in Him and grow in grace until we see Him face to face, for it will not be long until the resurrection, and then we will "ever be with the Lord." (1 Thess. 4:17) **AMEN.**

JOHN THEODOROU, U.S.A.



Timo Martin & John Theodorou



Introduction

As for the achievements made in mans progressive histories, what can man boast of as his own making save it was given him freely for the glorification of the Giver of all good gifts? "It is the spirit that quickeneth; the flesh profiteth nothing," says Jesus, "the words that I speak unto you, [they] are spirit, and [they] are life." John 6:63. Just like in creation, Jesus would do all that He would wish to, by a word of mouth, similar to what He did to have the foundations of heaven and earth and all that are therein put in place. Notwithstanding this, His desire is to have the person He made in His image take part in that grand plan of co-existence with the holy trinity.

"In the Bible we have the unerring counsel of God. Its teachings, practically carried out, will fit men for any position of duty. It is the voice of God speaking every day to the soul... The work of the Holy Spirit is to enlighten the darkened understanding, to melt the selfish, stony heart, to subdue the rebellious transgressor, and save him from the corrupting influences of the world... The sword of the Spirit, which is the word of God, pierces the heart of the sinner, and cuts it in pieces. When the theory of the truth is repeated without its sacred influence being felt upon the soul of the speaker, it has no force upon the hearers, but is rejected as error, the speaker making himself responsible for the loss of souls." GW 253

A Helper With Men

Christ's counsel to all is, "I am the vine, ye [are] the branches: He that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing." John 15:5. "When Peter said he would follow his Lord to prison and to death, he meant it, every word of it; but he did not know himself. Hidden in his heart were elements of evil that circumstances would fan into life. Unless he was made conscious of his danger, these would prove his eternal ruin. The Saviour saw in him a self-love and assurance that would overbear even his love for Christ. Much of infirmity, of unmortified sin, carelessness of spirit, unsanctified temper, heedlessness in entering into temptation, had been revealed in his experience. Christ's solemn warning was a call to heart searching. Peter needed to distrust himself, and to have a deeper faith in Christ. Had he in humility received the warning, he would have appealed to the Shepherd of the flock to keep His sheep. When on the Sea of Galilee he was about to sink, he cried, 'Lord, save me.' Matt. 14:30. Then the hand of Christ was outstretched to grasp his hand. So now if he had cried to Jesus, save me from myself, he would have been kept. But Peter felt that he was distrusted, and he thought it cruel. He was already offended, and he became more persistent in his self-confidence." DA 673

The help accorded to Peter is an infinite one to all that will come to Him as pledged by the Giver, "... lo, I am with you always, [even] unto the end of the world." Even if I will go away, "... the Comforter, [which is] the Holy Ghost, whom the Father will send in my name (my Substitute), he shall teach you all things, and bring all things to

your remembrance, whatsoever I have said unto you." John 14:26. All that firmly hold this promise have each moment stepped out to do something for the Lord, with the assurance that at the end of the day, they will bring in sheaves because the Lord was with them, working with them to bring forth fruit with patience that their joy may be full.

"And the angel of the Lord spake unto Philip, saying, Arise, and go toward the south unto the way that goeth down from Jerusalem unto Gaza, which is desert. And he arose and went: and, behold, a man of Ethiopia, an eunuch of great authority under Candace queen of the Ethiopians, who had the charge of all her treasure, and had come to Jerusalem for to worship, was returning, and sitting in his chariot reading Esaias the prophet. Then the Spirit said unto Philip, Go near, and join thyself to this chariot. And Philip ran thither to [him], and heard him read the prophet Esaias, and said, Understandest thou what thou readest? And he said, How can I, except some man should guide me? And he desired Philip that he would come up and sit with him. The place of the scripture which he read was this, He was led as a sheep to the slaughter; and like a lamb dumb before his shearer, so opened he not his mouth: In his humiliation his judgment was taken away: and who shall declare his generation? for his life is taken from the earth. And the eunuch answered Philip, and said, I pray thee, of whom speaketh the prophet this? of himself, or of some other man? Then Philip opened his mouth, and began at the same scripture, and preached unto him Jesus... and he baptized him. And when they were come up out of the water, the Spirit of the Lord caught away Philip, that the eunuch saw him no more: and he went on his way rejoicing. But Philip was found at Azotus: and passing through he preached in all the cities, till he came to Caesarea." Acts 8:26-40.

From ages past and in ages to come, God has been and will be the sole Governor of the universe delegating a part of His duties to those He created in His image as it pleases Him. Moses found great favor in that he was vested with much of God's Spirit to undertake the great task of leading the Israelites from Egypt to the promised land of Canaan. When it was necessary, the Giver had this to say, "And I will come down and talk with thee there: and I will take of the spirit which [is] upon thee, and will put [it] upon them; and they shall bear the burden of the people with thee, that thou bear [it] not thyself alone." Numbers 11:17. Mighty men of valor have stumbled to the least of mankind on whom God has pronounced 'favored of me', because "It is the spirit that quickeneth; the flesh profiteth nothing."

"The experience of Philip, directed by an angel from heaven to go to the place where he met one seeking for truth; of Cornelius, visited by an angel with a message from God; of Peter, in prison and condemned to death, led by an angel forth to safety--all show the closeness of the connection between heaven and earth." AA 152

A Terrible Verdict

If ever there was something worthy of trembling at, it would be the announcement of God withdrawing His Spirit from man simply because the flesh will profit nothing. However, this has been the experience of a handful of persons, with a persistent deviation from the appointed path of the Lord. Theirs has been a life without meaning because they verily will know the sure doom that awaits them after all.



In regard to the deviant Egyptian ruler, the Lord directed Moses, "Thou shalt speak all that I command thee: and Aaron thy brother shall speak unto Pharaoh, that he send the children of Israel out of his land. And I will harden Pharaoh's heart, and multiply my signs and my wonders in the land of Egypt. But Pharaoh shall not hearken unto you, that I may lay my hand upon Egypt, and bring forth mine armies, [and] my people the children of Israel, out of the land of Egypt by great judgments. And the Egyptians shall know that I [am] the LORD, when I stretch forth mine hand upon Egypt, and bring out the children of Israel from among them. And Moses and Aaron did as the LORD commanded them, so did they." Exodus 7:2-6

In defying the Spirit of God, of Nebuchadnezzar is the record;

"While the word [was] in the king's mouth, there fell a voice from heaven, [saying], O king Nebuchadnezzar, to thee it is spoken; The kingdom is departed from thee. And they shall drive thee from men, and thy dwelling [shall be] with the beasts of the field: they shall make thee to eat grass as oxen, and seven times shall pass over thee, until thou know that the most High ruleth in the kingdom of men, and giveth it to whomsoever he will. The same hour was the thing fulfilled upon Nebuchadnezzar: and he was driven from men, and did eat grass as oxen, and his body was wet with the dew of heaven, till his hairs were grown like eagles' [feathers], and his nails like birds' [claws]. And at the end of the days I Nebuchadnezzar lifted up mine eyes unto heaven, and mine understanding returned unto me, and I blessed the most High, and I praised and honoured him that liveth for ever, whose dominion [is] an everlasting dominion, and his kingdom [is] from generation to generation." Daniel 4:31-34

Recurrence of The Ages

"If rational beings really desire the truth, God will give them sufficient light to enable them to decide what is truth. If they have a heart to obey, they will see sufficient evidence to walk in the light. But if they in heart desire to evade the truth, he will not work a miracle to gratify their unbelief. He will never remove every chance or occasion to doubt. If they honestly, sincerely grasp the light, and walk in it, that light will increase until lingering doubts will be dispelled. But if they choose darkness, their questioning and caviling over the truth will increase, their unbelief will be strengthened, and the light which they would not accept will become to them darkness, and how great will be that darkness! It will be as much greater than before the light came, as the light which was rejected was clearer and more abundant than the light which first shone upon them. Thus it was with the Jewish nation; thus it will be with the Christian world in every generation. The rejectors of light treasure up to themselves wrath against the day of wrath. There are those who walk amid perpetual doubts. They feed on doubts, enjoy doubts, talk doubts, and question everything that it is for their interest to believe. To those who thus trifle with the plain testimonies of God's word, and who refuse to believe because it is inconvenient and unpopular to do so, the light will finally become darkness; truth will appear to the darkened understanding as error, and error will be accepted as truth. When thus shrouded in error, they will find it perfectly natural and convenient to believe what is false, and will become strong in their faith." Review and Herald, January 5, 1886 par. 4

The One Plea of Our Time

"It is God alone that can continually put enmity between the seed of the woman and the serpent's seed. After the transgression of man his nature became evil. Then was peace between Satan and fallen man. Had there been no interference on the part of God, men would have formed an alliance against heaven, and, in the place of warfare among themselves, carried on nothing but warfare against God. There is no native enmity between fallen angels and fallen men. Both are evil, and that through apostasy, and evil, wherever

it exists, will always league against good. Fallen angels and fallen men join in companionship. The Gospel Herald, July 1, 1898 par. 4

For this reason, "...the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know [them], because they are spiritually discerned. But he that is spiritual judgeth all things, yet he himself is judged of no man." 1 Corinthians 2:14, 15. "And such were some of you: but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God." 1 Corinthians 6:11.

In every soul that is quickened by the spirit of God, there would be a heartfelt desire of David's pleading, "Cast me not away from thy presence; and take not thy holy spirit from me. Restore unto me the joy of thy salvation; and uphold me [with thy] free spirit. Psalms 51:11, 12. Certainly this longing is actuated by fear of the terrible misery that will follow him without this constant counselor abiding with him in every breath that he made. But, do we realize when the Spirit of God leaves us as did David that we may cry out for help? Yes, but only when we are accustomed by the Spirit's way of working in our personal lives.

Human efforts aimed at frustrating the divine objective(s) have been left startled to see their evil plots becoming untold blessings as it was with Saul. "And Saul sent messengers to take David: and when they saw the company of the prophets prophesying, and Samuel standing [as] appointed over them, the spirit of God was upon the messengers of Saul, and they also prophesied." 1 Samuel 19:20 "For (they would) we can do nothing against the truth, but for the truth." Galatians 13:8.

So as to hear a great voice as of a trumpet behind us, we must be in the Spirit of the Lord like John at the Island of Patmos (Revelation 1:10) "...And hereby we know that he abideth in us, by the Spirit which he hath given us," 1 John 3:24 "which in other ages was not made known unto the sons of men, as it is now revealed unto us by that same Spirit." Eph3:5

"Are ye so foolish? having begun in the Spirit, are ye now made perfect by the flesh?" Gal3:3. Paul concludes this reflection with words of counsel saying; "Finally, my brethren, rejoice in the Lord. To write the same things to you, to me indeed [is] not grievous, but for you [it is] safe." Philippians 3:1. "Blessed [are] the poor in spirit: for theirs is the kingdom of heaven." Matthew 5:3

May the Lord help us thirst after the working of His Spirit in our personal lives, which will enable us to discern spiritual things for they are spiritually discerned. **AMEN**

JOHN R. OBWOCHA, ROME

A Mind For Unity

In the hymn "Holy Thine", it says "I would do thy will, Oh Lord not mine." Why is it that the Lord's will and our will are two different things. We sing the fact that we will do God's will but not our own then we sing "help me, help me now." We need help to accomplish something that is not our own will. We sing this because we want to be wholly Jesus', wholly on the Lord's side. Wholly incorporates every aspect of our being. In James 4:4 we read "Ye adulterers and adulteresses, know ye not that the friendship of the world is enmity with God? Whosoever therefore will be a friend of the world is the enemy of God." The language at the beginning of this verse is heavy. James is writing to the Christian church and calling some adulterers and adulteresses and then he says "know ye not." The adultery that he is writing about is what is written in Romans 7:1. It starts with the same phrase, "know ye not." Don't you know, he asks as if the people didn't know.

"Know ye not, brethren, (for I speak to them that know the law,) how that the law hath dominion over a man as long as he liveth? For the woman which hath an husband is bound by the law to her husband so long as he liveth; but if the husband be dead, she is loosed from the law of her husband. So then if, while her husband liveth, she be married to another man, she shall be called an adulteress: but if her husband be dead, she is free from that law; so that she is no adulteress, though she be married to another man. Wherefore, my brethren, ye also are become dead to the law by the body of Christ; that ye should be married to another, even to him who is raised from the dead, that we should bring forth fruit unto God." Rom. 7:1-4.

He is using the illustration of the law of marriage with conversion to Christ. Being born again is being married to Christ. While a person is alive he can't be married to another; and so in James 4:4: "Ye adulterers and adulteresses, know ye not that the friendship of the world is enmity with God? Whosoever therefore will be a friend of the world is the enemy of God." To be a Christian while being a friend of the world is spiritual adultery. Matthew says no man can serve two masters for he will hate the one and love the other, or he will hold to one and despise the other. Ye cannot serve God and mammon; you cannot have a relationship with the world and with Jesus. It is adultery. Christ will not accept it. So to be wholly Thine, wholly Jesus; we need to be as the song says, "Wholly Thine".

"Many profess to be on the Lord's side, but they are not; the weight of all their actions is on Satan's side. By what means shall we determine whose side we are on? Who has the heart? With whom are our thoughts? Upon whom do we love to converse? Who has our warmest affections and our best energies?" FLB 219.

If we analyze the majority of our thoughts we can find out whether we are a friend of the world or if we are wholly Thine. Friendship with the world is enmity with God. The friendship of the world is not at enmity but it is enmity. If it was at enmity it could be reconciled to God by taking away the thing that put it at enmity, but the text does not read like that. It reads that the friendship with the world

is enmity itself. They are the same thing. The enmity or the hatred, the disunity is the world, and that is the thing that puts us away from Christ. The enmity against God is the friendship of the world. If we can get rid of the friendship of the world then we are wholly Jesus'. The problem is friendship with the world; whoever is the friend of the world is the enemy of God. Romans 8:7 shows that this world cannot be reconciled to God. So there is a vast difference between Christianity and the world. James is writing to people that think they can have both friendship with the world and still be Christians. He says, "ye adulterers, know ye not." It can't happen; if ye do that you are making yourself an enemy of God. The friendship of the world and the enmity with God are identical.

Man cannot have the enmity of God without having the friendship of the world; they go hand in hand. As I think about the meaning of the world I think of Jesus being the friend of sinners. Was Jesus a friend of the world or was he a friend of sinners? Is being a friend of sinners the same as being a friend of the world?

There is something about the world we want to understand in this message. I have always understood when someone says you are worldly you just do worldly things. You go to parties and do certain things that are not right; have friends who are worldly people not claiming to be Christians; or you do open things that are scripturally wrong to do; enjoy worldly amusements that cost a lot of money. I thought it was only things like that that were worldly, but what is the world that is so much an enemy of God?

John 17:13-16 says. "And now come I to thee; and these things I speak in the world, that they might have my joy fulfilled in themselves. I have given them thy word; and the world hath hated them, because they are not of the world, even as I am not of the world. I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil. They are not of the world, even as I am not of the world."

Jesus is distinguishing himself from not being the friend of the world but the friend of sinners. I am in the world for a purpose but I am not of the world; and they have hated Me and they will hate you. To be a Christian is to be hated by the world. Man can be reconciled to God by taking away the thing that put man at enmity with God; the thing that put man at enmity with God IS the world. So, if you can take the world out of man you have the solution to the problem. You have man how he was in the beginning.

Was there ever a time when the world was not in man? Let's reflect in Genesis 2 We read of the creation, and in chapter 2 is the creation of man. When God himself saw man God didn't simply say it was good. He said man was very good. God said that man, the creation He had just completed was very good. Adam was glad to hear the voice of God. And he delighted in the presence of God. His whole being responded with joyful response to the call of God. There in that creation there was no enmity; they were not enemies, they were one. Creator and creation having harmonious

relationship together.

But in the garden there came another mind, that of the serpent's. We read in Gen 3: 1 "Now the serpent was more subtle than any beast of the field which the Lord God had made. And he said unto the woman, Yea, hath God said, Ye shall not eat of every tree of the garden?" Right there was the world as we know it today, destroying the simplicity that is in Christ and making it complex. To question a simple command, "Hath God said?" "And the woman said unto the serpent, 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. 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." Genesis 3:2-5.

Here comes another mind. This mind was the enemy of Christ. He comes into this very good place and he lays temptation before this creation. The suggestions of Satan were listened to, and as soon as they were entertained, Eve's thoughts started to change. We read in verse 6, "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." "And when the woman saw"--she obviously didn't see it straight away, because she saw as God saw, but as she entertained a thought and contemplated it then she saw differently. When she saw that the tree was good for food, was the tree good for food? It wasn't good for food. By listening and by taking on the suggestion, she thought she saw things that were not so. It was false. She saw things in a way in which she didn't see before. And then as she saw things in a different way, that the tree was to be desired, to make one wise, she saw what she perceived was wisdom, a different way of thinking.

How wise and how clever a different view on things! In the light of God the fruit on that tree could never have been seen as good for food. There was no room for such thought, but through the suggestions of Satan this contemplation took place and they took his mind as their own. They saw that this was something to be desired to make one wise. And so by this mind coming to the parents of this world, it came to the whole world. This mind was accepted by Adam and Eve and being accepted by them it took in the whole world and in that acceptance they surrendered this world to Satan; thus he became the god of this world.

Satan is the god of this world through his mind. As we read in James 4:4 "Know ye not that the friendship... is enmity..." It (friendship) is the thing (enmity) itself and that whoever will be a friend of that will be an enemy of God. And so humanity is now enemies with the Creator.

In God's mercy He makes a promise. The first promise of salvation

is found in Gen 3:15 "And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel."

Satan put man at enmity with God which made man on side with Satan, one with Satan; they became one. And that is why it says that whoever is a friend with the world is the enemy of God because they have united themselves with the enemy. In fact when God's word was heard in the cool of the day Adam was afraid. Adam was scared. There was an enemy coming. Just as fearful as Jacob was of Esau, Adam was of Christ; afraid that his life would be taken. They were enemies.

God saw the situation. Man was one with Satan and hated God. Because Satan created this enmity, God said, I will put enmity between thee and the woman. God broke the bond of Satan over the will of man. God set man once more free to choose. Because of the enmity that God put in the heart of man, he didn't really love Satan; neither did he love God. He loved Satan in his flesh; his love for God was because He is the Light that lights every man that comes into the world.

God broke the absolute dominion of Satan and set man free to choose the world which he would have. He was free to choose the world he desired the most. He was in a position of neutral ground. He didn't like the devil but he did, nor did he like the Creator but he did. In that comes two mysteries, the mystery of Godliness and the mystery of iniquity. The mystery of Godliness; how someone can obey God in spite of the flesh. What a mystery! The mystery of iniquity; how someone can do so wrong in spite of such love.

The two mysteries that the Bible deals with is the result of the enmity God put in the heart of man. So man is at a place of neutral ground to choose which world he will have. We understand the mind of Satan is the mind of the world. The mind that controls not just the world but the carnal nature.

As Christians we can hold ourselves back from many things, but questioning like Satan did in the garden "Hath God said, hath God said?" is what it means in being worldly. That mind cannot be reconciled to God. The only thing that man can do is to get rid of that mind set. To get rid of that mind and to be 'wholly Thine', to cease from spiritual adultery and to be fully Jesus.' When we are fully Jesus' once more we will delight in God's voice in the garden. We will think His thoughts after Him. Just to get rid of this mind this worldly mind.

To bring this worldliness into this last day setting and to reiterate that the mind of Satan is the mind of this world and the mind that controls this world, let's turn to Rev 13:1-3. "And I stood upon the sand of the sea, and saw a beast rise up out of the sea, having seven heads and ten horns, and upon his horns ten crowns, and upon his heads the name of blasphemy. And the beast which I saw was like unto a leopard, and his feet were as the feet of a

bear, and his mouth as the mouth of a lion: and the dragon gave him his power, and his seat, and great authority. And I saw one of his heads as it were wounded to death; and his deadly wound was healed: and all the world wondered after the beast."

The whole world--what is the world? It is the beast who gave the beast its power. The dragon. In verse 15. "And he had power to give life unto the image of the beast, that the image of the beast should both speak, and cause that as many as would not worship the image of the beast should be killed."

But where did the beast get its power from? From the dragon that made war in heaven. The whole world wonders after that. We can see the lifestyle it offers today. It is given by the dragon and we know that the three angel's messages say, "come out of her. come out of the world and get rid of this worldly mind and its way of thinking." So we want to look at how to get rid of this mind. If we turn back to James 4:1, "From whence come wars and fightings among you?"

Where does disunity in the church come from? Where does war come from, is the question. "Come they not hence, even of your lusts that war in your members?" Doesn't disunity come as a result of disunity in the heart? "Ye lust, and have not: ye kill, and desire to have, and cannot obtain: ye fight and war, yet ye have not, because ye ask not. Ye ask, and receive not, because ye ask amiss, that ye may consume it upon your lusts. Ye adulterers and adulteresses, know ye not that the friendship of the world is enmity with God? whosoever therefore will be a friend of the world is the enemy of God." Can you see the setting that he is writing in, disunity in the church, fighting, people wanting positions? Ye desire to have and cannot obtain and ye fight and war, yet ye have not, because you ask not and we ask amiss because of this mind that controls the carnal nature. So James asks "know ye not" (don't you know) that being part of this world is being an enemy of God.

We saw how Eve perceived things differently when she had this worldly mind. She saw things that were never seen in the light of God; and as she kept thinking outside of God's word it became wisdom to her. Worldly thinking is when you see things outside of God's word and you build on it with no foundation. You see things which you perceive as wisdom and is not so. It does not even exist. It is a lie and the mind of this world.

As Adam and Eve took of the fruit they sinned in wanting something good. When Jesus asked "Hast thou eaten of the tree that I have commanded you shouldn't eat?" What did Adam say? How did Adam answer the question? "And he said, I heard thy voice in the garden, and I was afraid, because I was naked; and I hid myself. And he said, Who told thee that thou wast naked? Hast thou eaten of the tree, whereof I commanded thee that thou shouldest not eat? Gen. 3:10, 11.

And Adam said "yea I ate of it, sorry!" He didn't say that. He didn't

say "Yea in hind sight you did say that and I'm sorry." He said. "The woman whom Thou gavest me she gave me of the tree and I did eat." He did not answer the question directly.

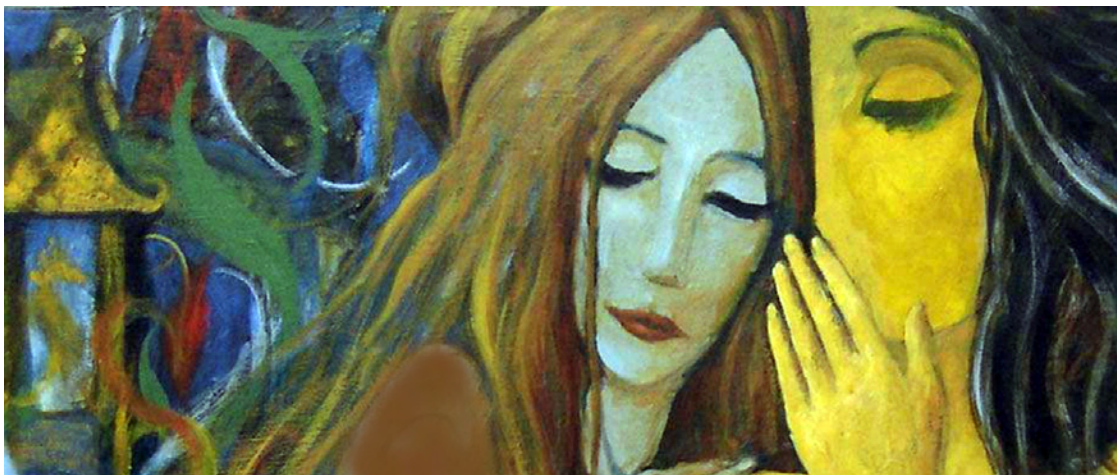
Why didn't Adam answer the question directly? He put himself last; he admitted at the last possible time. The woman and even the Lord himself came in for the blame before Adam could allow himself to come in at all. In all this he was simply saying in substance, "I would not have done it if it had not been for the woman, because she gave it to me. And if the woman had not been there she would not have done it either. And if You had not had put her there she would not have done it. Therefore if she had not been there she would not have given me to eat. And if she had not given me to eat I wouldn't have done it so of course the matter is back to You." That is what Adam said. "It is your fault because the woman You gave me, she gave me the fruit and I did eat." Adam blamed others before admitting to what he had done.

Adam and Eve could not answer the question directly. And so this is part of worldly thinking to blame others before you blame yourself. "For this is thankworthy, if a man for conscience toward God endure grief, suffering wrongfully. For what glory is it, if, when ye be buffeted for your faults, ye shall take it patiently? but if, when ye do well, and suffer for it, ye take it patiently, this is acceptable with God. For even hereunto were ye called: because Christ also suffered for us, leaving us an example, that ye should follow his steps: Who did no sin, neither was guile found in his mouth: Who, when he was reviled, reviled not again; when he suffered, he threatened not; but committed himself to him that judgeth righteously." 1 Peter 2:19-23.

people not admitting to their problems, people blaming others, blaming the whole church for any failure and themselves last. Oh yes, I know I am a sinner. I know I am doing something wrong, but I come in last, to blame everyone else first and yourselves last.

I want to read another aspect of the mind of this world which is an enemy of God. "The Lord, He is God, and beside Him there is none else. When Satan can bring his craftiness to bear on human minds, deceptive influences are received as from heaven. If his deceptions are allowed to enter, many souls will be ensnared by them, before it is seen that they are not from God, but from the enemy of all righteousness. I assure you that it will be one of our perplexities to distinguish the genuine from the spurious. Deception steals in unawares, just as it stole into the heavenly courts. [Now pick up the mind of Satan here.] Satan sought to undermine the confidence of the angels in God's government. He desired the place occupied by Christ, having it in his mind, that if he gained this position, to make an effort to take the place of God. Adroitly he presented his suggestions to the angels, and many of them received these suggestions. He left his insinuations in their minds to develop. They, not as cautious as their leader, began to communicate their new theories. Satan was the originator of the doubts that they expressed, but he presented them as the opinions of a large number of the angels, and as such, something that should be considered." UL 135

Can you see the mind of this world he left in Eve? He left the suggestion with Eve and it developed and when SHE saw the tree was good for food she did eat. It was a development of the satanic mind creeping in and changing the mind. Then you see as Satan sees and when that takes place you go on and do his works.



He did the same to the angels in heaven. He cunningly made these suggestions in a very righteous and noble way and because they were not as skilful as he they just started talking out loud about it. So Satan said, I will represent what you have to say as a good cause and I will go to God about it and see what we can do, because I'm a good person.

The ability to take something whether you have done it or whether you have not done it; to take the punishment and say nothing can only come from the mind of God. The inability to admit is worldly. Adam was led to involve everyone else before himself, before admitting he had any part in it at all. Nothing but love of self, self defense and self protection is in it.

The church that James is writing to was having problems—disunity,

Today Satan works with deceptive guile to captivate human beings by his deceptive theories. The warning to be aware of allowing him to enter comes sounding down along the line to our time. To be worldly, what is it to be worldly? It is a way of thinking that will develop into worldly action. You can also not have the actions but still be worldly. This causes disunity as we learned we cannot unify unless we have unity with Christ. We are naturally enemies to God. In Col 1:21 it says, "enemies in your minds." This is where the

enmity lies.

But it says He has now reconciled that to God. In Gal 1:4 "Who gave Himself for our sins that He might deliver us from present evil world..." He is a friend of sinners. He wants to get them out of the world, because He is not a friend of the world. If Jesus was a friend of the world He would leave His friends there. But He loves the sinners; He hates the world He has come to deliver us from.

As I said before, the Ephesian church was a church of a mixed multitude; lots of different minds came into that church. Jews and Gentiles Asians and Europeans, slaves and free men all congregated to one church. Paul is writing for unity in the church. "Wherefore remember, that ye being in time past Gentiles in the flesh, who are called Uncircumcision by that which is called the Circumcision in the flesh made by hands." Eph. 2:11

You see how it is worded there, that the Jews who were called the circumcision were calling the Gentiles the uncircumcision. The Gentiles were in the flesh; and so you have these men in the flesh and these other men in the flesh saying they are in the flesh. That is what it reads. The Gentiles in the flesh were called uncircumcision not by the law but by those who were called "the circumcision in the flesh". We have these people condemning each other both in the flesh. Then it says in Ephesians 2:12, "That at that time ye were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world."

Who were without God? The people in Ephesus, the Gentiles especially because it says they were outside of Israel. But they were without God because they were worldly. "But now in Christ Jesus ye who sometimes were far off are made nigh by the blood of Christ. For He is our peace, who hath made both one." Eph. 2:13, 14 (first part)

What two parties is the phrase "both one" referring to? Jew or Gentile or man and God? If you read the text above it is talking being without God. You have been brought nigh to God and are made one. "He hath broken down the middle wall of partition between us." Eph. 2:14 (last part) How did that happen? "Having abolished in his flesh the enmity, even the law of commandments contained in ordinances; for to make in himself of twain one new man, so making peace" Eph. 2:15.

Was that one man made out of a Jew and a Gentile or a heathen and a Gentile or a heathen and a heathen? No it was a Man which was God, and man. Adam, the 2nd Adam. That was the creation. Man had a problem with God and that was the source of disunity. Paul does not go and start saying you need to get along together. He says you need to get along with God.

Keep reading. "And that he might reconcile both unto God." Eph. 2:16 Now the both here, who is that? As we have just read, man

is to be reconciled to God by Jesus Christ. In doing that it says that He might reconcile both unto God, Jew and Gentile or any disunity in the church. Christ in His ministry didn't spend anytime trying to reconcile man to man, trying to get people to sort out their differences. Let things go; let the things of the past be the things of the past. Don't worry about it; lets turn over a new leaf and live here in Jerusalem harmoniously.

Jesus didn't spend anytime with that. He could have. He could have gotten a lot of people to agree to spend time together and to put down differences, but could they have stuck to it? Can man stick to reconciliation between man? It can't happen because while ever the worldly mind exists there is no such thing as unity. Satan and his kingdom are not unified. As the hymn goes "Soldiers of Christ Arise" it says "and hell shall tremble."

Why is unity the biggest outreach that anyone can do? It is because no one can do it. In the church if ministers have to deal with two people in a squabble, are they meant to spend time trying to reconcile their differences? They are to be like Christ and get each person to connect with God. It is true that the Jews in their separation from God built up extra walls of partition. They had built up a wall between themselves and the Gentiles. It is true that Christ wanted to put these separations out of the way. He did not like it. He did do that but the only way He did it and the only way He could do it was to destroy the thing that separated man and God.

All the separations between them and the Gentiles would be gone if the enmity between them and God was gone. If we ever have a situation where we cannot get along with someone, it is a testimony that we cannot get along with Jesus. Disunity within the church means disunity with God. We are to be a friend of sinners, but not a friend of the world; but we seem to be friends of the world and enemies of sinners. We like the way the world thinks but we don't like those that live in the world. But Christ did it the other way around.

Through the enmity God put between the woman and the serpent we can be part of the mystery of Godliness; to be "wholly Thine" in spite of our natural carnal wants. That is what Christ abolished in His flesh, the enmity that was there. He abolished it, killed it and to offer us the mind of Christ and the mind of Jesus.

It is my prayer that we can accept the mind of Christ and to let the atonement bind us to one another. **AMEN.**

PAUL GODFREY, AUSTRALIA

The Handsome Young Preacher



CHILDREN'S CORNER

Would you like to know how Ellen Harmon met James White, her husband? Here is the story as told by her granddaughter.

One day William Jordan and his sister invited Ellen on a trip to Orrington, a town 150 miles (about 240 km) to the northeast of their home. "We're returning a borrowed horse and sleigh to a young Adventist minister named James White. He's having trouble with some fanatics. If you come with us, you might be able to help straighten them out."

This was a hard decision for Ellen. Was it really her duty to go? She dreaded meeting those fanatics. Yet she had promised to go wherever the Lord wanted her. She prayed, and the answer came that if she would go, trusting in God, He would send an angel to show her what to do and to protect her from harm.

Soon the three were gliding over the snow to the rhythm of sleigh bells and the beat of horses' hoofs. After a ride that must have required nearly two days, they reached their destination late one afternoon. Weary from the long journey, Ellen took little notice of the young minister to whom she was introduced that evening.

The next morning after praying together, the three decided to go with James White, the young minister, to call on a family living near town. James would take them with the horse and sleigh they had returned to him.

When they reached the place, they noticed several sleighs in the yard and asked, "Are you having a meeting here today?"

"No," they were told. "The people have come on various errands. They just happened to arrive about the same time." Ellen remembered the promise that an angel would go with her. Had the angel gathered these people so that they might hear God's message?

Everyone was invited into the front room, and Ellen was asked to tell them about her visions. She stood up and began to speak, but was interrupted by a loud shout of "Glory, Alleluia!" Some of the people began clapping their hands, jumping up and down, and shouting. Ellen stopped telling her story and spoke to them seriously:

"Is this the way for Christians to act? I do not read in the Bible that Christ and His disciples ever behaved in such an unbecoming manner. Is He not our example?"

James White then opened his Bible and read to them that God is a God of order, not of confusion; that the Holy Spirit speaks to hearts by a "still small voice." He said, "Satan is leading you to act in this way, so as to cause your neighbours to hate the name of Adventists and never again want to hear you talk about the coming of Jesus." After a while the noise subsided, and Ellen continued her story.

From this home the visiting party called on other families in several towns nearby. Sometimes they met people with strange ideas. One man was preaching that Jesus had returned to earth, raised the dead, and had taken them to heaven.

"Do you not know," Ellen asked, "that when Jesus comes in power and glory, the trumpet of God will be heard all the way around the world, the sleeping saints will be raised to life, and those who are living will be changed and caught up... with them... to meet the Lord in the air? Has this taken place? You have not yet seen Christ coming with power and glory."

Some people believed it their duty to make long journeys on foot in order to earn salvation. Others fasted, refusing to eat anything for days at a time, and they insisted that their friends do the same. Some accepted every idea that entered their minds as coming from the Lord. As soon as they got a notion that they should do a certain thing, they would rush off and do it, without stopping to question whether they were pleasing Jesus and obeying the instruction given them in the Bible.

At one home a meeting was already in progress when James White and Ellen and her friends arrived. Someone inside saw them coming and quickly locked the door. "In the name of the Lord," Ellen opened that locked door, and they entered. What a strange sight they saw! A woman was lying on the floor, crying pitifully and warning the others not to listen to Ellen Harmon. Ellen knelt by her side and in the name of Jesus rebuked the evil spirit that possessed her. The woman arose and quietly took her seat with the others. She made no further disturbance while Ellen spoke to the company about

Jesus, who makes His followers good, pure, and sensible.

Day after day the visiting group went from home to home, delivering God's messages and rebuking fanatics. In many places they found the believers troubled by these noisy religionists. A few people had given the impression by their shouting that Adventists were a rowdy crowd. Some of their neighbours had even complained of them to police.

At the entrance to one town sentinels were posted to turn back any preacher coming to hold meetings. But the sleigh bearing the messengers of Heaven slipped quietly past the guards. Ellen was reminded of the promise that an angel would go with her, and she thanked God that the angel had closed the eyes of those sentinels.

The last meetings they held were happy ones. The troublemakers had been subdued, and the meek followers of Jesus thanked Ellen Harmon and the Jordan's for coming so far to help them and their young preacher bring proper order into their meetings.

At the last meeting in Orrington, Ellen was informed in a short vision that her work there was finished and that she must return to Portland at once, otherwise she would be in danger. Two spies had been seen peeking through the windows; but as the windows were high and the worshippers were kneeling in prayer, the men went away and reported that no one was in the house.

Early the next morning James White, Ellen, and the Jordan's got into a rowboat with a friend of James's and paddled down the river to Belfast. There Ellen and the Jordan's boarded a steamer for home, while James and his friend rowed the boat back to Orrington. There they were told that officers had been at the house where the preachers lived, searching for him. James and his friend were released when the officers learned that they were in no way responsible for disturbances of which the people had complained. James couldn't help feeling anxious about Ellen. She was young and so frail, and surrounded by many dangers! How much she needed someone to go with her and protect her! But it is not likely that the thought entered his mind that sometime he would be that lawful protector, for he has written that neither of them thought of marriage at that time.

Yet it does not seem strange that on a later day he asked her to be his life companion. He would be glad to share her trials and dangers. He felt they needed each other, that they could accomplish more for the Lord together.

"And besides, Ellen, I – I love you. I've been praying about this." Ellen respected and admired this handsome young man who was such an earnest Christian. But before giving her consent to marry him, she wanted to be sure that it was God's will. She answered, "James, I also will pray that the Lord may make His will known to us."

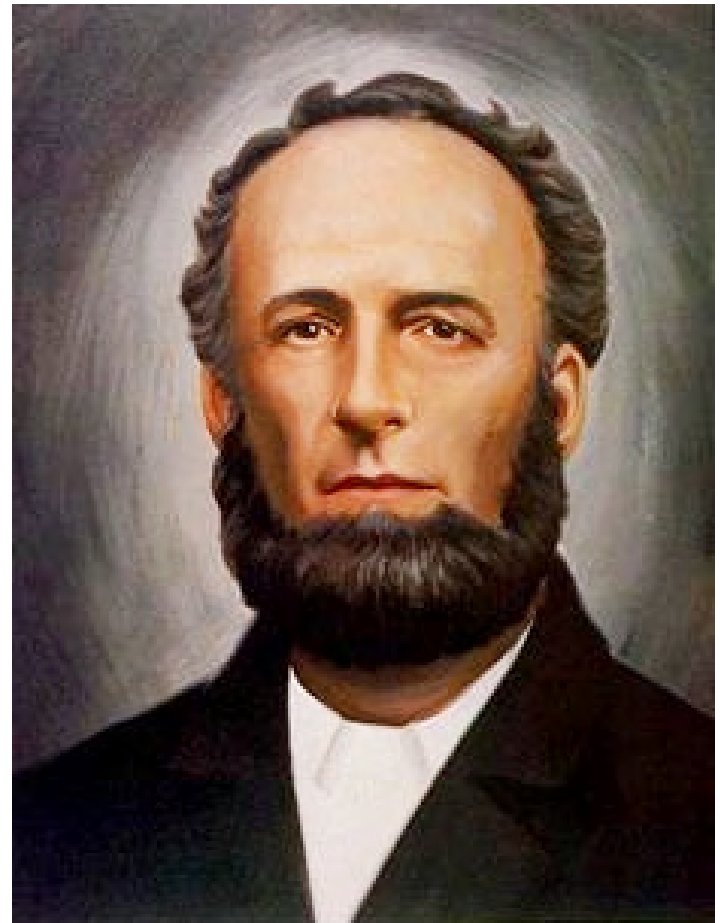
And to her delight, as she prayed, she felt more and more that God

did want them to work together. The answer did not come by vision. The Holy Spirit spoke quietly to her heart, just as He speaks to all of God's children who pray sincerely for guidance in choosing a life companion.

Not until James and Ellen were certain that it was God's will were they married.

Among the records of the White family is a small but precious document, the marriage certificate of James and Ellen White. No mention has ever been found of printed invitations, of presents, of bridesmaids, or corsages; nor even of a filmy white bridal gown, nor of a honeymoon. Evidently James and Ellen were too poor. Besides, important work awaited them. Every possible moment and every available penny must be put to work heralding the good news of Jesus' coming.

James was happy, for he truly loved Ellen; and Ellen was happy, for she loved James; and they both loved God.



James Springer White

August 4, 1821 - August 6, 1881



BR. VLADIMIR & BR. PETKOV IN MEXICO



SIS. VERICA, BR. HENRY
& ILSA DERING IN MEXICO



BR. ADOLF & SIS. ERNESTINE SCHENDEL IN MEXICO



BR. ABEL & SIS. BLANCA CONDE



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