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“Who is she that looketh forth as the morning,  
fair as the moon, clear as the sun, and terrible as an  
army with banners?” Song of Solomon 6:10

### Our Purpose

The goal of this newsletter is to facilitate communication and cooperation amongst the sisterhood churches. It seeks to uplift, edify and encourage by sharing how God is working in each of our fields of labor.

## Appetizer



A Happy New Year to everyone! It's hard to believe that we are living in the year 2003! I'm sure we have all thought that our Lord would come long ere this. The Lord in His mercy has seen fit to give this rebellious world more time. Each of us has been given more time. Why? Evident we have not yet perfected Christian characters. “Christ is waiting with longing desire for the manifestation of Himself in His church. When the character of Christ shall be perfectly reproduced in His people, then He will come to claim them as His own.” {COL 69.1}

It's a solemn thought, is it not? In his article on page 5, Sudhir Pandit explores the issue of the unity God is wanting to see among His people. It is dependent upon character perfection. This must be our earnest prayer, that individually, and as a people we would submit ourselves to God and allow Him to finish His work in our hearts.

Thanks to everyone for your contributions to our Family Camp in October at Oak Bower Camp. It was a wonderful weekend. Certainly worth doing again.

Do take note of the notice on the back about the next MASC Meeting. Each church needs to choose their delegates and contact the Secretary two weeks prior to the Meeting date.

May the Lord continue to bless each of us and give us the wisdom to work for Him in this New Year.

- editor

# Love Never Fails

by Julie Shurley  
(Part Three)

## I Corinthians 13:4-8

*Charity suffereth long, and is kind; charity envieth not; charity vaunteth not itself, is not puffed up, Doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil; Rejoiceth not in iniquity, but rejoiceth in the truth; Beareth all things, believeth all things, hopeth all things, endureth all things. Charity never faileth:*

“The Lord desires me to call the attention of His people to the thirteenth chapter of First Corinthians. Read this chapter every day, and from it obtain comfort and strength. Learn from it the value that God places on **sanctified, heaven-born love**, and let the lesson that it teaches come home to your hearts. Learn that Christlike love is of heavenly birth, and that without it all other qualifications are worthless. . . . **This chapter is an expression of the obedience of all who love God and keep His commandments.** It is brought into action in the life of every true believer.” 7ABC 1091

**Rejoiceth not in Iniquity.** Love finds no pleasure in any kind of unrighteousness. It is completely foreign to the divine nature of love. Love does not take malicious delight in hearing a report that someone has erred, or find happiness because others are found guilty of wrongdoing. Proverbs 11:13 tells us, “A talebearer revealeth secrets: but he that is of a faithful spirit concealeth the matter.” And chapter 24 verse 17 says, “Rejoice not when thine enemy falleth, and let not thine heart be glad when he stumbleth:”

The unsanctified heart is delighted at seeing his enemy make a mistake or get what he deserves, but this is not what true love does. Love seeks to help even an enemy when he is in trouble.

**Rejoiceth in the Truth.** Here “truth” is in contrast to “iniquity” and means virtue, righteousness, goodness. Love finds no pleasure in repeating the vices of others, but rather rejoices in their virtues.

We will not hear a person who is filled with the love of God, say with satisfaction about the wicked, “Their time is coming, they’re going to get what they deserve, and I’ll be so glad.” No, even God says, “I have no pleasure in the death of the wicked.” Ez. 33:11

Love finds pleasure in the liberation of man from the shackles of sin. Love rejoices when a wicked person accepts the truth and is changed and fitted for a home in heaven.

**Beareth all things.** Beareth comes from the Greek word *stego* which means “to cover closely,” “to protect by covering”; “to support.” Love conceals and is silent about such things as the faults of others, which the selfishness of the natural heart would gladly expose. Love is not desirous of inspecting the weaknesses of others or of allowing them to be inspected by anyone else.

**Believeth all things.** We should not take this to mean that love is gullible; that it has no discernment. But love will put the best possible construction on the conduct of others, imputing good motives to them. This is the attitude of love, because love seeks to make others happy and will not believe anything to their detriment except on irrefutable evidence.

In relation to God, love believes without question everything that is revealed of the will of God for man.

**Hopeth all things.** However dark things may appear, and whatever grounds there may be for questioning the sincerity of others, love will keep on hoping to the end. Love is based upon trust, and this trust rests ultimately in God.

**Endureth all things.** Behold the perfect example of Love: Isaiah 53:3-7 “He is despised and rejected of men; a man of sorrows, and acquainted with grief: and we hid as it were our faces from him; he was despised, and we esteemed him not. Surely he hath borne our griefs, and carried our sorrows: yet we did esteem him stricken, smitten of God, and afflicted. But he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed.

He was oppressed, and he was afflicted, yet he opened not his mouth: he is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he openeth not his mouth.”

“Let this mind be in you which was also in Christ Jesus.” Phil. 2:5

## Love Never Fails!

Much of the content of this study on 1 Corinthians 13:4-8 was adapted from the *Seventh-day Adventist Bible Commentary* vol.6 pages 780-783

concluded



## News From Ghana

Letter from Pastor Melvin Bankhead of  
Ebenezer Missions  
132 - 4531  
Clarksville, AR 72830  
Phone: 501-754-3927

Dear Bothers and Sisters,

Christian New Year's greetings with the message of Phil. 3:12-14.

While I am writing this, Cecilea is typing part of a letter received recently from a very faithful Pastor in the Historic (Independent) Adventist work there in Ghana, West Africa. In spite of his physical handicap of one shrunken leg and turned ankle as a result of childhood polio, he is still very active in the Lord's work as you can see by the [following] letter. What you have been sending [monies for Africa] has been a substantial part of what we have been sending him through Brother Peters.

About three years ago we received about \$10,000 from the settlement of a friend's estate in OK. This was earmarked for Mission work in Africa. About one third of it was used to buy a serviceable used car for this Pastor. As you will see by his letter the car is proving a valuable asset in his ministry.

My wife's cousin from Canada who is an elderly Independent minister is planning to be here for about one week in February. We shall have Spiritual Meetings then. [Call for the exact date] We have extra bedrooms available here on the mission.

### **Excerpts from a letter from Pastor Ben Nyanor of Ghana Africa Received December 16, 2002**

One week public effort has been undertaken by Gabriel Brew at Asuom in my district between 10th-16th of November and attendance was great. The third angel's message was delivered and about twenty souls were won to the Lord...

I have received an amount of \$480 from Brother Peters [which] has paid all my outstanding debt to the radio station and relieved me of my financial stress. May God bless you and all those who continue to support the work in Ghana. Assure them that their means is not wasted but winning souls and supporting God's workers...

The radio program is winning popularity. The Lord is great. Over five thousand people hear our message in the air every Friday from 5 am- 5:45. 15 minutes for medical and 30 minutes for gospel. I travel to Oda every Thursday and sleep there. I talk at the studio and return to Koforidua a distance of about 150 km. We are now presenting prophecies fulfilled and unfulfilled and hope to complete Daniel and Revelation by the end of the year...Next year it would be the great controversy book from chapter one to the end.

My vehicle is still strong. I travel a lot, pastoring almost 14 churches broken into three zones distance of about 150 km with bad roads....If it had not been for this vehicle since May when I had an injury to my right polio leg [I could not have done it].

It is my plan to establish a training school to educate and train people who have interest in medical evangelism. Many people have requested it and pray to get materials to start next year. Do what you can to get me medical books to assist in this field.

Extend my greetings to the brethren there.

Pastor Ben Nyanor

## Much Prayer Needed for Green Pastures Home School and Orphanage India



You may recall in the July 2002 issue of the Bugle the story of Sister Sara, a Catholic nun who took studies from a Seventh-day Adventist pastor and accepted many Adventist truths. She was led to the Green Pastures school where she worked teaching Bible classes and other subjects. She said at the end of her testimony printed in the July Bugle, "I am ever grateful for [God's] providential leading in my life. I want to be true to Him, and also I want to completely surrender myself into His remnant fold. I know it is not going to be easy, and I need all of your prayers and support."

Tim and Anita Tharasang, who run the school, told us that Sister Sara still wore a chain and a cross but did not say the rosary or worship in a Catholic church anymore.

Now, follows an update to this story.

Sister Sara showed more evidence of the Lord working on her heart. After six or seven months of working at the Green Pastures, she removed the crucifix which she had worn on a chain around her neck. She understood about not worshipping images. However she still wore the nun's dress.

One Sabbath, Timothy preached a sermon on Christian Education and she was so impressed by the message that she begged him to preach this sermon in a Catholic church because she wanted to invite all her nun friends to hear it. She did finally arrange for him to give a set of evangelistic meetings in the city of Madras and she invited all her nun friends to come. But it so happened that there was a retreat planned for the nuns at this same time so hardly any of them came. But, undaunted, Sister Sara helped Timothy every night with the meetings. There was one nun who attended and showed some interest in the truth. We need to pray for the outcome of these meetings.

But as we all know, when Satan sees people accepting truth and rejecting his lies, he works hard to counteract the work in the heart. As was mentioned before, Sister Sara was very strict with the children and disciplined them very well. But Tim and Anita noticed that she was rather lenient with the boys, while still strict with the girls. He decided he must confront her about this discrepancy. As a result, she left the school. She gave as a reason that it was too much work for her. However, she is now working for a conference school and taking classes herself, so her workload must be even greater than at Green Pastures.

After she left, it came out that she had secretly been counseling the older students that they really should go elsewhere for an education, as Green Pastures School is not accredited. She would tell them that they would not have any opportunities for work or be able to pursue their education without going to an accredited high school. Sadly, already quite a few of the older students have left to pursue an education elsewhere. This has just broken Tim and Anita's hearts, as these are children they have raised from very young and they are like their own.

We need to pray earnestly for these young people as well as for Sister Sara. Pray that the Lord will reach her heart and will convict her of what she has done and lead her to make things right with Tim and Anita. The Lord still loves her and wants to draw her to Himself.

Green Pastures is at a crossroads in another area. They have become increasingly aware that not all the children who come to the school are destitute as they claimed to be. The school does not charge the students anything, and apparently some have been taking advantage of the free education when they really could be paying for it. Tim and Anita are considering whether they should restrict attendance to orphans only. However, if they did this, they would be forced to accept tiny babies. This would require a tremendous amount of work and with the difficulty in finding good dependable help, this seems a risky undertaking. Let us pray that the Lord will give the wisdom to make the right decisions and will continue to provide for the needs of the school as He has faithfully done in the past.

## Thoughts on Unity Among God's End Time People

by - Sudhir Pandit

From the beginning of time it has been God's ideal for His people to be united. It is one of the most important teachings of the Scriptures, being the paramount concern of Jesus in the Garden of Gethsemane, even as He shrank from the horrors of the Cross just moments away. See John 17. But as we near the close of time it assumes more critical significance, because of the perils confronting God's true church. Here's how Inspiration states it:

***As we approach the last crisis, it is of vital moment that harmony and unity exist among the Lord's instrumentalities. The world is filled with storm and war and variance. Yet under one head--the papal power--the people will unite to oppose God in the person of His witnesses. This union is cemented by the great apostate. 7T 182.***

It is therefore clearly essential for all who claim to be God's children to earnestly consider how they might achieve the unity Jesus prayed for. This is the purpose of this little study. It is not designed to be exhaustive by any means, but merely to stimulate thought, and, hopefully, action in the right direction.

The first point we must consider as we look at this topic is, What exactly is comprehended in the prayer of Jesus? What did He have in mind for His disciples when He prayed "that they may be one, even as we are one?" John 17:22. The Holy Spirit offers a clue through Mrs. White:

***In these first disciples was presented marked diversity. They were to be the world's teachers, and they represented widely varied types of character. In order successfully to carry forward the work to which they had been called, these men, differing in natural characteristics and in habits of life, needed to come into unity of feeling, thought, and action. This unity it was Christ's object to secure. To this end He sought to bring them into unity with Himself. AA 20.***

Here we have a brief, yet profound, insight into God's mind. All three levels of one's character are comprehended in Jesus' prayer for His people! He desired that they be united at the deepest level of thought and feeling, so they could demonstrate genuine outward unity of action. Anything short of this would be a counterfeit from the workshop of the enemy. It is alluded to in the first quote from 7T above, and is sometimes referred to as "confederacy," which is a forced, superficial alliance binding otherwise incompatible parties, often for a very narrow objective. Once the objective is attained, the alliance usually breaks down. Commonly the domain of the political arena, such leagues are also seen in every apostate system of religion as well. Many examples may be cited to prove this point, but is probably unnecessary.

With Christian unity encompassing the very thoughts and feelings of individuals, it is not surprising that it is unattainable without perfection of character. This is why we are told.

***Unity is the sure result of Christian perfection. SL 85***

Now we have an explanation for the chaos we observe among God's professed people: Perfection of character is still a distant, elusive goal for most of us! The reason for this sorry state is suggested in AA 20 quoted above - we are not united to Christ! No matter how spiritual we may appear to others, our separation from one another is an undeniable indicator of our separation from Jesus!

The excerpt from AA 20 also refers to another important point: Unity of thought, feeling and action does not mean uniformity in every respect, as if we were clones of one another. The disciples of Jesus "***presented marked diversity . . . (and) represented widely varied types of character.***" Their unity was to be in spite of their differences. This may seem paradoxical. But it is in the study of this seeming inconsistency that we will find the solution to our own unity here at the end of time. Inspiration explains:

***The unity that exists between Christ and His disciples does not destroy the personality of either. In mind, in purpose, in character, they are one, but not in person. 5BC 1148***

***The branches in the True Vine are the believers who are brought into oneness by connection with the Vine. The connection of the branches with one another and with the Vine constitutes them a unity, but this does not mean uniformity in everything. Unity in diversity is a principle that pervades the whole creation. While there is an individuality and variety in nature, there is a oneness in their diversity; for all things receive their usefulness and beauty from the same Source. (Ibid. 1143)***

Now we must try and answer the difficult question, Where is the line where "diversity" becomes incompatible with unity. We turn again to the words of Inspiration.

***Our minds do not all run in the same channel, and we have not all been given the same work. God has given to every man his work according to his several ability. There are different kinds of work to be done, and workers of varied capabilities are needed. If our hearts are humble, if we have learned in the school of Christ to be meek and***

lowly, we may all press together in the narrow path marked out for us (MS 52, 1904).

*There is altogether too little of the love of Christ in the hearts of those who claim to believe the truth. While all their hopes are centered in Jesus Christ, while His Spirit pervades the soul, then there will be unity, although every idea may not be exactly the same on all points. {CW 82}*

These passages indicate that legitimate diversity may exist not only in the realm of responsibilities, abilities and talents, but ideas as well. Unfortunately it is in accepting another person's ideas that many Christians balk. They feel their own ideas superior, and if things are not according to their liking, they would rather not participate at all. For such individuals the Lord has strong counsel:

*The spasmodic, fitful movements of some who claim to be Christians are well represented by the work of strong but untrained horses. When one pulls forward, another pulls back, and at the voice of their master one plunges ahead and the other stands immovable. If men will not move in concert in the great and grand work for this time, there will be confusion. It is not a good sign when men refuse to unite with their brethren and prefer to act alone. Let laborers take into their confidence the brethren who are free to point out every departure from right principles. If men wear the yoke of Christ, they can not pull apart; they will draw with Christ. {9T 258.2}*

However, we have not yet defined the line where diversity is so great that true unity is impossible. Again we must turn to the words of divine inspiration for counsel in this sensitive area. We find help in the history of the church of the dark ages.

*But there is no union between the Prince of light and the prince of darkness, and there can be no union between their followers. When Christians consented to unite with those who were but half converted from paganism, they entered upon a path which led further and further from the truth. . .*

*None understood so well how to oppose the true Christian faith as did those who had once been its defenders; and these apostate Christians, uniting with their half-pagan companions, directed their warfare against the most essential features of the doctrines of Christ.*

*It required a desperate struggle for those who would be faithful to stand firm against the deceptions and abominations which were disguised in sacerdotal garments and introduced into the church. The Bible was not accepted as the standard of faith. The doctrine of religious freedom was termed heresy, and its upholders were hated and proscribed . .*

*After a long and severe conflict, the faithful few decided to dissolve all union with the apostate church if she still refused to free herself from falsehood and idolatry. They saw that separation was an absolute necessity if they would obey the word of God. They dared not tolerate errors fatal to their own souls, and set an example which would imperil the faith of their children and children's children.*

*To secure peace and unity they were ready to make any concession consistent with fidelity to God; but they felt that even peace would be too dearly purchased at the sacrifice of principle. If unity could be secured only by the compromise of truth and righteousness, then let there be difference, and even war. {GC 45}*

Here we have an example of legitimate separation due to incompatible diversity. The church in the wilderness found it impossible to unite with those who were seeking to overthrow "*the most essential features of the doctrines of Christ.*" This is where they drew the line, and defended their stand with their blood. What is the lesson for us here? We must determine again "*the most essential features of the doctrines*" that define us as Seventh-day Adventists, and be willing to die in their defense if necessary.

But it is in the area of "*the most essential features of our doctrines*" that the wily devil has a trap laid out for the unwary. This trap explains the chaotic landscape of Historic Adventism to date. It lies in the understanding of "*the most essential features*" of our faith. Each little group has its own list of doctrines, which it considers non-negotiable. Having convinced themselves that they are in the center of God's will, they are smug in their isolationism. Thus it is that those who are strenuously advocating renouncing all ties to the corporate SDA church refuse to join hands with those who see no evil in retaining their membership there. By persuasive argumentation one's relationship to the corporate church is made a test of fellowship, as if this were a "most essential feature" of the Adventist faith. Numerous other examples of such reasoning may be cited. The result is to drive a wedge between brethren, creating division and discord, and therefore, clearly, cannot be from God.

The question now is, How shall we solve the dilemma of this unfortunate standoff between members of the same faith? With each party claiming Spirit of Prophecy support, and refusing to budge, the task is daunting. It is the opinion of this author that harmony will never come about until two necessary criteria are fulfilled. Firstly, and most importantly, we must all be united with Jesus, as the following quote emphasizes:

*The secret of true unity in the church and in the family is not diplomacy, not management, not a superhuman effort to overcome difficulties--though there will be much of this to do--but union with Christ. {AH*

179.1}

The need for this vertical union with Jesus, however, all would readily agree to, and even fervently pray for. But somehow horizontal unity still proves elusive, because, consciously or otherwise, the blame always seems to lie with those who happen to be outside an arbitrarily drawn circle. Rightly or wrongly Amos 3:3 "Can two walk together, except they be agreed?" provides the universal justification for every separation. Clearly, then, we need a more objective method of delineating the proper sized circle. This is the second criterion which must be fulfilled before God's people can come into harmony. The circle must include everybody whom God, from His infallible perspective, would consider His true son or daughter, and exclude every one else.

Where can we look for help in this regard? Surprisingly, to the experience of the church in 1888. Here, hidden beneath the surface, we find the divine solution to our dilemma. It will be recalled that the Law in Galatians was at heart of a contentious debate between Jones and Waggoner on the one hand, and the senior leadership of the church on the other. The leadership were decidedly of the opinion that if the new views were adopted it would mean the end of the doctrinal orthodoxy of our faith. The "old landmarks," they demurred, were in jeopardy. Fortunately, however, there was a living prophet around to give Heaven's assessment of the matter. This is what we read about that famous dispute:

*The remark was made, "If our views of Galatians are not correct, then we have not the third angel's message, and our position goes by the board; there is nothing to our faith." {3SM 174.3}*

*I said, "Brethren, here is the very thing I have been telling you. This statement is not true. It is an extravagant, exaggerated statement. If it is made in the discussion of this question I shall feel it my duty to set this matter before all that are assembled, and whether they hear or forbear tell them the statement is incorrect.*

*The question at issue is not a vital question and should not be treated as such. The wonderful importance and magnitude of this subject has been exaggerated, and for this reason--through misconception and perverted ideas--we see the spirit that prevails at this meeting, which is unchristlike, and which we should never see exhibited among brethren. There has been a spirit of Pharisaism coming in among us which I shall lift my voice against wherever it may be revealed." . . . {3SM 174.4}*

Notice that the leading brethren had elevated the importance of their views on Galatians to that of a "most essential feature" of our faith, even tying them with the third angel's message. They had in effect constructed a circle so tightly that Jones and Waggoner, and Mrs. White too, were excluded. A major crisis was in the offing, threatening to split the church down the middle. But the Lord speaking through His prophet dismissed their fretting as mere hyperbole. They had seriously erred, not only in their understanding of Galatians, but as well in defining the "old landmarks." These alone could properly constitute the line of separation. He then enumerated for us "the most essential features" of our faith, which were to demarcate true Adventism till the end of time. Here is that most important passage:

*In Minneapolis God gave precious gems of truth to His people in new settings. This light from heaven by some was rejected with all the stubbornness the Jews manifested in rejecting Christ, and there was much talk about standing by the old landmarks. But there was evidence they knew not what the old landmarks were. There was evidence and there was reasoning from the word that commended itself to the conscience; but the minds of men were fixed, sealed against the entrance of light, because they had decided it was a dangerous error removing the "old landmarks" when it was not moving a peg of the old landmarks, but they had perverted ideas of what constituted the old landmarks.*

*The passing of the time in 1844 was a period of great events, opening to our astonished eyes the cleansing of the sanctuary transpiring in heaven, and having decided relation to God's people upon the earth, [also] the first and second angels' messages and the third, unfurling the banner on which was inscribed, "The commandments of God and the faith of Jesus." One of the landmarks under this message was the temple of God, seen by His truth-loving people in heaven, and the ark containing the law of God. The light of the Sabbath of the fourth commandment flashed its strong rays in the pathway of the transgressors of God's law. The nonimmortality of the wicked is an old landmark. I can call to mind nothing more that can come under the head of the old landmarks. All this cry about changing the old landmarks is all imaginary. {CW 30.2}*

The lesson for us unmistakable: Not even an understanding of the Law in Galatians, important as it may be, is to separate brother from brother, so long as each stays within the bounds circumscribed by the landmarks of Adventism. The corollary is likewise equally clear: Not one peg of the landmark truths God has given us as a people, "the most essential features" of our faith, is to be moved or altered. This would constitute treason against Heaven, and provide legitimate grounds for separation.

God has thus spoken in language that we can understand. Woe to us, therefore, who are separating over the most trivial of matters. Matters that pose no threat whatsoever to the landmarks of our faith. We have been deceived by the enemy - a disgrace to God, and a laughing stock of the devil. How shall we stand in the judgment, and defend our decision to hold at arms length brethren who differ from us merely on the point of whether or not it is acceptable to

### **Three Stages of Newt Development**

By David Arbour

*The Red-spotted Newt is found in the eastern part of North America. Adult Newts are aquatic and are found in ponds, small lakes, marshes, and ditches in wooded areas. They are olive-green with red spots above and yellow with small black spots below. They have skin-gland secretions that are distasteful and toxic to most predators.*

*The life cycle of the Red-spotted Newt is more complex than that of most salamander species. Newts lay their eggs in the body of water in which they live. The gilled larvae, averaging slightly over a quarter of an inch at hatching, remain in the water until mid-summer when they metamorphose into a land-dwelling form called an eft. Efts are red or orange and rough-skinned. They take shelter under logs, rocks, or piles of dead leaves in wooded areas near water inhabited by adults. Efts are most active during and after rain showers, even in broad daylight. Their bright coloration is a warning that they are not edible. After spending one to three years on land/the efts return to the water and transform into adults.*

*Like the newt, the growing Christian goes through three stages of spiritual development: justification, sanctification, and glorification. First we are led by the Holy Spirit to seek Christ and repentance which results in us being justified by faith, which is granted by the merits of Jesus Christ. "The grace of Christ is freely to justify the sinner without merit or claim on his part. Justification is a full, complete pardon of sin. The moment a sinner accepts Christ by faith, that moment he is pardoned. The righteousness of Christ is imputed to him, and he is no more to doubt God's forgiving grace" (FLB 107).*

*Then by daily dying to self and conforming to the will of God the growing Christian becomes sanctified/which means purified. "Through obedience comes sanctification of body, soul, and spirit. This sanctification is a progressive work, and an advance from one stage of perfection to another"(ML 250). "Sanctification is the progressive work of a lifetime" (4MR 351).*

*And finally, if we die in Christ or are part of the living righteous at Christ's second coming, we will be glorified; which has to do with the brightness or radiance that will surround our transformed immortal bodies from being in the presence of God. "In that great day, those whose characters the judge of all the earth can vindicate will stand before the world glorified and honored. On this earth they manifested forth the light and glory of God, and He now rewards them according to their works" (UL 272).*

*"Moreover whom he did predestinate, them he also called: and whom he called, them he also justified: and whom he justified, them he also glorified"(Rom. 8:30).*

interact with the conference churches? True, the corporate church is engulfed in a tidal wave of apostasy. But how one relates to it is a matter of conscience, not of legislation.

Likewise we might call to mind other points of difference, which have all been blown out of proportion to divide brothers. Each boldly willing to battle and die for the same Advent message, is yet strangely unwilling to embrace the other. God forgive our hard spirits. Our frigid pharasaism must be a stink in His nostrils. Notice how precisely we have fulfilled the following description of the work of Satan, who must surely be exulting in his unqualified success:

***By our unity we are to bear strong, indisputable evidence that Christ came to this world to save sinners. Satan works with all his ingenuity to prevent human beings from bearing this evidence. He wants them to develop an unsanctified individuality so that they shall not love one another. Too often professing Christians yield to him, and then the merest trifle causes a difference to spring up among them. Men and women professing godliness build walls of separation between them and their fellow workers, because not all think in exactly the same way, or follow exactly the same methods. Those who stand apart, refusing to harmonize, dishonor God before the world. {UL 271}***

The challenge before us is inarguable: Shall we set aside our self-made differences, come into line and unite on the foundation God has laid for true Seventh-day Adventists? Or will we remain the pawns of Satan, and go our separate ways? How much greater would be the glory to God if we came together now, voluntarily, in times of relative quiet, than later when we are forced by circumstances to link arms for our very survival! From the perspective of the time of trouble it is hard to imagine that there will be one cave for home church believers to hide in, and a separate one for conference believers! Assuredly, this is when only "the most essential features" of our faith will matter. Every other consideration will swept aside as a nonessential. Let us today adopt the mindset of the time of trouble to aid us in rightly applying Amos 3:3. For too long we have dishonored God by loosely using this text to build unwarranted barriers. God grant us grace to this end for His own name's sake! Amen.

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P.O. Box 337  
Bismarck, AR 71929-

### **The Old Landmarks Defined**

“The passing of the time in 1844 was a period of great events, opening to our astonished eyes the **cleansing of the sanctuary** transpiring in heaven, and having decided relation to God's people upon the earth, [also] the **first and second angels' messages and the third**, unfurling the banner on which was inscribed, "The commandments of God and the faith of Jesus." One of the landmarks under this message was the **temple of God**, seen by His truth-loving people in heaven, and the ark containing the **law of God**. The light of **the Sabbath** of the fourth commandment flashed its strong rays in the pathway of the transgressors of God's law. The **nonimmortality of the wicked** is an old landmark. I can call to mind nothing more that can come under the head of the old landmarks.” LDE 44, 45

“There are many precious truths contained in the Word of God, but it is "**present truth**" that the flock needs now. I have seen the danger of the messengers running off from the important points of present truth, to dwell upon subjects that are **not calculated to unite the flock** and sanctify the soul. Satan will here take every possible advantage to injure the cause.

“But such subjects as the **sanctuary**, in connection with the **2300 days**, the **commandments of God and the faith of Jesus**, are perfectly calculated to explain the past Advent movement and show what our present position is, establish the faith of the doubting, and give certainty to the glorious future. These, I have frequently seen, were the principal subjects on which the messengers should dwell.” EW 62, 63

Support for Africa  
may be sent to:  
**Ebenezer Mission**  
132-4531  
Clarksville, AR 72830  
Phone: 479-754-3927

### **For Those who came to Family Camp October 2002**

I would like to offer my very sincere thanks and appreciation to everyone who attended the camp, including the children, as all were so helpful in leaving the place clean and in better shape than when we found it. This is a witness about who we are, and should we want to reserve Oak Bower for another get together, we will be welcome I am sure.

Most of you were gone when the Ranger turned up right on the dot of check-out time, and we were able to tell him how much we appreciated the great facilities. Sorry some of you had to miss the occasion. It was a precious time of sweet fellowship! Thank you all for your contribution to a great weekend! May He overflow your cup with blessings!!

***The Bugle***  
**MASC Newsletter**  
176 Polk 61  
Mena, Arkansas 71953  
479-394-4014

**INFORMATION**

**DATES**

**Next Sisterhood Meeting -  
March 2, 2003**

Bismarck Church

Sunday only starting at 9:00 AM  
call Molly Collins for accommodations.

**Important Note:**

Each church must inform the MASC  
Secretary who will be attending as their  
elected delegates, no later than **Feb. 16th**

**Deadline for next Newsletter entries:**  
March 30, 2003

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