



# *Youth* Messenger

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## Silent Teachers

*The tiniest flower declareth the power  
Of God.  
The tenderest blade removes like a spade  
The clod.*

*The slenderest fern, whose leaves gently  
turn,  
I see,  
Unfolds in the hand that created the land  
And sea.*

*The lilies so white, which bloom in my  
sight,  
I'm sure  
Are clothed from above with garments of  
love  
So pure.*

*The birds of the air have never a care;  
They know  
God answers their call in springtime, and  
fall  
Of snow.*

*The sun with a smile doth gladden a  
while  
The day;  
And all through the night the moon gives  
her light,  
Pale ray.*

*And each little star is seen from afar  
With joy,  
In that firmament where sin hath not  
sent  
Alloy.*

*So heaven and earth, in meekness and  
mirth,  
Would teach  
The creature most frail God's love cannot  
fail  
To reach.*

—Harry Armstrong



## Editorial

The train started. A very blessed Youth Seminar had just ended in Belgrade, Yugoslavia, and now I was going home. I felt happy. But suddenly, the train stopped. Why? It had just started only a few seconds ago. What had happened? Everyone was at the windows . . . and soon understood.

In the next car, a 21-year-old man was desperately crying, "What shall I tell my parents?" His 18-year-old brother had carried the baggages onto the train with him. Then he had run back to the railway station—despite the older brother's protests—to buy a bottle of mineral water. By the time he returned, the train was already moving. With the bottle in his hand he tried to catch the train—but failed—and in a few moments he became a bloodstained mass of flesh.

Eighteen years old. And a choice: a life for a bottle of mineral water!

I was sad as I saw with other eyes the unseen war between good and evil, between Christ and Satan. I asked myself, what is the value of life?

"God . . . lays claim to all that there is of man, because He has poured out the whole treasure of heaven by giving us His all at once, reserving nothing greater that heaven can do."—*Our High Calling*, p. 12.

What is the price of life? For us to live, means for God to pour out the whole treasure of heaven, holding back nothing. But do we really appreciate it? Or are we repeating the choice of that teenager? Could Satan so destroy our ability to think and choose as to make us exchange life for a bottle of mineral water? How?

# A Train and a Choice

There is nothing wrong with mineral water. To healthfully satisfy one's thirst is natural and wholesome. But many make it a constant habit to yield to their desire and inclination for present enjoyment, without developing an earnest hunger and thirst for spiritual strength, discernment, and heavenly wisdom. Temptations are continually yielded to, the appetite is gratified, and the heart is separated from God.

We all remember the sad history of Esau. He passed the deciding point in his life without even realizing it. What he thought of as a small matter was the very act that revealed his heart. It showed his choice and how little he valued sacred things. He sold his birthright for a small indulgence to meet his present wants, and this affected the rest of his life. To Esau, a morsel of food was more valuable than the service of his Master.

How many of us, too, may be in danger of sacrificing our integrity by taking foolish risks in order to gratify fleshly desires. By such actions, one actually walks unguarded straight into Satan's snares. For selfish indulgence, the soul is sold for a mess of pottage.

Do you find yourself to be in this danger? Remember that God has poured out all heaven to gain your confidence and freedom. He is beside you to help you destroy the enemy's power, to engage in your behalf all the mighty armies of heaven, to make you more than overcome. To resist temptation, you have only to choose Him constantly. Your choice is essential, and He is ready to bless it. Such a decision you will never regret!—*Radu Ionita*

# Homeward Bound!



by Rubens Araujo — *New Zealand*

## Nature's call

"Tuuurrrkooo! Tuuurrrkooo!" The call echoed in the valley. Not long after, we could hear the noise of an animal at high speed, tearing his way through the thick bushes. As he sees us, in sheer delight he jumps on our chests with such force that he topples us over. "Sluurpp!" In his rampage of joy it is hard to make him stop licking our faces.

Turko was a well-developed male Dalmatian dog with a strong sense of freedom and adventure. When in a hunting mood, he could disappear for days. The forest near our home offered a good place for him to develop his rather extraordinary hunting skills. I remember when we first met. He was just a month old puppy. My dad—a natural canvasser—had swapped a set of health books to get him, bringing him home on my sixth birthday. My

younger sisters and I fell in love with him at first sight. We never met another dog as happy and friendly as he was. For us children, Turko was like a family member, and we could not conceive the idea of living apart from him.

Our mother, however, did not share the same feelings. She found it difficult and unpleasant to wash and clean him after his long hunting trips. To stop him from venturing out, she determined to keep him chained up. For a dog of his nature, that was actually the worst kind of punishment one could imagine. He used to bark loudly all day long. Since his complaints did not cease, our mother, without consulting us, went ahead and advertised him for sale on a bargain basis. We were not around when his new owner took him, 80 km away.

But he was not gone for long. . . . How surprised and joyful we were when on a sunny day he reap-

peared! His instinct had led him back home. It was hard to believe that he had made that trip by himself. There was apparently a cord that had not been broken. He was homeward bound. The tie that united him to us was stronger than the barrier of distance. On two more occasions he made this odyssey. He would have done it again if his new owner had not decided to keep him in chains, and if he would not have died (of sadness or a broken heart) in captivity a few weeks later. . . .

Since then, I have often wondered about the power that links us to home or to our point of origin. Biology classifies "migration" as the movement of animals to a place that temporarily offers better living conditions, from which the animals return again to the original area or place of birth. A common example of this can be found among homing pigeons. One of our neighbors in Cape Town, South Africa, used to train this type of pigeons. He carried them in a covered cage up to Johannesburg, 1600 km. north, and then released them. On a non-stop flight they used to come straight back to their nesting home in the extreme south of the African continent.

Another natural wonder is the migration of the salmon fish. Salmon are born in fresh water streams, going later to the ocean. After several years, they return to their freshwater birthplaces to breed. Going downstream to the ocean is not too difficult, but on the way back they must face great obstacles. Yet they never give up the struggle; they challenge even the laws of physics. The Atlantic species of salmon perform this treacherous journey as many as three times.

Without a doubt, the most amazing and distant migration is done by

the arctic terns. Every year these birds fly 22,000 miles (35,400 km) between the North and South Poles.

Scientists are still investigating how and why animals tend to return to their places of origin. The navigational system of migrating creatures is as precise as the finest computerized technology. Researchers have come to realize that every natural element plays a role in fine-tuning the animal's good sense of direction. The sun, stars, temperature, smell, and the earth's magnetic field are among the various factors aiding their navigational skills.

## God's call

These movements in the animal kingdom are strong evidences of the caring and overwhelming power of God. As our heavenly Father, He is the Master Intelligence behind all of nature's wonders. He is the Creator both of giant as well as microscopic beings, holding them in His infinite hands. It is sad to hear that in spite of the existence of all these living witnesses, there are many so-called wise of this world who prefer to ignore them as coming from a divine One.

"Because that which may be known of God is manifest in them; for God hath shewed it unto them. For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead; so that they are without excuse: Because that, when they knew God, they glorified him not as God, neither were thankful; but became vain in their imaginations, and their foolish heart was darkened. Professing themselves to be wise, they became fools" (Romans 1:19–22).

"[God's] works, as seen in the natural world, are not one half comprehended or appreciated. These silent preachers will teach human beings their lessons, if they will only be attentive hearers."—*Lift Him Up*, p. 66.

"Those who have a true knowledge of God will not become so infatuated with the laws of matter or the operations of nature as to overlook, or refuse to acknowledge, the continual working of God in nature. Nature is not God, nor was it ever God. The voice of nature testifies of God, but nature is not God. As His created work, it simply bears a testimony to God's power. Deity is the author of nature."—*The Review and Herald*, November 8, 1898.

### ***In Noah's time***

As the time of trial was expiring for the antediluvian people, God sent them a last and stronger message. For 120 years, the appeals of Noah found no place in their hearts. The impenitent world had no worry about the terrible consequences of their stubborn rebellion. Therefore, a different sermon was to be preached, this time not by human speech, but by animals. As described by inspiration:

"The period of their probation was about to expire. Noah had faithfully followed the instructions which he had received from God. The ark was finished in every part as the Lord had directed, and was stored with food for man and beast. And now the servant of God made his last solemn appeal to the people. With an agony of desire that words cannot express, he entreated them to seek a refuge while it might be found. Again they rejected his words, and raised their voices in jest and scoffing. Suddenly a

silence fell upon the mocking throng. Beasts of every description, the fiercest as well as the most gentle, were seen coming from mountain and forest and quietly making their way toward the ark. A noise as of a rushing wind was heard, and lo, birds were flocking from all directions, their numbers darkening the heavens, and in perfect order they passed to the ark. Animals obeyed the command of God, while men were disobedient. Guided by holy angels, they 'went in two and two unto Noah into the ark,' and the clean beasts by sevens. The world looked on in wonder, some in fear. Philosophers were called upon to account for the singular occurrence, but in vain. It was a mystery which they could not fathom."—*Patriarchs and Prophets*, pp. 97, 98.

It was after the flood had subsided that the navigational sense of a homing pigeon was first put to the test. While the earth was still filled with water, a dove was sent out from the ark, and since she could not find "rest for the sole of her foot, and she returned unto [Noah] into the ark" (Genesis 8:9). We believe that the same angel that guided her at the beginning was still directing her to find the way back to the ark. Seven days later, when the operation was repeated, she not only knew how to return, but brought in her beak a twig from an olive tree.

### ***The Father's home***

If at the father's home (in the parable of the prodigal son) there was everything essential for true happiness, why then did one of the sons decide to depart? Because he misunderstood his father's love. He thought he was not receiving the treatment he deserved, and that out

there—somewhere else—could be found a place better than his own home; thus he "took his journey into a far country" (Luke 15:13). What an illusion! Far from home he found himself in a most miserable condition, even lower than the pigs.

"What a picture here of the sinner's state! Although surrounded with the blessings of His love, there is nothing that the sinner, bent on self-indulgence and sinful pleasure, desires so much as separation from God. Like the ungrateful son, he claims the good things of God as his by right. He takes them as a matter of course, and makes no return of gratitude, renders no service of love. As Cain went out from the presence of the Lord to seek his home; as the prodigal wandered into the 'far country,' so do sinners seek happiness in forgetfulness of God."—*Christ Object Lessons*, p. 200.

Even reaching the bottom of the pit, the son who went astray was not so far away that the Holy Spirit could not reach him, causing him to "come to himself" and finally reason, "how many hired servants of my father's have bread enough and to spare, and I perish with hunger! I will arise and go to my father. . . . And he arose, and came to his father" (Luke 15:17, 18, 20). Wise decision! By the way, he was still homeward bound.

"The love of God still yearns over the one who has chosen to separate from Him, and He sets in operation influences to bring him back to the Father's house. The prodigal son in his wretchedness 'came to himself.' The deceptive power that Satan had exercised over him was broken. He saw that his suffering was the result of his own folly, and he said, 'How many hired servants of my father's have bread enough and to spare, and I perish with hunger! I will

arise and go to my father.' Miserable as he was, the prodigal found hope in the conviction of his father's love. It was that love which was drawing him toward home. So it is the assurance of God's love that constrains the sinner to return to God. 'The goodness of God leadeth thee to repentance' (Romans 2:4). A golden chain, the mercy and compassion of divine love, is passed around every imperiled soul. The Lord declares, 'I have loved thee with an everlasting love; therefore with loving-kindness have I drawn thee' (Jeremiah 31:3)."—*ibid.*, p. 202.

There is a famous saying that, "blood is thicker than water." This is especially true when speaking of the blood of our dear Saviour. After so great a sacrifice, whereby His precious blood was shed for us, how could He give us up? (See Romans 8:31–39.) There is power in that sacrifice; power that still attracts the sinner back home. As our Mediator, Jesus presents His own blood, making atonement on behalf of the transgressor. "Neither by the blood of goats and calves, but by his own blood he entered in once into the holy place, having obtained eternal redemption for us" (Hebrews 9:12). Today, He is still pleading in behalf of those who left His presence and are no longer under His roof. Many could be, at this very moment, squandering and wasting the Father's goods in wrong places and in wrong ways, but they are still the object of His mercy and grace. Let us not give up to pray for those who have wandered far from our Father's house. Parents, continue pleading for your children that are lost; young people, pray for your brothers, sisters, friends, or perhaps even parents who may be lost. Those whose cases seem to be hopeless deserve our deepest con-

sideration. In due time, their conscience shall be awakened by the eternal love of the Father.

### *The celestial home*

One event that grabs our imagination is the establishment of the new capital of the universe. As recorded in Revelation 21, John saw in vision the New Jerusalem, "coming down from God out of heaven, prepared as a bride adorned for her husband" (verse 2). Our Lord and Saviour comforts and assures us with the promise, "Let not your heart be troubled: ye believe in God, believe also in me. In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you" (John 14:1, 2). Ever since Jesus ascended into



heaven, this has been the key message wherein all hope is concentrated. Through His great sacrifice, our Redeemer has made it possible for us to be there. His infinite love has provided us with a chance to have access through the pearly gates, and it will be there, throughout eternity, that His love will be unfolded on to the saved. What a place to be! "Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God. And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away (Revelation 21:3, 4).

"We are homeward bound. He who loved us so much as to die for us hath builded for us a city. The New Jerusalem is our place of rest. There will be no sadness in the City of God. No wail of sorrow, no dirge of crushed hopes and buried affections, will evermore be heard. Soon the garments of heaviness will be changed for the wedding garment. Soon we shall witness the coronation of our King. Those whose lives have been hidden with Christ, those who on this earth have fought the good fight of faith, will shine forth with the Redeemer's glory in the kingdom of God."—*The Adventist Home*, pp. 542, 543.

Yes, after the tiring journey throughout this wilderness, facing all kinds of trials and afflictions; after the long and stormy night, we can happily conclude: There is no place to be so dearly prized as home! 🐾

# HOMeward BOUND

## I

*Out on an ocean all boundless we ride,  
We're homeward bound, homeward bound.  
Tossed on the waves of a rough, restless tide,  
We're homeward bound, homeward bound.  
Far from the safe, quiet harbor we've rode,  
Seeking our Father's celestial abode,  
Promise of which on us each is bestowed,  
We're homeward bound, homeward bound.*

## II

*Wildly the storm sweeps us on as it roars,  
We're homeward bound, homeward bound;  
Look! yonder lie the bright heavenly shores,  
We're homeward bound, homeward bound.  
Steady, O pilot! stand firm at the wheel;  
Steady, we soon shall outweather the gale;  
O, how we fly'neath the loud-creaking sail!  
We're homeward bound, homeward bound.*

## III

*Into the harbor of heaven now we glide,  
We're home at last, home at last;  
Softly we drift on its bright silver tide,  
We're home at last, home at last.  
Glory to God! all our dangers are o'er,  
We stand secure on the glorified shore;  
Glory to God! we shall shout evermore;  
We're home at last, home at last.*

(Church Hymnal, no. 661.)

# Obstacles

*Sharp thorns and brambles oft impede  
Our progress as we go our way;  
But, drawing garments close, we slip  
As quickly by them as we may—  
Perhaps among the thorns to spy  
A fragrant bud or blossom start,  
That hides the brambles for a time,  
And helps us to forget their smart.*

*Upon the hill of high ideals,  
The rocks are smooth and thickly set;  
They give no foothold in themselves,  
And wrench the feet that slip and fret:  
But when we view the scene below,  
And breathe the summit's purer air,  
The upward struggle we forget,  
With rocky road that led us there.*

*Perhaps the gateway to success  
Is hung upon a rusty hinge,  
That opens not, though long we strive  
With tug and pull and painful twinge:  
Yet, spite of groan and piercing creak,  
Sweet triumph will our souls imbue,  
If effort swings the gate at last  
Enough to let us struggle through.*

*The sunbeam-lighted lane that threads  
The summer of prosperity,  
Oft ends in drifts impassable,  
And winter's cold adversity:  
But Spring-breath melts the deepest snow,  
And frost and cold with drifts depart;  
So trials dwindle in the warmth  
Of courage in a strong, true heart.*

*—Minnie Rosilla Stevens*



# *For Goodness' Sake*

by Lesley Johnson — North Carolina, U.S.A.

"[Jesus] said unto him, Why callest thou me good? there is none good but one, that is, God: but if thou wilt enter into life, keep the commandments" (Matthew 19:17).

Often in defense of a marginal Christian life (if there is such a thing), someone may be heard saying something like this: "I am a good person; I go to church each week, I support my family, I get along with my neighbors, I don't steal or cheat,

and I am a responsible citizen." The idea here is that surely God would not require more. And this is actually an echo of the Pharisee's claim in Luke 18:11, 12. But is such an attitude good enough? God says, "Obey and live." Satan and men say, "Just be as good as you can," which is no good at all, for "all our righteousnesses are as filthy rags" (Isaiah 64:6).

The Pharisee thanked God that

he was not like other men. Then he compared himself to some very wicked kinds of people. His claim to be better than they were was based on what he had done—fasting twice a week, tithing honestly (see Luke 18:12). But the moment he relied on his own works, he was actually trying to take away the power of Jesus Christ to save. This attitude eventually could have led to the unpardonable sin, for how can the Holy Spirit touch a heart that is persistently and knowingly so self-sufficient? This is the attitude of the Laodicean, and those who continue to indulge it. Christ will spit them out of His mouth (see Revelation 3:16). A person cannot work his way into the presence of Jesus by doing good. Christ is not a celebrity needing an audience to dote on Him in order to affirm His Godhead. He is the Saviour of the world; His only desire is that everyone keep the ten commandments in spirit and in truth and have His testimony (see Revelation 12:17). In this way He is glorified.

The following are some facts on spiritual disease and its treatment, including God's original plan for man and the Great Physician's rules of conduct to avoid re-infection:

## ***Understanding spiritual disease***

The opposite of good is evil (see Deuteronomy 30:15). The Word states that "there is none good but one, that is, God" (Matthew 19:17); therefore, the truth about man is that he is not naturally good, and this leaves only one alternative, that he is evil, sin-sick. The sooner we realize this about ourselves, the sooner we can be cured. Sin is spiritual disease (Isaiah 1:5, 6), it is contagious

and deadly. The first step in healing any illness is to accept the doctor's diagnosis and then take the treatment needed to bring about a cure. Thank God there is a cure and a treatment for sin.

## ***The original plan***

If there is anything good in man it is because Christ "hath begun a good work" in him (Philippians 1:6). Man was originally created "unto good works" (Ephesians 2:10). And God is able to re-create any one of us back according to the original plan (see Ezekiel 36:26). Since it is God alone who can do this, there is no need for boasting or bragging whenever we do something good. As Christians, our light is to shine through good works, not for our own benefit, but to the glory of God (see Matthew 5:16). How is all this possible? God can perform a miracle in the willing heart that will change it from worldliness and selfishness, into heavenliness and selflessness. It is called being "born again." The evil that was not only tolerated, but maybe even sought after, is replaced by godly love and a hatred for the sins that before seemed pleasureable. Even so, each new day brings temptations to return to sin that can be overcome only through partaking of the divine nature by means of the promises of God (see 2 Peter 1:4).

When the creation of the earth and everything in it was completed, God said "it was very good" (Genesis 1:31). Yet all became corrupt through man's transgression. Here is another proof of the falsity of the "once saved, always saved" doctrine. If Adam and Eve, who were "very good," could fall, certainly we today in our weakened condition are even more likely to sin again and

again. If Adam and Eve could turn their backs to God, how much more easily do people today do the same? But God calls us to “continue in his goodness: otherwise thou also shalt be cut off” (Romans 11:22).

### **The treatment**

In 1 Timothy 6:18, 19 we see the significance of good works in determining our “reward” from Christ (Revelation 22:12).

The Bible further confirms, “Blessed are they that do his commandments” (Revelation 22:14). Does this contradict itself? Could the Pharisee have been right, after all? Hardly. For there is a big difference between man’s good works, and God’s good works through man. But there is something for us to do:

“Behold, to obey is better than sacrifice, and to hearken than the fat of rams” (1 Samuel 15:22).

The key word here is “obey.” In Strong’s Concordance, the Hebrew word used here is defined as “to hear intelligently” or, in other words, to make an intelligent choice. Obedience to God cannot be anything but an intelligent choice, a desire to please Him because of love for Him. To be a disciple of Christ means to be disciplined in the ways of Christ, to have an understanding of His will and to act upon it. Discipline is the essence of discipleship. Both words

have the same root. The Rechabites obeyed the teachings of their father throughout their generations and were commended by God for so doing (see Jeremiah 35). However, the disobedient children in the Old Testament were to be stoned (see Deuteronomy 21:18, 21). In the New Testament they are still worthy of death (see Romans 1:30, 32).

When reading about crime and punishment in the Old Testament, many think that God changed, that

He does not work the same way as He did before. When tempted to think this way, remember Malachi 3:6, which clearly states that God does not change at all. The crimes are no different now, and neither is the punishment. Just because the punishment does not come instantly, does not mean the person has gotten away with it (Ecclesiastes 8:11). Death, total destruction, awaits

the sinner who does not repent (see Psalm 37:38).

### **God’s rules of conduct**

Some think that the church has too many rules. Here is another accusation against God and His purposes, for the church that follows the Bible, is not following its own ideas, but rather God’s plan:

“God has given us the rule of conduct which every one of His servants must follow. It is obedience to

His law, not merely a legal obedience, but an obedience which enters into the life, and is exemplified in the character. God has set His own standard of character for all who would become subjects of His kingdom. Only those who will become co-workers with Christ, only those who will say, Lord, all I have and all I am is Thine, will be acknowledged as sons and daughters of God. All should consider what it means to desire heaven, and yet to turn away because of the conditions laid down. Think of what it means to say ‘No’ to Christ. The ruler said, No, I cannot give You all. Do we say the same? The Saviour offers to share with us the work God has given us to do.”—*The Desire of Ages*, p. 523.

The requirements are no different today than they were from the beginning:

“The Lord requires no less of the soul now, than He required of Adam in Paradise before he fell—perfect obedience, unblemished righteousness. The requirement of God under the covenant of grace is just as broad as the requirement He made in Paradise—harmony with His law, which is holy, and just, and good. The gospel does not weaken the claims of the law; it exalts the law and makes it honorable. Under the New Testament, no less is required than was required under the Old Testament.”—*Selected Messages*, bk. 1, pp. 373, 374.

Obedience is easy. It is made difficult when it is not in the heart, for God gives us power to obey (see *Steps to Christ*, p. 70.) Effort is needed, just as with all things that are worthwhile:

“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.”—*Selected Messages*, bk. 1, p. 382.

### **Be not discouraged**

To be good, we must become good through Christ. And before this can happen, we must admit our chronic spiritual sickness and accept the ongoing treatment, which is reliance on God’s power for obedience. God’s original plan for mankind, that we were created for good works, is still in effect and will be accomplished through committed Christians. To those who are committed, His rules become desirable and protective, not restrictive (see 1 John 5:3). Best of all, God will take those who are a “peculiar people, zealous of good works” (Titus 2:14) and do what only He can do, pronounce them good (see Matthew 25:21). And it will be so.

Do not be discouraged when you find sin in your heart. Christ came to call sinners to repentance, not the righteous (see Matthew 9:13). The closer we come to Christ, the more sinful we will appear to ourselves. With the pharisaical attitude conquered, salvation is within reach. Although the process of change is painful, it is in the hands of One who will not cause unnecessary pain.

Covet whatever the Lord has in store; be thankful when trials arise that cause deep, heartfelt, painful changes. This is the narrow path to salvation. Even though it must be in single file, do not hesitate to step onto that path today; the path that every committed Christian walks—not really alone—but with Him who is willing to share both the good times and the bad, and assures a safe arrival “home.”



*Youth Seminar in the Belgrade Church, Yugoslavia. The theme was "Justification by Faith."—January 2000.*



*Participants in the Youth Seminar on a trip to one of the parks in Belgrade, January 2000.*



*14th Youth Congress, held in Peru, February 14–19, 2000. There were about 2400-2600 participants.*



*Partial view of the Congress held under the theme, "Even so, come, Lord Jesus."*

## *Photo News continued . . .*



*Yllachong – Choir. This was one of the best contributions of the Congress. When they sang, the majority was weeping. . . . They come from an Adventist Church, a group of about 112. Very poor in earthly things, but very rich in spiritual things. They gave up fish eating and fishing, which means most of their “life.” That means they survive almost by faith!*



*A vocal-instrumental band, Yllachong, Peru.*



*Children's choir of Huancayo, Peru.*



*Youth ready to devote their lives to Jesus.*



## A Letter From Florida, U.S.A.

**D**EAR brothers and sisters,

Now at last I feel that I am part of the family of God! This is something I have always wanted. I remember the first church my family attended since I was a babe. When I was about seven, a couple of my cousins, who were also my age, were being baptized and I had wanted to be baptized along with them. But my mother and father decided that I was too young. A couple of years later two of my friends were being baptized and again I had the desire (though not as strong) to be baptized along with them also. The church members were urging my parents to let me be baptized, but again the answer was, not yet. The reason that the desire was not so strong this time was because, by being about nine or ten years old, I was old enough to see there were some differences between what my parents were teaching me and what most of the church members were teaching by precept and example.

I saw that many of the church members wore jewelry, pants and even shorts to church. I was allowed to wear shorts and pants (though not to church), but jewelry and makeup

were not allowed. But, like many people, I wanted to have that liberty also, so when I thought it was safe, I would color my fingernails with colored markers and find something to wear to pretend it was jewelry. But my mother almost always found out and I would get in trouble. Looking back, I'm glad that she caught me and straightened me out. At that time, however, I couldn't understand why it was wrong to wear jewelry—and why the church members could wear it but I couldn't.

There were other things of which I took notice as well. Many times we were excluded from playing with other children on the Sabbath, simply because we were not allowed to do certain things on the Sabbath, and the other kids could do whatever they wanted. Therefore we often felt that we were deprived of certain liberties that others enjoyed.

Eventually I came to the realization that what my parents were trying to teach me about dress, music, and Sabbathkeeping was in fact in harmony with the Bible. And even though there was a small group in the church who also believed and practiced the truth, the great majority didn't seem to be interested in following it. I soon felt that I was wasting my time there and felt that the

only reason for going to church was to receive the youth papers and to see the few friends I had there.

Then two years ago something happened. My brother and I were used to visiting other churches and being ignored by the kids there unless we knew them personally. So when my Dad told us that we were going to visit another church, I said to myself, "no big deal, we probably will be ignored there, too." But, boy was I wrong, because the church we were to visit was the SDA Reform Movement. I remember that when we got there, one of the first people to greet me was Anita Leon. And we have been good friends ever since. I was surprised, but happy that some people notice strangers in their church. The sermon was by Bro. Peter Lausevic, and it caught my attention also. My biggest surprise, however, was that after the service I was able to meet the rest of Anita's family and the church members and see how friendly they all were. I began to realize that this church was very different. By the end of the day I knew that this was where I wanted to attend, and I looked forward to every visit.

We attended a SDARM camp meeting on Sabbath not long after, and had a very good time. When Sabbath was over my brother and I didn't want to leave and were able to stay overnight. The next day, the group was going canoeing, and I noticed that the girls were wearing skirts to go canoeing, so Mother and I decided that I should wear my skirt also instead of the shorts I would normally have used.

Then David Loveless began studying with my parents, and there were several other changes that began to take place. One of the things that changed for me was my dress. This was in part because of a

pamphlet that David gave me on *God's Standard for Women*. It said:

"[A] timely warning is found in Deut. 22:5; 'The woman shall not wear that which pertaineth to nor shall a man put on a woman's garment, . . . for all who do so are abomination to the Lord.' This would condemn slack suits, overalls or any form of trousers. And how can mothers who allow their little girls to wear boys' clothing for play suits, expect them to see anything wrong with such a costume when they grow older? 'As the twig is bent, the tree is inclined,' and 'all who do so are abomination to the Lord.'"

I made another change in my life. In my bookcase were some fiction books that I had never gotten rid of. To me then, they weren't that terrible, but Mother was always trying to make me understand the need to throw them away. Finally, at the Tennessee camp meeting in May of 1999, one of the brethren read a quote that said something to the effect that reading fiction books would put you under the black banner of Satan. Believe me, I didn't like the sound of that, and when I got back home I cleaned out my bookcase.

There are other changes I have made, and I would like to thank those that have helped me make those decisions, especially my parents. I'm sure that there are still things yet for me to learn, but with God's help I know I can do it. So brethren, please pray for me and also for those still in that valley of decision, that they might take their stand also for the Lord.

Your new sister in Christ,

Sarah Cheever (age 15)

# Good Business

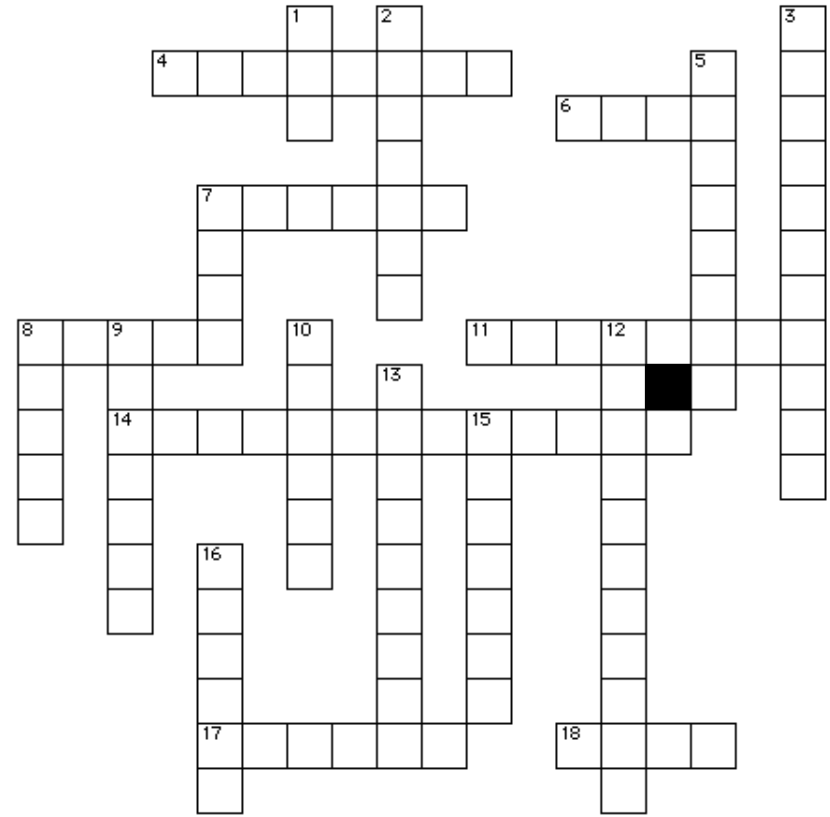
What are the keys to building a truly successful business? The Bible offers some solid insight on how to attain this much-desired goal. The following puzzle outlines some good business practices found in the book of Proverbs (King James Version). The specific proverb is provided after each clue.

## Across:

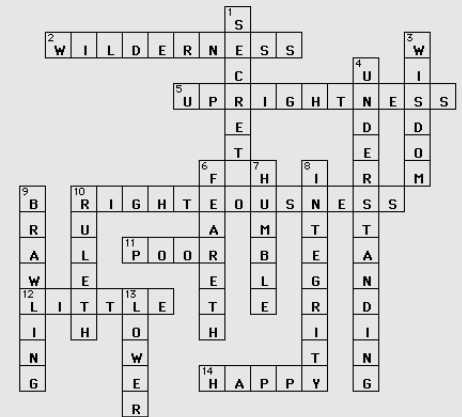
4. A faithful man shall abound with blessings: but he that maketh haste to be rich shall not be \_\_\_\_\_ (28:20).
6. The fear of the Lord tendeth to \_\_\_\_\_: and he that hath it shall abide satisfied; he shall not be visited with evil (19:23).
7. The blessing of the Lord, it maketh rich, and he addeth no \_\_\_\_\_ with it (10:22).
8. Prepare thy work without, and make it fit for thyself in the field: and afterwards build thine \_\_\_\_\_ (24:27).
11. Seest thou a man \_\_\_\_\_ in his business? he shall stand before kings; he shall not stand before mean men (22:29).
14. \_\_\_\_\_ exalteth a nation (14:34).
17. Every word of God is pure: he is a \_\_\_\_\_ unto them that put their trust in him (30:5).
18. He that giveth unto the \_\_\_\_\_ shall not lack (28:27).

## Down:

1. It is \_\_\_\_\_ to the just to do judgment (21:15).
2. He that regardeth \_\_\_\_\_ shall be honoured (13:18).
3. A false balance is \_\_\_\_\_ to the Lord: but a just weight is his delight (11:1).
5. He that feareth the commandment shall be \_\_\_\_\_ (13:13).
7. The fear of man bringeth a snare: but whoso putteth his trust in the Lord shall be \_\_\_\_\_ (29:25).
8. \_\_\_\_\_ is the man that feareth alway (28:14).
9. By the blessing of the \_\_\_\_\_ the city is exalted (11:11).
10. Better is \_\_\_\_\_ with the fear of the Lord than great treasure and trouble therewith (15:16).
12. He is in the way of life that keepeth \_\_\_\_\_ (10:17).
13. He that hath a \_\_\_\_\_ eye shall be blessed; for he giveth of his bread to the poor (22:9).
15. He that diligently \_\_\_\_\_ good procureth favour (11:27).
16. When a man's ways \_\_\_\_\_ the Lord, he maketh even his enemies to be at peace with him (16:7).



## Answers to last issue's puzzle entitled, "Better This Than That!"



# *The Path of the Just*

*High up above the world  
There is a narrow way;  
A glorious light doth shine thereon.  
Bright from the realms of day.  
Though narrow is the path,  
Yet there is room for all.  
Follow the light that shines before,  
And thou shalt never fall.*

*They in this shining path  
Look not unto the world.  
The banner of the cross of Christ  
Above them is unfurled.  
There are the good true;  
Pure, blood-washed robes they wear.  
No room for those who walk in sin;  
The just alone are there.*

*Unto this shining path  
The Saviour is the door;  
And all along throughout the way  
He goeth on before.  
And those who keep that path,  
And do not step aside,  
Will in a glorious, blessed home  
For aye in peace abide.*

—Mary E. Inman

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