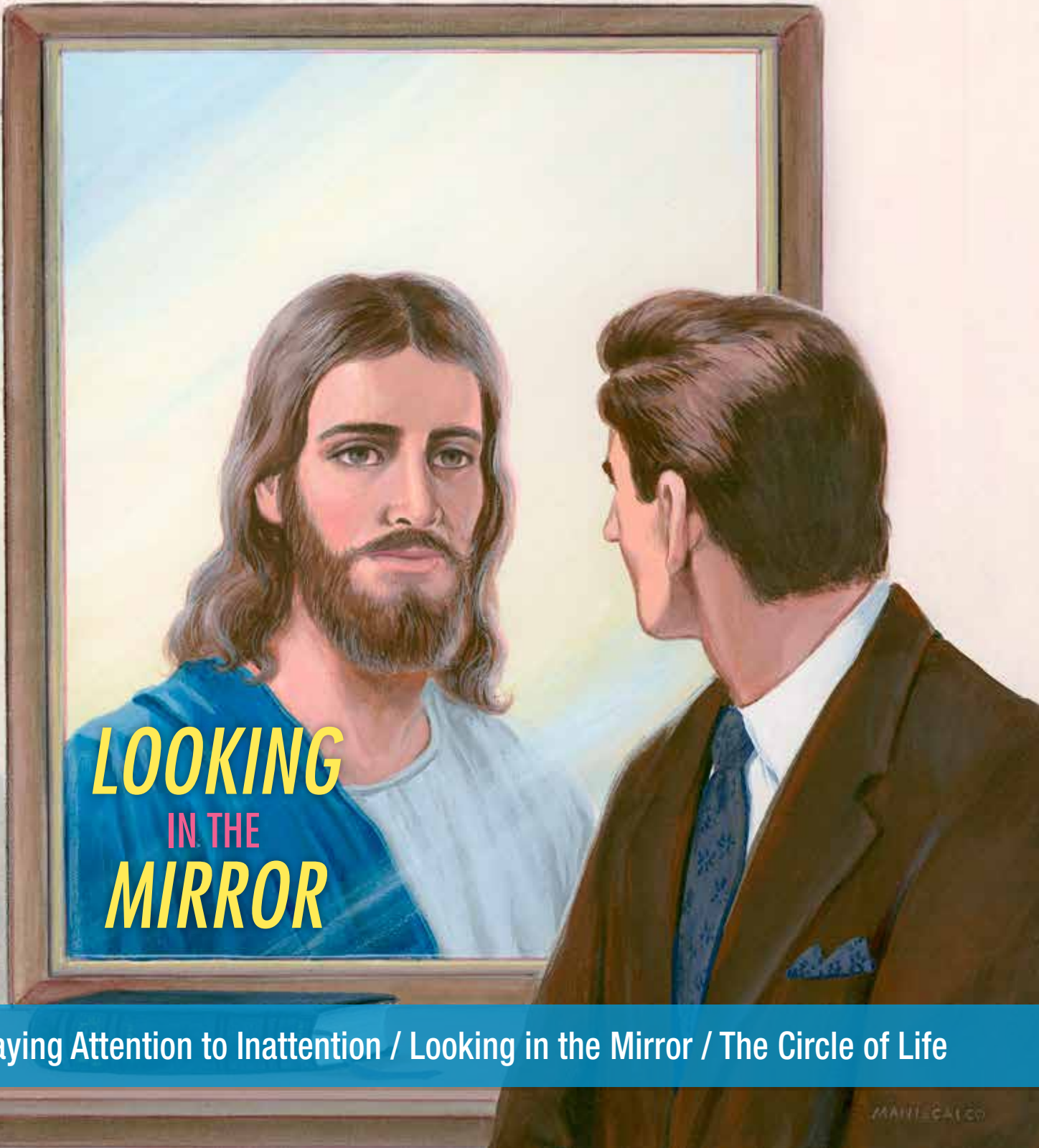


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Vol. 55, No. 4



LOOKING
IN THE
MIRROR

Paying Attention to Inattention / Looking in the Mirror / The Circle of Life

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Volume 55, Number 4

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— Testimonies, vol. 4, p. 488.

Editor Davi P. Silva
Assistant to the Editor Barbara. Montrose
Layout and Design Daniel Lee
Bethany Montrose

Web: www.sdarm.org; e-mail: info@sdarm.org

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squeezing in the most important thing

Can I really squeeze it in? It's almost like a suitcase stuffed to its maximum capacity—and the zipper is actually in danger of breaking over an extra pair of socks. But wait—is everything in the suitcase absolutely essential? Or were those socks actually more important than some other item taking up space in the suitcase?

What does this little suitcase scenario illustrate? Today's problem with time. When time seems to be so limited, how am I going to fit this extra item into the schedule?

There is one talent that is the same for everyone: The talent of time—24 hours in a day. The way that time is distributed varies from person to person, of course. Why does it vary? The biggest determining factor is our own choice. Yes, there may be circumstances that seem to rob some of us of useful time, but often those circumstances have also come as a result of our choices. Usually we can control our situation more than we may realize.

Have you noticed lately that no one seems to have enough time? Despite all the modern time-saving inventions and conveniences, we seem to have less time than we ever had before.

Plus, as life intensifies, many of us also realize that we need to do more missionary work. But what is the typical reason why we don't do as much

of this as we would like? The same old reason—(or is it an excuse?): We don't have enough time.

What's eating up our extra time? Mistaken priorities? Lack of vigilance over how many minutes have flown past in idle conversation, light reading, or net surfing? Excess curiosity over the latest gadget or tidbit of news?

In this issue of the *Reformation Herald*, we'll consider some points pertaining to the wise use of one of today's greatest inventions, as well as the need for missionary work, both of which may be strongly connected to our speech habits.

Have you ever noticed?

"More distractions and wickedness in the church are caused by a wrong use of the tongue, by a lack of governing the speech, than by anything else. Let the members of every family . . . humble themselves before God. It would be well to have a trespass offering box in sight, and a rule, to which all the household are agreed, that whoever speaks unkindly of another or speaks passionate words, shall drop therein a trespass offering. . . .

"By the help of God you must bridle your tongue; talk less, and pray more. Never question the motives of your brethren, for as you judge them God has declared that you will be judged. Open your hearts to kindness, to the dictates of the Spirit of God,

to the cheering rays of the Sun of Righteousness."¹

"In every place angels of God are watching to see what kind of spirit is exercised in behalf of souls. . . .

"Never should we pass by one suffering soul without seeking to impart to him the comfort wherewith we ourselves are comforted of God."²

We need to be about our Master's business with an eye single to His glory. That will keep us busy enough. Then, when distractions come our way, it's good to pray silently: "Is this interruption from God or from Satan?" The efficient, well-focused Christian will discern whether it's something that could weaken us spiritually, or instead if it's actually something that would benefit a soul. In such a situation we cannot ignore the chance to be a blessing and "pass by on the other side" (Luke 10:31) simply because we've got other things to do. Rather, we are to be like the Good Samaritan, to "be rich in good works, ready to distribute, willing to communicate" (1 Timothy 6:18).

And that often takes time. Let's be sure to make serious space in our life to squeeze it in. After all, the difference may amount to eternity. *R*

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¹ *Manuscript Releases*, vol. 15, p. 183.

² *The Kress Collection*, pp. 28, 29.

Paying Attention to INATTENTION

By V. Collins



Making the pledge not to text and drive at www.itcanwait.com is nothing new to Verizon Wireless customers. Most people agree that the habit of talking or texting while driving increases the risk of motor vehicle collisions. However, does the lack of paying attention during cell phone handling cause more than motor vehicle crashes?

Do you recall situations where cell phone usage dampened communication skills, alienated friendships, or created attention deficits in people? A few years ago, I spent a couple of hours driving an acquaintance from one town to another. The person needed a ride and had no money. Almost the entire trip, with the exception of pulling the car on the side of the Ocala National Forest to check out a black bear in daylight snacking on a roadside bush, the woman kept talking non-stop on her cell phone. I thought my passenger's lack of attention was rude. Not to mention, I was doing the driving, burning my gasoline, and spending my time. The worst part of the trip was that this woman appeared

perfectly happy with the arrangement. To this day, this person probably does not realize that she did anything wrong or impolite. Nevertheless, I was silently thinking that driving alone was not much different than gaining this preoccupied person as a passenger.

What causes inattention in people who interact or talk on cell phones? Has this or a similar type of situation happened to you when someone you knew had a cell phone in his or her possession? When was the last time you went out in public with a friend and your pal became more involved with burying his/her nose in cell phone activity than with paying attention to what you had to say? I cannot tell you how many times this has happened. Were you the least bit concerned regarding your friend or spouse's inattention? If not, why not? Has society accepted this type of behavior as the norm?

Society has produced Smart cars and smartphones. I possess a Smart Card to log-on to the workstation at my job. Is society with a variety of its fancy technology producing less smart people? Will society experience a snap-

ping point because of inattentive noses glued to so-called smartphones? What price will society pay for an eventual communication meltdown?

Physical health at risk

I met a woman who informed me that she had a brain tumor removed. The same woman warned me to avoid placing a cell phone up to my ear when talking. She said she found out the difficult way that cell phones carry potential threats of causing brain tumors. From Internet research, I found that something else transpires inside the brain when a person engages in cell phone conversations or media interactions. Have you heard of neurotransmitters? Most people do not require a psychology major to understand the working of neurotransmitters in the brain. "NEUROTRANSMITTERS are the brain chemicals that communicate information throughout our brain and body."¹

The neurotransmitter dopamine has been implicated in attention deficit disorder (ADD). Dopamine is one of those "feel good" chemicals in the brain which is responsible for our ability to concentrate as well as in certain feelings

of happiness. Just about all mood-altering drugs work on dopamine—including alcohol, cigarettes, caffeine, heroin, and cocaine, as do stimulant medications for ADD. Dopamine activity increases naturally in response to mental or physical stimulation, which is why ADDers can focus much better after exercise or during an emergency. In fact, it is said that many of the people involved in emergency response have ADD, including some firemen and ER physicians.

It is quite possible that some people are born with reduced levels of dopamine activity. People born with less dopamine may unknowingly spend much of their lives looking for ways to boost this hormone, either in positive ways like being highly active, inventive, competitive, or in negative ways by being reckless, gambling, or taking drugs. Another possibility is that lifestyles affect dopamine activity. For example, the brains of children raised on high levels of stimulation (e.g., by watching Cartoon Network and playing video games all day) might “adapt” physically so that high-stimulation becomes a requirement.²

All-absorbing

After experiencing a problem with my smartphone’s battery, I found myself patiently waiting over one hour in a Verizon store before I received customer service. During the wait, I overheard a sales clerk’s conversation concerning a customer’s concern over her higher bill because of her child streaming movies and exceeding the cell phone device’s total usage limits.

Perhaps one reason a cell phone holds a child’s attention is because smart cell phones such as iPhones provide an open highway to “Watching Cartoon Network and playing video games all day.” I am surprised at the number of children under the age of 12 who proficiently handle cell phones. Try taking a cell phone away from a child at any age who is involved in playing a game or watching a video and observe what type of resistance that will get you.

Nevertheless, most people will agree that cell phones and other similar

modes of technology provide a valid interaction and create a higher dimension to lifestyles, security, and safety. For example, a single person traveling alone remains much safer carrying a cell phone. The list is long on what positive advantages and profound differences this type of technology has brought to our society. I enjoy my smartphone because I keep up with the weather changes, check e-mails, take instant photos, access the Internet, Skype family and friends in real time, listen to an automated voice reading Bible scriptures, and send and receive instant messages. The most significant feature I enjoy when interacting on my cell phone is touching a button and activating the hands-free speaker phone.

Meanwhile, keeping up with the latest technological advances proves a vain effort. I purchased a Dell laptop computer less than five years ago. A mere two years after the purchase, my computer was already a dinosaur ready for the recycle bin.

Knowledge is definitely increasing, as Daniel the prophet was told:

“Thou, O Daniel, shut up the words, and seal the book, even to the time of the end: many shall run to and fro, and knowledge shall be increased” (Daniel 12:4)—and usually the children know more than the adults when it comes to technology.

Addictions: How do they add up?

Back around 1938, *The Saturday Evening Post* published these lines from a poem written by Robert D. Abrahams: “Some men die by shrapnel, and some go down in flames, but most men perish inch by inch, playing at little games.”

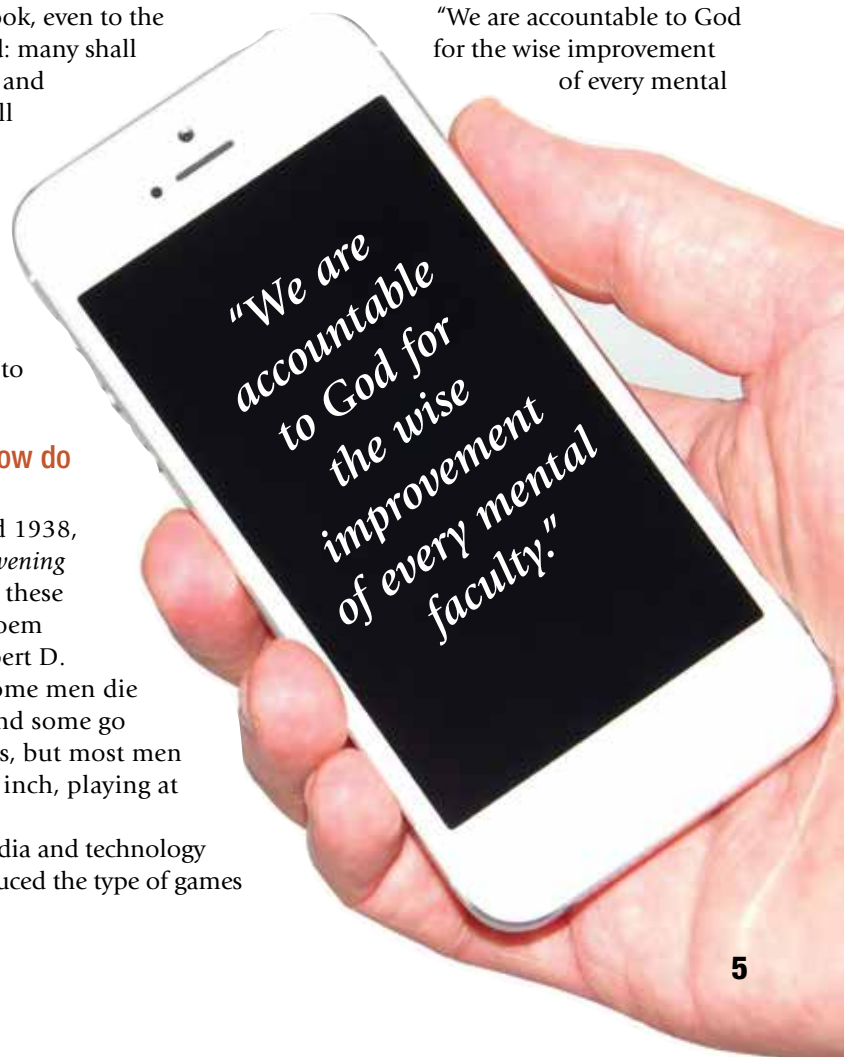
In 1938, media and technology had not introduced the type of games

that people play today. Nonetheless, humanity has played games throughout history. As history repeats itself, humans continue playing little games. However, the attraction of playing online games today comprises a multi-million dollar industry. It is perhaps that because of the superficial excitement of playing games that they remain popular, not to mention, addictive.

Do you believe that games are addictive? I found a website www.addictinggames.com. After a few clicks on the Internet, I found that the popular game Candy Crush remains an insanely addictive game. One website http://www.slate.com/articles/technology/technology/2013/07/candy_crush_saga_the_most_addictive_game_since_angry_birds.html, reports that “**Candy Crush is simultaneously simple and satanic.**”

Technology has made possible instant and free access to literally thousands of games. Do you ever wonder what the attraction of these games means to the Christian’s time and brainpower? What about the Christian’s spirituality and accountability to God?

“We are accountable to God for the wise improvement of every mental



faculty and every physical power. Who can measure his responsibility? We must render an account for the influence which we exert."³

"Our daily lives are determining our destiny."⁴

"Our time here is short. We can pass through this world but once; as we pass along, let us make the most of life."⁵

What holds our attention?

The command to a believer is that "thou shalt love the Lord thy God with all thine heart, and with all thy soul, and with all thy might" (Deuteronomy 6:5).

"No man can be a follower of Christ and yet place his affections upon the things of the world. John in his first epistle writes: 'Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him' (2:15). Our Redeemer, who met this temptation of Satan in its fullest power, is acquainted with man's danger of yielding to the temptation to love the world. . . .

"Our works will show the exact extent to which earthly treasures have our affections. The greatest care, anxiety, and labor are devoted to worldly interests, while eternal considerations are made secondary. Here Satan receives of man that homage which he claimed of Christ but failed to obtain. It is the selfish love of the world which corrupts the faith of the professed followers of Christ and makes them weak in moral power. The more they love their earthly riches, the further they depart from God, and the less do they partake of His divine nature that would give them a sense of the corrupting influences in the world and the dangers to which they are exposed.

"In Satan's temptations it is his purpose to make the world very attractive. Through love of riches and worldly honor he has a bewitching power to gain the affections of even the professed Christian world. A large class of professedly Christian men will make any sacrifice to gain riches, and the better they succeed in their object the less love they have for precious truth and the less interest for its advancement. They lose their love for God and act like insane

men. The more they are prospered in securing riches the poorer they feel because they have no more, and the less will they invest in the cause of God. . . .

"The example of Christ shows us that our only hope of victory is in continual resistance of Satan's attacks. He who triumphed over the adversary of souls in the conflict of temptation understands Satan's power over the race and has conquered him in our behalf. As an overcomer He has given us the advantage of His victory, that in our efforts to resist the temptations of Satan we may unite our weakness to His strength, our worthlessness to His merits. And, sustained by His enduring might under strong temptation, we may resist in His all-powerful name and overcome as He overcame.

"It was through inexpressible suffering that our Redeemer placed redemption within our reach. In this world He was unhonored and unknown, that through His wonderful condescension and humiliation He might exalt man to receive heavenly honors and immortal joys in His kingly courts. Will fallen man murmur because heaven can be obtained only by conflict, self-abasement, and toil?

"The inquiry of many a proud heart is: Why need I go in humiliation and penitence before I can have the assurance of my acceptance with God, and attain the immortal reward? Why is not the path to heaven less difficult and more pleasant and attractive? We refer all these doubting, murmuring ones to our great Exemplar while suffering under the load of man's guilt and enduring the keenest pangs of hunger. He was sinless, and more than this, He was the Prince of heaven; but in man's behalf He became sin for the race. 'He was wounded for our transgressions, He was bruised for our iniquities: the chastisement of our peace was upon Him; and with His stripes we are healed' (Isaiah 53:5)

"Christ sacrificed everything for man in order to make it possible for him to gain heaven. Now it is for fallen man to show what he will sacrifice on his own account for Christ's sake, that he may win immortal glory. Those who have any just sense of the magnitude

of salvation and of its cost will never murmur that their sowing must be in tears and that conflict and self-denial are the Christian's portion in this life. The conditions of salvation for man are ordained of God. Self-abasement and cross bearing are the provisions made by which the repenting sinner is to find comfort and peace. The thought that Jesus submitted to humiliation and sacrifice that man will never be called to endure, should hush every murmuring voice. The sweetest joy comes to man through his sincere repentance toward God because of the transgression of His law, and faith in Christ as the sinner's Redeemer and Advocate.

"Men labor at great cost to secure the treasures of this life. They suffer toil and endure hardships and privations to gain some worldly advantage. Why should the sinner be less willing to endure, to suffer, and to sacrifice in order to secure an imperishable treasure, a life that runs parallel with the life of God, a crown of immortal glory that fadeth not away? The infinite treasures of heaven, the inheritance which passes all estimate in value, which is an eternal weight of glory, must be obtained by us at any cost. We should not murmur at self-denial, for the Lord of life and glory endured it before us. Suffering and deprivation we should not avoid, for the Majesty of heaven accepted these in behalf of sinners. Sacrifice of ease and convenience should not cause one thought of repining, because the world's Redeemer accepted all these in our behalf. Making the largest estimate of all our self-denials, privations, and sacrifices, it costs us far less in every respect than it did the Prince of life. Any sacrifice that we may make sinks into insignificance when compared with that which Christ made in our behalf."⁶ *R*

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³ *Testimonies*, vol. 4, p. 654.

⁴ *The Adventist Home*, p. 16.

⁵ *Ibid.*, pp. 32, 33.

⁶ *Testimonies*, vol. 3, pp. 477–482.



Looking in the Mirror

By P. Stemmler

I looked in the mirror today—more than once! Was my hair neat or messy? Did I have dark eyes or did they look bright? Were there blemishes or was the skin clear? Was I pale or were there rosy cheeks? What about the clothing? Were the colors helping or hindering? Were the combinations suitable to honor the Lord instead of looking like a scarecrow? Was I sloppy or tidy?

Why all the questions? Why all of the inspection? There could be more than one reason.

The most obvious answer in our world would be that I was looking because of pride and vanity. Am I looking good for others? Will I impress them with my appearance? Will I achieve my goal of power, position or influence because of my looks?

The second reason could be, Am I looking ok, because looking ok is linked with my sense of self-worth, my value as a human being. I may think that if I don't look perfect, I am nothing and unimportant.

Another reason could simply be that I want to look my best in my present circumstances to bring honor to my Creator. The questions asked, especially about physical features, are actually telltale signs about my inner health; therefore, they are symptoms of my adherence or lack of it to physical laws.

Now, in the book of James you will find another writer explaining a different type of mirror.

"Be ye doers of the word, and not hearers only, deceiving your own selves. For if any be a hearer of the word, and not a doer, he is like unto a man **beholding his natural face in a glass**: for he beholdeth himself, and goeth his way, and straightway forgetteth what manner of man he was" (James 1:22–24, emphasis supplied).

James writes about the phenomenon of looking into the mirror and seeing something, and then turning away, forgetting all about it, pretending it wasn't there. This mirror is not the glass hanging on the bathroom wall, but the mirror of the moral law of Ten Commandments, that revealer of our internal condition before God.

Again, we can look into this mirror for different reasons:

Am I looking good enough (or doing good enough) so that I can make an impression on others by my appearance of holiness or righteousness, so I can achieve my goal of power, position or influence?

Or maybe, am I good enough so that I won't be lost since I have heard that if I don't match up I will not gain eternal life?

Or maybe it is simply to do as Psalm 139 states—that we look into the mirror, asking God to show us our internal state, so we can grow in health for His honor and glory?

The Bible admonishes us to present ourselves to God as a living sacrifice. The apostle appeals: "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God" (Romans 12:1, 2).

Am I looking holy and living acceptably before God? Some of us really like the verse in 3 John 2 which states: "Beloved, I wish above all things that thou mayest prosper and be in health, even as thy soul prospereth."

So we might be looking in His mirror to see if we are "prospering."

The psalmist prayed, "Search me, O God, and know my heart: try me, and know my thoughts: and see if there be any wicked way in me, and lead me in the way everlasting" (Psalm 139:23, 24).

Am I asking God to search my heart and really show me myself?

The secret reason why

In this article we are dealing with motive—the inner reason why we do something. The Lord is trying to help us all to understand the reality of Christ's great love towards us and to truly understand the motive behind why we do the things that we do. Our motive is often affected by our belief systems. We could and can be doing the "right" things but maybe for the "wrong" reasons.

Recently, I was studying the aspect of faith and works. I read a summary of differing beliefs and especially how they affect works. Notice the subtle differences and their consequent actions.

1. Some say we are saved by grace through faith apart from good works, which makes obedience **irrelevant**.

2. Some say we are saved by grace through faith and good works, which makes obedience **meritorious**.

3. But the Bible teaches that we are saved by grace through faith unto good works, which makes obedience **inevitable**.¹

Did you catch the different beliefs leading to the different reactions? Let's expand these thoughts.

1. If we think we are saved by grace through faith **apart** from good works, we will not feel any need to obey—in fact, we will shun those who talk such things. These are often the people who would label the obedient as legalistic.

2. If we think that we are saved by grace through faith **and** good works, we are thinking that there is something that we need to do to add to Christ's work, and therefore, maybe unconsciously, we are thinking to add our own merit or our own goodness to our salvation. This can create self-righteousness in a smaller or larger degree; it can create a legalistic approach to what needs to be done. It can lead to criticism and judgment of others. It can create confusion when we see that we are just not "cutting it" in our attempt at perfection. It can result in discouragement and despair—and can actually lead to belief in other winds of doctrine, to add more merit to my

works, to my sense of worth or my sense of holiness.

3. If we believe, but not just believe, but experience that faith **unto** good works, we see that Christ has done so much for us, that we must, we will, respond in loving, right actions when He is our all in all! When we can see the great love wherewith He loves us, when we can see how much He cares, how much He gave to give us this gift of forgiveness, of new life, of power, of hope, of grace, of peace, of eternal life, then we **WILL** respond with "**Lord, what wilt Thou have me to do?**" We will be obedient, not because we **have to**, but because **we want to**. His law will be written in our heart; we will delight to do His will (Psalm 40:8). Self will be surrendered to His control. We will long to be like Him, because we see how good, right, perfect, and loving He is—and as a child seeks to imitate the parent he/she loves, so we will behold and be changed into His likeness.

This will give us joy **in Him**, not in our achievements, or despair over our faults. We will have love for others and a great desire to share with them the blessings that we have found. We will have humility, for pride cannot even be thought of when we understand that it is all Christ! We will seek to reach any soul, for in them we see one more child that has wandered away from home, another who needs help and encouragement to gain eternal life.

The love of Christ will constrain us! (2 Corinthians 5:14).

Living with new motives

"There is not a point that needs to be dwelt upon more earnestly, repeated more frequently, or established more firmly in the minds of all than the impossibility of fallen man meriting anything by his own best good works. Salvation is through faith in Jesus Christ alone."²

Can we see the different motives? Can we see the differing perspectives and how they work out in the life?

"Nothing reaches so fully down to the deepest motives of conduct as a sense of the pardoning love of Christ."³

This is what James saw when he spoke about that mirror.

"Whoso looketh into the perfect law of liberty, and continueth therein, he being not a forgetful hearer, but a **doer** of the work, this man shall be blessed in his deed" (James 1:25).

Let's consider a further explanation of this: "God, who is rich in mercy, for his great love wherewith he loved us, **even when we were dead in sins**, hath quickened us together with Christ, (**by grace ye are saved;**) and hath raised us up together, and made us sit together in heavenly places **in Christ Jesus**: That in the ages to come he might shew the exceeding riches of **his grace in his kindness toward us through Christ Jesus**. For **by grace** are ye saved through faith; and that **not of yourselves**: it is the gift of God: **not of works, lest any man should boast**. For **we are his workmanship, created in Christ Jesus unto good works**, which God hath before ordained that we should walk in them" (Ephesians 2:4–10, emphasis supplied).

Even as I was preparing this article, I was reminded of the time when I first read those verses. It seemed so simple then, and so simple now. God has done a great work, and when we respond to that work, we are simply going to do those good works—that God, from the beginning of creation—has ordained for us to walk in. We will simply be doing our God-ordained privilege, duty—our job to be His witnesses, to glorify His name on this dark Earth.

So, what if I look in the mirror and find unhealthy symptoms? Well, in the physical realm I need to do some different things:

I need to decide whether I am going to do something about it. Am I going to put forth effort to be in good health?

If I am going to move towards health, I must eliminate the bad and put in lots of the good. As it is said, if you want to be something you have never been, you must do things you have never done. That means change.

This will take discipline, daily choices, hourly choices, fresh food, juices (concentrated forms of fresh nutrition), more exercise in the fresh air, rest, trust, lots of water, **LOTS** of water, and then the body, that wondrous ex-

We need to truly understand the motive behind what we do—and make sure it's for the right reasons.

ample of God's design, will take those offerings and change the body from the inside out.

The spiritual has its parallel:

We must decide. Do I really want to be Christ's? Will I respond to His goodness, His love, His leading?

I will then eliminate doing, seeing, eating, drinking, talking of those things which would be detrimental to my relationship with Him.

I will add to my schedule, my life, my heart, anything, especially in concentrated doses, of His life-giving Word through Bible reading, prayer, sermons, meditation. I will exercise those good works in helping and blessing others. I will trust in His power, depend upon His promises, resting in His love, His providence, His care. I will be taking in LOTS of the washing OF THE WORD ("that he might sanctify and cleanse it with the washing of water by the word," Ephesians 5:26). I will be changed from the inside out to reflect His glorious character.

What if I still see defects in myself or others?

"When it is in the heart to obey God, when efforts are put forth to this end, Jesus accepts this disposition and effort as man's best service, and He makes up for the deficiency with His own divine merit. But He will not accept those who claim to have faith in Him and yet are disloyal to His Father's commandment. We hear a great deal about faith, but we need to hear a great deal more about works. Many are deceiving their own souls by living an easy-going, accommodating, crossless religion."⁴ The above quote does not excuse disobedience or lack of doing that which Christ has enjoined upon us. It is an encour-

agement for those who really are seeking to do the will of God for the right reason. In contrast is the summary of what I have already shared:

"There are those who profess to serve God, while they rely upon their own efforts to obey His law, to form a right character, and secure salvation. Their hearts are not moved by any deep sense of the love of Christ, but they seek to perform the duties of the Christian life as that which God requires of them in order to gain heaven. Such religion is worth nothing. When Christ dwells in the heart, the soul will be so filled with His love, with the joy of communion with Him, that it will cleave to Him; and in the contemplation of Him, self will be forgotten. Love to Christ will be the spring of action. Those who feel the constraining love of God, do not ask how little may be given to meet the requirements of God; they do not ask for the lowest standard, but aim at perfect conformity to the will of their Redeemer. With earnest desire they yield all and manifest an interest proportionate to the value of the object which they seek. A profession of Christ without this deep love is mere talk, dry formality, and heavy drudgery."⁵

I want the real thing—what about you?

"In God's forgiveness the heart of the erring one is drawn close to the great heart of Infinite Love. The tide of divine compassion flows into the sinner's soul, and from him to the souls of others. The tenderness and mercy that Christ has revealed in His own precious life will be seen in those who become sharers of His grace. . . .

"We are not forgiven because we forgive, but as we forgive. The

ground of all forgiveness is found in the unmerited love of God, but by our attitude toward others we show whether we have made that love our own. Wherefore Christ says, 'With what judgment ye judge, ye shall be judged; and with what measure ye mete, it shall be measured to you again' (Matthew 7:2)."⁶

"The sinner's only hope is to rely wholly upon Jesus Christ. . . . Our acceptance with God is sure only through His beloved Son, and good works are but the result of the working of His sin-pardoning love. **They are no credit to us, and we have nothing accorded to us for our good works by which we may claim a part in the salvation of our souls.** Salvation is God's free gift to the believer, given to him for Christ's sake alone. The troubled soul may find peace through faith in Christ. . . . He cannot present his good works as a plea for the salvation of his soul."⁷

"Christ is waiting with longing desire for the manifestation of Himself in His church. **When the character of Christ shall be perfectly reproduced in His people,** then He will come to claim them as His own.

"It is the privilege of every Christian not only to look for but to hasten the coming of our Lord Jesus Christ (2 Peter 3:12, margin). 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."⁸

May the Lord help us is my prayer. *R*

References

¹ Ty Gibson: *In the Light of God's Love*, Pacific Press Publishing Association, 1996. [Emphasis supplied.]

² *Faith and Works*, p. 19.

³ *The Desire of Ages*, p. 493.

⁴ *Faith and Works*, p. 50. [Emphasis supplied.]

⁵ *Steps to Christ*, pp. 44, 45. [Emphasis supplied.]

⁶ *Christ's Object Lessons*, p. 251. [Emphasis supplied.]

⁷ *Our High Calling*, p. 118. [Emphasis supplied.]

⁸ *Christ's Object Lessons*, p. 69. [Emphasis supplied.]

HASTENING FORWARD TO THE FINAL DAYS



*A compilation from the Bible and
the Spirit of Prophecy,
with commentary by B. Montrose*



One of the most appropriate prayers for all who are awake to the Lord's call today might very well be: "God be merciful unto us, and bless us; and cause his face to shine upon us; . . . That thy way may be known upon earth, thy saving health among all nations" (Psalm 67:1, 2).

The time is not far distant when the following prophecy will be fulfilled as never before: "Thus saith the Lord of hosts; In those days it shall come to pass, that ten men shall take hold out of all languages of the nations, even shall take hold of the skirt of him that is a Jew, saying, We will go with you: for we have heard that God is with you" (Zechariah 8:23).



medical missionary work, and our publications are God's agencies. One is not to supersede the other."¹

1. Guidance promised as we share the message

"If the teachers of the word are willing, the Lord will lead them into close relation with the people. **He will guide them to the homes of those who need and desire the truth; and as the servants of God engage in the work of**

seeking for the lost sheep, their spiritual faculties are awakened and energized. Knowing that they are in harmony with God, they feel joyous and happy. Under the guidance of the Holy Spirit, they obtain an experience that is invaluable to them. Their intellectual and moral powers attain their highest development; for grace is given in answer to the demand.

"I was shown two Bible workers seated in a family. With the open Bible before them, they presented the Lord Jesus as the sin-pardoning Saviour. Their words were spoken with freshness and power. Earnest prayer was offered to God, and hearts were subdued by the softening influence of the Holy Spirit. As the Word of God was explained, I saw that a soft, radiant light illumined the Scriptures, and I said softly, 'Go ye out into the highways and hedges, and compel them to come in, that my house may be filled.'

"These workers were not boastful, but humble and contrite, realizing always that the Holy Spirit is the efficiency of every worker. Under the influence of the Spirit, indifference vanished, and an earnest interest was manifested. The precious light was communicated from neighbor to neighbor. Family altars that had been broken down were again erected, and many souls were won to the truth.

"Teaching the Scriptures, praying in families—this is the work of the evangelist, and this work is to be mingled with preaching. If it is omitted, preaching will, to a great extent, be a failure. Come close to the people by personal efforts. Teach them that the love of God must come into the sanctuary of the home life.

"Take no glory whatever to yourself. Do not work with a divided mind, trying to serve God and self at the same time. Keep self out of sight. Let your words lead the weary and heavy laden to carry their burdens to Jesus. Work as seeing Him who is at your right hand, ready to give you his efficiency and omnipotent power in every emergency. The Lord is your counselor, your guide, the captain of your salvation. He goes before your face, conquering and to conquer."²

2. Practical ministry speaks volumes

"The last rays of merciful light, the last message of mercy to be given to the world, is a revelation of His character of love. The children of God are to manifest His glory. In their own life and character they are to reveal what the grace of God has done for them.

"The light of the Sun of Righteousness is to shine forth in good works—in words of truth and deeds of holiness.

"Christ, the outshining of the Father's glory, came to the world as its light. He came to represent God to men, and of Him it is written that He was anointed 'with the Holy Ghost and with power,' and 'went about doing good' (Acts 10:38). In the synagogue at Nazareth He said, 'The Spirit of the Lord is upon Me, because He hath anointed Me to preach the gospel to the poor; He hath sent Me to heal the brokenhearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord' (Luke 4:18, 19). This was the work He commissioned His disciples to do. 'Ye are the light of the world,' He said. 'Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven' (Matthew 5:14, 16).

"Thus saith the Lord, Keep ye judgment, and do justice: for my salvation is near to come, and my righteousness to be revealed. Blessed is the man that doeth this, and the son of man that layeth hold on it; that keepeth the sabbath from polluting it, and keepeth his hand from doing any evil. Neither let the son of the stranger, that hath joined himself to the Lord, speak, saying, The Lord hath utterly separated me from his people: neither let the eunuch say, Behold, I am a dry tree. For thus saith the Lord unto the eunuchs that keep my sabbaths, and choose the things that please me, and take hold of my covenant; even unto them will I give in mine house and within my walls a place and a name better than of sons and of daughters: I will give them an everlasting name, that shall not be cut off" (Isaiah 56:1-5).

Three agencies

"[God] uses the gospel ministry, medical missionary work, and the publications containing present truth, to impress hearts. All are made effectual by means of faith. As the truth is heard or read, the Holy Spirit sends it home to those who hear and read with an earnest desire to know what is right. The gospel ministry,

"Practical work will have far more effect than mere sermonizing. . . . The sealed fountains of earnest, Christlike love will be unsealed."

"This is the work which the prophet Isaiah describes when he says, 'Is it not to deal thy bread to the hungry, and that thou bring the poor that are cast out to thy house? when thou seest the naked, that thou cover him; and that thou hide not thyself from thine own flesh? Then shall thy light break forth as the morning, and thine health shall spring forth speedily; and thy righteousness shall go before thee; the glory of the Lord shall be thy reward' (Isaiah 58:7, 8).

"Thus in the night of spiritual darkness God's glory is to shine forth through His church in lifting up the bowed down and comforting those that mourn.

"All around us are heard the wails of a world's sorrow. On every hand are the needy and distressed. It is ours to aid in relieving and softening life's hardships and misery.

"Practical work will have far more effect than mere sermonizing. We are to give food to the hungry, clothing to the naked, and shelter to the homeless. And we are called to do more than this. The wants of the soul, only the love of Christ can satisfy. If Christ is abiding in us, our hearts will be full of divine sympathy. The sealed fountains of earnest, Christlike love will be unsealed.

"God calls not only for our gifts for the needy, but for our cheerful countenance, our hopeful words, our kindly handclasp. When Christ healed the sick, He laid His hands upon them. So should we come in close touch with those whom we seek to benefit.

"There are many from whom hope has departed. Bring back the sunshine to them. Many have lost their courage. Speak to them words of cheer. Pray for them. There are those who need

the bread of life. Read to them from the word of God. Upon many is a soul sickness which no earthly balm can reach nor physician heal. Pray for these souls, bring them to Jesus. Tell them that there is a balm in Gilead and a Physician there."³

3. Evangelistic canvassers

"Canvassing for our publications is an important and most profitable line of evangelistic work. Our publications can go to places where meetings cannot be held. In such places the faithful evangelistic canvasser takes the place of the living preacher. By the canvassing work the truth is presented to thousands who otherwise would never hear it.

"I feel very sorry to know that so many of the books which should be finding ready sale are lying on the office shelves. These books contain the light that people need. May the Lord move upon many of our young people to enter His service as evangelistic canvassers. **Our time for work is short. Many, very many, need the promptitude of the 'quickly' in them, to lead them to arouse and go to work.** The Lord calls for workers just now.

"We need to feel the vivifying influence of the Holy Spirit as the disciples felt it on the day of Pentecost. Of their experience at that time we read: 'And when they had prayed, the place was shaken where they were assembled together; and they were all filled with the Holy Ghost, and they spake the word of God with boldness. And the multitude of them that believed were of one heart and of one soul: neither said any of them that ought of the things which he possessed was his own.' Selfishness was expelled from the heart. 'And with great power gave the apostles witness of the resurrection of the Lord Jesus:

and great grace was upon them all' (Acts 4:31-33).

"Why is there not now a more diligent seeking of the Lord, that hundreds may be filled with the Holy Spirit, and may go forth quickly to proclaim the truth, 'the Lord working with them, and confirming the word with signs following' (Mark 16:20)? Our commission is to let the light shine forth everywhere from the press. By the printed page the light reaches the isolated ones, who have no opportunity to hear the living preacher. This is most blessed missionary work. Canvassers can be the Lord's helping hand, opening doors for the entrance of truth.

"Let Christian youth be selected to circulate the books containing present truth. Youth who have no religious experience should not be accepted as canvassers for our books, because they cannot properly represent the precious truth to be presented. To send such youth into the canvassing field is unjust to them and to the Lord's work. This is a sacred work, and those who enter it should be able to bear witness for Christ.

"In this work the youth should be connected with those older in experience, who, if they are devoted to God, can be a great blessing to them, teaching them in the things of God, and showing them how best to work for Him. If the youth will work out their own salvation with fear and trembling, they will know by experience that God is working with them, to will and to do of His good pleasure.

"Not only men, but women, can enter the canvassing field. And canvassers are to go out two by two. This is the Lord's plan.

"As long as probation continues, there will be opportunity for the canvasser to work. When the religious denominations unite with the papacy to oppress God's people, places where there is religious freedom will be opened by evangelistic canvassing. If in one place the persecution becomes severe, let the workers do as Christ directed: 'When they persecute you in one city, flee ye into another.' If persecution comes there,

go to still another place. God will lead His people, making them a blessing in many places. Were it not for persecution, they would not be so widely scattered abroad to proclaim the truth. And Christ declares, 'Ye shall not have gone over the cities of Israel, till the Son of man be come' (Matthew 10:23). **Until in heaven is spoken the word, 'It is finished,' there will be places for labor, and hearts to receive the message.**"⁴

Don't be afraid to do something! Be afraid of doing nothing!

" 'Hundreds are dying a spiritual death of inaction because they do not work at all.' They are waiting for some conference to assign them a place and guarantee them a salary. To these the Lord sends the message:

" 'If the lay members of the church will arouse to do their work in a quiet way, going to war at their own charges, each seeing how much he can do in winning souls to Jesus, we shall see many leaving the ranks of Satan to stand under the banner of Christ.

" 'Many of our missionary enterprises are crippled because there are so many who refuse to enter the doors of usefulness that are plainly open before them. Let all who believe the truth, go to work. Do the work that lies nearest you; do anything, however humble, rather than be, like the men of Meroz, do-nothings.

" 'The whole church needs to be imbued with the missionary spirit; then there will be many to work unselfishly in various ways as they can, without being salaried.' "⁵

Agonize in prayer to prepare for this rewarding task

"The testimony of the True Witness has not been half heeded. The solemn testimony upon which the destiny of the church hangs has been lightly esteemed, if not entirely disregarded. This testimony must work deep repentance; all who truly receive it will obey it and be purified.

"Said the angel, 'List ye!' Soon I heard a voice like many musical instruments all sounding in perfect strains, sweet and harmonious. It surpassed any music I had ever heard, seeming to be full of mercy, compassion, and elevating, holy joy. It thrilled through my whole being. Said the angel, 'Look ye!' My attention was then turned to the company I had seen, who were mightily shaken. I

If They Only Knew

By Ella M. Robinson



He is coming, we have heard it,
And our hearts throb with delight.
Soon will end earth's dismal story,
Soon will close her dreary night.
Then will dawn, in matchless glory,
Her eternal morning bright.

O, that every one might know it!
Is the burden of my prayer.
O that men would pause to hear it
'Mid their ceaseless toil and care!
O that thoughtless youths might learn it,
And their careless hearts prepare!

Would the rich cling to their riches,
Would they hoard their gold away
While earth's weak ones cry of hunger
From the famine they might stay,
If they knew that when He cometh
All their wealth will pass away?

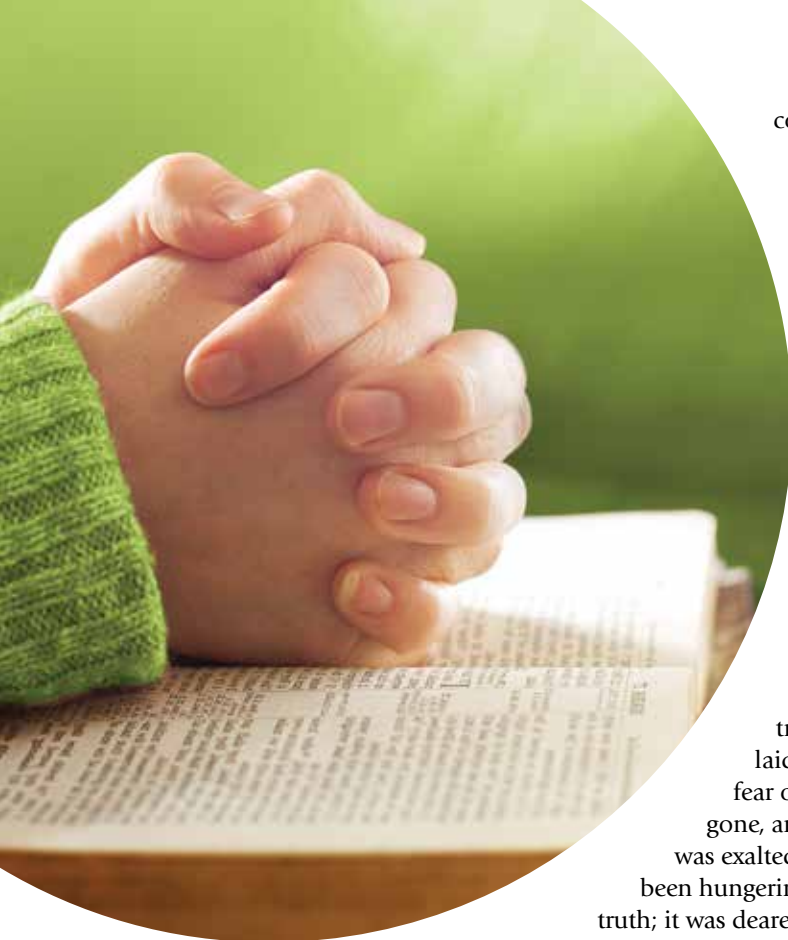
And the ones who bear life's burdens
Who are weary and oppressed,

Who must toil and plan and struggle,
Would their hearts be cheered and blessed
If they knew that heavenly Master
Soon will come and bring them rest?

And the suffering and the sick ones,
Who have sought for health in vain,
Carry them the joyful message.
It will help them bear the pain—
This sweet hope of seeing Jesus,
And of being whole again.

Those who run the race for pleasure,
Who but chase a fleeting goal,
Tell them of the love of Jesus
That can satisfy the soul.
They may spare heaven's purest pleasures
While eternal ages roll.

Tell them all the joyful tidings;
It will cheat earth of her woe,
It will fill all hearts with gladness—
Tell them all! O let them know.



was shown those whom I had before seen weeping and praying in agony of spirit. The company of guardian angels around them had been doubled, and they were clothed with an armor from their head to their feet. They moved in exact order, like a company of soldiers. Their countenances expressed the severe conflict which they had endured, the agonizing struggle they had passed through. Yet their features, marked with severe internal anguish, now shone with the light and glory of heaven. They had obtained the victory, and it called forth from them the deepest gratitude and holy, sacred joy.

"The numbers of this company had lessened. Some had been shaken out and left by the way. The careless and indifferent, who did not join with those who prized victory and salvation enough to perseveringly plead and agonize for it, did not obtain it, and they were left behind in darkness, and their places were immediately filled by others taking hold of the truth and coming into the ranks. Evil angels still pressed around them, but

could have no power over them.

"I heard those clothed with the armor speak forth the truth with great power. It had effect. Many had been bound; some wives by their husbands, and some children by their parents. The honest who had been prevented from hearing the truth now eagerly laid hold upon it. All fear of their relatives was gone, and the truth alone was exalted to them. They had been hungering and thirsting for truth; it was dearer and more precious than life. I asked what had made this great change. An angel answered, 'It is the latter rain, the refreshing from the presence of the Lord, the loud cry of the third angel.'"⁶

The most gratifying opportunity in history

"Servants of God, with their faces lighted up and shining with holy consecration, will hasten from place to place to proclaim the message from heaven. By thousands of voices, all over the earth, the warning will be given. Miracles will be wrought, the sick will be healed, and signs and wonders will follow the believers. Satan also works with lying wonders, even bringing down fire from heaven in the sight of men (Revelation 13:13). Thus the inhabitants of the earth will be brought to take their stand.

"The message will be carried not so much by argument as by the deep conviction of the Spirit of God. The arguments have been presented. The seed has been sown, and now it will spring up and bear fruit. The publications distributed by missionary workers have exerted their influence, yet many whose minds were

impressed have been prevented from fully comprehending the truth or from yielding obedience. Now the rays of light penetrate everywhere, the truth is seen in its clearness, and the honest children of God sever the bands which have held them. Family connections, church relations, are powerless to stay them now. Truth is more precious than all besides. Notwithstanding the agencies combined against the truth, a large number take their stand upon the Lord's side."⁷

What are we waiting for? What is holding us back? Let's get moving!

"Every saint, fearless of consequences, followed the convictions of his own conscience and united with those who were keeping all the commandments of God; and with power they sounded abroad the third message. I saw that **this message will close with power and strength far exceeding the midnight cry.**

"Servants of God, endowed with power from on high with their faces lighted up, and shining with holy consecration, went forth to proclaim the message from heaven. Souls that were scattered all through the religious bodies answered to the call, and the precious were hurried out of the doomed churches, as Lot was hurried out of Sodom before her destruction. God's people were strengthened by the excellent glory which rested upon them in rich abundance and prepared them to endure the hour of temptation. I heard everywhere a multitude of voices saying, 'Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus' (Revelation 14:12)."⁸ *R*

References

- ¹ *Manuscript Releases*, vol. 13, p. 303. [Emphasis supplied.]
- ² *The Review and Herald*, December 29, 1904. [Emphasis supplied.]
- ³ *Christ's Object Lessons*, pp. 415-418.
- ⁴ *The Review and Herald*, October 7, 1902. [Emphasis supplied.]
- ⁵ Pamphlet 12, pp. 7, 8. [Emphasis supplied.]
- ⁶ *Early Writings*, pp. 270, 271.
- ⁷ *The Great Controversy*, p. 612.
- ⁸ *Early Writings*, pp. 278, 279. [Emphasis supplied.]

BY H. A. ST. JOHN

“Ye Ought to Be Teachers”

“For when for the time ye ought to be teachers, ye have need that one teach you again which be the first principles of the oracles of God; and are become such as have need of milk, and not of strong meat” (Hebrews 5:12).

All true Christians are teachers. They must teach or backslide, and need themselves to be taught again which be the first principles of the oracles of God. A Christian is a follower of Christ. Now Christ was the greatest teacher that ever appeared among men. By precept, and by example, in word and in deed, He was always going about among men teaching. In Him the Word, the truth, was made flesh, and dwelt among men, ever teaching them the way of the Lord more perfectly. He taught His disciples how to pray, how to give alms, how to fast, how to bring forth much fruit, how to continue patiently in well-doing, sowing beside all waters. He taught in the temple, in the synagogues, in private dwellings, in the wilderness, on the stormy deep, on the mountainside, and at riverside, and wayside, and seaside. He hung His beautiful lessons on the visible things surrounding everyday life, that they might be the better remembered when the great Teacher was gone. His enemies were grieved that He taught in the temple; indeed, they had no sympathy with His teaching anywhere; for He did not teach as the scribes, but with authority divine.

All who follow closely in the footsteps of Jesus will necessarily be teachers. By precept and example they will ever be pointing the way to life everlasting. Every missionary campaign will be a campaign of teaching. By a godly life, by verbal lessons, by printed page, in every way possible they will reveal the everlasting Gospel, the good news of the coming Kingdom, that all who so will may become subjects thereof, and have an abundant entrance therein, when the day of triumph shall come.

Every one of us may be taught of God. He has given abundant provision whereby we may be guided into all truth. As we teach others what the Lord has taught us, we ourselves will be more and more enlightened in the things of God. As we impart to others, our own stock of knowledge will be increased. If we do not teach, we will gradually, although almost imperceptibly, lose what we have. As our interest in, and love for, the truth wanes and fades,

our knowledge of the same will also diminish, and the time will come when we need to be instructed again, even in the first principles of the oracles of God—old babes, who have need of milk instead of strong meat.

And what joy, what bliss, it is to teach the story of unseen things above, of Jesus and His love, to interested and receptive minds. Some such good soil, all ready for the good seed, awaits every sower, every teacher, everywhere. If we have the ardent desire, the Lord will give us the opportunity. “Delight thyself also in the Lord; and he shall give thee the desires of thine heart” (Psalm 37:4).

The gift of teaching ought to be far more generally possessed and used by the church of Christ than it is. Many ought to be teachers that are not, simply because they have neglected the gift that is in them, that was given them of God. Reader, if you are neglecting this gift, begin today. If you must begin with a child, begin at once, lest the gift be taken from you. Your mind will be illuminated, your pathway brightened, when you begin to help others.

Sometimes the pulpit is instructed by the pew. Apollos was eloquent, and mighty in the Scriptures, but the pew, represented by Aquila and Priscilla, expounded unto him the way of God more perfectly. This may frequently occur, that he that is taught in the Word can communicate unto him that teacheth, in all good things.

Anciently the Lord chose the tribe of Levi for the firstborn of all Israel. Hence the Levites were priests and teachers, going into the cities, villages, and homes of all the tribes, teaching. All the members of the church of Christ now are the firstborn, hence they are all a royal priesthood, all teachers. When will the remnant church of Christ arise to their blood-bought privilege of enlightening the whole earth with the everlasting Gospel of the soon-coming kingdom, teaching all men, everywhere, to observe all things that the Lord has commanded us, thus learning how to live here, physically, mentally, and spiritually, that they may live hereafter happily, gloriously, and eternally. *✍*

(A timely article for missionary work today; it was published in *The Signs of the Times*, August 16, 1905.)

A VISION OF *family* RELIGION

By E. G. White

(from *Spiritual Gifts*, vol. 4b, pp. 95–100).

I was shown the necessity of opening the doors of our houses and hearts to the Lord. When we begin to work in earnest for ourselves, and for our families, then we shall have help from God. I was shown that merely observing the Sabbath and praying morning and evening are not positive evidences that we are Christians. These outward forms may all be strictly observed, and yet true godliness be lacking. Titus 2:14: "Who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works." All who profess to be Christ's followers should have command of their own spirit and not speak fretfully or impatiently. The husband and father should check that impatient word he is about to utter. He should study the effect of his words, lest they leave sadness and a blight.

I was shown that infirmities and disease especially affect females. The happiness of the family depends much upon the wife and mother. If she is

nervous and weak, and is suffered to be overtaxed with labor, the mind is depressed, for it sympathizes with the weariness of the body; and then she too often meets with cold reserve from the husband. If every thing does not move off just as pleasantly as he could wish, he blames the wife and mother. He does not always seem to know how to sympathize with her and is almost wholly unacquainted with her cares and burdens. He realizes not that he is aiding the great enemy in his work of tearing down. He should by faith in God lift up a standard against Satan, but he seems blinded to his own interest and hers. He treats her with indifference. He knows not what he is doing. He is working directly against his own happiness and is destroying the happiness of his family. The wife becomes desponding, discouraged; hope and cheerfulness are gone. She goes her daily rounds mechanically, because she sees her work must be done. Her lack of cheerfulness and courage is felt through the family circle. There are many miserable families like this all

through the ranks of Sabbathkeepers. And angels bear the shameful tidings to heaven, and the recording angel makes a record of it all. The husband should manifest great interest in his family. Especially should he be very tender of the feelings of a feeble wife. He can shut the door against much disease. Kind, cheerful, encouraging words will prove more effective than the most healing medicines. This will bring courage to the heart of the desponding and discouraged, and the happiness and sunshine brought into your family by kind acts and encouraging words will pay you tenfold. The husband should remember that much of the burden of training his children rests upon the mother. She has much to do with molding their minds. This should call into exercise the tenderest feelings of the father, and with care should he lighten the burdens of the wife. He should encourage her to lean upon his large affections and direct her mind to heaven, where there is strength and peace and a final rest for the weary. He should not come to his



home with a clouded brow but should with his presence bring sunlight into the family, and should encourage his wife to look up and believe in God. Unitedly can they claim the promises of God and bring His rich blessing into the family. Unkindness, complaining, and anger shut Jesus from the dwelling. I saw that angels of God will flee from a house where there are unpleasant words, fretfulness, and strife.

I have also been shown that there is often a great failure upon the part of the wife. She does not make strong efforts to control her own spirit and make home happy. There is often fretfulness and unnecessary complaining on her part. The husband comes home from his labor weary and perplexed and often meets a clouded brow instead of cheerful, encouraging words. He is mortal, and his affections become weaned from his wife, he loses the love of his home, his pathway is darkened, and his courage gone. He yields his self-respect and that dignity which God requires him to maintain. The husband is the head of the family,

as Christ is the head of the church, and any course which the wife may pursue to lessen his influence and lead him to come down from the dignified, responsible position God would have him occupy, displeases God. It is the duty of the wife to yield her wishes and will to her husband. Both should be yielding, but preference is given in the word of God to the judgment of the husband. And it will not detract from the dignity of the wife to yield to him whom she has chosen to be her counselor, adviser, and protector. The husband should maintain his position in his family with all meekness, yet with decision. Some have asked the question, Must I be on my guard and feel a restraint upon me continually? I have been shown that we have a great work before us to watch ourselves with jealous care, and search our own hearts, and know wherein we fail, and then guard ourselves upon that point. We must have perfect control of our own spirit. "He that offendeth not in word, the same is a perfect man, and able also to bridle the whole body."

The light that shines upon our path, the truth that commends itself to our consciences, will condemn and destroy, or sanctify and transform, the soul. We live too near the close of probation to be content with a superficial work. The same grace which we have hitherto considered sufficient will not sustain us now. Our faith must be increased, and we must be more like Christ in conduct and disposition in order to endure, and successfully resist, the temptations of Satan. The grace of God is sufficient for every follower of Christ.

Our efforts must be earnest and persevering to resist the attacks of Satan. He employs his strength and skill in trying to turn us out of the right way. He watches our going out and coming in, and intends to hurt or destroy us. He works most successfully in darkness, injuring those who are ignorant of his devices. He could not gain advantage if his method of attack was understood. The instruments he employs to effect its purposes, and transmit his fiery darts, are often the members of our own families.

The restraint God's word imposes upon us . . . increases the happiness of our families and all around us.

Those we love may speak or act unguardedly, which may wound us deeply. It was not their intention to do this, but Satan magnifies their words and acts before the mind in a manner by which he hurls a dart from his quiver to pierce us. We brace ourselves to resist the one whom we think has injured us, and thus we encourage Satan's temptations. Instead of praying to God for strength to resist Satan, we suffer our happiness to be marred by trying to stand for what we term "our rights." In thus doing, we allow Satan a double advantage. We act out our aggrieved feelings, and by taking this course Satan uses us as his agents to wound and distress those who did not intend to injure us. The require-

ments of the husband may sometimes seem unreasonable to the wife, when if she should take the second view of the matter, in as favorable a light for him as possible, if she would calmly, candidly consider, she would see that to yield her own way, and submit to the judgment of her husband, even if it conflicted with her feelings, would save them both from unhappiness, and would give them great victory over the temptations of Satan.

I saw that the enemy would either contend for the usefulness or the life of the godly, and will try to mar their peace as long as they live in this world. But his power is limited. He may cause the furnace to be heated, but Jesus and angels will watch the trusting

Christian, that nothing may be consumed but the dross. The fire kindled by Satan can have no power to destroy or hurt the true metal. It is important to close every door possible against the entrance of Satan. It is the privilege of every family to so live that Satan cannot take advantage of anything they may say or do, to tear each other down. Every member of the family should bear in mind that all have just as much as they can do to resist our wily foe, and with earnest prayers and unyielding faith, they must rely upon the merits of the blood of Christ, and claim His saving strength. The powers of darkness gather about the soul and shut Jesus from our sight, and at times we can only wait in sorrow and

amazement until the cloud passes over. These seasons are sometimes terrible. Hope seems to fail, and despair seizes upon us. In these dreadful hours we must learn to trust, to depend on the sole merits of the atonement, and in all our helpless unworthiness cast ourselves upon the merits of the crucified and risen Saviour. We shall never perish while we do this--never! When light shines on our pathway, it is no great thing to be strong in the strength of grace. But to wait patiently in hope, when all is dark, when clouds envelope us, requires faith and submission which causes our will to be swallowed up in the will of God. We are too quickly discouraged and earnestly cry for the trial to be removed from us; when we should plead for patience to endure and grace to overcome.

Without faith it is impossible to please God. We can have the salvation of God in our families, but we must believe for it, live for it, and have a continual, abiding, faith and trust in God. We must subdue a hasty temper and control our words; and in this we shall gain great victories. Unless we control our words and temper, we are slaves to Satan. We are in subjection to him. He leads us captive. All this jangling, and unpleasant, impatient, fretful, words are an offering presented to his Satanic majesty. And it is a costly offering, more costly than any offering we can make to God, for it destroys the peace and happiness of whole families, destroys health, and is eventually the cause of forfeiting an eternal life of happiness. The restraint God's word imposes upon us is for our own interest. It increases the happiness of our families and all around us. It refines our taste, sanctifies our judgment, and brings peace of mind, and in the end, everlasting life. Under this holy restraint we shall increase in grace and humility, and it will become easy to speak right. The natural, passionate, temper, will be held in subjection. An indwelling Saviour will strengthen every hour. Ministering angels will linger in our dwellings and with joy carry the tidings of our advance in the divine life heavenward, and the angel will make a cheerful, happy record. *R*



THE *Wine* FOR THE HOLY COMMUNION

By G. Melnychuk

Part 2 of 3

"I am not come to destroy, but to fulfil"

Speaking of His mission on Earth, Jesus declared: "Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil" (Matthew 5:17). In the text, it does not talk only about the moral decalogue (10 commandments) but also about the observance of ritual rites, the ceremonial laws written in "the law of Moses."

One important point to notice is that the ten commandments written by the finger of God on tables of stone were not originally referred to as "law," but only as "revelation" or "testimony." "And Moses turned, and went down from the mount, and the two tables of the testimony were in his hand: the tables were written on both their sides; on the one side and on the other were they written" (Exodus 32:15).

The "revelation of God" (the tables with ten commandments) were always kept in the ark of the covenant: "And thou shalt put into the ark the testimony which I shall give thee." "In the ark thou shalt put the testimony that I shall give thee" (Exodus 25:16, 21). (See also Exodus 40:20; Psalms 78:5; 119:88.)

This "revelation" or "testimony" always carries a special role because it is a significant part of the moral code, a mutual agreement between God and the people—as well as the people themselves—and it does not include any instructions concerning the ceremonial services of the Old Testament, prototypes or symbols.

"The law" is always called the "law of Moses" which included precepts with reference to the ceremonial service in the sanctuary, rules and regula-

tions, and contained only a manmade written copy of the revelation.

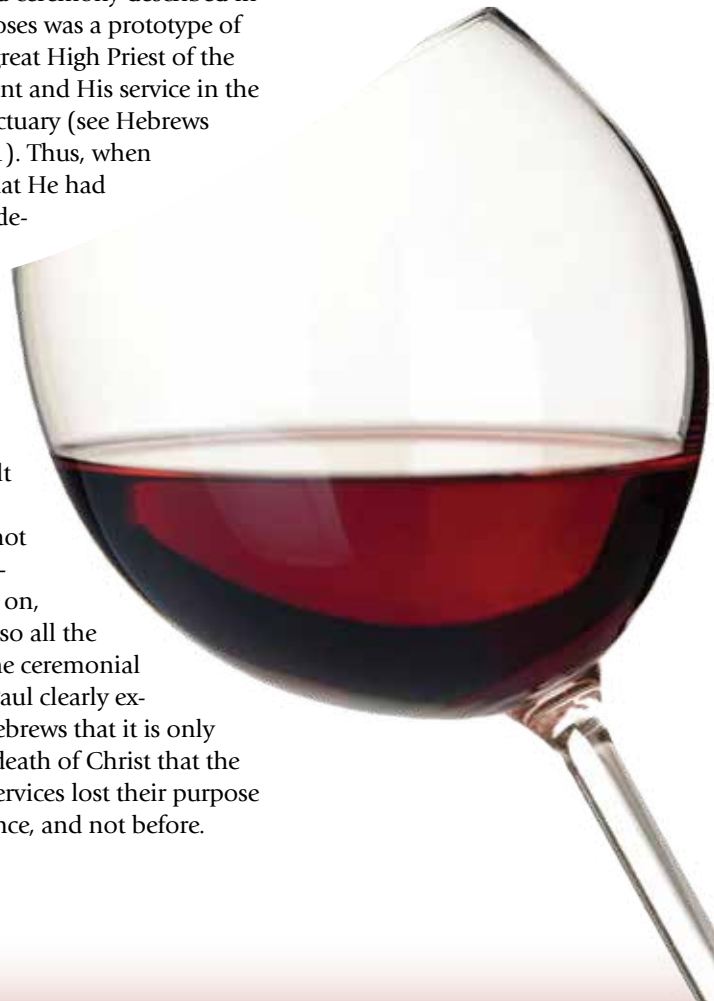
The "law of Moses" was next to the ark and never inside: "And it came to pass, when Moses had made an end of writing the words of this law in a book, until they were finished, that Moses commanded the Levites, which bare the ark of the covenant of the Lord, saying, Take this book of the law, and put it in the side of the ark of the covenant of the Lord your God, that it may be there for a witness against thee" (Deuteronomy 31:24–26).

Every detail of the ceremonial service of the Old Testament, each sacrifice, the offices of the priest and the high priest, each feast and ceremony described in the law of Moses was a prototype of Christ—the great High Priest of the New Testament and His service in the heavenly sanctuary (see Hebrews chapters 7–11). Thus, when Christ said that He had

come not to destroy "the law," but to fulfill it, He did not only follow such commandments as "Thou shalt not steal," "Thou shalt not bear false witness," and so on, but He did also all the precepts of the ceremonial law as well. Paul clearly explained in Hebrews that it is only through the death of Christ that the ceremonial services lost their purpose and significance, and not before.

Jesus was not only the Messiah (the Anointed One) but also the High Priest, because the Scripture states: "Wherefore, holy brethren, partakers of the heavenly calling, consider the Apostle and High Priest of our profession, Christ Jesus." "So also Christ glorified not himself to be made an high priest; but he that said unto him, Thou art my Son, to day have I begotten thee. As he saith also in another place, Thou art a priest for ever after the order of Melchisedec" (Hebrews 3:1; 5:5, 6).

So Christ, being the High Priest, was subordinate to the priesthood laws, even to His death: "He humbled himself, and became obedient unto



Each participant of the Passover feast had to drink four cups of grape juice or “wine” during the Passover supper.

death, even the death of the cross” (Philippians 2:8, emphasis supplied). He stated: “Think not that I am come to destroy the law. . . . I am not come to destroy, but **to fulfil**,” (Matthew 5:17, emphasis supplied). “But when the fulness of the time was come, God sent forth his Son, made of a woman, made **under the law**” (Galatians 4:4, emphasis supplied).

Now, since we know that Jesus, being the High Priest, was subject to the priesthood laws, let us consider what the law says regarding the use of alcohol by the priests: “And the Lord spake unto Aaron, saying, Do not drink wine nor strong drink, thou, nor thy sons with thee, when ye go into the tabernacle of the congregation, lest ye die: it shall be a statute for ever throughout your generations: and that ye may put difference between holy and unholy, and between unclean and clean; and that ye may teach the children of Israel all the statutes which the Lord hath spoken unto them by the hand of Moses” (Leviticus 10:8–11).

No doubt, Christ (the High Priest) fulfilled this precept. Moreover, one of Isaiah’s prophecies concerning Christ clearly reinforces this point: “The Lord himself shall give you a sign; Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel. Butter and honey shall he eat, that he may know [the original translation from Hebrew says: that He may **understand**] to refuse the evil, and choose the good” (Isaiah 7:14, 15).

As we see, the law which Christ obeyed, and as the prophecy clearly stated, it was necessary for Him to be sober at all time to distinguish the holy from the unholy. I don’t think we need to explain why it was necessary for

Christ to have a clear mind at all time.

Does wine have any influence on clear thinking? Even though everyone knows the answer, I would like to quote Isaiah: “They also have erred through wine, and through strong drink are out of the way; the priest and the prophet have erred through strong drink, they are swallowed up of wine, they are out of the way through strong drink; they err in vision, they stumble in judgment” (28:7).

Just one drink

Shall we mention one more, very important point? Many believe that during the Passover supper Christ had only a small drink, a sip from the cup—hence He could not get drunk with just one sip. I can somewhat agree that from just one sip of alcoholic wine Jesus would not have gotten drunk or become really confused in His mind. But let us go back to the Bible history to see whether it was just a sip or whether it was more than a sip.

There was a commandment saying that each participant of the Passover feast had to drink four cups of grape juice or “wine” during the Passover supper (also known in Judaism as the Seder). The Mishnah (which is the first major written redaction of the Jewish oral traditions and the first major work of rabbinical Judaism) says that even the poor were obligated to drink the four cups. Those four cups of wine were not consumed all at once, but each cup was imbibed at a specific point in the Seder (Passover supper). I will not spend much time now to describe all the details how the Jewish Passover was performed (this information is very easy to find) but will bring only a few statements, revealing how much “wine” had to be

consumed by every participant (everyone from 12 years and older) during the Passover supper.

The *Halacha* (the collective body of Jewish religious laws, including biblical laws and later Talmudic and rabbinical laws) states: “The mitzvah [commandment] of drinking the four cups of wine must be fulfilled at night. Since the cup (of wine) over which Kiddush is recited is one of these four cups.”¹

“At the Seder, every Jew should drink four cups of wine corresponding to the four expressions of freedom mentioned in the Torah (Exodus 6:6, 7). Since we are free people this evening, nobody should pour their own wine, but rather each person should pour for another—as if we are royalty who have servants. . . . Everyone should have their own wine cup, which holds a *Revi’it* (*Revi’it* equals to about 4 oz/100 ml). . . . It is preferable to drink the entire cup of wine for each of the Four Cups. Otherwise, you should at least drink a majority of the cup.”²

The fact that during their supper in that last evening Jesus and His disciples had more than just one drink is clearly described by the evangelist Luke: “And when the hour was come, [The Master] sat down, and the twelve apostles with him. And he said unto them, With desire I have desired to eat this passover with you before I suffer: for I say unto you, I will not any more eat thereof, until it be fulfilled in the kingdom of God. And **he took the cup, and gave thanks, and said, Take this, and divide it among yourselves:** for I say unto you, I will not drink of the fruit of the vine, until the kingdom of God shall come. And he took bread, and gave thanks, and brake it, and gave unto them, saying, This is my body which is given for you: this do in remembrance of me. **Likewise also the cup after supper,** saying, This cup is the new testament in my blood, which is shed for you” (Luke 22:14–20, emphasis added).

Therefore, if we say that Jesus Christ did drink alcoholic wine, He should have drunk four cups of it, not just one sip from the cup.

Let us compare the records of Luke with the order of the Seder:



The Order of Four Cups of Wine at the Seder

1. The First Cup is drunk at the very beginning of the Seder, right after the kiddush (an official blessing) is recited over the wine. If Seder is celebrated in the family, the chief of the family gives his cup around that everyone may have a drink from it or each person pours the wine for another from his right (closed circle).

2. The Second Cup is drunk after the fulfillment of the Maggid by reading the story of the Exodus of the Jewish people from Egypt, before the meal.

The meal,

3. The Third Cup is drunk at the end of a full meal.

4. The Fourth Cup is drunk at the conclusion of the Seder (supper) and it is always accompanied with singing.

The Record of Luke (Chapter 22:14–20)

1. First Cup: "And he took the cup, and gave thanks, and said, Take this, and divide it among yourselves" (verse 17). We see that Jesus considered disciples as His family with whom He shared His cup.

2. Second Cup: Luke does not mention it. The meal: "And as they were eating, Jesus took bread, and blessed it" (Matthew 26:26). "And he took bread, and gave thanks, and brake it, and gave unto them" (Luke 22:19).

3. Third Cup: "Likewise also the cup after supper, saying, This cup is the new testament in my blood, which is shed for you" (verse 20).

4. Fourth Cup: Luke does not mention it, but in the book of Matthew we read: "And when they had sung an hymn, they went out into the mount of Olives" (Matthew 26:30).

Let us imagine for a moment that just before the most solemn moment of Christ's life on earth, before His departure to Gethsemane, where the cup of suffering was trembling in His hand and the destiny of the entire universe depended on His decision, He would get drunk with fermented wine (a total of four cups—about 12–16 oz / 340–400 ml). How could He then resist the temptations of Satan in Gethsemane? No one in the right state of mind would agree with this idea, that such a thing could take place.

In Gethsemane, Jesus "fell prostrate, overcome by the horror of a great darkness. The humanity of the Son of God trembled in that trying hour. He prayed not now for His disciples that their faith might not fail, but for His own tempted, agonized soul. The awful moment had come—that moment which was to decide the destiny of the world."³ Surely this was an occasion for the highest level of sobriety—by anyone's standard! *R*

References

¹ Halacha, Chapter 119, "Laws of the Seder."

² Rabbi Shraga Simmons, *Why Four Cups?*

³ *The Desire of Ages*, p. 690.

The Circle of Life

By Abigail Ducheine

I will praise thee; for I am fearfully and wonderfully made: marvellous are thy works; and that my soul knoweth right well" (Psalm 139:14).

In the Middle Ages people generally believed that the heart was like an ever-springing fountain or like a fire that was burning and had to be continually nourished.

Today, we know that the blood is actually flowing in a "circle": from the heart to all the peripheral cells of the body—back to the heart, then to the lungs and once again back to the heart. The red blood cells, called the erythrocytes, live 120 days, and their whole life is a long journey through our body.

The red blood cells live in order to give what they receive and until their death they keep following this holy principle—the principle upon which the whole universe is founded.¹

Essential parts

Blood is a fluid which consists of approximately equal parts of liquid and of cellular elements called corpuscles. The circulatory system consists of three essential parts: the blood, the heart (a four-chambered pump), and the blood vessels.

Purpose

The circulatory system is the body's means of internal transportation. The blood transfers water, heat, oxygen,

and nutritional elements for the cells, and waste products like carbon dioxide for elimination.

In addition to transportation, the blood also works as a method of intercellular communication. It carries hormones like insulin or adrenaline to certain target cells which need special signals—the hormone molecules—in order to begin, speed up, slow down, or stop one or more activities. When insulin reaches the liver cells, enzymes (which cause glucose to be converted and stored as glycogen) are activated. Body temperature is also regulated by the blood, by way of controlling blood flow to the skin.

There are three basic types of blood cells. The erythrocytes contain hemo-

globin to transport oxygen and carbon dioxide. Leukocytes act to help the body defend against infectious organisms. Thrombocytes play an important role in blood-clogging, the process by which blood is prevented from leaving an injured blood vessel.

Additional to the blood cells, the blood contains various types of proteins, molecules, elements, and electrolytes, each one with its specific duty to fulfill. Proteins often work as carriers of non-soluble products. Molecules and elements, which are soluble, are carried by the bloodstream itself to the appointed place where they are to be processed. Electrolytes play a vital role in the maintenance of the acidic balance of the blood and maintain its osmotic pressure.

The “circle”

The circulatory system consists of (1) the systemic circulation and (2) the pulmonary circulation.

1. Let’s start our journey in the wonderful “railroads” of our body by looking at it’s “main station,” the heart. From the left heart ventricle, our little erythrocytes and all the other blood contents are pushed into the aorta with a speed up to 100 centimeters each second. Every minute our heart contracts about 60 to 80 times and thus works like a pump, pushing about 80 milliliters of blood for each beat to circulate its liquid, hour by hour, day by day without ceasing for as long as we are alive. If we calculate that we get nearly 5.5 liters of blood flow each minute, that means 330 liters each hour and nearly 8000 liters of blood in one single day! Our heart handles eight tons of life-sustaining blood in one day, and we do not even notice that!

The erythrocytes continue their way past the

aorta and through the arteries and then arterioles—very often having to choose between two “railroad tracks,” as the blood vessels divide and subdivide—until they reach their destination: the capillaries—small vessels which connect the arterioles with the venules and thereby continuing the vascular network.

Along the vessels the speed of blood is decreasing continually. Consequently, the erythrocytes are able to change their load: the oxygen they got from the lungs is discharged and carbon dioxide, the waste product of cellular metabolism, is loaded. This process affects their color as they change from light-red to dark-red-blue. The travel continues in the venules, veins, and the vena cava. In these vessels our Creator installed certain valves which hinder the blood from flowing backward. Thus the oxygen-depleted and waste-rich blood returns to the heart entering through its right atrium.

2. Now the heart muscle places our erythrocytes from the right ventricle into the pulmonary circulation. Via pulmonary arteries the blood enters into the lungs, where erythrocytes can be “purified” from the waste they carried, the carbon dioxide, and fill up with fresh oxygen in order to bring it to the tissues.

So the erythrocytes return through pulmonary veins into the left atrium of the heart in order to close the “circle.”

The hepatic portal circulation is a branch of the systemic circulation, draining impure blood rich in nutrients from the abdominal organs. Before entering the heart by the inferior vena cava, the blood passes by the liver in order to be modified and filtered. Therefore it is collected from the stomach, intestines, and other organs into the hepatic portal vein, which leads it directly to the liver, wherefrom it once again is led to the heart. Waste products are removed by the liver and kidneys.

For healthier blood circulation

We are generally inclined to search for things we do not have in order to be happy—instead of improving what we have. Our loving Creator has given us the best He could give! Could we imagine our body’s circulatory system more perfectly built than it already is? No! Even a functioning imitation devised by scientists cannot match it! Let’s consider these precious counsels from inspiration:

BREATHE DEEPLY IN FRESH AIR, OPEN THE WINDOWS AT NIGHT

“We are more dependent upon the air we breathe than upon the food we eat. Men and women, young and old, who desire health, and who would enjoy active life should remember that they cannot have these without a good circulation. . . . For fear of taking cold [some invalids] persist, from year to year, in having their own way and living in an atmosphere almost destitute of vitality. It is impossible for this class to have a healthy circulation.”²

“In order to have good blood, we must breathe well. Full, deep inspirations of pure air,



"In order to have good health, we must have good blood; for the blood is the current of life. . . . At every pulsation of the heart the blood should make its way quickly and easily to all parts of the body."

which fill the lungs with oxygen, purify the blood. They impart to it a bright color and send it, a life-giving current, to every part of the body. . . . The lungs should be allowed the greatest freedom possible. Their capacity is developed by free action; it diminishes if they are cramped and compressed."³

DRINK PURE WATER ABUNDANTLY AND APPLY HYDROTHERAPY

"In health and in sickness, pure water is one of heaven's choicest blessings. Its proper use promotes health. It is the beverage which God provided to quench the thirst of animals and man. Drunk freely, it helps to supply the necessities of the system and assists nature to resist disease. The external application of water is one of the easiest and most satisfactory

ways of regulating the circulation of the blood. A cold or cool bath is an excellent tonic. Warm baths open the pores and thus aid in the elimination of impurities. Both warm and neutral baths soothe the nerves and equalize the circulation."⁴

TAKE TIME FOR PHYSICAL EXERCISE AND USEFUL MANUAL LABOR

"The chief if not the only reason why many become invalids is that the blood does not circulate freely, and the changes in the vital fluid, which are necessary to life and health, do not take place. They have not given their bodies exercise nor their lungs food, which is pure, fresh air; therefore it is impossible for the blood to be vitalized, and it pursues its course sluggishly through the system. The more we exercise; the better will be the circulation of the blood. More people die for want of exercise than through overfatigue; very many more rust out than wear out. Those who accustom themselves to proper exercise in the open air will generally have a good and vigorous circulation."⁵

"The living machinery God designed should be in daily activity, and in this activity or motion of the machinery is its preserving power. Manual labor quickens the circulation of the blood. The more active the circulation the more free will be the blood from obstructions and impurities. The blood nourishes the body. The health of the body depends upon the healthful circulation of the blood."⁶

COVER OUR BODY EVENLY, INCLUDING OUR LIMBS

"In order to have good health, we must have good blood; for the blood is the current of life. . . . At every pulsation of the heart the blood should make its way quickly and easily to all parts of the body. Its circulation should not be hindered by tight clothing or bands, or by insufficient clothing of the extremities."⁷

"Another evil which custom fosters is the unequal distribution of the clothing, so that while some parts of the body have more than is required, others are insufficiently clad. The feet and limbs, being remote from the vital organs, should be especially guarded from cold by abundant clothing. It is impossible to have health when the extremities are habitually cold; for if there is too little blood in them there will be too much in other portions of the body. **Perfect health requires a perfect circulation;** but this cannot be had while three or four times as much clothing is worn upon the body, where the vital organs are situated, as upon the feet and limbs."⁸

Conclusion

God has endowed our human body with an excellent infrastructure and system of communication—the circulatory system. Especially in our world of sin full of germs, toxins, and impurities, it is of vital importance to maintain the circulatory system unhindered in doing its daily work of purification. Clogging it in one area may have an impact on the whole system.

Let's breathe fresh air, drink pure water in abundance, take regular baths; let's open our windows especially at night, exercise even in wintertime, and evenly cover our bodies even in summertime. *R*

References

- ¹ See *The Desire of Ages*, p. 21.
- ² *Counsels on Health*, p. 173.
- ³ *The Ministry of Healing*, p. 272.
- ⁴ *Ibid.*, p. 237.
- ⁵ *Counsels on Health*, p. 173.
- ⁶ *The Health Reformer*, May 1, 1873.
- ⁷ *The Ministry of Healing*, p. 271.
- ⁸ *Ibid.*, p. 293. [Emphasis added.]



Taken Into *His Care*

By Mercy Dumaguit

An eye-opening book

I was raised in a devout Roman Catholic family. When I was 8 years old, every evening from seven to eight o'clock and sometimes longer, my mom used to train me to do the holy rosary and some other readings of the lives of the saints. One day, I secretly talked to Virgin Mary, asking her to give me an easier way of going to heaven, but she didn't answer me. Time passed, and I waited for the answer with the hope in my heart that someday she would surely grant my request.

Nine years later, my older sister, a chemistry teacher in a Catholic university, bought a cookbook from an SDA colporteur, and he gave her *The Great Controversy* as a gift. Upon arriving home, she told my mom about the new book she got and warned her to keep it hidden because it was considered a very dangerous book. I heard their conversation, and it aroused my curiosity. The Lord had really prepared a way for me to find the light of truth. The following year, when I was in the second year at the state university, I finally got *The Great Controversy* book without her knowledge. Vacation time had already started, so I asked my dad if I could stay at the farm to relax, but my intention was to read the book. He granted my request, so I went. It was in the evening that I opened the book randomly to the chapter entitled, "God's Law Immuta-ble." I read it carefully, and it made a



very strong impression on my conscience that I had been in the wrong way.

Yearning for church fellowship

I felt sad but at the same time happy because I was shown how mistaken my thinking had been all these years. Now the question came to my mind, how would I contact E. G. White? I continued reading, and now my faith in the Virgin Mary was starting to waver. Fortunately, the following month, my cousin who had been gone for more than three years, came back. He got his job back from my dad. After returning, he was a very different person; he did his worship in a different way, and that was like a hammer on me. He prayed like a typical Pharisee, comparing himself to me. In the morning I began to ask him about his new church, but he only gave me a negative response. I felt worried about my situation spiritually, so whenever he went to work, I

looked for his Bible and the Bible study guide he used. He had hidden them because he was afraid of my dad. I studied the Bible with the aid of the Holy Spirit and finished the twenty-eight lessons. One week before classes started, I asked my cousin if I could go with him to church. He said, "No," because of fear. Later, he said, "You cannot go to



"When my father and my mother forsake me, then the Lord will take me up" (Psalm 27:10).

church with your worldly dress and jewelry—and you don't have formal shoes." I immediately asked my mom to give me some money to buy those things I needed, but I didn't tell her anything of what was going on. After I had accomplished my plan, I went back to the farm and showed my cousin the clothing and shoes I had bought. To my great surprise he said, "I will not go with you to church." I asked, "Why?" He said, "You are putting my life in great danger." The following week my classes would already resume, so I needed to know where the church was. Finally he said, "Are you really interested?" I told him, "Oh, with all my heart. I am ready to face anything that will happen." He gave me the direction of the SDA sanitarium very near to the university where I studied. Sabbath came and I went back to the town where our family lived. I told my mom I was going to school, but I had to hide my church clothes. I went with common clothes so that nobody would know what I was doing.

Upon reaching the gate of the sanitarium, I asked the guard where the bathroom was because I had to change my clothes. At the back of the hospital was a big SDA church; so I went inside, and there I met one of the mathematics professors from the university where I was studying. He was so happy to see me and asked if I could do the opening prayer. Then I told him it was my first time to visit an SDA church. Filled with joy, he asked me to relate my experience

of how I had come to know the message. They gave me ten minutes in the morning and more than an hour in the young people's meeting. Everybody was so amazed as they listened to my experience. After the program, I went to the chaplain's office and asked him if I could be baptized. He opened his eyes widely and said, "Why are you in a hurry?" Then he asked me a lot of questions about the Bible, and I answered them according to what I had learned from the guide. Finally he said, "Do you really want to be baptized?" I said, "Yes, because before I'll die I must be sure of my salvation." He added, "To prove that you are really sincere in your desire to be baptized, you need to bring another soul to Jesus; and then I will baptize you." "Are you sure, Pastor?" I said to him. "Yes," he said smiling. I went home very happy but with the burden to look for somebody with whom to share the message. I prayed hard, and the Lord answered me. I found a young lady, an Assembly of God church member. She too loved the Bible, so I asked her if we could have some Bible sharing 2 or 3 times a week, and she said okay. Then I contacted an elder at the sanitarium. We did the study, and after three months she decided to be baptized into the Adventist Church; it was May 15, 1976.

Facing great danger

A year had passed. I finished my third year in Bachelor of Science and Business Administration, and I did my apprenticeship with the biggest U.S.

steel corporation in my country. I tried to hide everything from my parents, but my absence from the Catholic Church had caught the attention of many. The priest, the nuns, the mayor, and some gov-

ernment officials, and friends all went to my parents asking about my unusual situation. My dad's ego was hurt, and my cousin was first summoned to face him. He was punished badly enough to be taken to the hospital with many bruises; but since my dad was in political power my cousin could not do anything.

My cousin told me to go back to the Roman Catholic Church because he might lose his life. I did not listen to what he said. I told him I was ready to die for my faith. Then he stopped his work with my dad and left. I thought we were now at peace, but it was not to be. One evening, a couple of months later, I saw my dad in the living room drinking wine, and he was alone. It was a shocking scene for me, because he never did this in the house. After he finished, he went upstairs and came down armed with a forty-five caliber pistol at his side. I had never expected that he would harass me and my younger brothers, sisters, and some of our helpers in the house. During this time, my younger sister, two younger brothers, one of dad's drivers, our cook, and three cousins who worked in the store with my mom were receiving a series of Bible studies from me secretly during the evening when mom and dad were already sleeping.

As my dad stood on the stairs, three steps before the ground, he shouted, saying, "Where are the Sabbathkeepers and where is the leader?" Then he called my name. Fearful, I hurriedly ran to him and said, "Yes Dad. I'm here." Very quickly he pulled out the pistol and put it to my head and said, "I will kill you. You have brought a great shame to our name." At this very moment, I knelt down and prayed in front of him, asking the heavenly Father to forgive my dad, for he did not know what he was doing. As soon as I finished my prayer, the world turned into complete darkness, because he punched me three times, and I fell to the floor. Nobody was there to help me except God and my holy angel. The last words I heard were, "Next Sabbath-keeper." Everyone received something bitter from his strong hands. When crisis beset us, our true colors appeared.



My two brothers decided to join a gang, which later caused problems for my dad. My younger sister planned to get married, and our cook decided to get married to our driver after their baptism. My three young cousins stopped going to church but still suffered on Sabbath days. After this trial, I went to consult with an old pastor for advice. I planned to run away from home, but he said I needed to show patience and meekness to my family.

A different tactic

Only four months later, another summons was made against us, the Sabbathkeepers. Now this was the turning point of our final decision. At this time the trial seemed different—no more harassment but persuasion. This was the strategy my older sister and my dad planned to use with the whole family. Everyone who kept the Sabbath was now called individually and was persuaded to go back to our old church. After everyone had made their appearance in the meeting, I was very sad to see that everybody wanted to go back to the Catholic Church for one year. I was the last one called. I went up and faced them. My dad spoke of a comparison of a tree to a family. He said, "I am the trunk of the tree and you are the branches—the children. If a branch goes against the trunk, even if it hurts me, I have to cut it down." They started to cry. I saw my dad crying for the very first time in my life. My mother had taught me that if a child causes the parents to cry, a very great curse will fall upon him or her. Now I was greatly terrified upon seeing my parents crying. While I was standing before them, I asked the Lord to help me. My father said, "I give you five minutes to decide." The cries now became louder, and I could not hold back my tears. I felt pity for them, so I made up my mind to go back to the Catholic Church just for one year to avoid trouble. Immediately, I saw on my father's forehead in letters of gold the writing: "Matthew 19:29." I wiped my tears to check if the letters were really true, and they were there. I asked for a few seconds to go to my room and opened the Bible directly to the

very text I saw, and I read it quickly. Then I came out and gave my final decision. This verse says, "*And every one that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my name's sake, shall receive an hundredfold, and shall inherit everlasting life.*" It gave me courage to continue in the faith with the aid of the Holy Spirit's power. I told them, "I am so sorry. You cannot save me. Only Jesus can, and I cannot go back to the old belief." Oh! Everybody cried very loudly, and people were rushing from the store downstairs to check to see if I was dead. What a wrong decision Mercy had made. Everybody was so heartbroken, but I still encouraged my Bible students to be strong in the faith. My father told me frankly that I was secretly his favorite daughter, but now he was so upset to consider how I could repay him with such disgrace. He said further, "I don't want to see your face here in the house; and if you can manage to live by yourself without my support for one year, then I would say that your religion is true."

I did not hesitate to take the challenge, and in faith I went away. My mother did not want to give me my clothes, shoes, and other things I needed.

God's providence

The Lord performed numerous miracles on my way. While I was away, the family arranged the wedding of my sister and also the wedding of our cook and the driver. This was the first time in my life traveling without a single cent in my hand. Our other driver who used to pick up passengers going to the city brought me to the sanitarium secretly, by night. A pastor helped me and sent me to a colporteur seminar in a city twelve hours away by bus. There were fifty young people who attended the seminar, and I was assigned to a very difficult area where Muslim rebels lived, but thankfully there was an SDA church there.

The more dangerous the place, the more we tend to pray for God's protection. I was away for almost two years without any communication with my family. Thank God I was very success-

ful in the work there with five other ladies. I did not finish my contract there because of a horrible dream I had that made me emotionally sick. The doctors could not help me because they could not find anything wrong with me in their physical examinations. I never told anybody about my dream; even I could not believe it. The dream turned out to be true. At first our leader did not want me to leave because the contract I signed was not yet finished. I pleaded so hard that finally I was permitted to go.

The compassion of Christ, even in tragedy

Upon arriving home, everybody was very happy. I had brought gifts for each one of them with the thought that no one would be missing. Unfortunately, however, my favorite niece and my very innocent cousin had died, due to a massacre that had occurred at our family farm. Some Muslim militants had come to kidnap my dad for a ransom. I asked my mom the details and she told me everything about the matter. The situation was exactly as I had seen in my dream. I hurried the following morning to see the place and the scene that had already been revealed to me a month ago. It was a very amazing miracle how the Lord saved my dad, my mom, and my other little cousin. Five grenades were thrown and three other bombs but, thanks to God, not one exploded.

My parents were very good to me after I returned, and my mother felt the need of my presence, especially during her final sickness.

Two years later my mom died from heart failure. My father got married before me, to a young girl. The following year I received the message of the Seventh Day Adventist Reform Movement through a visit of a church worker.

On September 5, 1986, I was baptized into the Reform Movement with 10 other precious souls. Now, my younger sister has built a small church at the farm, where people come every Sabbath to worship the Lord. All thanks be to Him for His marvelous providences and care! *R*

The Blessing of *Liberality*

*A compilation from the Bible
and the Spirit of Prophecy, with
commentary by D. P. Silva*



*I*f you, dear reader, already enjoy the blessings of the return of the tithe, we congratulate you.

Consider closely the promise of God to those who are liberal in the return of the tithe and freewill offerings: "Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it. And I will rebuke the devourer for your sakes, and he shall not destroy the fruits of your ground; neither shall your vine cast her fruit before the time in the field, saith the Lord of hosts" (Malachi 3:10, 11).

The Bible addresses two types of tithes, the first and the second:

Regarding the first tithe, it is written: "And, behold, I have given the children of Levi all the tenth in Israel for an inheritance, for their service which they serve, even the service of the tabernacle of the congregation" (Numbers 18:21). According to this divine instruction, the first tithe is destined towards the maintenance of the Levites, that is, those who cared for the work of the sanctuary.

Observe, now, the mention of another tithe known as the "second" tithe: "Thou shalt truly tithe all the increase of thy seed, that the field bringeth forth year

by year. And thou shalt eat before the Lord thy God, in the place which he shall choose to place his name there, the tithe of thy corn, of thy wine, and of thine oil, and the firstlings of thy herds and of thy flocks; that thou mayest learn to fear the Lord thy God always. . . . And the Levite, (because he hath no part nor inheritance with thee,) and the stranger, and the fatherless, and the widow, which are within thy gates, shall come, and shall eat and be satisfied; that the Lord thy God may bless thee in all the work of thine hand which thou doest" (Deuteronomy 14:22, 23, 29).

Notice the difference? The tithe mentioned in Numbers 18 should be given to the Levite "for their service which they serve." In other words, the first tithe was dedicated exclusively to the maintenance of the holy work done by the Levites. Today, the first tithe ought to be dedicated exclusively for the maintenance of ministers and Bible workers who work for the Lord's sanctuary.

The tithe referred to in Deuteronomy 14 was also dedicated to the Lord, but it was used differently: "And thou shalt eat before the Lord thy God, in the place which he shall choose to place his name there, the tithe of thy corn, of thy wine, and of thine oil, and the firstlings of thy herds and of thy

flocks." The worshipper himself could "eat" the second tithe "before the Lord" in the place of worship. Furthermore, the second tithe was to be used as an offering of social assistance in favor of the Levite, the stranger, the fatherless, and the widow "which are within thy gates, shall come, and shall eat and be satisfied." And what of the blessing given to the giver? That the Lord thy God may bless thee in all the work of thine hand which thou doest."

In the third year, the second tithe was dedicated exclusively to social work: "When thou hast made an end of tithing all the tithes of thine increase the third year, which is the year of tithing, and hast given it unto the Levite, the stranger, the fatherless, and the widow, that they may eat within thy gates, and be filled" (Deuteronomy 26:12, emphasis supplied).

The two previous years the tithe was to be used by the worshipper in the place of worship and also offered unto the Levite and the poor. In the

third year, it should be given to the Levites and the poor.

"To promote the assembling of the people for religious service, as well as to provide for the poor, a second tithe of all the increase was required. Concerning the first tithe, the Lord had declared, 'I have given the children of Levi *all the tenth* in Israel' (Numbers 18:21). But in regard to the second He commanded, 'Thou shalt eat before the Lord thy God, in the place which He shall choose to place His name there, the tithe of thy corn, of thy wine, and of thine oil, and the firstlings of thy herds and of thy flocks; that thou mayest learn to fear the Lord thy God always' (Deuteronomy 14:23, 29; 16:11-14). This tithe, or its equivalent in money they were to bring to the place where the sanctuary was established. After presenting a thank offering to God, and a specified portion to the priest, the offerers were to use the remainder for a religious feast in which the Levite, the stranger, the fatherless, and the widow should participate. Thus provision was made for the thank offerings and feasts at the yearly festivals, and the people were drawn to the society of the priests and Levites, that they might receive instruction and encouragement in the service of God.

"Every third year, however, this second tithe was to be used at home, in entertaining the Levite and the poor, as Moses said, 'That they may eat within thy gates, and be filled' (Deuteronomy 26:12). This tithe would provide a fund for the uses of charity and hospitality."¹

According to the Spirit of Prophecy, the second tithe also should be used towards the construction of temples and other places dedicated to the work of God. Notice this inspired declaration:

"Our fellow laborers in Australasia responded cheerfully and heartily. The second tithe was set apart to increase the building fund. Many gifts of money, labor, and material, representing untold self-denial, were made. Those who were connected closely with the supervision of the work—Elder Burden and his family, Dr. Merritt H. Kellogg, the Drs. Kress, and others—made great personal sacrifices, working unselfishly and untiringly to complete the struc-

"There will be an abundance of places to use the second tithe in doing earnest missionary work in new places."

ture. At times when those in charge were put to their wits' end to know how to obtain the means necessary for the advancement of the work, the Lord moved upon some one to make a loan to the institution, sometimes without interest, and sometimes at a low rate. Greatly encouraged, the workers would persevere, sacrificing their earnings, and striving to prepare the building for occupancy. The Lord richly blessed their faithful efforts, and gave them a precious experience. In spite of vexatious delays and hindrances, the will and way of the Lord was carried out in the completion of the building. The dedicatory services and formal opening took place Jan. 1, 1903."²

How about also enjoying the blessing of the second tithe? What about starting this experience next month?

In the case of the Israelites the tithes were returned after the harvest. In our case our tithes, freewill, and first fruit offerings should be taken to the treasury after we receive our salaries, whether monthly or weekly.

"The consecration to God of a tithe of all increase, whether of the orchard and harvest field, the flocks and herds, or the labor of brain or hand, the devotion of a second tithe for the relief of the poor and other benevolent uses, tended to keep fresh before the people the truth of God's ownership of all, and of their opportunity to be channels of His blessings. It was a training adapted to kill out all narrowing selfishness, and to cultivate breadth and nobility of character."³

"There will be an abundance of places to use the second tithe in doing earnest missionary work in new places."⁴

"The contributions required of the Hebrews for religious and charitable purposes amounted to fully one fourth

of their income. So heavy a tax upon the resources of the people might be expected to reduce them to poverty; but, on the contrary, the faithful observance of these regulations was one of the conditions of their prosperity."⁵ R

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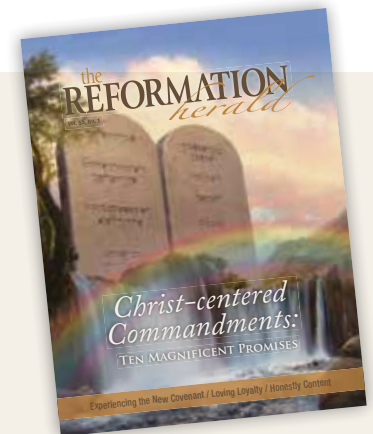
¹ *Patriarchs and Prophets*, p. 530.

² *Needs*, July 4, 1903.

³ *Education*, p. 44.

⁴ *Manuscript Releases*, vol. 7, p. 139.

⁵ *Patriarchs and Prophets*, p. 527.



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Russia

*Baptism in Moscow,
August 2014.*

Zambia

*Youth Meeting in
Kapiri Mposhi,
December 2013.*

U.S.A.

*Southeast U.S. Field
annual camp meeting,
Florida, August 2014.*



Brazil

*Stop Smoking
program in Santarém,
March 2014 (top)*

Denmark

*A group of believers
at a baptism
ceremony, August
2014 (middle).*

Russia

*Missionary seminar in
Yekaterinburg, August
2014 (bottom).*



MOVING? Please let us know.



CHILDREN'S
CORNER

PROUD—*or* *peaceful?*

By B. Montrose



Ostriches are the largest, heaviest, and fastest-running birds in the world. Other birds can travel at faster speeds in the air, but ostriches do not fly. They can, however, reach running speeds up to 40–45 miles an hour (nearly 70 km). Such amazing speed helps the ostrich to outrun animals that would try to chase it. This huge bird also has a 4-inch claw on each foot with a kick that can be powerful enough to kill a lion—and male ostriches can even roar like a lion!

Ostriches are strong and can live in extreme heat and cold, usually 50 years or more.

But one interesting thing about these birds is that they are really not very smart. The ostrich is very big, but its brain is only about the size of a walnut.

In the book of Job, we read:

"Gavest thou the goodly wings unto the peacocks? or wings and feathers unto the ostrich? Which leaveth her eggs in the earth, and warmeth them in dust, and forgetteth that the foot may crush them, or that the wild beast may break them. She is hardened against her young ones, as though they were not hers: her labour is in vain without fear; because God hath deprived her of wisdom, neither hath he imparted to her understanding. What time she lifteth up herself on high, she scor-

neth the horse and his rider" (Job 39:13–19).

Yes, ostriches have been known to fight quite fiercely.

Often you meet people who are like this. They are big, strong, and proud. They may be quick to fight and ready to make a big noise. But God does not tell us to be like ostriches—or even like proud, prancing, beautiful peacocks.

Instead, we are told to be like doves. Jesus says, "Behold, I send you forth as sheep in the midst of wolves: be ye therefore wise as serpents, and harmless as doves" (Matthew 10:16).

What does Jesus mean when He speaks of "harmless" doves? Doves are trusting and innocent and can be trained to serve people.

We are to gain lessons from all of God's creatures as we see their traits and His great care for each of them: "Behold the fowls of the air: for they sow not, neither do they reap, nor gather into barns; yet your heavenly Father feedeth them. Are ye not much better than they?" (Matthew 6:26).

"Are not two sparrows sold for a farthing? and one of them shall not fall on the ground without your Father. But the very hairs of your head are all numbered. Fear ye not therefore, ye are of more value than many sparrows" (Matthew 10:29–31). *R*