



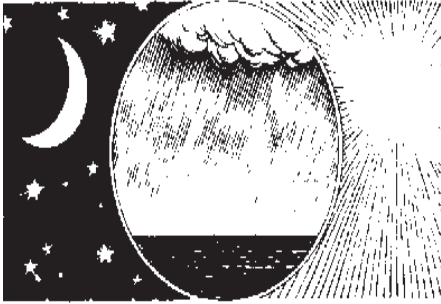
With Open Face

No. 11

SEPTEMBER 1999

Who Is The Holy Spirit?

by David Clayton



The path of truth and error lies close together, but they do not overlap. In this article it may seem that I have stepped close to the line, but I have been careful to go no further than the Bible and the Testimonies have gone. Please read carefully and you will see that God has truly given us a privilege which is unspeakably great.

WHO IS THE HOLY SPIRIT?

I should like to answer this question directly by describing in my own words my concept of the Holy Spirit, based on the Bible and the Spirit of Prophecy writings. I realize that this is not the recommended way of proving a doctrine. However, I am not seeking at first to prove what I believe; only to make sure that my ideas are properly understood. This is why I am using this approach. Afterwards I will give the inspired basis for my conclusions.

I believe that God is Omnipotent. This means that He has all power. Without limitations. There is nothing that He cannot do. There is nothing too hard for Him to accomplish.

I believe that God is Omnipresent. This means that He is at this moment, and at all moments, literally and personally present everywhere in the universe. I believe this is true without qualification. He Himself, personally is here with me in this room as I write, while at the same moment He is trillions of light years away in space, in His throne room in heaven.

How can God be here with me, while He is at the same time in heaven? How can He be said to, "fill heaven and earth?" (Jer. 23:24). Does it mean that His head is in heaven while His feet are on earth? Obviously not. What we need to understand is that the form of the Person which sits on the throne in heaven is not all there is of God. This is just the form in which God reveals Himself to angels and to men. The wise man Solomon stated:

But will God indeed dwell on the earth? behold, the heaven and heaven of heavens cannot contain thee; how much less this house that I have builded? (1 Ki 8:27)

If the heaven and the heaven of heavens cannot contain God, then evidently, the part of God which is contained in heaven is not all there is of God. God Himself is actually the great conscious, living, presence which fills the entire universe.

I realize that in these days of spiritualism and new age concepts of God, I need to be very careful about how I describe God. However, I believe that I am carefully steering within the boundaries of "the things which are revealed." (Deut.29:29)

For in him we live, and move, and have our being; as certain also of your own poets have said, For we are also his offspring. (Acts 17:28)

One God and Father of all, who is above all, and through all, and in you all. (Eph. 4:6)

A friend of mine advised me, "be careful how you phrase this when you put it in print. Folk may accuse you of teaching pantheism." This is a caution which I am anxious to heed. However, I believe that while the difference between panthe-

ism and the truth is as wide as the space between east and west, yet the terminology of both is sometimes uncomfortably similar. It is often this way with truth and error. This is one reason why, when Kellogg began teaching pantheism at the turn of the century, many persons, including himself, believed that he was teaching the same thing as Sister White.

There was a point, before time began, when God was all alone in the universe. Before planets, stars, systems, galaxies or angels were created, before He brought forth His Son, God existed, all alone. What was the universe like at that time? I suppose it was an infinite nothingness. Or was it nothingness? The apostle Paul described the church as being the body of Christ, "the fulness of Him that filleth all in all." (Eph. 1:23) God Himself declares that He "fills heaven and earth." (Jer. 23:24) Solomon declared that "heaven and the heaven of heavens cannot contain thee..." (1 Kings 8:27)

What do these statements mean? My conclusion, as I read these statements is that God is a Being who literally fills the entire universe. He always has and always will. It is in Him that "we live and move and have our being." (Acts 17:28). Please notice that I am not speaking of some "universal intelligence," or "collective consciousness," I am not speaking of an ethereal essence or an unfeeling, impassive presence. I am speaking of a personal, warm, loving Being who is as much a person as I am a person, but whose powers and abilities are infinitely greater than

Also in this issue:

To be Orthodox	3
Camp Meeting	6
Faces of Campmeeting	7
Frontline	8

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With Open Face is dedicated to the promotion of the truths committed to the Advent movement, as believed and taught by the early Adventist pioneers. In particular to the restoration of those truths which have been cast down to the ground and trampled underfoot by the papacy, and adopted by her daughters.

Our purpose is to motivate our readers to commit themselves wholly to the task of personal preparation for the coming of the Lord, and to the taking of the final warning message to every nation, kindred, tongue and people.

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mine. One of these abilities is the capability of being literally in all places at the same time.

Who will dare to say that this is not possible for God? Who will even suggest that this is not the plain teaching of the Bible?

Some have suggested: "God is everywhere, yes, but it is by means of His angelic messengers." Others have stated, "yes, He is everywhere, but it is by means of another divine being called 'The Holy Spirit.'" Still others say, "yes, He is everywhere, but it is only His POWER which is omnipresent. He Himself is limited to His throne in heaven." (!!) All of these ideas limit the power of God, and deny the Scriptures.

In John chapter four when Jesus met the Samaritan woman at Jacob's well, she asked Him a question which was very important to her but which showed that she was as ignorant of the nature of God as many people today are:

Our fathers worshipped in this mountain; and ye say, that in Jerusalem is the place where men ought to worship. (John 4:20)

Her implied question was, "where is the true place of worship?" or, to rephrase it, "where should we go to find God?" Je-

sus' answer was that henceforth, men would no longer worship in either Jerusalem or that Samaritan mountain. Why? Because "God is spirit ..." (John 4:24). What does that have to do with anything? Well, when we recognize that God is spirit, then we will realize that He cannot be limited to one place. Not to Jerusalem, not to that mountain, not to Jacob's anointed stone at Bethel, not to Moses' burning bush. Wherever we are, God is there (Ps. 139:7,8), therefore we worship Him anywhere and everywhere. This is what is meant by spiritual worship.

WHO AM I?

Let me ask an important question: Is my body an integral and essential part of my identity? Please consider this question carefully. Man was made in the image of God and I would like us to see that according to the Scriptures, we humans consist of both body and spirit. (See Ecc. 12:7; Eccl. 3:21; James 2:26; 1 Cor. 5:5; 1 Cor. 2:11; Luke 23:46; Acts 7:59) However, while we may, and will one day change bodies, we will never change spirits!!

Our personal identity is preserved in the resurrection, though not the same particles of matter or material substance as went into the grave. The wondrous works of God are a mystery to man. The spirit, the character of man, is returned to God, there to be preserved. In the resurrection every man will have his own character. God in His own time will call forth the dead, giving again the breath of life, and bidding the dry bones live. The same form will come forth, but it will be free from disease and every defect. It lives again bearing the same individuality of features, so that friend will recognize friend. There is no law of God in nature which shows that God gives back the same identical particles of matter which composed the body before death. God shall give the righteous dead a body that will please Him. (Maranatha-PG- 301)

Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption

Behold, I show you a mystery; We shall not all sleep, but we shall all

be changed,

In a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed.

For this corruptible must put on incorruption, and this mortal must put on immortality. (1 Cor 15:50-53)

What this tells me is that the real me is my spirit. My body is just basically the house in which I live. Granted, the spirit cannot exist in a conscious state while separated from the body except God performs a miracle (2 Cor 12:2). However, all that makes me, **ME**, my memories, my thoughts, my being, are contained in my spirit. In other words, **my spirit is my identity.**

This is also true with God. God's true state is a spirit who has the capability of being in all places at the same time. Though He has revealed Himself to His creation in a bodily form, sitting on a throne in one specific location in the universe, we should not think that this is all there is of God. "*The heaven and heaven of heavens cannot contain thee ...*" is what Solomon stated. Yet the heavens do contain His bodily form. This bodily form is confined to one location, sitting on a throne in the judgement hall of the heavenly sanctuary. Yet at the same time, in one free, effortless act, God is everywhere else in the universe. In His real identity, which is His Spirit, He is in all places, invisible, but very real and very present.

*"The Bible shows us God in His high and holy place, not in a state of inactivity, not in silence and solitude, but surrounded by ten thousand times ten thousand and thousands of thousands of holy beings, all waiting to do His will. Through these messengers He is in active communication with every part of His dominion. **By His Spirit He is everywhere present.** Through the agency of His Spirit and His angels He ministers to the children of men." (MH - 417)*

The Bible describes our relationship with God and His Son as being real fellowship. (1 John 1:3). This could not be a

Continued on page 5

What Does It Mean To Be Orthodox?

by Allen Stump

Reprinted from "Old Paths", Dec. 1996

Today a great deal is said about the need to be orthodox. Orthodox is defined as, "1. Adhering to the accepted or traditional and established faith... 2. Adhering to the Christian faith as expressed in the early Christian ecumenical creeds. 3. Adhering to a commonly accepted, customary or traditional practice or belief." (American Heritage Dictionary) Let us examine the definition of "orthodox" and see if it comes up to the test of Bible truth.

• First, "orthodox" is that which is "traditional." When asked why His disciples transgressed "the tradition of the elders," Jesus "answered and said unto them, Why do ye also transgress the commandment of God by your tradition?" (Matthew 15:2, 3) Christ further added, "But in vain they do worship me, teaching for doctrines the commandments of men." (Matthew 15:9) The Son of God clearly stated that tradition was not a reliable method of determining truth. The Apostle Paul wrote: "Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ." (Col. 2:8) Peter continued in this same theme, writing: "Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers; (1 Peter 1:18)

• Secondly, "orthodox" is considered to be that which has been established by the "early Christian ecumenical creeds." A creed is defined as: "A brief, authoritative, formal statement of religious beliefs. The word creed comes from the Latin word credo ('I believe'), the first word of both the Nicene Creed and the Apostles' Creed." (Nelson's Illustrated Bible Dictionary) The term "creed" is not in the Bible, but God, through His servant, has given us this counsel:

Rome withheld the Bible from the people and required all men to accept her teachings in its place. It was the work of the Reformation to restore to men the word of God; but is it not too true that in the churches of our time men are taught to rest their faith upon their creed and the teachings of their church rather than on the Scriptures? (The Great controversy, p. 388)

In the professedly Christian world many turn away from the plain teach-

ings of the Bible and build up a creed from human speculations and pleasing fables, and they point to their tower as a way to climb up to heaven. Men hang with admiration upon the lips of eloquence while it teaches that the transgressor shall not die, that salvation may be secured without obedience to the law of God. If the professed followers of Christ would accept God's standard, it would bring them into unity; but so long as human wisdom is exalted above His Holy Word, there will be divisions and dissension. The existing confusion of conflicting creeds and sects is fitly represented by the term "Babylon," which prophecy (Revelation 14:8; 18:2) applies to the world-loving churches of the last days. (Patriarchs and Prophets, p. 124)

The Bible, and the Bible alone, is to be our creed, the sole bond of union; all who bow to this Holy Word will be in harmony. Our own views and ideas must not control our efforts. Man is fallible, but God's Word is infallible. Instead of wrangling with one another, let men exalt the Lord. Let us meet all opposition as did our Master, saying, "It is written." Let us lift up the banner on which is inscribed, The Bible our rule of faith and discipline.-(The Review and Herald, Dec. 15, 1885 - emphasis supplied. See also 1 SM, p. 416)

The early Adventists were very careful to steer away from creeds. During an organizational meeting on October 5, 1861, J. N. Loughborough outlined the five steps of apostasy, of which he noted the formation of a creed as the first or foundation step.

The first step of apostasy is to get up a creed, telling us what we shall believe. The second is, to make that creed a test of fellowship. The third is to try members by that creed. The fourth to denounce as heretics those who do not believe that creed. And, fifth, to commence persecution against such. (The Advent Review and Sabbath Herald, October 8, 1861 - For a more complete outline, see the reprint "Five Steps to Apostasy,"

page 4.)

•Thirdly, "orthodox" is that which is "commonly accepted." In other words, the voice of the majority. However, the record is clear that as far as matters of faith and practice are concerned, the majority of humanity has always been in error. The Bible portrays God's last day saints as a "little flock" compared to the apostate churches. (Luke 12:32) The Scripture declares that "all the world wondered after the beast." (Rev. 13:3) Jesus said, "Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works? and then will I profess unto them, I never knew you: depart from me, ye that work iniquity." (Matt. 7:22, 23)

The experience of the twelve men sent to spy out the land of Canaan well illustrates the principle that the majority is usually wrong. The majority, eighty-three percent, brought back a wicked report. It was the majority that nailed Jesus to the cross. However, our courage is strengthened when we realize that while the majority of humanity is on the track of error; all the heavenly hosts are in perfect unity with God. We should pray that God will open our eyes just as He opened the eyes of Elisha's servant when the Syrians had surrounded Dothan. (See 2 Kings 6)

The Bible is Left Out

In reviewing the definition of "orthodox" it should be noted that nothing about the Bible is mentioned. The teachings of Scripture are not considered the criteria for "orthodox." Instead, "traditional" beliefs, based upon the "ecumenical creed" and "commonly accepted, customary or traditional" practices are the paradigm for "orthodox." Ellen G. White certainly accepted no such axiom. This standard can hardly be acceptable to the Christian who stands on the Bible and the Bible alone. She wrote:

But God will have a people upon the earth to maintain the Bible, and the Bible only, as the standard of all doctrines and the basis of all reforms. The opinions of learned men, the deductions of science, the creeds or decisions of ecclesiastical councils, as numerous and discordant as are the

churches which they represent, the voice of the majority—not one nor all of these should be regarded as evidence for or against any point of religious faith. Before accepting any doctrine or precept, we should demand a plain “Thus saith the Lord” in its support. (Great Controversy, p. 595 - emphasis supplied)

A study of the writings of Ellen G. White reveals that she did not use the concept of “orthodox” in a favorable light. In fact, it was the “orthodox” ministers from the “orthodox” churches that attacked the Seventh-day Adventists and their message.

The orthodox churches used every means to prevent the belief in Christ’s soon coming from spreading. (Life Sketches, p. 59, 1915 ed. - Testimonies for the Church, vol. 1, p. 54)

From the beginning of my work, I have been pursued by hatred, reproach, and falsehood. Base imputations and slanderous reports have been greedily gathered up and widely circulated by the rebellious, the formalist, and the fanatic. There are ministers of the so-called orthodox churches traveling from place to place to war against Seventh-day Adventists, and they make Mrs. White their textbook. The scoffers of the last days are led on by these ministers professing to be God’s watchmen. (Selected Messages, bk. 1, p. 69)

The attack of “orthodox” ministers and churches upon God’s people is not a new plan, but one that has been in progress since ancient times. It is based on human fear and weakness. The carnal mind is insecure and does not wish to be thought of as being outside the norm. Satan used this plan well to prevent the people from hearing Jesus and he continues this plan to our day.

When Christ was upon earth, frowning priests and angry rulers threatened the people with exclusion from the synagogue, and thus kept many from hearing the great Teacher. Today the so-called “orthodox” ministers by similar threats deter their hearers from listening to the words of Christ’s ambassadors. Many fear even to study the word of God for themselves, lest they shall be convinced. Young persons who find no attractions in the Bible, and who have never searched its pages, will, parrot-like, repeat the sayings of opposers to the truth. They imagine that it savors of manly independence to talk of having a mind of their own, when in fact they

merely echo the opinions and sentiments of others. What the minister says in the desk, against the truth, is greedily devoured by those who love to have it so, and his assumptions, though wholly destitute of Scripture proof, are repeated as conclusive evidence. (Signs of the Times, March 16, 1882)

The contrast between the “orthodox” ministers and the sincere seeker of truth is well presented in the previous statement. The “orthodox” preacher stands on the sinking sand of “opinions and sentiments,” while “Christ’s ambassadors” stand on the firm platform of Scripture truth. As noted in the prior statement, the times of Christ show great similarity to our day.

From its earliest years the Jewish child was surrounded with the requirements of the rabbis. Rigid rules were prescribed for every act, down to the smallest details of life. Under the synagogue teachers the youth were instructed in the countless regulations which as orthodox Israelites they were expected to observe. But Jesus did not interest Himself in these matters. From childhood He acted independently of the rabbinical laws. The Scriptures of the Old Testament were His constant study, and the words, “Thus saith the Lord,” were ever upon His lips. (Desire of Ages, p. 84 - emphasis supplied)

Jesus, “the way, the truth, and the life,” was not concerned with what was “orthodox,” but rather with what the Scriptures said. If He is our example in all things, then why are so many of His professed followers interested in being “orthodox”? God has never required His people to accept the traditions of men to receive His approbation. In fact, God’s ideal has been for them to be a separate people. “For from the top of the rocks I see him, and from the hills I behold him: lo, the people shall dwell alone, and shall not be reckoned among the nations.” (Numbers 23:9) “And ye shall be holy unto me: for I the LORD am holy, and have severed you from other people, that ye should be mine.” (Lev. 20:26)

The Trinity is “Orthodox”

No doctrine of the Christian faith is supposed to be more orthodox than the Trinity. Let us examine it and see if it is really “orthodox” as its defenders claim.

• First, is the Trinity traditional? Yes, the Trinity doctrine is a tradition not based

upon Scripture. Let us first notice a Catholic statement printed in an early Review:

“Q. Have you any other way of proving that the Church has power to institute festivals of precept?

“A. Had she not such power, she could not have done that in which all modern religionists agree with her; - she could not have substituted the observance of Sunday the first day of the week, for the observance of Saturday the seventh day, a change for which there is no Scriptural authority.”

“Q. Do you observe other necessary truths as taught by the Church, not clearly laid down in Scripture?

“A. The doctrine of the Trinity, a doctrine the knowledge of which is certainly necessary to salvation, is not explicitly and evidently laid down in Scripture, in the Protestant sense of private interpretation.” (Advent Review and Sabbath Herald, August 22, 1854 - Quoted from Doctrinal Catechism, emphasis supplied.)

A special issue of the Adventist Review devoted to the 27 Fundamentals yields the following declaration concerning the doctrine of the Trinity.

While no single scriptural passage states formally the doctrine of the Trinity, it is assumed as a fact by Bible writers and mentioned several times.

Only by faith can we accept the existence of the Trinity. (Adventist Review, Vol. 158, No. 31, p. 4 - emphasis supplied)

Therefore, by both Catholic and Protestant admissions, the Trinity is a traditional doctrine not based upon the Scriptures.

•Secondly, was the Trinity established by an “ecumenical creed”? Yes, the Trinity doctrine was established in the Catholic Councils at Nicæa (325 A. D.) and Constantinople (381 A. D.). A. T. Jones in his monumental work, The Two Republics, documents the Council of Nicæa to be the “Establishment of the Catholic Faith.” (See chapter fourteen.) The Nicene Creed is the basis for the Trinity doctrine. At this council, presided over by Constantine, it was the word of man, not God, that set the standard. “In 325, Constantine played a leading role in the Council of Nicæa, ... he defined orthodoxy.” (Enc. Amer., vol. 7, p. 649) The Catholic Church openly claims this doctrine, established at a council ruled over by a despotic tyrant, to be the central pillar of her faith.

The Mystery of the Trinity is the central doctrine of Catholic Faith. Upon it are based all the other teachings of

the Church. (Handbook for Today's Catholic, p. 11)

•Thirdly, is the Trinity an “accepted, customary or traditional practice or belief”? Yes, the Trinity is an accepted belief today and is essential to be considered an evangelical Christian. The “Basis” of the World Council of Churches, in part, states the belief in “the one God, Father, Son, and Holy Spirit.” (Constitution of the WCC) While the list of acceptable doctrines varies among evangelicals, the one doctrine that must be accepted and believed to be considered a part of the body of Christ is the Trinity doctrine. The compromises made between the Seventh-day Adventists and the evangelicals forty years ago could not have occurred if the doctrine of the Trinity had not been first accepted.

The Seventh-day Adventist Church was considered a cult for over 100 years because the rest of the Christian world did not consider us to be orthodox. With the acceptance of the Trinity doctrine after the death of Ellen G. White, the church put herself in a position to join hands with evangelicals. However, if we were going to be embraced by the rest of the world, we had to be willing to accept them. In 1926, the General Conference Executive Committee voted a statement: Relationship to other Societies. Part one of that statement declared:

“We recognize every agency that lifts up Christ before men as a part of the divine plan for the evangelization of the world, and we hold in high esteem the Christian men and women in other communions who are engaged in winning souls to Christ.” (Quoted from, *So Much in Common*, p. 73)

We were sending a message to the nominal churches: if you tone down on calling us a “cult,” we will tone down on calling you “Babylon.” The results are clearly seen today. The Seventh-day Adventist Church is accepted by most evangelicals as a part of the body of Christ; and we, sadly, have toned down the three angels’ messages.

Israel was not considered “orthodox” by ancient Babylon. Neither Jesus, nor the Apostles, were considered “orthodox” by the religious leaders of their day. The Adventist pioneers were not considered “orthodox” by the nominal churches. If drinking of the wine of mystical Babylon is necessary to be “orthodox,” then I would rather take my stand with the unorthodox!



Who Is The Holy Spirit?

Contd. from page 2

reality if we were dealing with an agent – a third person, or if we only interacting with the **power** of god. Fellowship requires personality, real presence, mind interacting with mind on a personal level.

THREE PERSONALITIES

Ellen White once wrote that there were three living persons in the godhead. Then, in her own handwriting, she struck out the letter ‘s’ at the end of the word ‘persons’, and inserted ‘alities’ changing the word from ‘persons’ to ‘personalities’. What is a personality, as opposed to a person? A personality is a manifestation of a person. A personality is a way in which a person expresses or reveals himself. This is why one person may be said to have a split personality.

Jesus is one manifestation of divinity. He is one person and also one personality of the godhead. God, on the other hand, manifests Himself in two ways. He has two personalities. He reveals Himself on two levels. Firstly, He is a visible, tangible, bodily Being, sitting on a throne in a specific location in the universe. On the other hand He is also an invisible, intangible, omnipresent Being who fills all infinity. One great Being, but two ways of manifesting Himself, so, two personalities.

WHOSE HOLY SPIRIT?

Inspiration is clear that the Holy Spirit is the spirit, the life, the person of God, and as we are told in Eph. 4:4-6, there is only **one** Spirit. How is it then, that the Holy Spirit is often referred to as the ‘spirit of Christ?’ (Rom.8:9)

God has a quality which is vital to the plan of salvation. This quality is the ability to unite Himself with the spirit of another person.

But he that is joined unto the Lord is one spirit. (1 Cor 6:17)

Please read the following quotes very carefully and it will become clear how God’s spirit is also Christ’s spirit:

For in him dwelleth all the fulness of the Godhead bodily. (Col 2:9)

For it pleased the Father that in him

should all fulness dwell; (Col 1:19)

And now, O Father, glorify thou me with thine own self (John 17:5)

I in them, and thou in me, that they may be made perfect in one (John 17:23)

When you or I go out and teach the truth to someone and he is won to the truth, do you say, “I won the soul,” or do you say, “God won the soul?” Of course we say, “God won the soul,” don’t we? Why do we say this? Because we recognize that although our voice was heard, our mouth spoke, our hands turned the pages of the Bible, yet it was God who was doing the work through us. God did it, but He did it through us. In the same way, Jesus created all things (John 1:3; Col. 1:16), but it was really God in Him that did it (Eph. 3:9). Therefore God is really the One who created all things (Rev. 4:11). He is the source of all power and all being.

All things Christ received from God, but He took to give. So in the heavenly courts, in His ministry for all created beings; through the beloved Son, the Father’s life flows out to all; through the Son it returns, in praise and joyous service, a tide of love, to the great Source of all. And thus through Christ the circuit of beneficence is complete, representing the character of the great Giver, the law of life. (DA-21)

And I beheld, and, lo, in the midst of the throne and of the four beasts, and in the midst of the elders, stood a Lamb as it had been slain, having seven horns and seven eyes, which are the seven Spirits of God sent forth into all the earth. (Rev 5:6)

We see then that it is the spirit, the power, the life of God, but working through Christ, uniting with His spirit, which comes to us as both the spirit of God and of Christ. Then when that same Spirit indwells me and works through me it is the work of God, Jesus and myself. All three spirits united in one. “I in them, and thou in me, that they may be made perfect in one (John 17:23)”

When this truth is properly understood and appreciated it will make a great

change in the religious experience of those who receive it. The apostles were filled with the wonder of the truth that God Himself had literally come to live within men. They strove to make their hearers understand the wonder of it all. They knew that no one could really understand what God had done through His Son, by His spirit without being filled with joy and being filled with the motivation and the power to overcome all sin.

What? know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own? (1 Cor 6:19)

That which we have seen and heard declare we unto you, that ye also may have fellowship with us: and truly our fellowship is with the Father, and with his Son Jesus Christ. (1 John 1:3)



The Spirit not worthy?

And every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing, and honour, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb for ever and ever. (Rev 5:13)

CAMP COPPER '99

The annual camp meeting at copper took place this year, from August 4-8. There were representatives from most of the parishes in Jamaica as well as from overseas.

The highlight of this camp meeting, for me, was the genuine and unfeigned atmosphere of brotherly love which prevailed. The fellowship was very good, and it was with heartfelt regret that we parted from one another on the morning of August 8.



Each day our souls were stirred by the messages from the various speakers which inevitably seemed to focus on two themes: The unspeakably great love of God towards us, manifested in the gift of His Son, and the urgent need to spread the truth far and wide with all our power and resources.

One of our main speakers was Pastor Allen Stump who came all the way from West Virginia. We were blessed, not only

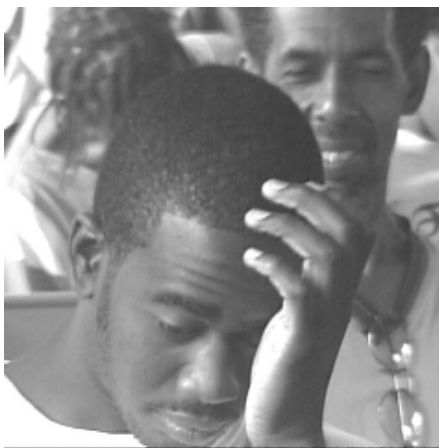


by his penetrating and insightful messages, but were also greatly helped by the counsel and extra element of discipline which he brought with him. We soon learned that with Allen around, we needed to operate on American time and not Jamaican time!

Every person who came contributed something to the overall success of this camp. Perhaps it was a testimony, perhaps just a cheerful presence. However, we must make special mention of a few others, apart from brother Allen whose presence was especially encouraging.

First there was sister Marcia. Before she came to the camp meeting she knew none of us. She had come to know me by telephone, but we had never met. Marcia

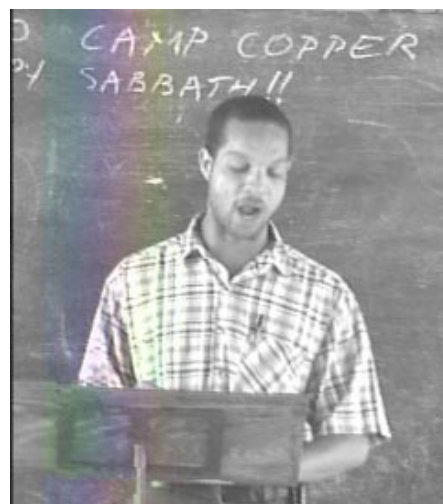
Contrasting moods at camp



had responded to an ad which we had placed on TV offering free copies of a tape and a booklet on the subject of the *Mark of The Beast*. (See page 8) After going through these materials, Marcia, like Paul, "was not disobedient to the heavenly vision." She immediately determined that she would no more keep Sunday, but



would start observing God's Sabbath. Like the woman of Samaria she started to call and visit all her friends to share her newfound conviction with them. When she heard about the camp meeting she determined that she would try to come so she could learn more. By the time she arrived at camp after travelling many miles, she had already persuaded three of her friends back home in Westmoreland that they also





needed to keep God's Sabbath. Her quiet, thoughtful presence at camp was a great encouragement to us all. No doubt, by the time she returned home she was also sharing the wonderful truth of the love of God manifested in the gift of His Son.

Secondly, there were Roberto and Larkland. Roberto came all the way from



Puerto Rico, just to be at this camp, while Larkland came all the way from New Jersey, USA. It was a sacrifice for them to get here, but their presence and their testimonies were truly a blessing to us all, and we are thankful to our Father that they were able to come.

Thirdly, I must make special mention of Bynlass, or "Ben" as he is sometimes



called, or "Ringo." With his dreadlocks wrapped beneath his tam, Bynlass looked like an unlikely candidate for a camp meeting. Even more discouraging is the fact that he has been rendered totally blind by glaucoma and must be led about by the hand. Yet Bynlass was present and early

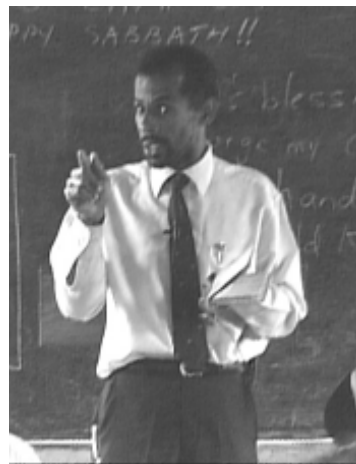
Faces of the Camp Meeting



at every meeting and without his eyes, paid even closer attention than many who could see! He never stopped smiling, was ever ready to share a thought or a word of cheer and generally was a great source of encouragement to all. Let us continue to



pray for brother Ben as he continues to struggle to overcome the one problem which stands in the way of his enjoying total freedom in Christ – the problem of smoking. Though he never smoked at



camp, "Ben" confessed that he is struggling with this problem and requested that we pray on his behalf.

Our final word must be of the campsite itself. The brethren who live at Copper



have worked wonders there by the grace of God. They have truly created a fruitful paradise in the midst of the wilderness. They have now piped water from the spring to the campsite, fed by gravity. As a consequence we were able to enjoy showers as well as flush toilets!! No more need for buckets and the long trek to the spring to fetch water.



Next year is the year 2000. The very thought brings tingles of anticipation. Who knows what the coming twelve months will bring? But if things come to a climax next year and we never have another camp meeting, we can be satisfied with the thought that our last, was one of the best we have enjoyed.



FRONTLINE

For many weeks now, various ones of the brethren have been suggesting it and finally we have decided to implement it. Beginning August 22 we will be launching out on an all-island outreach programme. The plan is to move from town to town, village to village, hamlet to hamlet holding one meeting in each place and distributing materials to all who will receive them. Our focus will be twofold: "The Truth About God," and "The Mark of The Beast."

We hope to have these meetings at two week intervals and anticipate that all the brethren here in Jamaica will be fully involved in this programme. All can be involved in the house to house visitation and the distribution of invitations and literature which will accompany each meeting. We ask each person to prayerfully consider how you can make a contribution with your talents to this work.

These meetings will be held on Sunday afternoons between the hours of 2.00 P.M and 7.00 P.M. If we are unable to obtain a building which

we can rent, we will pitch the tent for the day. As sister Marcia reminded me at the camp meeting, "brother David, there are many more like me out there. If they hear the truth they will accept it. I think you people should be doing more to reach them." I bowed my head and accepted the rebuke. May we all give our selves, body, soul and mind to the accomplishment of the task at hand. With a God such as we serve, we are well able to do it.

Good Results From TV ad.

During the month of July Restoration Ministries placed an ad on CVM Television, offering a free audio tape and a booklet to all who desired to receive it. The subject of the tape and the booklet was, "The Mark of The Beast. This ad was aired 30 times in two weeks and consisted of the message being flashed on the screen as well as being audibly read by an excited voice. The response to this ad was good. So far we

have received 317 requests for the tape and booklet, and more than 7 persons have called in to say that they will no longer be observing Sunday, but the Sabbath of the Lord. The message of the ad was as follows:

THE MARK OF THE BEAST

Is it 666? Is it the Microchip? Is it the credit card? Is it Y2K? WHAT IS IT?

Don't be deceived. Find out now!!!

Write to: Restoration Ministries
P.O. Box 23, Knockpatrick
Manchester

or call now, 904-7392

see undeniable Bible proofs concerning
this matter!

With Open Face

*Restoration Ministries
P.O. Box 23, Knockpatrick
Manchester, Jamaica W.I.
ph. (876) 904-7392*