

Old Paths

Stand ye in the ways, and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls.
Jeremiah 6:16

The secret of the LORD is with them that fear him; and he will shew them his covenant.
Psalm 25:14

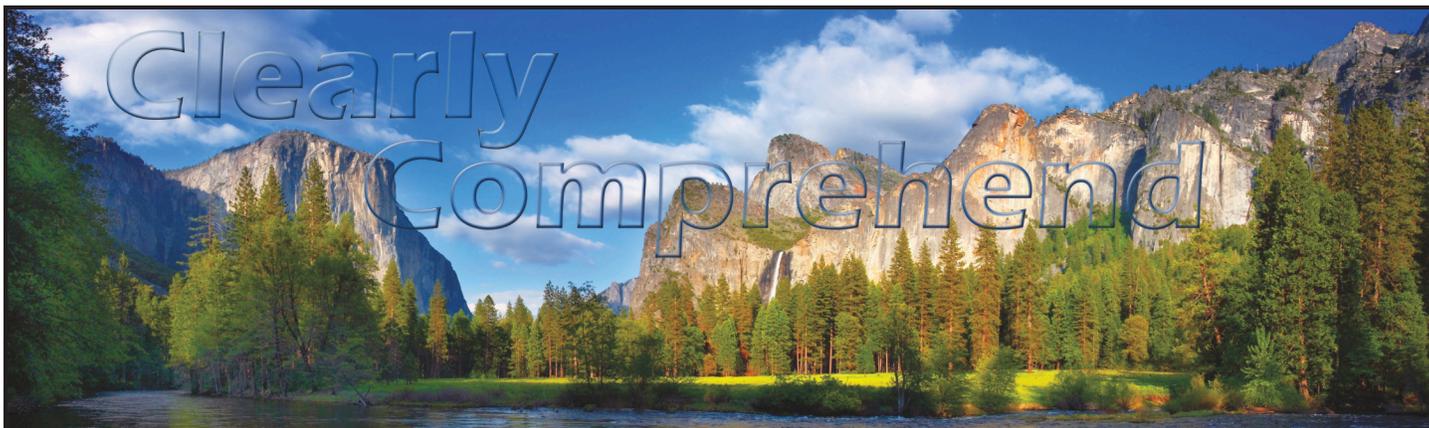
Vol. 33, No. 1

Straight and Narrow

January 2024



The lion is said to be the king of beasts, but read the article “More Than Just A Doctrine” to find out what animal for which it is no match.



More Than Just A Doctrine

By Zaddoch Otieno Opiyo (Gospel Sounders, Kenya)

(Pastor Zaddoch Otieno Opiyo helps to lead out in the ministry, Gospel Sounders, in Kenya. This message is an edited version of his sermon which closed the Kenya camp meeting. A report on the camp meeting is on page 8. Editor)

John, Chapter 6, records these words of Jesus:

It is the spirit that quickeneth; the flesh profiteth nothing; the words that I speak unto you, they are spirit, and they are life. (John 6:63)

May the words of Christ be with us as we study this most vital subject of the sanctuary, which is much more than just another doctrine.

When you think of the sanctuary, you may think about the first five books of the Bible because these books paint the picture of the earthly sanctuary, and it is a type, or copy, of the real sanctuary in heaven.

God gave his people a prototype, if you please, of the heavenly sanctuary. The study of this prototype is, indeed, beautiful, but it is even more beautiful to see the reality and the experience that is gained by those who come to a knowledge of the heavenly sanctuary.

The longest book in the Bible is the book of Psalms, and it was not written by a single person but by many writers. These writers were themselves psalmists, poets, and/or singers. They were involved in music, and music was an integral part of the worship in the sanctuary.

The book of Psalms was important to the people of that time, and how much more important it should be to us today.

The book of Psalms was written by men who were narrating an experience they had with God, an experience they had when they needed God, just as we sing that our burdens are lifted at Calvary.

You see, the book of Psalms reveals the experience that is gained by those who have studied rituals, by those who have studied the sanctuary, and its patterns are in the first books of the Bible. So, when David and all these people come to the book of Psalms, they reveal, or express, what they received in studying the sanctuary.

The doctrine of the sanctuary is more than a doctrine. It is an experience that the end-time people of God, Seventh-day Adventists, must have in order to go through the final days of this world's history.

The sanctuary is the central theme of the Bible. The Bible explains the sanctuary. The Bible is about the sanctuary because there is so much of the plan of salvation in the sanctuary, and we are admonished and told that:

The opportunities of the highest education for life in this world are his. And in the training here gained, he is entering upon that course which embraces eternity. (Ellen White, *Education*, p. 30.1)

There is so much depth to the plan of salvation that only eternity will reveal it to us.

Ellen White also writes:

Around the sanctuary and its solemn services mystically gathered the grand truths which were to be developed through succeeding generations. (Ellen White, *The Review and Herald*, March 2, 1886, par. 9)

It is the third angel's message that entered with the Seventh-day Adventist movement about the sanctuary and the work of Christ in the most holy place that enabled the pioneers to see the comprehensive, holistic nature of the Bible truths that would lead the remnant movement into sounding the loud cry.

The sanctuary was the central structure, the focal point, of the camp of Israel. It was the place that Israel came to-

gether, and the message of the sanctuary today is the central point of those who are coming together to finish the work of God. The sanctuary became the central point where all the tribes of Israel met. It was located in a way that it was accessible to every sinner, to every man who chose Jesus Christ, the Lamb of God.

The sanctuary is the doctrine that will bind us together. God gave the Seventh-day Adventists the sanctuary doctrine that through it they could fully realize Jesus as the sin-pardoning Savior. In Israel, where was the lamb which symbolically atoned for sin taken? To the sanctuary!

It was at the sanctuary, at the altar, that all sinners met. If the spirit of Christ be in you and the spirit of Christ be in me, then we will be brought together, we will be drawn close to one another. The sanctuary was at the center not just of worship of the Israelites but also literally in the center of the tribes of Israel. The ultimate meaning of the sanctuary was to bring about a personal communion with God.

It was through the sanctuary that the believer was to be separated from sin. When one entered in the sanctuary, they entered with one great purpose: to pass over their sin to the Sin-Bearer. This happened within the sanctuary into the veil, waiting for the final atonement which is the blotting out of sin.

The sanctuary was not just a place where men went because they were all burdened by sin. The sanctuary was a place of refuge for the saints and children of God. We are going through diverse trials and temptations. Inspiration teaches that the gospel is the ultimate solution to all the world's problems. There is nothing that can solve our problems, there is nothing that can solve the mess in the government's problems, there is nothing that can solve the problems in the church, and there is nothing that can solve disunion, disagreement, and problems in our marriages except the gospel. The gospel only is the ultimate solution to all trials, troubles, and difficulties.

The sanctuary is a place to behold the goodness of God, his truth, and his beauty. When we go into the sanctuary, we see the truth because the sanctuary is an emblem of truth. The sanctuary is a place of refuge. When God said "let them make me a sanctuary, that I may dwell among them" (Exodus 25:8), God understood in a deeper sense, something the apostle Paul would later say, "Christ in you the hope of glory" (Colossians 1:27). God wanted to come close to his people, but the problem was sin, and the only way God could come to his people was by removal of sin, and the sanctuary was a symbol of that work.

Through the sanctuary we see demonstrated to the Israelites and to us, who are the end-time Israelites, that our sin can be removed from our midst. God wants to reside with his people and to have intimate fellowship with them.

The sanctuary doctrine is the unfolding of the Emmanuel experience embodied in Jesus Christ.

If the governments of this world today burned all the Bibles that exist, then the question is would there still be Bibles? If you are a true Christian, then you should not be worried about this. Why? Because Jesus Christ was the word of God made flesh. While there is a theological understanding of that, there is also an experiential understanding of that truth. That truth is that if there were no Bibles, the life of Jesus Christ was a demonstration of the word of God. And if you never opened the black book, Christ's life lived out in you would demonstrate the word of God.

This is a teaching all the way from Genesis to Revelation. It is why Paul says that we are to be "epistle . . . known and read of all men" (2 Corinthians 3:2).

The sanctuary doctrine is the unfolding of the Emmanuel experience embodying in Jesus Christ. Psalm 27 is a beautiful psalm, and it is recited by the Jewish people today from the time of "Rosh Hodesh Elul through Yom Kippur" (<https://www.jtsa.edu/torah/psalm-27-the-days-of-awe/>). Why do they do this? Because it is believed that it is the central psalm of the sanctuary. When David wrote Psalm 27, he was being sought by Saul, who wanted to kill him. Of course, David was the chosen and anointed child of God.

Let me pause and tell you that right now, there is a soul pushed on by Satan somewhere in your life who wants to destroy you. That person may be in your family or at your workplace, but they are seeking to destroy you because you are the anointed and a chosen child of God.

Someone is pursuing you because of your faith. There are difficulties that you are experiencing because of the stand you have made for Jesus Christ, and Psalm 27 brings help for you.

When David looked at the experience that he had been going through, he knew that he was the chosen one of God. Then he thought about what to write, and he began to compose this poem that is beautifully compacted and put in the Scripture.

The LORD is my light and my salvation; whom shall I fear? The LORD is the strength of my life; of whom shall I be afraid? (Psalm 27:1)

This reminds me of a time that we were working in a place. We had pitched our tent and had been there a few days when we were accused of killing a businessman in that town. The police came into where we were staying, and they unzipped and checked our bags and said, "You are terrorists." Then they took me and another brother who was helping with this group of nine missionaries, and we went and wrote a statement. Then we went back to our tents, and

at night the police came again, and you know when policemen come at night, they are probably coming to arrest you.

A young man with me said, “Zaddoch we might sleep in the cells tonight.” I asked him, “Should we run away?” He said, “No let’s kneel down and pray that God may give us direction on what to do.” So we knelt down and prayed and after we had prayed, the policeman never arrested us. In times of experiences like that, Psalm 27:1 becomes very real to you.

The young David was a shepherd, and he was pursued by the powerful king of Israel. What gives a young man the courage to write the following?

When the wicked, even mine enemies and my foes, came upon me to eat up my flesh, They stumbled and fell. They stumbled and fell. Though an host should encamp against me, my heart shall not fear: Though war should rise against me, in this will I be confident. (Psalm 27:2–3)

What was the confidence of David? Verse 4 tells us that David looked to the sanctuary of God, and he saw more than a doctrine. He experienced the truth of the doctrine. In verse 4, David said:

One thing have I desired of the LORD, that will I seek after; That I may dwell in the house of the LORD all the days of my life, To behold the beauty of the LORD, and to inquire in his temple. (Psalm 27:4)

David wanted one thing. It was not a job in a well-paying company. It was not position or power. It was not wealth and money. David desired to dwell in the sanctuary, in the house of the Lord, all the days of his life to behold the beauty of the Lord and to inquire in his temple.

Every single child of God must learn to dwell in the sanctuary not just theoretically but through experience. We live here, but we must be lost in the sanctuary, barricaded in it. We must be masked in the sanctuary.

It is true that David understood what the sanctuary was to mean to the children of God. The sanctuary, an emblem of the presence of God’s glory, was a place for those in need. The sanctuary was not for those who had a Laodicean condition. You can become Laodicean even in church. Those of Laodicea feel that they have attained. When you are Laodicean, you have the feeling that you need nothing. When you are Laodicean, you feel rich and increased of goods.

The sanctuary is not for such people. The sanctuary is for men and women who are seeking because David says “that will I seek after.” The sanctuary is for those who seek, those who are in need, those who are looking for something.

The sanctuary is for men and women in need. If you did not need a Savior, you were not to go to the sanctuary. However, if you realized that you needed a Savior, you would have had to take your lamb and go to the sanctuary.

That is why Paul is painting this picture to his brethren. He says:

Let us therefore come boldly to the throne of grace, that we may obtain mercy and find grace to help in time of need. (Hebrews 4:15)

Where was this throne? Paul understood the throne to be in the sanctuary, and those who went into the sanctuary were men and women who needed grace and mercy in the hour of need.

I am here to submit to you that we are in an hour of need. We are each living in a time that we need power to finish the work and power to overcome the beast, his mark, and his image. I do not know about you, but I am desperately in need of the sanctifying power of Jesus Christ.

Psalm 27:5 says:

For in the time of trouble he shall hide me in his pavilion: In the secret of his tabernacle shall he hide me; He shall set me up upon a rock. (Psalm 27:5)

God gave the Seventh-day Adventists the sanctuary message because they needed it for the time of Jacob’s trouble. They need more than a theoretical knowledge; they need the experience that comes from it. That experience will help them through the time of Jacob’s trouble and the time of the passing of the national Sunday law, for “in the time of trouble he shall hide me in his pavilion.”

God’s pavilion, his tabernacle, is in heaven; so, how will God hide us “in the secret of his tabernacle”? Please look at verse 6:

And now shall mine head be lifted up above mine enemies round about me: therefore will I offer in his tabernacle sacrifices of joy; I will sing, yea, I will sing praises unto the LORD. Hear, O LORD, when I cry with my voice: have mercy also upon me, and answer me. (Psalm 27:6–7)

In the twenty-sixth Psalm, we read:

I have hated the congregation of evil doers; and will not sit with the wicked. I will wash mine hands in innocency: so will I compass thine altar, O LORD: That I may publish with the voice of thanksgiving, and tell of all thy wondrous works. LORD, I have loved the habitation of thy house, and the place where thine honour dwelleth. Gather not my soul with sinners, nor my life with bloody men: (Psalm 26:5–9)

David understood that the sanctuary was the place to make his habitation, and back in the twenty-seventh Psalm, he writes:

When thou saidst, Seek ye my face; my heart said unto thee, Thy face, LORD, will I seek. (Psalm 27:8)

You see, in the eighth chapter of Ezekiel, the men of Israel, the leaders of Israel, are turning their faces away from the sanctuary, and they are facing the sun and worshipping the sun. You must understand that all who turn away from sanctuary will finally turn to and worship the sun because when we turn away from the sanctuary, we stop looking to Jesus and, instead, look toward men and their idols.

But how do we seek the face of the LORD? The Bible says the way is in the sanctuary:

Thy way, O God, is in the sanctuary: who is so great a God as our God? (Psalm 77:13)

The way is Jesus!

Jesus saith unto him, I am the way, the truth, and the life: no man cometh unto the Father, but by me. (John 14:6)

Returning to the twenty-seventh Psalm, we read:

Hide not thy face far from me; put not thy servant away in anger: thou hast been my help; leave me not, neither forsake me, O God of my salvation. When my father and my mother forsake me, then the LORD will take me up. Teach me thy way, O LORD, and lead me in a plain path, because of mine enemies. (Psalm 27:9-11)

David understood that even family can turn away from you because of your faithfulness, and David knew that he was approaching a moment that he would walk the lonely path with God alone and that when “father and my mother forsake me, then the LORD will take me up.”

One day a man said to me, “You are preaching, and I hear you are trying to expose the evils of the papacy, but do you have power like Martin Luther to stand before the pope or some priest and look them straight in the eye and give your message?” I replied, “Well I’m not sure I can do that.” However, let me tell you, brothers and sisters, if I am with God and he knows that this is the right time for him to give me power, I will fear no man. I will fear nothing! Why? Because David says, “Teach me thy way, O LORD, and lead me in a plain path, because of mine enemies.” He says in another verse:

Blessed is the man whom thou choosest, and causest to approach unto thee, that he may dwell in thy courts: we shall be satisfied with the goodness of thy house, even of thy holy temple. (Psalm 65:4)

Blessed is the man that God leads into the sanctuary. Blessed is any family that God leads into the sanctuary.

Why? Because the sanctuary is the central beam, the central pillar, upon which all other truths are anchored. Blessed is the man who God causes or chooses to approach unto him that he may dwell in the sanctuary.

Deliver me not over unto the will of mine enemies: for false witnesses are risen up against me, and such as breathe out cruelty. (Psalm 27:12)

David asks that he be not delivered over to the will of his enemies because false witnesses were risen up against him who breathed out cruelty.

The Bible declares that the devil is the accuser of brethren. He is a false witness. False representations can even come from your friends. They can misrepresent your teachings and what you believe. In the life experience of David we find hope.

I had fainted, unless I had believed to see the goodness of the LORD in the land of the living. (Psalm 27:13)

“I had fainted.” Mark those words. There can be misrepresentations, false accusations, even persecutions, and we would faint unless we “had believed to see the goodness of the LORD.” Then David writes:

Wait on the LORD: Be of good courage, and he shall strengthen thine heart: Wait, I say, on the LORD. (Psalm 27:14)

David says in that beautiful Psalm 91, a psalm you will want to read over and over:

He that dwelleth in the secret place of the most High shall abide under the shadow of the Almighty. I will say of the LORD, He is my refuge and my fortress: my God; in him will I trust. Surely he shall deliver thee from the snare of the fowler, and from the noisome pestilence. (Psalm 91:1-3)

Though Psalm 77 may have been codified by Asaph, Ellen White attributes David as the writer (*Christ Triumphant*, p. 153.3). And in this great Psalm, David writes that well-known verse:

Thy way, O God, is in the sanctuary: who is so great a God as our God? (Psalm 77:13)

However, before you get to that verse, it begins:

I cried unto God with my voice, even unto God with my voice; and he gave ear unto me. In the day of my trouble I sought the Lord: my soul refused to be comforted. (Psalm 77:1-2)

Have you been in the situation of David where nothing can comfort you? Well, that’s what David was going through, and he then writes:

I remembered God, and was troubled: I complained, and my spirit was overwhelmed. Selah. Thou holdest mine eyes waking: I am so troubled that I cannot speak. I have considered the days of old, the years of ancient times. (Psalm 77:3–5)

And I said, This is my infirmity: but I will remember the years of the right hand of the most High. I will remember the works of the LORD: surely I will remember thy wonders of old. I will meditate also of all thy work, and talk of thy doings. Thy way, O God, is in the sanctuary: who is so great a God as our God? (Psalm 77:10–13)

The way to peace, the way to experience comfort, the way to experience a fulfilling life is in the sanctuary.

Perhaps you are troubled, wondering what tomorrow shall be like. Beloved, Jesus is very near. Jesus is right in the sanctuary, and you need to follow him by faith into the sanctuary.

The sanctuary was the special message that revealed to the Advent movement the holistic nature of the truth which would lead to the revelation of Jesus Christ and the sounding of the loud cry. The great enemy of your soul knows this, and that is why every time an enemy attacked Israel their target was the sanctuary. They understood that the sanctuary was vital to the Israelites. It was at the sanctuary where the presence of Jehovah was found. So whenever the enemy came, the first thing they were to attack or the ultimate thing to be attacked was the sanctuary.

Think about this—we know the enemy is wroth and wants to attack the remnant. It is only logical that he would attack the sanctuary doctrine because he understands that it is the central economy of worship for modern Israel. Satan understands that it is this truth that will empower the remnant to finish the work. We as a people can hold to any other doctrine, but if the sanctuary is taken away, brothers and sisters, we will not be able to finish the work.

Nebuchadnezzar understood this principle, and he took away the sanctuary and the vessels of worship.

And the Lord gave Jehoiakim king of Judah into his hand, with part of the vessels of the house of God: which he carried into the land of Shinar to the house of his god; and he brought the vessels into the treasure house of his god. (Daniel 1:2)

Later when God wanted to restore Israel, he began by the restoration of the sanctuary. That is why David says the work is great because the temple is not of man but of the Lord. (See 1 Chronicles 29:1–3.)

Is our affection the affection of the true Seventh-day Adventists looking to finish the work in the sanctuary? That should be the point of our affections.

There is an illustration I have been fascinated with, and I want to share it with you. The outer covering of the sanctuary was made of badgers' skin (Exodus 26:14). There is some speculation as to what animal this really was. Some think it was porpoise or some other animal, but where would they obtain that in the wilderness? Interestingly, there was the honey badger available. Sometimes we think the lion is the king of the jungle, but this small animal, the honey badger, will stand up to the lion and even multiple lions. It is not afraid of anything. It has loose, tough skins that bees cannot sting through. It will rob the honey from a beehive without harm. Even the quills of the porcupine do not seem to bother it. If a lion tries to grab a honey badger in its mouth, the badger is able to twist around using its loose skin and bite the lion in the face. There have been many documented cases of a honey badger standing its ground against multiple lions.

What an interesting thought to think that such protective skin was used to cover the sacred tabernacle. Remembering that, we are to:

Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour: (1 Peter 5:8)

Yet, like the honey badger who stands in the face of a lion, cheetah, or any other animal that threatens, we are to stand and protect the sanctuary, but God is not calling us because we are great! God is not calling us because we have mastery or we have money! God is not calling us because there is something so special about us. God can use the least group that is faithful to him to finish the work, such as Gideon's 300. God wants faithful men and women to do a great work. God does not need millions or even thousands.

Do not let trials and afflictions divert you from the search of truth. I talked to a lady who was earning fairly good money in the time of Covid, and she was stopped from work because of Covid. Such things will try to discourage us, but that was on a physical level. On the spiritual level, we learn of the beautiful truths of the third angel's message and are even baptized, and the people within the corporate church tell you that you've left the remnant church and that you are now walking with offshoots! But if you realize where your strength is coming from, you will not be distracted by the beast or his image. Like the honey badger, you will be protected not by thick skin but by the shield of faith, and you will turn around and attack but not with sharp teeth but with the sword of the word of God.

God gives you the endurance, the long suffering, to hold a little longer, and why?

For yet a little while, and he that shall come will come, and will not tarry. (Hebrews 10:37)

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. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also. (John 14:1-3)

Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid. (John 14:27)

God is instructing us to not give up our hope.

Cast not away therefore your confidence, which hath great recompence of reward. For ye have need of patience, that, after ye have done the will of God, ye might receive the promise. (Hebrews 10:35-36)

Do not give up your confidence, beloved. It has a great recompense of reward. Do not let go of the truths that God has given you.

The devil will come to you as a roaring lion walking, but I want you to understand this blessed truth that if you are in the sanctuary, God has provided the strongest covering against every harm that the devil will direct against you.

I do not care what attacks are sent against the sanctuary. Those who enter the sanctuary are barricaded by the veil, and that veil represents the flesh and blood of Jesus Christ! About that, God has also put the ministration of his angels round about, so that those who enter the sanctuary are covered by the strongest powers of heaven! This does not mean that the enemy will not try to attack just as the lion attacks the honey badger, but like the honey badger, we are not scared by the beast or the lions of this world.

Please read carefully this wonderful promise:

The Father's presence encircled Christ, and nothing befell Him but that which infinite love permitted for the blessing of the world. Here was His source of comfort, and it is for us. He who is imbued with the Spirit of Christ abides in Christ. Whatever comes to him comes from the Saviour, who surrounds him with His presence. Nothing can touch him except by the Lord's permission. All our sufferings and sorrows, all our temptations and trials, all our sadness and griefs, all our persecutions and privations, in short, all things work together for good. All experiences and circumstances are God's workmen whereby good is brought to us. (Ellen White, *The Signs of the Times*, May 20, 1908, par. 2)

We have been considering Psalm 73 and in the first part of the psalm, David had been considering the prosperity of the wicked:

Therefore pride compasseth them about as a chain; violence covereth them as a garment. Their eyes stand out with fatness: they have more than heart could wish. They are corrupt, and speak wickedly concerning oppression: they speak loftily. They set their mouth against the heavens, and their tongue walketh through the earth. Therefore his people return hither: and waters of a full cup are wrung out to them. And they say, How doth God know? and is there knowledge in the most High? Behold, these are the ungodly, who prosper in the world; they increase in riches. (Psalm 73:6-12)

The people were corrupt and disregarded God, and yet they seemed to prosper in the world and had increased riches, but then we come down to verses 16 and 17:

When I thought to know this, it was too painful for me; Until I went into the sanctuary of God; then understood I their end. (Psalm 73:16-17)

In the sanctuary, when David saw the burning fat representing the sin, he realized that the sinner who did not repent, would have a final end. He learned this in the sanctuary. It is beautiful to understand that the sanctuary is the ultimate solution to all our troubles and things that we do not understand.

There are times you are struggling and wondering why you can not feed your children, and you look outside and you see men who hate God, walking outside his commandments, who have well-fed children and you ask God, why? As long as you keep looking outside at such situations, outside the sanctuary, you are going to backslide, you are going to faint. But the moment you turn your eyes upon Jesus and look full into his wonderful face, the things of this world will grow dim and lose their value in the sight of his glory and grace!

Next David writes:

Verily I have cleansed my heart in vain, and washed my hands in innocency. For all the day long have I been plagued, and chastened every morning. (Psalm 77:13, 14)

Now David says it is in vain that I have consecrated my life, it is in vain that I have given my life to God, and it is in vain that I have surrendered myself to serve God. You can get to a point where you look at yourself and you ask God, "I have been in ministry all this time. Why is all this happening to me? I have consecrated myself and left everything, and things don't seem to work out. What is happening?" That was the situation when he continued to look at the world, but David was saved, and do you know what saved David? The sanctuary! If your condition is like David's, the sanctuary can save you today.

Kenya Camp Meeting Report

I mean just turn and look at the sanctuary. When David went into the sanctuary, he could grasp the big picture.

In the sanctuary we have the answer to theological questions like the issue of God does not kill. At the sanctuary you understand the justice of God. When you go into the sanctuary, everything falls into line.

Honour and majesty are before him: strength and beauty are in his sanctuary. (Psalm 96:6)

In the sanctuary you behold the beauty and strength of God.

The sanctuary is not just a truth, it is the the grand truth that we have as a people. We are nearing the time of Jacob's trouble, and we will be sought after by the wicked like David was, but if we run to the sanctuary, we will find aid to help. And further, if we all run to the sanctuary, we will have a central meeting point. We as a people need to be of one accord and in unity to finish the work, and we will find that unity as we meet at the sanctuary of God. As we meet there, we will be able to finish the work. But if we all go in different directions, we will be in error, and we cannot be in one accord in error. The Bible says that the sanctuary is the truth we are to know and live in these last days. That is the place of refuge for the people of God.

If we run to the sanctuary, we are going to find power and strength. If we run into the sanctuary, we are not going to be just there for anything, but we are going to receive that cleansing and sanctification in preparation for the coming of Jesus Christ.

May God bring us back to the sanctuary as he brought his people to the sanctuary in 1844!

Prayer:

Our Father in heaven,

We've wandered far away from thee. We've left the sanctuary, your presence, and we've gone to the world, and we have left the protection of heavenly ministers. We want to go back, and some of us, all of us, have no power. We have no strength. Please give us power. Please come, Lord, and help us in our weakness. We are fragile. We don't know how to find our way back. We need Jesus Christ, the way, the truth, and the life. I'm so thankful for this camp meeting, and I'm so thankful for the messages that we have heard. I pray that they may be spirit and life to us and may they help us, Lord, to be part of the 144,000. Thank you, Lord, for blessing us. It's our prayer in Jesus Christ's name, Amen.



Gospel Sounders Ministry held a camp meeting December 7–16, 2023. It lasted ten days and was the fullest ten days of a camp meeting that I have ever experienced. Counting an early morning devotional, there were up to nine meetings a day!

The theme of the camp was “Loud Cry: In one accord to finish the work.” The camp meeting theme song was: “Sowing the Seed of the Kingdom.” We found the song to have a wonderful tune and meaningful words, so we have reproduced the words below:

- 1 Are you sowing the seed of the kingdom, brother,
In the morning bright and fair?
Are you sowing the seed of the kingdom, brother,
In the heat of the noonday's glare?
Chorus:
For the harvest time is coming on,
And the reaper's work will soon be done.
Will your sheaves be many,
Will you garner any,
For the gath'ring at the harvest home?
- 2 Are you sowing the seed of the kingdom, brother,
In the still and solemn night?
Are you sowing the seed of the kingdom, brother,
For a harvest pure and white? [Chorus]
- 3 Are you sowing the seed of the kingdom, brother,
All along the fertile way?
Would you glean golden sheaves in the harvest, brother?
Come and join the ranks today. [Chorus]

After a long flight, my wife, Sheri, and I arrived to a sweet welcome from the brethren, and we were soon joined by a few others from the United States, including Brother Anthony Raphael, who would help with the speaking load. Pastor Daniel Mesa was scheduled to carry a healthy load of the schedule but, sadly, could not get his visa processed in time to attend.

Sheri and I had purchased tickets and did not even know we needed a visa until the day before we were to have our first flight and two days before we were to enter Kenya. I thought I had checked on this matter a few months ago, but either I missed something or there was a

recent change. Either way, we knew we needed a miracle to be able to enter Kenya. After making an electronic application through the services of Travel Docs, we were told that we should be able to enter Kenya with a receipt showing our visa application numbers. Taking a printed receipt with us to the Charlotte airport, we prayed that we might be able to board our flight to New York's JFK airport and from there to Nairobi.

When we arrived at Charlotte, we were told we needed the visa with our pictures on them. We kept checking our emails to see if the visas had processed, but there was no word. After much prayer and talking to the agent and having him talk to a representative from Travel Docs, he finally gave us boarding passes to New York. We were certainly very thankful.

When we arrived in New York, however, the Kenya Airline's agent stated that we would need our visas and that the receipts would not work. Again our agent from Travel Docs explained that the country would accept the receipt and after the agent checked with a superior, we were given boarding passes. Step two completed.

After landing in Nairobi, we still had to pass through immigration. When we approached the agent, we gave him our receipts and he, as at the two airports, asked for our proper visas. We stated that they should have been processed and should be ready at any moment. He asked us twice to check our phones to see if we had an email confirmation. Each time there was nothing. I did not know if I should try to explain more or just be quiet and let God work. I chose the second, and in a few more moments he motioned us to proceed to get our luggage!

We did receive confirmation the next day that our visas had been granted on the day we arrived. Why we were able to get into Kenya without a full visa and Pastor Mesa, who had applied earlier than we did, did not receive a visa we do not know, but we trust that God had a plan in this. Pastor Mesa was able to share a meeting via Zoom on the second Friday night of the camp.

Several brothers and sisters attended, and an estimated two hundred fifty believers were present on the last Sabbath. There were believers from Kenya, Sudan, Ethiopia, Uganda, India, and South Africa that we can remember.

The camp was at the Njoro Girls School in Njoro, Kenya. We met in a large meeting room adjacent to a kitchen which used open fires under very large pots to cook food. Brother Stephen Omondi, a young man with a great smile, was in charge of the food, and what a job that was, considering the conditions! However, he did a tremendous job. Ugali, a type of corn meal made from corn flour was

served almost daily. It is cooked in boiling water or milk until it reaches a stiff or firm dough-like consistency. Salads of various greens were served, and we ate rice and lentils and various legumes.

The Njoro Girls School is older and the upkeep has been marginal, but we found most of the facility to be usable.

Brother Raphael and I were the main speakers, but Sami Wilberforce from Kenya and Jordan Opio from Uganda filled in many spots. Sheri Stump gave several talks on health, and Brother Zaddoch Opiyo gave a rousing farewell message on the importance of the sanctuary. Many people worked energetically to make the camp a blessing. The audio-visual group worked hard to broadcast and upload the messages which can be viewed at: <https://www.youtube.com/@gospelsounders>.

There were a total of fifteen people baptized at the meetings, and we held ordination services for four brethren.

Music was an integral part of the camp, with several selections before and between the meetings. Zaddoch's brother, Andrew, sang several selections, accompanying himself with his guitar, as well as giving a short concert on Sabbath evening. Sheri sang special selections and helped with some of the congregational singing as well. Most of the people in Kenya speak English and Swahili. While all of the preaching was in English, as well as most of the singing, several musical selections were in Swahili. Swahili is a beautiful-sounding language and listening to songs sung with a known melody without understanding the individual words was uplifting.

The friendliness of everyone at the camp was first-rate. No national, ethnic, or racial prejudices were displayed to me, and I was certainly blessed, though clearly a part of the racial minority.

On the first Sabbath of the camp, Sheri and I traveled with Zaddoch to Nairobi, where about seventy-five brethren were meeting on Sabbath. There I spoke in the



Children playing during a break

Kenya Cam



Anthony Raphael speaking



**Pastor
Zaddoch Opiyo**



Pastor Stump preaching to a full house

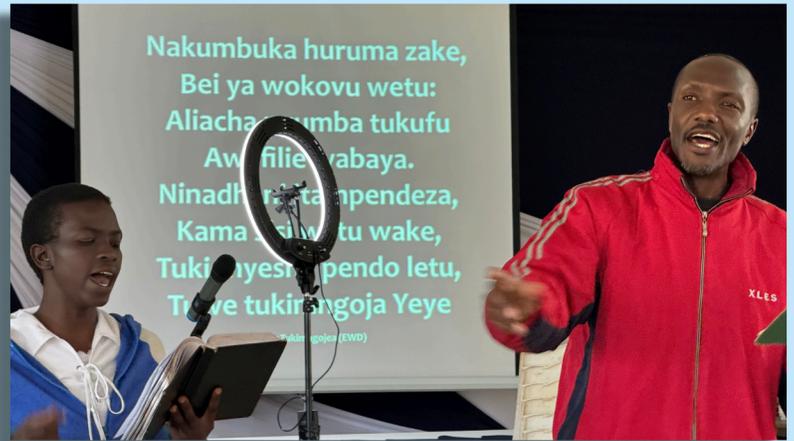


Jordan Opio with Ugandan brethren



Pastor Stump and Sami Wilberforce

up Meeting



Singing in Swahili



Sheri Stump with Joseph Bates



Young married couples' class



Baptism



Enjoying the midday meal



Pastor Allen preaching in Nairobi

morning concerning the importance of knowing the truth about God. This presentation helped several who had questions on the matter, and in the afternoon I spoke about church organization. The brethren in Kenya have been serving the Lord Jesus through various ministries but are seeing the need to unify into a church rather than being ministries working separately. We were warmly received, and many of those attending came either the next day or Monday to the camp, helping to swell our congregation to full-room status.

The last night, after the last prayer, the song, “God Be with You till We Meet Again” was sung. As it was sung the people were encouraged to go around the room bidding goodbye and good wishes to each other. This continued long after the song was ended. The people were reluctant to leave each other. The brotherly love was sweet and pure. I was surely one of the most blessed people in the room.

While at the camp, we received calls to visit Ethiopia and Uganda. We are seeking direction on how to help these countries and covet your prayers.

On the last day we were in Kenya, we were able to see some of the native animals in their natural environments. Driving along the main roads, we saw zebras and different antelopes. One stretch of road was populated with many baboons. We were told they stayed near the road to avoid the lions. We visited a couple of places where one could see giraffes, wildebeests, lions, warthogs, cheetahs, rhinoceros, ostriches, and lions, among other creatures. Special thanks to Brother Zaddoch for setting up this great day to see God’s creatures.

Our return to the United States was not without issue. Our flight from Nairobi left late Sunday night, and, due to bad weather conditions, we were very late landing in New York on Monday morning. We were very sure we would miss our connecting flight unless it, too, was delayed. After we cleared immigration and customs, we learned our flight had been canceled. As we waited in line to rebook (around 8:30 am), we prayed we might be able to still ar-



Going through the food line

rive in Charlotte and then drive the four hours home so we could arrive the same day. We were already very tired, and the thoughts of arriving home at midnight or later did not have a great appeal.

We were booked on a flight scheduled to leave at 4:58 pm. This would get us home around midnight, if all went well. We were also given standby passes for an 11:09 am flight but were told it was already full with nine people on standby ahead of us. We went to the gate for the 11:09 flight just in case. At first we were told that there would be no way we could board, but later my name was called, and we were told one seat was open. We declined that and decided we would have to wait, but just as the doors to the plane were ready to close, we were told there were now two seats and that we could board. We were full of thanks as we got on the plane, flew to Charlotte, and then drove to West Virginia, first in rain and then in snow, arriving home around 8:00 pm Monday night.

Though the trip back was challenging, we certainly could see God’s hand in visiting with the brethren in Kenya. Please pray that God will continue to bless them and unify them in gospel order based in truth.

✠



Children singing the three angels’ messages!

The Prayers of God's People

By Onycha Holt

On July 4, 1776, the Declaration of Independence was adopted by the Continental Congress in Philadelphia. Near the beginning of the document, the following is written:

We hold these truths to be self-evident, that all men are created equal, that they are endowed by their **Creator** with certain unalienable Rights, that among these are Life, Liberty and the pursuit of Happiness.

And written at the end is:

And for the support of this Declaration, with a firm reliance on the protection of **divine Providence**, we mutually pledge to each other our Lives, our Fortunes and our sacred Honor.

As we can see, the Declaration of Independence recognized the "Creator" of man and "divine Providence."

In addition, the current oaths for enlistment into the military and the current oaths for commissioned officers of the military end with "So help me God," another acknowledgement of God by our government.

Furthermore, the oath of office for every United States Senator also ends with "So help me God," as does the oath for the vice-president, each representative of the House of Representatives, including the oaths taken by Muslim representatives Tlaib and Omar, and each Supreme Court justice.

The federal government of the United States was founded upon Christian beliefs and continues to be so today, as evidenced by the oaths of office mentioned above. Muslims today can ascribe to an oath of office that includes "So help me God" because they believe Allah is that God, but Islam and Allah were nowhere in the minds of our founding fathers nor in the minds of those creating the oaths of office that have continued to this day.

We are considering this early history because in recent years, public prayer has been and continues to be legally challenged in our country. In 1962 the Supreme Court ruled that school-sponsored prayer in public elementary and secondary schools violates the establishment clause of the First Amendment. The case that resulted in this ruling was predicated upon a twenty-two word nondenominational prayer that said: "Almighty God, we acknowledge our dependence on Thee, and beg Thy blessings upon us, our parents, our teachers and our Country."

The school district in New Hyde Park, New York, adopted this prayer, and teachers led students in it every school morning. Participation was voluntary, and students could be excused without punishment at the request of

their parents, but Steven Engel and other parents, claimed it was a violation of the First Amendment. Engel believed that the state should not impose such a prayer upon children of different faiths or of no faith. They lost their case before the New York State Supreme Court in 1959, before the Appellate Division of the Supreme Court of New York in 1960, and before the Court of Appeals of New York in 1961, but Engel and the others appealed to the U. S. Supreme Court, which ruled in their favor, and it has since been illegal to have officially sponsored prayer in public school classrooms. Later, in 1963, the Court ruled that school-sponsored Bible reading in public schools was also unconstitutional, the result of a case brought by Madalyn O'Hair.

More recently, a federal court ruled in 2003 that supper-time prayers at the Virginia Military Institute were unconstitutional. The ACLU praised the ruling, the federal appeals court upheld the decision, and the U. S. Supreme Court refused to review the case. Prayer continues to be challenged in the military of the United States, even though military leaders recognize that in times of danger both on and off the battlefield, enlisted men and women and commissioned officers often turn to God for help. They know that prayer unites troops when in dangerous situations with no safe way out and brings comfort to those who are injured and suffering and who are in peril, but cadets at the Virginia Military Institute are not allowed to collectively unite, even voluntarily, in a nondenominational prayer at mealtime, an action which could help build morale and unity among the cadets.

But we can participate in this freedom to pray. We can pray collectively any time we want. In church worship meetings, at fellowship meals, before we leave on trips, as the need arises among friends, when we stop to help strangers, before we begin church committees, and anytime wisdom, healing, guidance, comfort, and the right words to speak are needed, but the question is does God hear our prayers at all times and in all circumstances? We assume he does. We're his children. We are doing his work. We attend meetings whenever prayer is wont to be made, we teach our children to pray, we give freely to the church, we speak often one to another of the goodness of the Lord, and we help others without a second thought. All good and wonderful things we have been thankful for over and over, but there will be a group of people who thought they were serving God but who will hear the solemn words, *I never knew you*. The prayers of such people fall short somehow.

Our great example was often in prayer. “When the cities were hushed in midnight slumber, when every man had gone to his own house,” he repaired to the Mount of Olives and “amid the overshadowing trees” spent “the entire night in prayer” (Ellen White, *Testimonies for the Church*, vol. 4, p. 528.1).

When we gather to study the word of God, to worship our Creator, and to seek his divine providence in our lives, we are entering a sacred time. It is a time when we can draw close to God and communicate with him, and generally we call this communication prayer.

God wants us to call on him:

Call unto me, and I will answer thee, and shew thee great and mighty things, which thou knowest not. (Jeremiah 33:3)

And it shall come to pass, that before they call, I will answer; And while they are yet speaking, I will hear. (Isaiah 65:24)

He shall call upon me, and I will answer him: I *will be* with him in trouble; I will deliver him, and honour him. (Psalm 91:15)

When the poor and needy seek water, and *there is* none, And their tongue faileth for thirst, I the LORD will hear them, I the God of Israel will not forsake them. (Isaiah 41:17)

He will regard the prayer of the destitute, And not despise their prayer. (Psalm 102:17)

And Jesus’ prayer for Peter is a prayer he prays for us also:

And the Lord said, Simon, Simon, behold, Satan hath desired *to have you*, that he may sift you as wheat: But I have prayed for thee, that thy faith fail not: and when thou art converted, strengthen thy brethren. (Luke 22:31–32)

To every Christian comes the word that was addressed to Peter, “Satan hath desired to have you, that he may sift you as wheat: but **I have prayed for thee**, that thy faith fail not.” Thank God we are not left alone. This is our safety. Satan can never touch with eternal disaster one whom Christ has prepared for temptation by his previous intercession . . . (Ellen White, *The Youth’s Instructor*, December 20, 1894, par. 2)

However, the prayers of people who claim to be Christians but who regard idols in their hearts and who do iniquity will not be heard:

For every one of the house of Israel, or of the stranger that sojourneth in Israel, which separateth himself from me, and setteth up his idols in his heart, and putteth the stumblingblock of his iniquity before his face, and

cometh to a prophet to inquire of him concerning me; I the LORD will answer him by myself: And I will set my face against that man, and will make him a sign and a proverb, and I will cut him off from the midst of my people; and ye shall know that I am the LORD. (Ezekiel 14:7–8)

He that turneth away his ear from hearing the law, Even his prayer *shall be* abomination. (Proverbs 28:9)

Behold, the LORD’S hand is not shortened, that it cannot save; Neither his ear heavy, that it cannot hear: But your iniquities have separated between you and your God, And your sins have hid *his* face from you, that he will not hear. (Isaiah 59:1–2)

Jesus, the Son of God, depended on prayer, and he prayed for long periods; so, what exactly is prayer? Even the disciples did not understand prayer. After seeing Jesus spend so much time in prayer, they finally said, *teach us to pray*. They knew they were lacking. Even though we understand prayer to be talking to God as to a friend, there is a science to prayer that involves a true spirit of prayer, which is our need, perseverance in presenting our requests, and the assurance of God’s willingness to hear and answer our prayers:

There is a divine science in prayer, and His illustration brings to view principles that all need to understand. He shows what is the **true spirit** of prayer, He teaches the necessity of **perseverance** in presenting our requests to God, and assures us of **His willingness to hear and answer** prayer. (Ellen White, *Christ Object Lessons*, p. 142.2)

The illustration Ellen White refers to is the parable of the man who pleaded with his neighbor for food to give his guests. Even though the neighbor and his children had already gone to bed, because of the man’s persistence, the neighbor arose and provided him with the food he needed. Prayer is an absolute necessity, for we are living “in the shaking time, the time when everything that can be shaken will be shaken” (Ellen White, *Testimonies for the Church*, vol. 6, p. 331.2), and prayer is also one of the means that accomplishes the perfecting of our characters.

Consider Elijah, who was “a man of faith and prayer” (Ellen White, *Prophets and Kings*, p. 119.1) and who lived during a time of great apostasy.

Unbelief was fast separating the chosen nation from the Source of their strength. Viewing this apostasy from his mountain retreat, Elijah was overwhelmed with sorrow. In anguish of soul he besought God to arrest the once-favored people in their wicked course, to visit them with judgments, if need be, that they might be led to see in its true light their departure from Heaven. He longed to see them brought to repentance before they

should go to such lengths in evil-doing as to provoke the Lord to destroy them utterly. (Ibid., p. 119.2)

We are told “Elijah’s prayer was answered,” (Ibid. p. 119.3), and for three years not a drop of rain fell. Then came Mt. Carmel.

When the prophets of Baal prayed on Mt. Carmel, did Baal hear their prayers and answer? Some of Baal’s prophets might have said that, of course, Baal heard; he just answered no, but we know Baal did not hear and did not answer because Baal was and is not God but only a figment of man’s imagination. But can Satan, who is the evil being behind the concept of Baal, hear and supposedly answer prayer?

Yes, he can. Think of all the illnesses he brings on people and then removes in order to create so-called answers to prayer.

God’s Word declares that Satan will work miracles. **He will make people sick and then will suddenly remove from them his satanic power.** They will then be regarded as healed. These works of apparent healing will bring Seventh-day Adventists to the test. (Ellen White, *18LtMs*, Lt 275, 1903, par. 8)

But going back to the original question, does God answer all the prayers of the faithful either by granting the request, by denying the request, or by saying *wait*? Remember, a prayer is often a request made of God, and just as you sometimes do not get what you ask for from others, you may not receive what you ask for from him as well, for we often ask amiss. William Tyndale’s last words were: “Lord, open the king of England’s eyes,” but two years passed before King Henry VIII ordered the Coverdale Bible to be placed in every parish in the land, and three years passed before Tyndale’s own translation of the Bible was approved for printing. A wait was involved, but God had heard the prayer of his servant when it was uttered in 1536.

The publishers of *All the Prayers of the Bible* by Herbert Lockyer wrote in their foreword that “the Bible records no fewer than 650 definite prayers, of which no less than 450 have recorded answers.”

What are some of the six hundred fifty prayers? They include prayers for people, such as Dorcas, Peter in prison, and the dead son of the widow of Nain. Also included are the prayers of those assembled in the Upper Room and the prayer of Eliezer at the well when seeking a wife for Isaac. Unmistakable heavenly answers resulted.

The Adventist denomination has published many books on answers to prayers, starting with accounts of prayer of the very early missionaries overseas, then the miraculous interventions of God during both world wars as collected by Stephen Haskell and Eric B. Hare, then the works of

Norma Youngberg and Josephine Cunnington Edwards, and more recently the stories of answered prayer gathered by Bradley Booth, all inspiring us to trust in the Almighty God, but are God’s blessings also bestowed when prayers do not seem to be answered? Yes! Even before we ask for help, God is arranging our deliverance, a blessing we are never aware of at the time:

Our God is a very present help in time of need. He is acquainted with the most secret thoughts of our hearts, with all the intents and purposes of our souls. **When we are in perplexity, even before we open to Him our distresses, He is making arrangements of our deliverance.** Our sorrow is not unnoticed. He knows much better than we do just what is necessary for the good of His children, and He leads us as we would choose to be led if we could see the end from the beginning. I rejoice that we have this cheering message to give to others. (Ellen White, *20LtMs*, Lt 73, 1905, par. 20)

We should be careful not to expect God to answer our prayers in the way (and time) we choose:

We should not become discouraged and give way to doubt, and think that our prayers are not noticed. We should rely more securely upon Christ and **leave our case with God to answer our prayers in His own way.** God has not promised to bestow His blessings through the channels we have marked out. God is too wise to err and too regardful of our good to allow us to choose for ourselves. (Ellen White, *Lt 9*, 1873, par. 6)

At a camp meeting at Union Springs Academy a few decades ago, Josephine Cunnington Edwards recounted her experience of praying for her brother for many years. He had spent most of his adult life away from God, but she and her family never stopped asking God to save him, and then she told how one day Jesus visited him, sat down on the couch beside him (we’ll call him John), and said, *John, I have a lot of prayers to answer for you.* Jesus spoke of how he loved him and of how he wanted him to spend eternity with him. The encounter with Jesus changed him. John changed his ways and surrendered his life to Jesus from that time on. A few moments with Jesus was all it took. Perhaps you can say the same thing. In a special way Jesus has spoken to your heart and has become real to you. It is the story of love and grace over and over again for you and for me, and one we will never forget. It is what keeps us going when Jesus seems so far away. He really isn’t; instead, it is our faith that is foggy and dim. When this old world is over, we will cast our crowns at the feet of Jesus and acknowledge that he has done all things well and that the trial of our faith has been wrought out perfectly.

God is bending from his throne to hear the cry of the oppressed. To every sincere prayer he answers, “Here am I.” The prayer that ascends from a broken and con-

trite heart is never disregarded; it is as sweet music in the ears of our heavenly Father: for he waits to bestow upon us the fulness of his blessing.

The prayer of the sincere heart offered in faith will be heard in heaven. It may not be grammatical; but if the heart is in it, it will ascend to the sanctuary where Jesus ministers, and he will present it to the Father without one awkward, stammering word, graceful and perfect through his merit; for his righteousness refines and ennobles it, and makes it acceptable before the Father. (Ellen White, *The Oriental Watchman*, December 1, 1909, par. 8–9)

Jesus was a man of sorrows. Perhaps you are too. Jesus was rejected by others. Perhaps you have been too. He was despised. He was acquainted with grief. He had no physical beauty that drew men unto him. He was bowed down, oppressed, and afflicted. All that you are going through, he has experienced in one form or another, so go to him with your sorrows and needs. He understands perfectly.

We do not always consider that the sanctification we so earnestly desire and for which we pray so earnestly is **brought about** through the truth and, by the providence of God, **in a manner we least expect**. When we look for joy, behold there is sorrow. When we expect peace, we frequently have distrust and doubt because we find ourselves plunged into trials we cannot avoid. . . . The very ones that we regard the most dear upon the earth may cause us the greatest sorrow and trial. (Ellen White, *2LtMs*, Lt 9, 1873, par. 2)

In the book of James, we read:

James, a servant of God and of the Lord Jesus Christ, to the twelve tribes which are scattered abroad, greeting. (James 1:1)

Today we might say, as we meet those we know but have not seen in a while, Greetings! But that is not what James was saying. He was not saying hello to the people. The Greek word translated “greeting” is from the word *chairō* and means *rejoice, be glad*. The word was also used in farewells. As believers gathered together or as they parted from one another, they admonished each other to be joyful, to rejoice. For many of them, hunger was around the next corner. Hardships came anew every morning. Toil slumped their shoulders, and all knew it was easy to become discouraged, so they greeted each other and said farewell with the words *rejoice!* and *be glad!* Why? Their Saviour was alive and had promised them a home with him and with that promise came hope. Knowing this helped their weariness to lessen, and they could stand taller with joy and gladness, and it can be thus with us also, so we say to you *be full of joy*. You can bring all your cares to God, for our God reigns on his throne and orchestrates the answers to our dilemmas even before we ask. 卐

Youth's Corner continued from page 18

that Spiritualism is simply ancient sorcery revived, and warned the people to beware of this sophistry of Satan.

“After the meeting I was entertained for the night at the home of a Christian friend. At the close of a pleasant evening spent in the company of my friend and his family, I retired to my room and was soon peacefully sleeping. Suddenly, however, I was awakened by a strange noise in my room. Thinking it must be caused by some intruder, I arose to investigate. Bright moonlight flooded the room, and although the noise had been very distinct, I could see no one. While I was still searching, and wondering what could have caused the noise, a powerful hand seized me by the throat and threw me on the bed. I raised my hands to loosen those terrible fingers that were choking me, but there was no material hand for me to grasp. Meanwhile I heard a threatening voice that kept muttering, I’ll teach you to ridicule Spiritualism!”

“The choking hold on my throat continued until I realized that unless help came from some source, enabling me to breathe, the cord of life would snap under the terrible strain. Unable to utter a word, I lifted my heart to God in silent prayer. But though I prayed in an agony of fervor, no relief came until, in closing my petition, I used the customary phrase, This I ask in the name of Jesus.’ Immediately upon the presentation of that holy name, though only in thought, the hand at my throat released its deadly grip, and I was set free.

“For hours the imprint of those icy fingers remained on my throat, and the memory of that midnight attack by the unseen hand of an evil spirit remains vividly in mind. But brighter than all the other memories of that memorable night, remains the lesson I learned of the power in the name of Jesus to deliver from the humanly resistless might of evil spirits. That name which the apostles invoked to rebuke and defeat evil spirits in their day, has still the same power.”

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Let not the theory be presented that God would dwell in the soul-temple of a wicked man. No greater falsehood could be presented. (Ellen White, *Notebook Leaflets*, vol. 1, p. 124.4)

Youth's Corner—On the Trail of the Colporteur Evangelist—A Story of Miracles and Providences

(On the Trail of the Colporteur Evangelist was compiled by the General Conference Publishing Department of Seventh-day Adventists. We share experiences from the last part of Chapter 3.

Delivered from Evil Spirits

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. Eph. 6:12

The seventy returned again with joy, saying, Lord, even the devils are subject unto us through Thy name. Luke 10: 17

No sooner is the name of Jesus mentioned in love and tenderness than angels of God draw near.—*Manual for Canvassers*, page 37

The fulfillment of these inspired words becomes a reality to the colporteur evangelist, as will be seen by a few experiences related as follows:

“I came to the home of a family of Mexicans, and as I stood at the door, the woman did not seem disposed to let me in. She appeared to be ashamed and mortified over something. Soon an older woman came to the door, and also a girl, but all three acted in the same strange manner. There was a strong odor of liquor about the place, but the women seemed to be sober, and I was puzzled as to what to make of the situation. But I managed to get inside the screen door, and began to give the canvass for the book.

“Just as I was speaking of the suffering of Christ in behalf of sinners, a man appeared on the scene. There was a distressed look on his face, and he was clutching his throat with his hands. He came close to me, and in a whisper begged me to help him. He then turned and started for an inner room, and I pushed past the women and followed him. He at once fell on his knees, and whispered to me, ‘Pray! oh, pray! He is choking me.’ I put my hand on the man’s head, and said, ‘What is it, brother? Jesus is with us. Tell me what is the trouble.’ At this he seemed to experience temporary relief and began weeping like a child. Then his wife and three children came into the room, and they all kneeled with their faces to the ground.

“After a few minutes, the man began to talk, and he said to me, ‘I have been drinking; but I don’t want to drink. I am compelled by some unseen power to drink, and have been in this drunken state for three days.’ He further tried to ex-

plain that this compelling power had him by the throat, and had also entered his heart, and that he had tried to get a knife to cut out his heart, but the wife restrained him. At this stage in the conversation, he began to shake and tremble, and again clutched at his throat, and whispered, ‘Pray! pray!’

“I took hold of the man’s hand, and prayed aloud, ‘O God, rebuke Satan.’ Almost immediately the man became limp and calm, and said, ‘Now he has left me.’ And again he wept as though his heart would break, and his family wept with him. He sat on the floor close beside the chair on which I was sitting, and as he seemed to want to talk, I listened to what he had to say, with a prayer in my heart that the powers of darkness would be vanquished, for I realized that I was in the abode of demons.

“The man said, ‘When you came here to my house, you appeared to me as an angel.’ Then he turned to his wife, and said, ‘God sent this brother to save me. I was a sheep that was lost, but he has come to lead me in the straight path.’ Then he said to me, ‘I will listen to your message for me. What is it? What did God send you here to tell your wicked brother?’

“As I read and talked to him of the love of God, he listened with eagerness and seemed to take in the message in its fullness. The wife explained that her husband had been ‘crazy’ for three days and nights, and expressed her amazement at the change which had just taken place. In her ignorance and simplicity, she inquired, ‘Are you an angel sent from God? Can you do miracles?’ I then told them that I was sent to them by Jesus, who was my Saviour and friend and who loved them and who had power over evil spirits, and I urged them to trust in Him.

“Just then the man felt another choking sensation coming on, and he grabbed my hand, and said the choking would cease if I would give him just a little beer. I told him it was Satan that was making this suggestion, and that he must resist the evil power and ask Jesus for help. Immediately he went into one of his shaking spells, and his eyes bulged out so that I was frightened for a moment. But realizing the seriousness of the situation, something impelled me to say out loud, ‘O God, for Jesus’ sake, cast out Satan from this man!’ Instantly the man was relieved, and I remembered that statement which I had often read, and now saw so clearly demonstrated, ‘No sooner is the name of Jesus mentioned in love and tenderness than angels of God draw near.’ Then I told the man that he must give thanks to

God, and we had prayer together. For three hours we talked and read the word of God together, after which I had a little food brought for him.

“When I left that home some hours later, that man, who had been possessed of the devil, was healed and in his right mind, and he and his family were praising God.”

Other Experiences

“One night I stayed at the home of a Spiritualist family. After a pleasant evening spent in conversation with the family, all retired about half past ten. I was the only person occupying a sleeping room downstairs. I had been asleep about an hour, when there came a knock on the wall near the head of my bed. I got up and looked around, but could find no trace of any one, so lay down again. In a few minutes another rap came, and I again jumped up, opened the door, and looked all around; but there was no one to be seen. I turned and started for the bed, when, Bang! bang! went the rap again. Then I began to realize that I was on the enemy’s ground, and that I was especially in need of divine help. I lighted the lamp, opened my Bible and read a few verses, and then kneeled down and asked God to drive away that evil spirit and also to make it possible for me to place in that demon-possessed home the book containing His message of truth. My prayer was answered. The knocking ceased, and I slept peacefully until morning. Before leaving the next morning I secured an order for the book.”

manifested interest in some of the woman’s sewing problems, making suggestions which were appreciated. “Then,” says the colporteur, “I began the canvass for ‘Patriarchs and Prophets.’ The woman listened intently, but as I began reading from the book concerning Lucifer’s rebellion, I was suddenly aware of a powerful grip at my throat, which choked and dazed me. I managed to gasp the word ‘Jesus!’ and silently I prayed for deliverance from the demon’s power. Immediately the gripping on my throat ceased. Then I prayed aloud for the presence of the Holy Spirit, and for the protection of the holy angels as I further explained the message of truth.

“Then the evil spirit seemed to take possession of the woman to whom I was talking, and she became greatly excited. To quiet her, I felt impressed to sing:

Is there any one can help us, who can give a sinner peace
When his heart is burdened down with pain and woe;
Who can speak the word of pardon that affords a sweet release,
And whose blood can wash and make as white as snow?
Yes, there’s One, only One,
The blessed, blessed Jesus,
He’s the One;
When afflictions press the soul,
When waves of trouble roll,
And you need a friend to help you,
He’s the One.

“The presence of God came near, and brought quietness and peace and joy. The woman said she knew that God had sent me, and was very grateful for the privilege of obtaining such a book.”

“As I was selling our literature, I came into a community where there were many Spirit-

itualists. The people had no regard for the Bible, and denied Christ as their personal Saviour. My heart ached for them in their dark and lost condition, and on being invited to address a public meeting, I showed them from the Bible

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An old West Virginia colporteur in the field

At one home the woman told the colporteur that she and several members of her family were believers in Spiritualism and that her son-in-law was a medium. A friendly conversation was carried on, along the line of healthful diet and the preparation of food. The colporteur (a lady) also

Sheri's Lentil Stew

This lentil stew is one of our all-time favorites. It is hearty and just perfect on a cold winter day.

By Sheri Stump

- 1 ½ cup lentils, washed and sorted
- 1/3 cup brown rice
- 2/3 cup carrots, chopped
- 3 garlic cloves, minced (2 tablespoons)
- 2/3 cup chopped onions
- 2/3 cup tomato sauce
- 1 teaspoon Pink Himalayan salt or sea salt
- 2/3 teaspoon thyme
- ½ teaspoon cumin
- 2 cubed potatoes (red-skinned ones work well)
- ½ cup shredded cabbage optional



First, wash and sort the lentils (remove misshaped lentils, stones, and dirt). Then place the lentils in a large pan, cover the lentils with water 2–3 inches above the lentils. Bring the lentils to a boil and simmer for 30 minutes. Then add the brown rice and simmer for another 30 minutes. Add the remaining ingredients and simmer for the final 30 minutes or until the potatoes are tender.

Keeps for 4–6 days in the refrigerator. Freezes well.



Camp Meeting Notice

In an effort to help you plan to be able to come to camp meeting this year, a location and date have already been set. The location is the **Piney Creek camp ground** in Fall Creek Falls State Park near Spencer, Tennessee. The dates for the camp are **August 6–10** this year.

Last year we had camp meeting in the Cane Creek camp, and it was a blessing, but the camp had some restrictions such as a combined meeting and eating area which needed to be bigger. Additionally, the cabins were in three different loops. The Piney Creek camp, on the other hand, has a large building just for the kitchen and eating area and a separate building with a large meeting room. Additionally the cabins are all in one large loop. This should make our stay much better! There is no cost to attend, though donations are helpful. So, plan now to attend!

The Meeting Room



Cabins

Swimming area nearby



There are also plans for a short family camp in Cane Creek camp ground for the long weekend of May 30 – June 1. So please also consider this chance to be blessed.

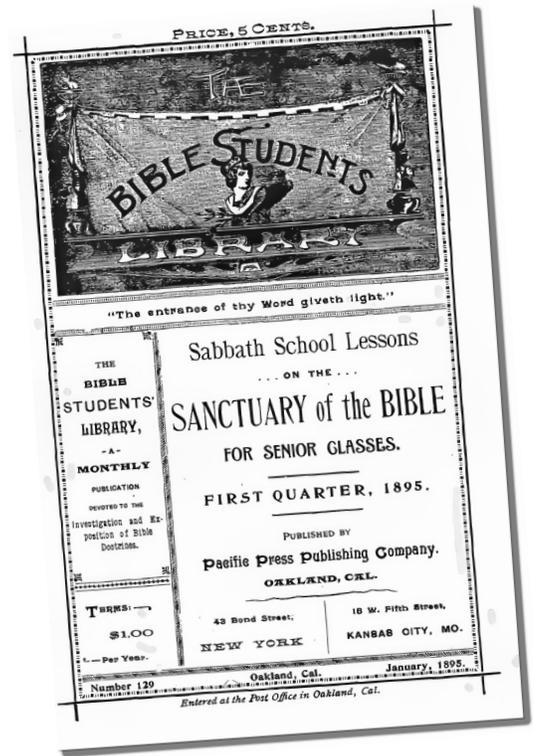
Sabbath School Lessons Available

The 1889 HSDA Church in the United States will be making available a Sabbath School lesson in print form for those who would like to follow along with the church in Sabbath School.

We are going to be using a reprint of a pioneer quarterly from 1895 on the sanctuary this first quarter of 2024.

The link where you can download a PDF is here: <https://documents.adventistarchives.org/SSQ/SS18950101-01.pdf>.

If you would like a printed version, please contact the office, and we will do all we can to help you and/or your church have the lessons needed.



Old Paths is a free monthly newsletter/study-paper published by Smyrna Gospel Ministries, 750 Smyrna Road, Welch, WV 24801–9606 USA. The paper is dedicated to the propagation and restoration of the principles of truth that God gave to the early Seventh-day Adventist pioneers. Duplication is not only permitted, but strongly encouraged. This issue, with other gospel literature we publish, can be found at our website. The url is: <http://www.smyrna.org>. Phone: 1-304-732-9204. Fax: 1-304-732-7322.

Editor Allen Stump—editor@smyrna.org
Associate Editor Onycha Holt—onycha@smyrna.org