

Youth messenger

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By
Gary
Southwell



Know ye not that they which run in a race run all, but one receiveth the prize? So run, that ye may obtain” (1 Corinthians 9:24).

Competition, according to The Penguin-Macquarie Dictionary (1986), means: 1. The act of competing; rivalry. 2. A contest for some prize or advantage. 3. The rivalry between two or more business enterprises to secure the patronage of prospective buyers. 4. A competitor or competitors.

If we could read humankind's predominant thoughts during today's work/school weeks, we would find the tenor of these thoughts predominantly revolving around the principle motive of national or racial pride. This is often displayed in sport and, most explicitly, in war.

The original sinner, Lucifer, fell and became Satan, the accuser and the devil, through nurturing this sin of pride.

People often reveal how deep-rooted their pride really is whenever they try to compare

themselves favorably with others.

In contrast with this is peaceful contentment, humility, and contrition; thoughtful regard for the overall best good and happiness of others.

God and His Son, Jesus, demonstrated this second characteristic in the whole plan of redemption. This was portrayed graphically in the brutal death by crucifixion in return for the incredible gift of the Godhead in forming the eternal link with humanity. Jesus became a man forever in order to save those who would choose to respond.

The ungrateful world in general does not truly recognize or accept their Creator and Saviour; in their heart of hearts their innermost thoughts are mesmerized by a sometimes pleasant, but unsatisfying semi-stupor of various idols, things that engage their attention during their short lives. Many, not so easily satisfied with shallow or half-hearted living, see the need for harmony in society, yet are not willing to

worship the God who created this order, consisting of families and nations. Instead they turn the focus of worship upon their own specific nation, organization, family, or individual hero or heroes, whom they deem superior to others. This form of competition permeates and saturates the whole of society.

God has warned of this in His first and second of the Ten Commandments and also in the tenth or last. “Thou shalt have none other gods before me. Thou shalt not make thee any graven image. . . . Neither shalt thou desire thy neighbour’s wife, neither shalt thou covet thy neighbour’s house, his field, . . . or any thing that is thy neighbour’s” (Deuteronomy 5:7, 8, 21).

We are assured in 1 Timothy 6:6 that “godliness with contentment is great gain.”

The apostle Paul tells us that we are not to compare ourselves with each other: “For we dare not make ourselves of the number, or compare ourselves with some that commend themselves: but they measuring themselves by themselves, and comparing themselves among themselves, are not wise” (2 Corinthians 10:12).

James tells us that the lust for the things of others brings about such things as battles and contentions. “From whence come wars and fightings among you? come they not hence, even of your lusts that war in your members? Ye lust, and have not: ye kill, and desire to have, and cannot obtain:

ye fight and war, yet ye have not, because ye ask not. Ye ask, and receive not, because ye ask amiss, that ye may consume it upon your lusts” (4:1-3).

Instead of allaying (or putting at rest) the warlike competitive spirit which breeds national pride and prejudice between different nations, organizations, teams, and so on, it in fact builds it up and progressively increases friction, resentment, and finally some kind of war, whether physical or spiritual.

Should Christians be directly engaged in the competition of this world? 1 John 2:15-17 says, “Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world. And the world passeth away, and the lust thereof: but he that doeth the will of God abideth for ever.”

We are engaged in a different type of competition in which all are to contend. “Know ye not that



they which run in a race run all, but one receiveth the prize? So run, that ye may obtain.”

While avoiding the spirit of competing against others, we are still to exercise the intensity of the effort. World class athletes strive for victory. “And every man that striveth for the mastery is temperate in all things. Now they do it to obtain a corruptible crown; but we an incorruptible. I therefore so run, not as uncertainly; so fight I, not as one that beateth the air: but I keep under my body, and bring it into subjection: lest that by any means, when I have preached to others, I myself should be a castaway” (1 Corinthians 9:25-27).

We fight, not each other, but sin and Satan. Jesus explained, “My kingdom is not of this world: if my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews: but now is my kingdom not from hence” (John 18:36). Paul affirmed, “I have fought a good fight, I have finished my course, I have kept the faith: Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love his appearing” (2 Timothy 4:7, 8). We remember that we can do all things through Christ who strengthens us (Philippians 4:13).

Where shall we find our pleasure—our intense satisfaction and enjoyment in a well-balanced Christian life?

“Blessed are they which do hunger and thirst after righteousness: for they shall be filled.” “Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven.” “Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God,” “that ye may stand perfect and complete in all the will of God;” “redeeming the time, because the days are evil. Wherefore be ye not unwise, but understanding what the will of the Lord is. And be not drunk with wine, wherein is excess; but be filled with the Spirit; speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord; giving thanks always for all things unto God and the Father in the name of our Lord Jesus Christ; submitting yourselves one to another in the fear of God” (Matthew 5:6, 16; 1 Corinthians 10:31; Colossians 4:12; Ephesians 5:16-21).

“As the hart panteth after the water brooks, so panteth my soul after thee, O God” (Psalm 42:1).

“Know ye not that they which run in a race run all, but one receiveth the prize? So run, that ye may obtain.”

SET AT LIBERTY

By Joel Duarte

My dear friends, “Grace be unto you, and peace, from God our Father, and the Lord Jesus Christ” (1 Thessalonians 1:1). I am glad, at this time, to share with you a story that teaches us a lesson of paramount importance for our spiritual welfare. It can help to keep us away from Satan’s snares, so difficult to detect when we are unaware and not watching for his constant assaults.

Let me take you back 2,000 years ago to the city of Capernaum, where Jesus healed a demoniac while teaching at the synagogue. “And there was in their synagogue a man with an unclean spirit; and he cried out, saying, Let us alone; what have we to do with thee, thou Jesus of Nazareth? art thou come to destroy us? I know thee who thou art, the Holy One of God” (Mark 1:23, 24). “The mind of this wretched sufferer had been darkened by Satan, but in the Saviour’s presence a ray of light had pierced the gloom. He was roused to long for freedom from Satan’s control; but the demon resisted the power of Christ. When the man tried to appeal to Jesus for help, the evil spirit put words into his mouth, and he cried out in an agony of fear. The demoniac partially comprehended

that he was in the presence of One who could set him free; but when he tried to come within reach of that mighty hand, another’s will held him, another’s words found utterance through him. The conflict between the power of Satan and his own desire for freedom was terrible.”—*The Desire of Ages*, p. 255.

Do you think that this man was born a demoniac? We read that “the secret cause of the affliction that had made this man a fearful spectacle to his friends and a burden to himself was in his own life. He had been fascinated by the pleasures of sin and had thought to make life a grand carnival. He did not dream of becoming a terror to the world and the reproach of his family. He thought his time could be spent in innocent folly. But once in the downward path, his feet rapidly descended. Intemperance and frivolity perverted the noble attributes of his nature, and Satan took absolute control of him.

“Remorse came too late. When he would have sacrificed wealth and pleasure to regain his lost manhood, he had become helpless in the grasp of the evil one. He had placed himself on the enemy’s ground, and Satan had taken possession of all his faculties. The tempter had allured him with many charming presentations; but



when once the wretched man was in his power, the fiend became relentless in his cruelty, and terrible in his angry visitations. So it will be with all who yield to evil; the fascinating pleasure of their early career ends in the darkness of despair or the madness of a ruined soul.”—Ibid., p. 256.

When I was a small child, I remember my father related to me a story about a snake that lives in the jungles of Central America. This snake is well known by the peculiar way it catches its prey. It climbs on top of bushes, coils itself, and leaves its mouth wide open, resembling a beautiful flower. This posture draws the attention of little birds, and they jump right into the mouth of the snake. Then the clever predator

closes its deadly jaws and the poor little birds become its meal.

So it is with us. Satan has many inventions he uses to attract young people into his lethal net. However, unlike those poor little birds, we are the only creatures in this world endowed with rational powers capable of understanding our role in this life. We have free will to choose the course of our lives. Praise the Lord for that.

“There are multitudes today as truly under the power of evil spirits as was the demoniac of Capernaum. All who willfully depart from God’s commandments are placing themselves under the control of Satan. Many a man tampers with evil, thinking that he can break away at pleasure; but he is lured on and on, until he finds himself controlled by a will stronger than his own. He cannot escape its mysterious power. Secret sin or master passion may hold him a captive as helpless as was the demoniac of Capernaum.”—*The Ministry of Healing*, pp. 92, 93.

The beautiful outcome of this story is continued in Mark 1:25, 26, “And Jesus rebuked him, saying, Hold thy peace, and come out of him. And when the unclean spirit had torn him, and cried with a loud voice, he came out of him.”

The condition of this man was not completely hopeless. “God does not control our minds without our consent; but every man is free to choose what power he will have to rule over him. None



have fallen so low, none are so vile, but that they may find deliverance in Christ. The demoniac, in place of prayer, could utter only the words of Satan; yet the heart's unspoken appeal was heard. No cry from a soul in need, though it fail of utterance in words, will be unheeded. Those who consent to enter into covenant with God are not left to the power of Satan or to the infirmity of their own nature."—Ibid., p. 93.

Do we have to choose to be on Satan's ground? Jesus said plainly, "He that is not with me is against me; and he that gathereth not with me scattereth abroad" (Matthew 12:30). If we do not choose to be on the Lord's side, we are automatically on Satan's. There is no such thing as neutral terrain; Jesus spoke of only two ways. Unfortunately, to be on Satan's ground, we don't have to choose that.

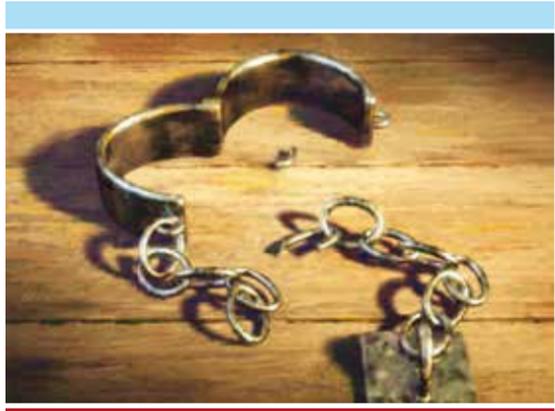
"Well," you may say, "I am not crazy—much less a demoniac."

But Jesus answers, "No man can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon" (Matthew 6:24).

"For all have sinned, and come short of the glory of God." "Know ye not, that to whom ye yield

yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness?" (Romans 3:23; 6:16).

My dear young fellows, do you realize the condition in which we are born? All of us are born sinners and captives of Satan; but Jesus Christ came to this world to seek that which was lost. He came to set us free from the slavery of sin, to gain us to His side. Remember that the voice which proclaims liberty, the mighty voice that



set at liberty the demoniac of Capernaum and penetrated even death—that voice is willing to set you and me free from the dungeon of sin. But this takes place only when we cry to God from the bottom of our hearts.

May the Lord help us all to make this decision. Amen.

The mighty voice that set at liberty the demoniac of Capernaum is willing to set you and me free from the dungeon of sin. ❶

A Vision of Love

By
Barbara
Montrose



Have you ever tried on somebody else's glasses? It's kind of funny—in most cases (other than with plain, non-prescription sunglasses), almost immediately you want to take them off. Then you are inclined to laugh and ask the bespectacled person, "How can you see through these things, anyway?" Well, of course, you both know the reason why. Those glasses were designed to correct the visual problem of that particular person—not of you.

Many people are nearsighted. They can see things close up but not at a distance. If you look through the glasses of someone who has rather severe myopia (nearsightedness), objects may appear super-sharp at first. But after a few seconds, you feel the uncomfortable tension of your eye muscles straining to see properly. Those glasses were not meant for you. On the other hand, elderly folks are often farsighted; they can see objects far away but not close up, so they usually need glasses for reading fine print.

But when younger people try on their glasses, objects just appear distorted and blurry.

In a message for today—the message to Laodicea—Jesus bids us to anoint our eyes with a special prescription custom-made for each of us: Eyesalve in order to see better (Revelation 3:18). What kinds of things should we be seeing better? Often, like a spiritual myopic, we may be able to see what we want here and now but fail to distinguish the faraway future results of these plans. Thus, the eyesalve of Christ would come in handy to help us make better decisions.

Another thing that we tend to already see well is the defects of others. We can see their defects a lot more easily than we see our own. Jesus said, "Why beholdest thou the mote that is in thy brother's eye, but perceivest not the beam that is in thine own eye? Either how canst thou say to thy brother, Brother, let me pull out the mote that is in thine eye, when thou thyself beholdest not the beam that is in thine own

eye? Thou hypocrite, cast out first the beam out of thine own eye, and then shalt thou see clearly to pull out the mote that is in thy brother's eye" (Luke 6:41, 42). So, asking Christ for His eyesalve can also help us in this regard.

Perhaps you have heard of eye conditions that either progress or degenerate gradually. Jesus' healing can come in stages: "[Jesus] took the blind man by the hand, and led him out of the town; and when he had spit on his eyes, and put his hands upon him, he asked him if he saw ought. And he looked up, and said, I see men as trees, walking. After that he put his hands again upon his eyes, and made him look up: and he was restored, and saw every man clearly" (Mark 8:23-25). Notice that the Lord took the man out of his regular environment for a while to help him see more clearly, and even then, the cure was not wrought all at once.

Christ often shows us things little by little—our keenness of perception develops gradually. Especially should we learn to tell the difference between right and wrong. The world has made a lot of moral issues awfully blurry today, by calling what's right wrong and what's wrong right. So, we need Christ's eyesalve to help with this condition, too.

Have you ever heard the phrase, "Beauty is in the eye of the beholder" or, "He sees the world through rose-colored glasses"? These expressions show how

much our own attitude affects how we perceive something.

"The unconverted man thinks of God as unloving, as severe, and even revengeful; His presence is thought to be a constant restraint, His character an expression of 'Thou shalt not.' His service is regarded as full of gloom and hard requirements. But when Jesus is seen upon the cross, as the gift of God because He loved man, the eyes are opened to see things in a new light. God as revealed in Christ is not a severe judge, an avenging tyrant, but a merciful and loving Father.

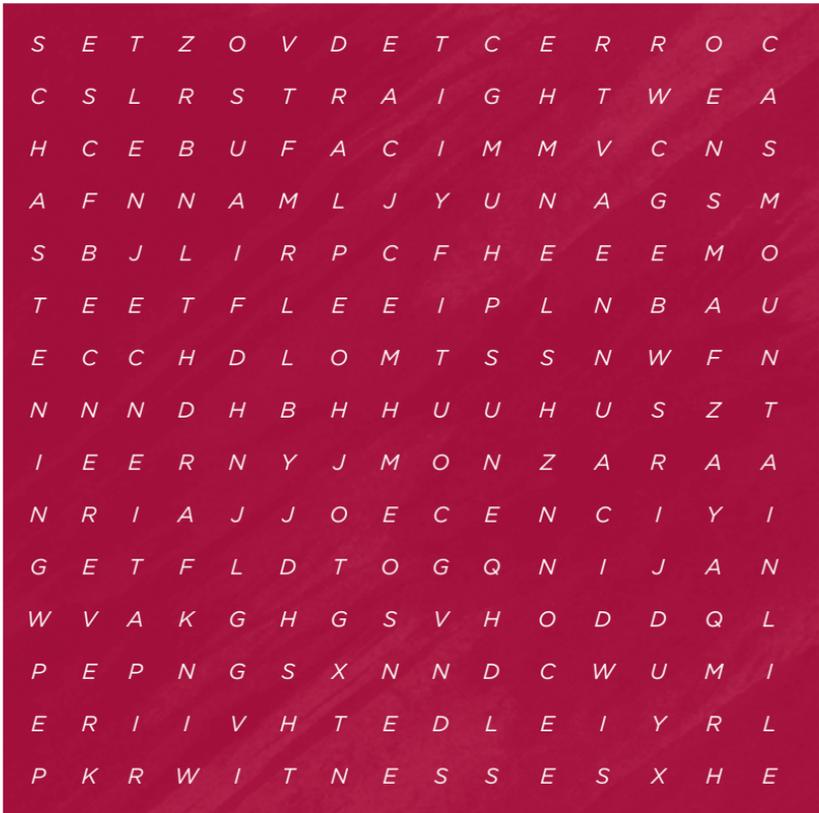
"As we see Jesus dying upon the cross to save lost man, the heart echoes the words of John, 'Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God: therefore the world knoweth us not, because it knew him not' (1 John 3:1). There is nothing that more decidedly distinguishes the Christian from the worldly man than the estimate he has of God."—*Selected Messages*, bk. 1, pp. 183, 184.

God is balanced. He is just, yet merciful. He is serious about what He expects of us, yet His tremendous love for us is sufficient to motivate and strengthen us to live godly lives. He offers to cleanse and purify our hearts if we will only cooperate with Him. Then the greatest vision possible can be ours: "Blessed are the pure in heart: for they shall see God" (Matthew 5:8). 

HEBREWS 12

Word Search

The following word search is based on Hebrews chapter 12 (KJV). Read the whole chapter prayerfully and you will recognize many of the important words from it in this puzzle. In fact, there are sixteen (16) of them with five letters or more. The words may go in any direction—up, down, forward, backwards, or diagonally.



P.S. The words to find are: witnesses, patience, chastening, endure, corrected, reverence, yieldeth, righteousness, holiness, peace, trumpet, mountain, innumerable, angels, kingdom, straight.



He that will love life, and see good days, let him refrain his tongue from evil, and his lips that they speak no guile: let him eschew evil, and do good; let him seek peace, and ensue it. For the eyes of the Lord are over the righteous, and his ears are open unto their prayers: but the face of the Lord is against them that do evil." "Wherefore gird up the loins of your mind, be sober, and hope to the end for the grace that is to be brought unto you at the revelation of Jesus Christ; as obedient children, not fashioning yourselves according to the former lusts in your ignorance: but as he which hath called you is holy, so be ye holy in all manner of conversation; because it is written, Be ye holy; for I am holy" (1 Peter 3:10-12; 1:13-16).

How is it that many who profess the name of Christ utter so many vain, idle words? Satan watches to obtain an advantage over those who speak in a reckless manner.

Those who jest and joke and indulge in cheap conversation place themselves upon a level where Satan can give access to them. He is playing the game of life for their souls. Can we wonder that the word of God cautions us and warns us against sinning with our tongues?

We are to feed upon Christ, the living bread from heaven. Our souls are to thirst for the waters of salvation, and we are to study the Scriptures, and practice the truths they teach in our daily life. Those who do this will reveal the fact that they are feasting upon the bread of life, eating the flesh of the Son of God, and drinking daily of the waters of salvation. If we closely study the words of Christ, and take heed to His lessons, we shall feed upon His flesh; for the Word became flesh, and dwelt among us. Christ says: "The words that I speak unto you, they are spirit, and they are life" (John 6:63). When we utter meaningless



and silly words, we encourage others to indulge in the same kind of conversation; but it is a great sin in the sight of God to allow ourselves to utter words that do not suggest pure, choice thoughts which will elevate, ennoble, and sanctify our characters and the characters of those who hear. The only words that come from our lips should be pure, clean words. No one can tell how much sin is created by careless, foolish, unmeaning words. The character of those who utter these senseless words is indexed by them. Sensible people are ashamed to listen to such words, and disgusted that their precious time should be wasted in listening to frivolous utterances.

O that every one of our youth would realize the evil of foolish conversation, and correct the habit of speaking idle words! Let everyone who has indulged in this sin repent of it, confess it before God, and put it far from him. In speaking foolish words, you have dishonored the name of Christ; for you have misrepresented Him in character. No word of guile was found in His lips, no word

of prevarication or falsehood. The people that are described as making up the one hundred and forty-four thousand, have the Father's name written in their foreheads, and of them it is said: "In their mouth was found no guile: for they are without fault before the throne of God" (Revelation 14:5). If they had been speaking foolish, senseless, false words, they would not have been found without guile, and without fault before the throne of God. John also wrote, saying: "After this I beheld, and, lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands; and cried with a loud voice, saying, Salvation to our God which sitteth upon the throne, and unto the Lamb. And all the angels stood round about the throne, and about the elders and the four beasts, and fell before the throne on their faces, and worshipped God, saying, Amen: Blessing, and glory, and wisdom, and thanksgiving, and

honour, and power, and might, be unto our God for ever and ever, Amen. And one of the elders answered, saying unto me, What are these which are arrayed in white robes? and whence came they? And I said unto him, Sir, thou knowest. And he said to me, These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb. Therefore are they before the throne of God, and serve him day and night in his temple: and he that sitteth on the throne shall dwell among them. They shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat. For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters: and God shall wipe away all tears from their eyes” (Revelation 7:9-17).

O that all our youth would form characters after the divine similitude! O that Christ may be in you a well of water springing up unto everlasting life. Begin at once the work of soul-purification. Put from you all nonsense and refrain from trifling words. Every word you speak is as a seed that will germinate and produce either good or bad fruit, according to its character. The words we utter encourage the feelings that prompted them. Exaggeration is

a terrible sin. Passionate words sow seeds that produce a bad crop which no one will care to garner. Our own words have an effect upon our character, but they act still more powerfully upon the characters of others. The Infinite God alone can measure the mischief that is done by careless words. These words fall from our lips, and we do not perhaps mean any harm; yet they are the index of our inward thoughts and work on the side of evil. What unhappiness has been produced by the speaking of thoughtless, unkind words in the family circle! Harsh words rankle in the mind, it may be for years, and never lose their sting. As professed Christians, we should consider the influence our words have upon those with whom we come into association, whether they are believers or unbelievers. Our words are watched, and mischief is done by thoughtless utterances. No after association with believers or unbelievers will wholly counteract the unfavorable influence of thoughtless, foolish words. Our words evidence the manner of food upon which the soul feeds. 

“Every idle word that men shall speak, they shall give account thereof in the day of judgment. For by thy words thou shalt be justified, and by thy words thou shalt be condemned” (Matthew 12:36, 37).

2013 LONDON Project



VOLUNTEERS NEEDED!

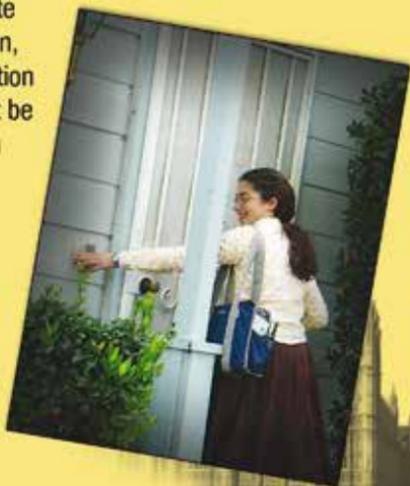


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To receive the information pack, please e-mail or contact us on the phone number below.



VOLUNTEERS NEEDED!

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2013 LONDON Project

This project is organized by the
Seventh Day Adventist Reform Movement
General Conference Missionary Department



"Come over... and help us" (Acts 16:9).

Wearisome
Burden or
a Joyful
Delight?

.....
A Bible and
Spirit of
Prophecy
compilation, with
comments by
Catherine
Thiel



Have you ever thought about what the Sabbath is, what was it really designed for, and what is it to mean to us?

If you have grown up observing the Sabbath, you might have memories of the day being a boring one, where there were many things you were not allowed to do. Or maybe you have just recently accepted the Sabbath and you are not sure what you really should and should not do on that day.

Whatever your situation, rest assured that the Lord had one thing in mind when He created the Sabbath—that it was for the happiness and well-being of humanity. “The object of the Sabbath was that all mankind might be benefited” (*Testimonies*, vol. 2, p. 582).

In this light we will take a moment to look at the Sabbath, what it was designed to be, right and wrong ways of observing the Sabbath, and the kind of people we must be in order to be able to keep the Sabbath holy.

THE SABBATH'S DESIGN

We may have often read Isaiah 58:13, “If thou turn away thy foot from the sabbath, from doing thy pleasure on my holy day; and call the sabbath a delight, the holy of the Lord, honourable; and shalt honour him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words.”

This is the Lord's instruction to us, but how many have found the Sabbath a delight in the real sense of the word? Is it a delight to us not to be able to speak our own words and do our own pleasure? We will look more directly at this aspect of what we really delight in towards the end of this article, but I would like to draw your attention first to the design pointed out in this text. The design was for delight. It was on this day at the end of creation that “the morning stars sang together, and all the sons of God shouted for joy” (Job 38:7). For men and women this day was given: “And [Jesus] said

unto [the Pharisees], The sabbath was made for man, and not man for the sabbath” (Mark 2:27)—and to the human race this day was given for rest and enjoyment. Exodus 31:15 says, “Six days may work be done; but in the seventh is the sabbath of rest, holy to Lord.” “While [the Sabbath] calls to mind the lost peace of Eden, it tells of peace restored through the Saviour. And every object in nature repeats His invitation, ‘Come unto Me, all ye that labour and are heavy laden and I will give you rest’ (Matthew 11:28)” (*The Desire of Ages*, p. 289).

RIGHT AND WRONG SABBATH OBSERVANCE

What kind of things can we do upon the Sabbath which makes it a delight?

God has given us many instructions through inspiration on the design for the Sabbath, and what we are exhorted and privileged to do more on this day than on any other. The following are some of many things we can do on this day:

TALK TOGETHER

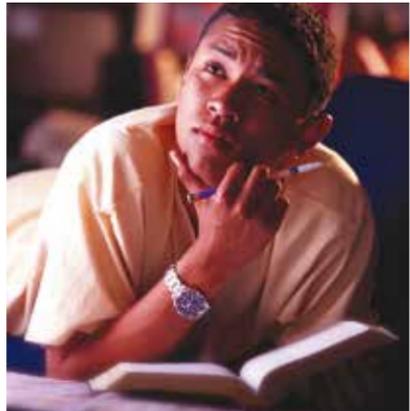
Yes, we can talk together. But, you say, we are not to speak our own words. No. For this reason we can speak of things that especially relate to our spiritual life. Have you ever had questions on religious or Bible topics? Have you wanted to share things that God has done for you? Then this is the day to ask these questions and talk about these things.

“It is necessary that the people of God assemble to talk of Him, to interchange thoughts and ideas in regard to the truths contained in His word, and to devote a portion of time to appropriate prayer.”—*Testimonies*, vol. 2, p. 583.



WORSHIP

The Sabbath is a day in which we devote a portion of time to worship and Bible study. These times are precious, and to worship God through prayer and praise is to really give honor to Him as our Creator. We are given instruction, though, that this is not to fill the whole day.



“We should in no case allow burdens and business transactions

to divert our minds upon the Sabbath of the Lord, which He has sanctified. We should not allow our minds to dwell upon things of a worldly character even. But the mind cannot be refreshed, enlivened, and elevated by being confined nearly all the Sabbath hours within walls, listening to long sermons and tedious, formal prayers. The Sabbath of the Lord is put to a wrong use if thus celebrated.”—Ibid.



PRAISE IN SONG

Praise to God in song is one of the most beautiful gifts given to us from heaven, and when we make a right use of these gifts heaven draws very near to the earth. “Let us all bear in mind that in every assembly of the saints below are angels of God, listening to the testimonies, songs, and prayers. Let us remember that our praises are supplemented by the choirs of the angelic host above. Then as you meet from Sabbath to Sabbath, sing praises to Him who has called you out of darkness into His marvellous light” (Ibid., vol. 6, p. 367).

Psalms 92 was written specifically for praise to God on the Sabbath day. Read this through and join with David in his exaltation of the Lord on this day. Do we play instruments? Then let us use them to give reverent and honorable praise to God.

SPENDING TIME IN NATURE

During the week we may not have time to go out and really

enjoy some time in nearby parks, mountains, or by the ocean. This is a day when we can, with friends or family, enjoy the things that God has provided in nature for our enjoyment.

“The Sabbath calls our thoughts to nature, and brings us into communion with the Creator. In the song of the bird, the sighing of the trees, and the music of the sea, we still may hear His voice who talked with Adam in Eden in the cool of the day. And as we behold His power in nature we find comfort, for the word that created all things is that which speaks life to the soul.”—*The Desire of Ages*, pp. 281, 282.

In all of the above activities, “the Sabbath should be made so interesting to our families that its weekly return will be hailed with joy” (*Testimonies*, vol. 2, p. 585).

This is the design that God had in mind for this one day of the week which He has reserved as holy.

Good reading materials—the Bible, the Spirit of Prophecy, and true experiences from the lives of missionaries—these provide wonderful food for thought and meditation during the sacred Sabbath hours.

WHAT SHOULD WE AVOID?

Speaking our own words

“Talking upon anything or everything which may come into the mind is speaking our own words.”—Ibid., p. 703.

“When the Sabbath commences, we should place a guard upon ourselves, upon our acts and our words, lest we rob God by appropriating to our own use that time which is strictly the Lord’s.”—Ibid., p. 702.

Secular studies

“You have desecrated the Sabbath by bringing your studies into that holy time which was not

yours to occupy for your own purposes. God has said: ‘In it thou shalt not do anywork’ (Exodus 20:10).”—Ibid., vol. 4, p. 114.

Here is a warning given against abusing Sabbath time. Even long trips and traveling should be avoided when not done specifically for necessary missionary purposes.

Labor

“Every time you put your hands to labor [for a livelihood] on the Sabbath day, you virtually deny your faith.”—Ibid., p. 250.

“Cooking on the Sabbath should be avoided; but it is not therefore necessary to eat cold food. In cold weather the food prepared the day before should be heated. And let the meals, however simple, be palatable and attractive. Especially in families where there are children, it is well, on the Sabbath, to provide something that will be regarded as a treat, something the family do not have every day.”—*The Ministry of Healing*, pp. 307, 308.

To prepare on Friday the cooking, cleaning, clearing up of differences between ourselves and others we may have hurt, as well as caring for duties which can be done during the week, we free ourselves for rest, contemplation of God, and for re-creation.

WHAT IF WE NEED MONEY?

“Circumstances will not justify anyone in working upon the



Sabbath for the sake of worldly profit. If God excuses one man, He may excuse all.”—*Testimonies*, vol. 4, p. 251.

“Those who disregard the Lord’s express injunction for their personal advantage are heaping future woe upon themselves.”—*Ibid.*, p. 252.

WHAT ABOUT DOCTORS AND NURSES?

“Often physicians and nurses are called upon during the Sabbath to minister to the sick, and sometimes it is impossible for them to take time for rest and for attending devotional services. The needs of suffering humanity are never to be neglected. The Saviour, by His example, has shown us that it is right to relieve suffering on the Sabbath. But unnecessary work, such as ordinary treatment and operations that can be postponed, should be deferred.”—*Ibid.*, vol. 7, p. 106.

THE KIND OF PEOPLE WE MUST BE IN ORDER TO KEEP THE SABBATH

Let us reflect for a moment on Isaiah 58:13. On the Sabbath we are not to do our own ways, find our own pleasure, nor speak our own words. Is this easy? No, not when we have been doing these things every day of the week and, suddenly, on one day we have to stop completely. What is God’s object here?

“All through the week we are to have the Sabbath in mind and be making preparation to keep it

according to the commandment. . . . All who regard the Sabbath as a sign between them and God, showing that He is the God who sanctifies them, will represent the principles of His government. They will bring into daily practice the laws of His kingdom. Daily it will be their prayer that the sanctification of the Sabbath may rest upon them. Every day they will have the companionship of Christ and will exemplify the perfection of His character. Every day their light will shine forth to others in good works.”—*Ibid.*, vol. 6, pp. 353, 354.

In order to keep the Sabbath day holy we must ourselves be a holy people, a people set apart for a special purpose. We cannot be just set apart on one day of the week.

“To all who receive the Sabbath as a sign of Christ’s creative and redeeming power, it will be a delight.”—*The Desire of Ages*, p. 289.

It will be a delight to those who are truly keeping His commandments. Notice the following quote:

“The moral law enjoined the observance of the Sabbath, which was not a burden except when that law was transgressed.”—*Testimonies*, vol. 3, p. 392.

The delight in keeping the Sabbath is the result of keeping the whole law, a sign to all that we have sanctified our entire life to Jesus, and that He is the center of our life every day of the week. This is the sign that the angel of God will see when he comes to

make the distinction between those who have the seal of God and those who have the mark of the beast. The seal will not be the fact that we go to church on Sabbath every week. We may do this and still be left out of heaven. Rather the seal will be in our heart. “The Sabbath is a sign of the relationship existing between God and His people, a sign that they are His obedient subjects, that they keep holy His law.”—*Ibid.*, vol. 8, p. 198.

In order to properly keep the Sabbath, taking delight in not speaking our own words or doing our own pleasure, we must have a relationship with Jesus. This relationship with Jesus is everything. The power of God is presented through the conversion of our own hearts—and then on the Sabbath that same power of re-creation rejuvenates our body and soul for the coming week.

This is an experience each one of us must have individually. Gipsy Smith, a prominent gypsy evangelist in England once said, “There are many things we do

not and cannot understand. I cannot explain and you cannot explain how the power of God is manifested in the mighty cataract [waterfall], how the tremendous power of God is reflected in the face of a child as it smiles in the summer sun, how the love of God is found in the cold water which brings relief to the fevered brow of a suffering soul, how He bestows joy to those who have lost all but their faith—I cannot explain these things. And I cannot tell you the precise process by which the loving Father lifts a sinner from the miriest gutter and makes a saint of him. I don’t know how He does it, but I know He does it because He did it to me, Gipsy Smith.”—D. Lazelle, *From the Forest I Came*.

The true observance of the Sabbath is an experience, an experience we cannot have for each other. We must each make it personally. It is an experience of a person set free from sin, living each moment in the presence of Jesus and by His power being victorious over sin. This experience leads us on the Sabbath day to come aside to rest, contemplate His works, and spend time with those who love Him. This experience can be yours. To see the Sabbath as a delight is a privilege you may have if you surrender your life completely to Jesus. 



A young boy with light brown hair, wearing a white t-shirt, is shown from the chest up. He has a white bandage on his right forearm and is resting his chin on his right hand. The background is a solid light blue color.

The Healing of Wounds

By
Barbara
Montrose

At some time in our lives, we have all seen the amazing way that God heals a cut in our skin. It is a joy to observe how a spot which was once open and bleeding improves day by day, and soon it may appear perfectly normal. How is the body able to perform such a miracle?

CONTROLLING THE BLEEDING

In a relatively minor wound, it may be only small capillaries that are broken. The first step in repairing the damage is the formation of a blood clot. Clotting begins when platelets in the spilled blood flow over the jagged edges of torn tissue. The contact stimulates the platelets to burst open and release proteins which are converted into a solid form called fibrin. Fibrin strands form a network of threads over the wound, actually “sewing” it up even without the aid of man-made stitches.

At the same time, another safety mechanism comes into

action to reduce the bleeding. Substances are released at the wound which cause the blood vessels to squeeze shut. (In the case of serious wounds with heavy bleeding, these substances will also send signals to the brain to preserve the blood supply by reducing the flow through a drastic lowering of blood pressure known as shock.)

THE HEALING PROCESS

As soon as the bleeding stops, the mechanisms of healing begin. The first step is inflammation, with its redness, heat, swelling, and pain. This is due to blood vessels in the area becoming abnormally enlarged, flooding the damaged tissue with fresh blood. Capillary walls become thinner, and water from the blood plasma seeps through into the surrounding tissues, causing swelling. Pain occurs because the swollen tissues put pressure on sensitive nerves.

White blood cells called leukocytes enter the inflamed area. They clean up the debris left by the injury and kill bacteria which enter the wound through the ruptured skin. They also release chemicals to attract other white cells to the injury. If infection should set in, these cells are drawn by the millions to combat bacteria, producing pus.

The blood-clot structure of fibrin constricts or shrinks, squeezing out watery plasma and drawing the sides of the wound together. Eventually, the coagulated material firms up into a dry, hard scab on the top, which continues to protect the amazing work still going on underneath.

New skin cells are regenerated and white blood cells continue to fight against infection and clean up the damage. Fresh blood constantly flows into the area through new capillaries formed to nourish the new cells. But in some cases the damage is sufficient to prevent the tissue from fully regenerating. Then the area is replaced by scar tissue.

SCARRING

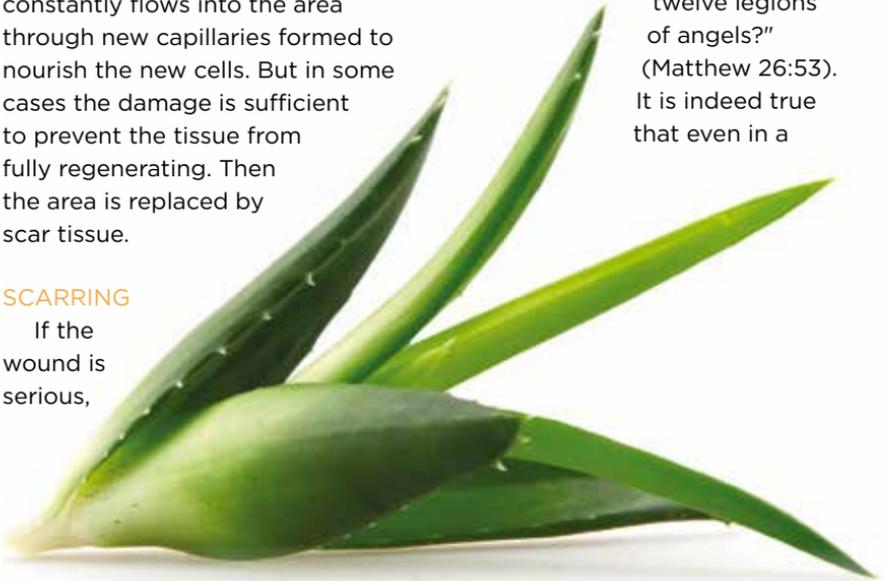
If the wound is serious,

a scar may remain—even for the rest of the person's life. There are various types of scars, depending on the nature of the injury. But most people are aware of one thing: We can be very thankful that so much repair is possible, but when compared to the original skin, any scar is disappointing and can even appear rather ugly.

SPIRITUAL LESSONS

It is heartwarming to consider that for whatever help is needed, our body cells are able to signal and receive full assistance from their fellow cells to bring about healing. It brings to mind the peaceful knowledge that Jesus had, even at the hour He was betrayed, "Thinkest thou that I cannot now pray to my Father, and he shall presently give

me more than twelve legions of angels?" (Matthew 26:53). It is indeed true that even in a



literal sense, God "healeth the broken in heart, and bindeth up their wounds" (Psalm 147:3).

Another sadder point comes to mind when we think about scarring. If a physical scar appears ugly to our eyes, how much more is a spiritual scar to our souls! Yet we may be in danger of inflicting such wounds to our soul as to leave scars, not only for this entire lifetime, but even to touch eternity. Let us ponder the following statements:

"Life is not made up of great things alone; it is the little things that make the sum of life's happiness or miseries. It is the little things in life that reveal a person's real character. Oh, if all youth and those of mature age could see as I have seen the mirror of person's lives presented before them, they would look more gravely upon even the little duties of life. Every mistake, every error, unimportant though it may be regarded, leaves a scar in this life and a blot on the heavenly records."—*Our High Calling*, p. 227.

"Any low gratification, any self-indulgence, is a scar left upon the soul, and the noble powers of mind are corrupted. There may be repentance, but the soul is crippled and will wear its scars through all time. Jesus can wash away the sin but the soul has sustained a loss."—*Letters to Young Lovers*, p. 43.

"Every sin, every unrighteous action, every transgression of the law of God, tells with a

thousandfold more force upon the actor than the sufferer. Every time one of the glorious faculties with which God has enriched man is abused or misused, that faculty loses forever a portion of its vigor and will never be as it was before the abuse it suffered. Every abuse inflicted upon our moral nature in this life is felt not only for time but for eternity. Though God may forgive the sinner, yet eternity will not make up that voluntary loss sustained in this life."—*This Day With God*, p. 350.

Dear young people, let us therefore not only care for our physical skin, but especially guard our spiritual layer of protection—that we may not be wounded and scarred by the darts of the enemy of souls. "Put on the whole armour of God, that ye may be able to stand against the wiles of the devil. For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places. Wherefore take unto you the whole armour of God, that ye may be able to withstand in the evil day, and having done all, to stand" (Ephesians 6:11-13).

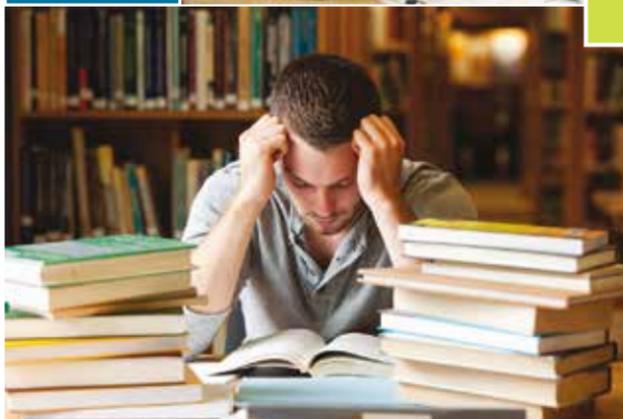
"Oh, if all youth . . . could see . . . the mirror of person's lives presented before them, they would look more gravely upon even the little duties of life."

God "healeth the broken in heart, and bindeth up their wounds." 

CAN AND COULD

Adapted from
*The Youth's
Instructor*,
April 27, 1899.

Author
Unknown



“Can I help you?” asked his older sister.

“Let me try it first,” replied Can; “I feel like going at it with a will; for I’ve heard that ‘where there’s a will, there’s a way.’” He did

There’ll be moonlight tonight,” said a classmate; “won’t you join our skating party?”

“No,” replied Can; “you know there wasn’t a person in my class that had his math homework today, and the teacher gave it to us again. I can master it, and I will. That lesson must not beat me twice. I intend to make sure of it, so you’ll have to excuse me from joining your party.”

not stop until every example was worked out.

“If I only could learn this horrid lesson!” exclaimed his classmate, Could, who made a few random figures on his paper, and then began to doodle.

“Is that the way you do your homework?” asked his mother, reprovingly.

“If I only could get it,” replied the boy fretfully, “I would be glad

to work at it with all my might; but it's too hard and dry for anybody."

"Surely you could learn some of it, if you would only try," said his mother, and as this could not be disputed, Could looked at his book again. But the next moment he jumped from his chair and ran to the window.

"Oh, this awesome moonlight!" he exclaimed. "It's really too bad to lose that skating. I think I'll go."

"But your homework is not done," said his mother.

"I know that," answered Could. "But when I come back, there'll be enough time for it."

Off he went, and the next day, in the class, he moaned, "I would have done the homework if I could."

Can and Could both had to lead cows to pasture, and to hoe in the garden. Can's cows were regularly grazing on the grass along the hillside long before Could was out of bed. Can easily kept ahead of weeds by hoeing before they got much start. Could waited until there was "some real need of hoeing,

to keep the weeds down," but the weeds had such a start by then that they soon got ahead of him, and ahead of the crops, too, which were hardly worth gathering, although Can's garden yielded bountifully.

"If I could only have had such a garden as that," said Could, "I would have been glad to hoe up every weed; but my garden was so poor that it didn't make much difference whether I hoed or not."

"If I could only be a Howard, how much I would do to reform men!" exclaimed Could. "Someday I intend to do something on a large scale in this world."

Can was never heard to say such noble plans; but he went diligently about his business, and, as he prospered, employed many men at fair wages, thus enabling them to support their families in comfort.

Can, by diligence and economy, became prosperous and happy; Could, by indolence and procrastination, became discontented and unhappy. Will you be Can—or Could? 



A COMPLETE TRANSFORMATION



By Michel-Ange F. Duchaine

Out of the egg of a certain insect comes a larva, the caterpillar which is well known and feared for its devouring appetite (Joel 1:4). The caterpillar is the second stage (the egg being the first) of a complete metamorphosis that will transform the worm into a much better form of life.

After voraciously eating for several days, the caterpillar matures and attaches itself to a strong branch to pupate. During that stage (pupa), the caterpillar (now a chrysalis), will make a protective envelope about itself, called a cocoon, in which it will stay during its pupation fasting. It fastens its hindmost feet securely with silk and makes a loop of a tough silk thread behind its body, fastening the ends to the support as a kind of safety belt. Most of the time, these creatures spend their winter as pupae to emerge from their cocoon in the following season as adult butterflies. This

last stage is called “imago,” when the spiteful worm of the dust becomes an awesome beauty of the sky! What spiritual lessons can we learn from this significant transformation?

HUMAN LARVAE

In the Webster’s Dictionary the word “worm” is also defined as: “a human being who is an object of contempt, loathing, or pity.” In the Bible, the following questions were asked by Job: “How then can man be justified with God? or how can he be clean that is born of a woman? Behold even to the moon, and it shineth not; yea, the stars are not pure in his sight. How much less man, that is a worm? and the son of man, which is a worm?” (Job 25:4–6).

Centuries later, the prophet Isaiah brought the answer: “Fear not, thou worm Jacob, and ye men of Israel; I will help thee, saith the Lord, and thy redeemer, the Holy One of Israel” (Isaiah 41:14). With

the help of our Lord and by His grace, all human beings can escape their shameful condition if they are willing to go, like the caterpillar, through the process of pupation.

CHRISTIAN PUPAE

Several aspects of this transitional stage deserve our attention.

1. A BRANCH: CHRIST.

To begin our Christian experience we need, like the caterpillar, a strong support. And we will find it in Jesus Christ, our righteous Branch: “Behold, the days come, saith the Lord, that I will raise unto David a righteous Branch, and a King shall reign and prosper, and shall execute judgment and justice in the earth. In his days Judah shall be saved, and Israel shall dwell safely: and this is his name whereby he shall be called, THE LORD OUR RIGHTEOUSNESS” (Jeremiah 23:5, 6). Christ supports us in all of our infirmities and builds around us a protective envelope to shield us from all harms and dangers.



2. A SAFETY BELT: PRAYER.

The Bible advises us to “pray without ceasing” (1 Thessalonians 5:17), and the Spirit of Prophecy expounds on that topic as follow: “We cannot for one moment separate ourselves from Christ with safety. We may have His presence to attend us at every step, but only by observing the conditions which He has Himself laid down. . . .

“We cannot for one moment separate ourselves from Christ with safety. We may have His presence to attend us at every step, but only by observing the conditions which He has Himself laid down. . . .

“At the beginning of the day, do not, dear youth, neglect to pray earnestly to Jesus that He will impart to you strength and grace to resist the temptations of the enemy in whatsoever form they may come; and if you pray earnestly, in faith and contrition of soul, the Lord will hear your prayer. But you must watch as well

as pray” (*God’s Amazing Grace*, p. 289). We need to pray especially to obtain power to master our appetite.

3. FASTING: OUR DIET.

During our “Christian pupation,” it is essential that we follow also the example of the fasting worm. But our fast doesn’t always

mean a complete abstinence from food. The Spirit of Prophecy explains, “The true fasting which should be recommended to all is abstinence from every stimulating kind of food, and the proper use of wholesome, simple food, which God has provided in abundance. Men need to think less about what they shall eat and drink, of temporal food, and much more in regard to the food from heaven, that will give tone and vitality to the whole religious experience” (*Counsels on Diet and Foods*, p. 90). In other words, we should live like Daniel (see Daniel 1:8).

here; but our hopes are reaching forward to the Christian’s summer, when we shall change climate, leave all the wintry blasts and fierce tempests behind, and be taken to those mansions Jesus has gone to prepare for those that love Him” (*The Review and Herald*, November 7, 1878).

HEAVENLY IMAGO

Finally, after holding onto Christ, abiding by His law, maintaining a vital communion with Him, and practicing true fasting, we will be completely changed (see Romans 12:1, 2; 1 Corinthians 15:51, 52; 2 Corinthians 3:18; 5:17). The inspired

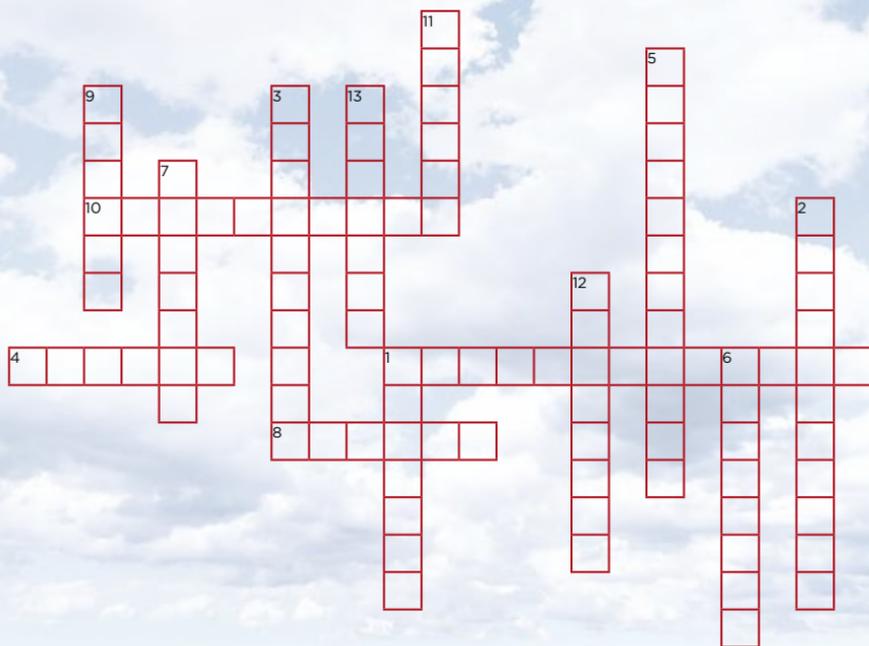


4. THE PUPAL PERIOD: OUR PRESENT LIFE.

Winter seems to be the best time for the caterpillar’s complete transformation. So it is likewise for us; however, our winter is not composed of merely a few months but rather of our entire lifetime here on earth. Inspiration tells us, “This life at best is but the Christian’s winter; and the bleak winds of winter—disappointments, losses, pain, and anguish—are our lot

pen explains: “By the power of His love, through obedience, fallen man, a worm of the dust, is to be transformed, fitted to be a member of the heavenly family, a companion through eternal ages of God and Christ and the holy angels. Heaven will triumph, for the vacancies made by the fall of Satan and his host will be filled by the redeemed of the Lord” (*The Upward Look*, p. 61). Would you start the process of your transformation now? 

Crossword Review



DOWN

- The believers in _____ household were faithful even in a difficult place.
- A _____ spirit fosters friction, resentment, and war.
- The demoniac had been _____ by the pleasures of sin.
- Those who indulge in cheap _____ place themselves where Satan can gain access to them.
- To purify the soul, we need to put away all _____ and refrain from trifling words.
- This year's International Youth Conference will be held in _____.
- The Sabbath should be made so interesting so that its weekly return will be _____ with joy.
- The Lord heals the broken in heart and binds up their _____.
- Can* made sure to do his difficult _____.
- The chrysalis is in a cocoon during its pupation _____.

ACROSS

- _____ will not justify anyone in working upon the Sabbath for worldly profit.
- A lot of moral issues appear _____ today, so we need Christ's eyesalve.
- We should never allow burdens and business to _____ our minds upon the Sabbath.
- White blood cells called _____ clean up the debris from injuries.

International YOUTH CONGRESS

Mogyorod, Hungary

Aug. 12-18, 2013

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Can I Really Be a Christian *Here?*

Most of us like to send greetings. And when we face problems, an understanding friend can be more appreciated than ever. Even if he or she is in a faraway city, the fact that they even exist as a friend can make life more bearable.

In closing his letter to the Philippians, the words of the apostle Paul convey such a feeling. He sends greetings from all, but his words reveal that the warmest greetings are being sent by a distinct group. He writes, “Salute every saint in Christ Jesus. The brethren which are with me greet you. All the saints salute you, chiefly they that are of Caesar’s household” (Philippians 4:21, 22).

“They that are of Caesar’s household.” Sounds pretty impressive, doesn’t it? Some may imagine that it must have been quite glamorous to live and work in the emperor’s palace. But think of who this emperor was. It was Nero—who was more corrupt, debased, and atrociously cruel than any of the Roman rulers that had preceded him.

So, how easy was it to be a Christian in Caesar’s household at that time? How quick would you have been to send greetings to friends living in a purer world outside of such an environment? How glad would you have been to know they were praying for you?

Interestingly enough, the apostle did not ask those in Caesar’s household to leave their post of duty. He knew it was their job to be witnesses for Christ even in that terrible place, until God Himself should impress each of them individually as to if, when, and how they were to move on to a different post of duty.

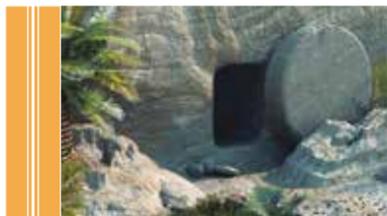
The converts in Caesar’s household remained faithful and obedient to the truth of Jesus. What a worthy example for us! None can make excuses that their environment is so bad that they cannot be a Christian. “For with God nothing shall be impossible” (Luke 1:37).

It is true—often our environment is not the best for developing a Christian character. Then we need to ask God to help us adjust our circumstances. But until the day of deliverance arrives, we still need to finish off our time where we are victoriously. “There hath no temptation taken you but such as is common to man: but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it” (1 Corinthians 10:13).

Remember, God understands your situation. And through His Word, He sends you warm greetings—along with strength to endure. 

For Me

Did Jesus die for me?
 For me, a rebel vile?
 And shall I cease His name to love,
 And to extol that deed above
 Which savors not of guile?
 Lord help me pleasing praise to give
 While here upon this earth I live.



Did Jesus rise for me?
 Rise from the cold, dark tomb?
 Yes, yes! Its bands asunder burst
 When from the grave He rose, the first
 Of those ripe fruits to come.
 Oh! may I stand among that throng
 To praise Him with eternal song.

Does Jesus live for me,
 Bright mansions to prepare?
 It is His promise comes to mind,
 Full many mansions will you find
 Where naught is drear or bare.
 And not on me alone will fall
 The blessings He designs for all.



Will Jesus come for me?
 Come in the clouds of heaven!
 "And if I go . . . I'll come again."
 'Tis thus He speaks to me. Ah! Then
 The tomb which He has riven
 Shall yield the treasures it must keep
 Till then, in calm, in quiet sleep.

—A. J. Morton