# the REFORMATION Vol. 49, No. 4

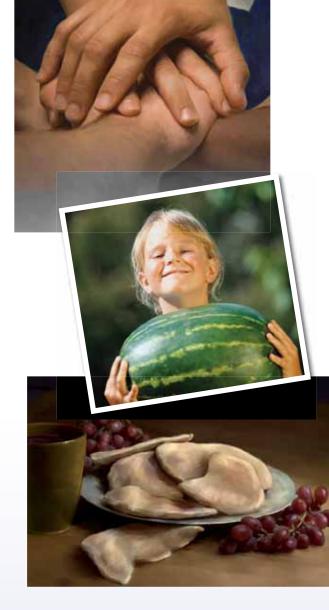
# **How the** GOOD NEWS IS SPREAD

The Communion Service \ Teamwork \ Motherhood \ A Garden Workout



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"The age in which we live calls for reformatory action." -Testimonies, vol. 4, p. 488.

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The Two-Table Plan

By D. Sureshkumar

sought to serve one another—and that service was not limited to their little sphere. Their great desire was to see the salvation of souls everywhere. This missionary fervor also helped to keep them united as they focused together on a common goal.

Jesus has warned us that, in the last days, love for others would diminish and love for self would increase (Matthew 24:12; 2 Timothy 3:2). This is not a good thing, but the Lord was exactly right—it is clearly happening everywhere. The slime of selfishness pollutes the world, the church, and the family. Yet we cannot be part of that scene or partake of such a spirit. Our mission is exactly the opposite: To be a peculiar people. Peculiarly faithful, peculiarly loving, peculiarly meek, peculiarly like Jesus Christ.

"Some are naturally combative. They do not care whether they harmonize with their brethren or not. . . . Work with all your power to answer the prayer of Christ, that His disciples may be one, as He is one with the Father. Not a soul of us is safe unless we learn of Christ daily His meekness and lowliness."<sup>2</sup>

Christ, our Example, loved and honored the righteous God in heaven. Yet He also loved humanity enough to suffer and die—not for His holy God but for a pitiful, fallen, unthankful race. Do we cherish His attitude? R

#### References

- <sup>1</sup> The Desire of Ages, p. 487.
- <sup>2</sup> Manuscript Releases, vol. 3, pp. 34, 35.

od's plan is beautiful in its simplicity. He has given two tables of stone by which to determine our character. These tables are in perfect balance. The first table depicts true love for God. The second table depicts true love for other people. If either side is out of balance, we end up with a lopsided religion.

There is a reason why the first table comes first. It is only as we acknowledge the Creator of all humanity and recognize our duty toward Him that we can rightly appreciate and properly respect our fellow creatures made, just as we are, in the image of God. The Lord "hath made of one blood all nations" (Acts 17:26).

Yet, tragically, the history of the world is peppered with instances whereby religious zealots have persecuted others for failing to comply with their particular ideas of faith. The greatest irony is that this sometimes falsely occurs in the name of Christianity.

tions do not realize is that "it is no part of Christ's mission to compel men to receive Him. It is Satan, and men actuated by his spirit, that seek to compel the conscience. Under a pretense of zeal for righteousness, men who are confederate with evil angels bring suffering upon their fellow men, in order to convert them to their ideas of religion; but Christ is ever showing mercy, ever seeking to win by the revealing of His love. He can admit no rival in the soul, nor accept of partial service; but He desires only voluntary service, the willing surrender of the heart under the constraint of love. There can be no more conclusive evidence that we possess the spirit of Satan than the disposition to hurt and destroy those who do not appreciate our work, or who act contrary to our ideas."1

What the perpetrators of such ac-

One of the great characteristics of the early church is that the believers had deep love for one another. They were not picking to find flaws in each other. They were not ambitiously craving fame or recognition either from the world or the church. Instead, they

# THE COMMUNION SERVICE: Who Has the Right to Partake?



Part 1 of 2 By A. C. Sas (Australia)

very controverted issue among Sabbathkeepers is the question of participation in the communion service-the Lord's Supper. The fallen churches do not make any distinction between their members and the members of other churches when it comes to participation in this service. They have no set principle on this point. Whenever a member of another church is present, even if he or she is not a member, and wishes to take part in the Ordinance, he or she is allowed to do so, and very often he or she is even invited to take part in the service. Whether the nonmember person present is a Protestant, Pentecostal, Catholic, Spiritualist, or whatever, if he or she wishes to participate in the communion together with the members of the church, he or she is welcomed to eat the bread and drink the wine.

This custom and policy, sad to say, is also practiced by many Sabbathkeeping churches. When the Ordinance is celebrated and visitors are present, they are invited to take part in the communion service, no matter what their belief is. This permission is granted because of an isolated statement in the Spirit of Prophecy which we will consider later.

### **The Passover**

The Passover ceremony was instituted at the time of the deliverance of the children of Israel from Egypt. The Lord commanded Moses to instruct the children of Israel in the way they should celebrate it. Every detail pertaining to the Passover ceremony should be strictly kept. We read:

"Speak ye unto all the congregation of Israel, saying, In the tenth day of this month they shall take to them every man a lamb, according to the house of their fathers, a lamb for an house: and if the household be too little for the lamb, let him and his neighbour next unto his house take it according to the number of the souls; every man according to his eating shall make your count for the lamb. Your lamb shall be without blemish, a male of the first year: ye shall take it out from the sheep, or from the goats: and ye shall keep it up until the fourteenth day of the same month: and the whole assembly of the congregation of Israel shall kill it in the evening. And they shall take of the blood, and strike it on the two side posts and on the upper door post of the houses, wherein they shall eat it. And they shall eat the flesh in that night, roast with fire, and unleavened bread; and with

bitter herbs they shall eat it. Eat not of it raw, nor sodden at all with water, but roast with fire; his head with his legs, and with the purtenance thereof. And ye shall let nothing of it remain until the morning; and that which remaineth of it until the morning ye shall burn with fire. And thus shall ye eat it; with your loins girded, your shoes on your feet, and your staff in your hand; and ye shall eat it in haste: it is the Lord's passover. For I will pass through the land of Egypt this night, and will smite all the firstborn in the land of Egypt, both man and beast; and against all the gods of Egypt I will execute judgment: I am the Lord. And the blood shall be to you for a token upon the houses where ye are: and when I see the blood, I will pass over you, and the plague shall not be upon you to destroy you, when I smite the land of Egypt. And this day shall be unto you for a memorial; and ye shall keep it a feast to the Lord throughout your generations; ye shall keep it a feast by an ordinance for ever" (Exodus 12:3-14).

The Passover feast was an ordinance for the Jewish people, a memorial of salvation and a commemoration of their deliverance from the bondage of Egypt. By this ceremony they would remember how the destroying angel spared the life of their firstborn. The Passover feast was not a pleasant or joyous party. The people had to kill a lamb, eat the flesh, and sprinkle the blood of the innocent animal on the doorposts. They ate the flesh with bitter herbs, in haste, having their loins girded and in readiness to depart.

No Egyptian was allowed to take part in the blessings of this symbolic means of salvation. However, many of them who felt unsafe and believed sought shelter in the homes of the Israelites. They looked for protection in the homes of God's people, but they could not take part in the Passover feast. If they wished to do so it was necessary for them to be circumcised first. The Bible tells us:

"The Lord said unto Moses and Aaron, This is the ordinance of the passover: There shall no stranger eat This ordinance was instituted on the very evening when Jesus had a private meeting with the twelve disciples.

thereof: but every man's servant that is bought for money, when thou hast circumcised him, then shall he eat thereof. A foreigner and an hired servant shall not eat thereof. In one house shall it be eaten; thou shalt not carry forth ought of the flesh abroad out of the house; neither shall ye break a bone thereof. All the congregation of Israel shall keep it. And when a stranger shall sojourn with thee, and will keep the passover to the Lord, let all his males be circumcised, and then let him come near and keep it; and he shall be as one that is born in the land: for no uncircumcised person shall eat thereof. One law shall be to him that is homeborn, and unto the stranger that sojourneth among you" (Exodus 12:43-49).

Let us consider some important points of the Passover:

- 1. "There shall no stranger eat thereof."
- 2. "A foreigner and an hired servant shall not eat thereof."
- 3. "No uncircumcised person shall eat thereof."
- 4. The flesh of the lamb should not be carried "abroad out of the house."
- 5. If any wished to take part in it he must "be circumcised" first.
- 6. The "congregation of Israel (not outsiders) shall keep it."
- 7. The same law applied to the "homeborn" and to the "stranger." It was necessary for both to be circumcised and obey the principles established by God, before partaking of the Passover.

The Passover was not only a commemorative ceremony but symbolic also. The lamb without blemish represented the spotless Lamb of God, Jesus Christ. The apostle Paul says:

"For even Christ our passover is sacrificed for us" (1 Corinthians 5:7, last part).

# The Lord's Supper

The Lord's Supper took the place of the Passover feast. This ordinance was instituted on the very evening when Jesus had a private meeting with the twelve disciples, and for the last time He ate the Passover lamb with them. The Spirit of Prophecy explains this:

"When the Saviour yielded up His life on Calvary, the significance of the Passover ceased, and the ordinance of the Lord's Supper was instituted as a memorial of the same event of which the Passover had been a type."<sup>1</sup>

"Christ was standing at the point of transition between two economies and their two great festivals. He, the spotless Lamb of God, was about to present Himself as a sin offering, that He would thus bring to an end the system of types and ceremonies that for four thousand years had pointed to His death. As He ate the Passover with His disciples, He instituted in its place the service that was to be the memorial of His great sacrifice. The national festival of the Jews was to pass away forever. The service which Christ established was to be observed by His followers in all lands and through all ages."2

Today the ceremony of the Lord's Supper is celebrated as a memorial of salvation. The Jewish people showed their faith in the coming Saviour by partaking of the Passover lamb, and we show our faith in the same Saviour that has already come, by taking part in the Lord's Supper. In both festivals the importance of the body and the blood is the same, and points to Jesus Christ, our Saviour. The principles involved in keeping these two ceremonies are the same. Those only who are circumcised can take part in them. The ceremony of circumcision had a special importance and significance.

"By the act of circumcision [Abraham and his seed] solemnly agreed to

# "The ordinances of baptism and the Lord's Supper are two monumental pillars, one without and one within the church."

fulfill on their part the conditions of the covenant made with Abraham, to be separate from all nations and to be perfect. If the descendants of Abraham had kept separate from other nations, they would not have been seduced into idolatry."<sup>3</sup>

Notice that by being circumcised one would be separated from all other nations. Baptism—the spiritual circumcision that makes it possible for one to enter into the community of God's people—has the same significance: to be separated from all other people.

"Baptism is a most solemn renunciation of the world. Those who are baptized in the threefold name of the Father, the Son, and the Holy Spirit, at the very entrance of their Christian life declare publicly that they have forsaken the service of Satan and have become members of the royal family, children of the heavenly King."<sup>4</sup>

Some may argue that members of other churches are baptized and,



therefore, can take part in the Lord's Supper in any Christian church. They may even think that the various factions of Sabbathkeepers, who believe in the threefold angel's message, could participate in the Lord's Supper of any Sabbathkeeping church.

The Bible explains clearly the relationship that the members of the church of Christ should have among themselves. The visible church of God on earth is a body which the apostle Paul compares to a physical, human body. Those who become members on the basis of the truth are baptized into one body: "For as the body is one, and hath many members, and all the members of that one body, being many, are one body: so also is Christ. For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit" (1 Corinthians 12:12, 13).

We believe that God has His visible, organized church, which is the body of Christ. Its members are the individual members of His church. The body of Christ has nothing to do with the other bodies or corporations, and no communion should exist between them. The members of the body of Christ cannot be in communion with the members of another body. Just as one of our physical members cannot belong to another body or receive nourishment or life from another body; so it is with the spiritual body, Christ's church (see 2 Corinthians 6:15).

In the experience of the Seventh-day Adventist Church which we all believe started as prophecy had foretold, the believers used to have the communion service privately, on their own, and thus they followed the example of Jesus. We read of their experience:

"I was pointed back to the time that Jesus took His disciples away alone, into an upper room, and first washed their feet, and then gave them to eat of the broken bread, to represent His broken body, and juice of the vine to represent His spilled blood. I saw that all should move understandingly, and follow the example of Jesus in these things, and when attending to these ordinances, should be as separate from unbelievers as possible."<sup>5</sup>

That the ordinance of the Lord's Supper is an institution of which only the members of the body can participate is clearly understood from the following Testimony:

"The ordinances of baptism and the Lord's Supper are two monumental pillars, one without and one within the church. Upon these ordinances Christ has inscribed the name of the true God."<sup>6</sup>

There is nothing clearer! The Lord's Supper is an ordinance within the church, the established, organized body of believers, the body of Christ. The church should be a visible, organized church, as the following will reveal.

"And I say also unto thee, That thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it. And I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth shall be bound in heaven: and whatsoever thou shalt loose on earth shall be loosed in heaven" (Matthew 16:18, 19).

"The Saviour did not commit the work of the gospel to Peter individually. At a later time, repeating the words that were spoken to Peter, He applied them directly to the church. And the same in substance was spoken also to the twelve as representatives of the body of believers."<sup>7</sup>

"Jesus gave sanction to the authority of His organized church and placed Saul in connection with His appointed agencies on earth. Christ had now a church as His representative on earth, and to it belonged the work of directing the repentant sinner in the way of life.

"Many have an idea that they are responsible to Christ alone for their light and experience, independent of His recognized followers on earth. Jesus is the friend of sinners, and His heart is touched with their woe. He has all power, both in heaven and on earth; but He respects the means that He has ordained for the enlightenment and salvation of men; He directs sinners to the church, which He has made a channel of light to the world."<sup>8</sup> R

# References

- <sup>1</sup> Patriarchs and Prophets, p. 539.
- <sup>2</sup> The Desire of Ages, p. 652.
- <sup>3</sup> The Story of Redemption, p. 147.
- <sup>4</sup> Testimonies, vol. 6, p. 91.
- <sup>5</sup> The Present Truth, vol. 1, No. 11, November 1850, p. 86.
- <sup>6</sup> Testimonies, vol. 6, p. 91.
- <sup>7</sup> The Desire of Ages, p. 414.
- <sup>8</sup> *The Acts of the Apostles*, p. 122.

# Teaming Up Succession

**By A. Balbach** (U. S. A.)

n the history of Babylon, there is an episode that teaches us the importance of unity and cooperation. A rich man, who lived in a mansion surrounded by a park and an orchard, saw the need of employing two guards to watch over his property. But he had a serious problem—in his mind. He was so stingy that he did not want to pay normal wages. Besides, in his meanness, he was afraid that the two men would help themselves freely to the delicious produce of the orchard. Now, where could he find two individuals that would fit into his miserly prospect? He racked his brains for some time until he found a solution.

The miser decided to hire a blind man together with a handicapped man who had lost his two legs. The reasons for such a choice were obvious: Instead of making a living by begging they would be happy to work for food and lodging. And they would have no access to the fruit of his garden. And they did their job, discouraging prospective thieves and mischievous boys from trespassing upon the property.

Before long, however, the two guards began to speak disparagingly to one another. The blind man said to his companion: "What good is it to have eyes if you cannot walk?" And the disabled comrade answered: "What good is it to have both legs if you cannot see where you are going?" The two handicapped guards continued criticizing one another until they realized that they were not benefited by the depreciatory remarks with which they were hitting each other. They were only making it worse for themselves. One day the legless man said to the blind man: "I have a plan which will make it possible for us to move around freely. You are a husky fellow, and you can easily carry me piggyback. We will walk from tree to tree and enjoy the fruit of the orchard. I will be your eyes, and you will be my legs. Where there is a will, there is a way."

The two fools became wise.

#### The parable of the human body

"There are varieties of gifts, but the same Spirit; and there are varieties of service, but the same Lord; and there are varieties of working, but it is the same God who inspires them all in every one. . . .

"All these are inspired by one and the same Spirit, who apportions to each one individually as he wills. . . .

"As it is, there are many parts, yet one body. The eye cannot say to the hand, 'I have no need of you,' nor again the head to the feet, 'I have no need of you.' On the contrary, the parts of the body which seem to be weaker and indispensable, and those parts of the body which parts are treated with greater modesty, which our more presentable parts do not require" (1 Corinthians 12:4–6, 11, 20–24 RSV).

Suppose you are in the middle of an orchard, it's time to eat, and you are getting hungry. How many organs come into operation, and how do they work together? First the stomach sends a message to the mind, and the mind tells the eyes to look around for the trees laden with apples, pears, figs, plums, and so forth. But, to do this job, the eyes depend on

# Though we are endowed with a variety of gifts and responsibilities, we all form a compact unit.

the legs to take you to the trees. Then the mind directs the eyes and hands to the fruit that you decide to pick. The eyes examine the fruit to make sure they are not wormy. When the food reaches the mouth, the nose with its sense of smell and the tongue with its taste buds must approve it or reject it. If it is accepted, then the teeth begin to work with the help of the tongue. What would happen if these organs suddenly refused to work together, in perfect, mutual cooperation, and if each decided to choose its own place and operation regardless of the strict interdependence that has been assigned to them in the body? The result would be confusion, chaos, and death.

There is in *Plutarch's Lives* an allegory in which the active members of the body—such as the hands, elbows, and feet—decided to get rid of the belly on the pretext that the stomach is a useless organ, since it does not produce, but only consumes. So they killed the stomach and, as a consequence, they also died. This was a favorite parable with the political philosophers who lived in the days of Plutarch, a Greek biographer and essayist (about A.D. 46 to A.D. 120).

Human society was often compared to the human body. It was understood that each one of its members is endowed with a specific function, and all of them are bound together in a relationship of mutual dependence.

This story was probably familiar to the apostle Paul, whose well-stored mind was able to quote Greek authors (Acts 17:28) when he had to talk to the Greeks. In comparing the church, Christ's spiritual body, to a human living being the apostle emphasized the interdependence of the members. Though we are endowed with a variety of gifts and responsibilities, he said, we all form a compact unit. These are his words:

"Speaking the truth in love, we are to grow up in every way into him who is the head, into Christ, from whom the whole body, joined and knit together by every joint with which it is supplied, when each part is working properly, makes bodily growth and upbuilds itself in love" (Ephesians 4:15, 16, RSV).

In this symbolic representation, there is no room for the spirit of supremacy, self-exaltation, or independence. There is perfect interdependent operation under the guidance of the Holy Spirit. No one is tempted to act as though he wanted to say: "If I cannot be the driver, then I don't want to be on the bus." Each one is happy to remain content in his or her place and do the individual work assigned. There is no mutual interference, but there is mutual cooperation. Thus the door is closed against confusion and disorder.

"God has so adjusted the body, giving the greater honor to the inferior part, that there may be no discord [or division] in the body, but that the members may have the same care for one another. If one member suffers, all suffer together; if one member is honored, all rejoice together" (1 Corinthians 12:24, 25, RSV).

By comparing the church to the human body, the Lord wants us to understand that we have been put together so that we may work together, feeling our dependence upon one another. This is why, in the plan of God, church organization is a must. Read Ephesians 4:16.

The war between Israel and the Amalekites shows the importance of close cooperation for the success of any enterprise. While Joshua stood at the head of the armed men fighting with the enemy, Moses stood on the top of a hill with the rod of God in his hand.

"Whenever Moses held up his hand, Israel prevailed; and whenever he lowered his hand, Amalek prevailed. But Moses' hands grew weary; so they took a stone and put under him, and he sat upon it, and Aaron and Hur held up his hands, one on one side, and the other on the other side. . . . And Joshua mowed down Amalek and his people with the edge of the sword" (Exodus 17:11–13, RSV).

When the Lord led the people of Israel out of Egypt, it was not His plan that each individual should try to reach Canaan alone, as if each one should or could find his or her own way through the desert. They were to move from place to place together, as an undivided company. Anyone who decided to drift away from the company would be in danger of perishing in the desert. Let us learn a lesson from the wilderness wandering!

# Teamwork

When the Israelites wanted to spy out the city of Jericho, Joshua sent two spies. What was the reason for sending two?

- 1. Two can see better than one. Joshua 2:1.
- 2. The report of only one person may be incomplete, biased, or distorted. In case there are two or three witnesses they will be very careful in presenting their reports, because they know that their statements will be checked against each other.
- 3. The two spies lodged in the home of a harlot. If only one had been there, who would testify in his behalf?
- 4. If two go out together, they can counsel together, pray together, and help each other. When facing fear or discouragement, two feel stronger than one.
- 5. On such a dangerous mission, if one loses his life, the other still has a chance to return alive, bringing back a report.
- 6. Some of these circumstances explain the reason why John the Baptist sent two of his disciples to Jesus with a question that had begun to bother him. Read Matthew 11:2, 3.

Among the early Christians, the twoby-two method worked as an ambulatory school. An experienced worker and a younger brother formed a team of two and worked together. When the younger one had gained enough experience, he became the instructor of a new apprentice that was assigned to him. In this way, the teams kept multiplying.

A father wanted to teach his sons the importance of staying together and working together. So he handed them a bundle of green rods tied together in the form of an old-fashioned broom and challenged them to try and break the bunch. They all tried without success. Then he pulled the rods apart and broke them one by one before the eyes of his sons. They understood the lesson.

"Two are better than one. . . . If they fall, one will lift up his fellow; but woe to him who is alone when he falls and has not another to lift him up. Again, if two lie together, they are warm; but how can one be warm alone? And though a man might prevail against one who is alone, two will withstand him. A threefold cord is not quickly broken" (Ecclesiastes 4:9–12, RSV).

Cooperation can accomplish many things which individuals cannot do alone. This is what the Bible teaches. Experience tells us that success in any enterprise depends on cooperation. But you must use your better wisdom to choose the right company. If you want to go upward, don't associate with those who will only pull you downward.

On a videotape I was once watching, two foxes were working together. They were hunting. And I was surprised to see how smart they were, doing a professional job. There were a few geese in the middle of a lake, and the hungry foxes anticipated a good meal. So one of them started running back and forth in a semicircle on one edge of the lake. And the scared geese swam toward the other edge of the lake, where the other fox was lying in wait for them. I don't have to tell you the rest of the story.

In Australia, a man who took interest in the behavior of animals reported the following:

"In front of our home there is a small tidal stream where birds come to catch fish. We often wonder how the fish manage to survive with so many hazards about them. The birds combine their forces, each cooperating with the other to obtain a meal. Though greed and selfishness are still in evidence, there is much cooperation among the birds. It is not unusual to see six or more cormorants all busily diving together in search of food. They appear to form a semicircle and drive the fish ahead of themselves, often into shallow waters, where the fish become easy prey. Other birds, such as cranes and pelicans, also work together, probably for the same purpose."

A few years ago, in one of the Pacific countries, I was watching the behavior of the poultry at sundown. While the rooster and the hens were all trying to reach the highest branches of the tallest tree, a hen with two little chicks came to a small tree. She got on one of the lower branches immediately and started calling her chicks. The two little ones fluttered and fluttered repeatedly, in an attempt to reach the branch where the mother hen was. Finally, one of them made it. After a little while, the other one made it, too. Without delay the mother hen left her two fledglings in that shrub and made her way to the top of the tall tree. The two chicks—far apart from each other in the shrub—kept chirping and chirping for some time, in evident distress. Then one of them flew over to where the other one was, and I thought they were going to nestle down together nicely among the leaves. But they didn't. Instead, they began to fight. So I left the two foolish little things and went inside the house. Night was coming on. It was getting cold. The sky was covered with dark clouds and it looked like rain was coming.

After a while I went outside to see what the two chicks were doing. Under the pressure of circumstances, they had learned to be wiser. They had made up before long. And now they were snuggling down together and whispering to each other like a courting couple.

# We have reached a time when, in the interest of our survival, we should be willing to pull together.

I said to myself, "Where is a common need and danger, even dumb animals learn a lesson of wisdom, togetherness, mutual sympathy, and cooperation, casting in their lot with one another." What a lesson for us!

One day, while I was walking along the seashore, a group of five or six fishermen arrived and set about launching their heavy boats. Joining forces, they hauled their boats into the water, one by one, in a short time. As I was watching them, I thought: What would happen if, instead of acting in cooperation, each one of them would try to move his own boat without the help of the others? Or if, instead of pulling in the same direction, each one would pull in a divergent direction? Evidently such an independent attitude, characterized by self-sufficiency, would only bring negative and even disastrous results. The mistake which could not be expected from those fishers of fish. because they were neither insane nor drunk, is the mistake that we, fishers of men and women, are so often tempted to make, though we believe we are perfectly sane and sober. The Word of God warns us:

"Ye shall not do after all the things that we do here this day, every man whatsoever is right in his own eyes" (Deuteronomy 12:8).

'Yea, all of you be subject one to another, and be clothed with humility" (1 Peter 5:5).

We have reached a time when, in the interest of our survival, we should be willing to pull together in the same direction as pointed out in the Word of God. Whoever wants to go his or her own way through the perils of these last days will certainly get lost. Heavenly wisdom teaches that our survival depends on unity and cooperation. R

# Making Our Preparation Practical

By Cherie Shelor (U. S. A.)

> he present is a time of overwhelming interest to all living. Rulers and statesmen, men who occupy positions of trust and authority, thinking men and women of all classes, have their attention fixed upon the events taking place about us. They are watching the relations that exist among the nations. They observe the intensity that is taking possession of every earthly element, and they recognize that something great and decisive is about to take place—that the world is on the verge of a stupendous crisis.

"The Bible, and the Bible only, gives a correct view of these things. Here are revealed the great final scenes in the history of our world, events that already are casting their shadows before, the sound of their approach causing the earth to tremble and men's hearts to fail them for fear."<sup>1</sup>

What solemn times we live in! As reformers, we are well aware of the work of character building that is needed in order to be able to stand before our God: That inner work of the heart—the surrender of pride, worldly gain and position, dying to self, and being alive unto the will of God. We are told that "Satan is a cunning worker, and he will bring in subtle fallacies to darken and confuse the mind and root out the doctrines of salvation. Those who do not accept the Word of God just as it reads, will be snared in his trap."<sup>2</sup>

and and

Therefore Jesus admonishes us: "Take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and so that day come upon you unawares. For as a snare shall it come on all them that dwell on the face of the whole earth. Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man" (Luke 21:34–36). Let us look at some of the "cares of this life" that Satan could be using to try to make us stumble. To understand this, we need to ask ourselves some candid questions:

# Are we watching our expenditures?

How are we spending our money? As families and individuals, are we giving to God not just the tithe but generous freewill offerings also? Are you making only purchases that are essential and that would bring glory to the Lord? Are you in long-term debt?

Then get on your knees and cry out for deliverance and mercy. Do what is humanly possible for you to do, and then ask God to help you out of this bondage. We have experienced that this one pitfall affects many areas of the Christian's life. It can place you in a position of almost literal "slavery." "The borrower is servant to the lender" (Proverbs 22:7). In order to keep up with bills, the parents are forced to spend more time outside the home instead of investing time to "train up a child in the way he should go" (Proverbs 22:6) or in spreading the present truth. This is a snare from the enemy, brethren and sisters.

# Are we making advancement in overcoming our appetite?

What about our eating? Yes, we are vegetarians—or so we think we are eating vegetarian food. . . . Recently I learned about the operation of flourmills. After stripping all the natural nutrients from the wheat kernel, the processors then turn around and enrich it back with Thiamine, Niacin, and so forth-from an animal source! Yes, an animal source. The food industry can conceal 10% of their ingredients and hide harmful ingredients under the words, "natural flavor" or "spices." They can even outright lie on the label. In past articles we read about the many additives that are now common in our food. We see that Satan has infiltrated the food industry. You may be asking at this point, "What can we eat, then?" The Spirit of Prophecy gives the following counsel:

"The people are to be taught how to prepare wholesome food. They are to be shown the need of discarding unhealthful foods. But we should never advocate a starvation diet. It is possible to have a wholesome, nutritious diet without the use of tea, coffee, and flesh food. The work of teaching the people how to prepare a dietary that is at once wholesome and appetizing is of the utmost importance."<sup>3</sup>

If we neglect to put pure articles of food into our bodies, then our minds are benumbed and clouded, and we have given the enemy a foothold. Eat and prepare the foods that are found in nature, in their natural state. Instead of the bottled lemon juice with chemical preservatives—reach for the lemon itself! Reach for the genuine, not the imitation. Beware of genetically modified foods. We have been counseled to grow our own food for a reason.

"Form classes where you may teach the people how to make good bread and how to put together ingredients to make healthful food combinations from the grains and the vegetables. Such an education will assist in creating a desire among our people to move out of the cities, to secure land in the country, where they can raise their own fruit and vegetables."<sup>4</sup>

"Again and again the Lord has instructed that our people are to take their families away from the cities, into the country, where they can raise their own provisions; for in the future the problem of buying and selling will be a very serious one. We should now begin to heed the instruction given us over and over again: Get out of the cities into rural districts, where the houses are not crowded closely together, and where you will be free from the interference of enemies."<sup>5</sup>

### Are we truly guarding and protecting the family unit?

What about the family? What is God's will for us in these last days? As we know, Jesus is in the most holy place of the heavenly sanctuary, continuing His work of intercession during the antitypical Day of Atonement. We read in Joel chapter 2 of the preparation for the Lord's return and the condition of the children of God. God's people are given instruction as to how to be ready. They are not to segregate their family members into separate age groups—rather they are to press together as one. "Blow the trumpet in Zion, sanctify a fast, call a solemn assembly: Gather the people, sanctify the congregation, assemble

# We cannot help but see the progressive unfolding of the prophecies of Revelation 13.

the elders, gather the children, and those that suck the breasts: let the bridegroom go forth of his chamber, and the bride out of her closet" (Joel 2:15, 16). We see here that even the youngest of children are to be addressed in this solemn hour, for "even a child is known by his doings, whether his work be pure, and whether it be right" (Proverbs 20:11). Now is not the time to allow our children to be left to freely imitate their peers who are as weak and inexperienced in matters of eternal importance as they themselves are. Just as John the Baptist was taught as a child, our young must be taught the sober realities involved in preparing to meet their God.

Brethren and sisters, we are living in the antitypical Day of Atonement and we are instructed to have our family with us. Our children should be at our side—working, playing, learning, studying, and worshipping. There has been no other time in history that a society has been so antagonistic against the family. Satan knows that if he can divide us he will conquer. Jesus said, "If a kingdom be divided against itself, that kingdom cannot stand. And if a house be divided against itself, that house cannot stand" (Mark 3:24, 25).

# Do we honestly recognize the signs of the times?

"Ye can discern the face of the sky; but can ye not discern the signs of the times?" (Matthew 16:3). The prophecies of Revelation 13 are rapidly being fulfilled. How are we to prepare for the trials that are soon to come? Our main preparation must be spiritual, of course, but obviously some measure of practical preparation is wise, as well.

The children of Israel acknowledged that they were in bitter bondage when they bemoaned the days of captivity, "We have drunken our water for money; our wood is sold unto us" Physical preparation is not to be a preoccupation at the expense of spiritual preparation, but neither should it be blindly ignored.

(Lamentations 5:4). Are we in the same condition? Probably. Do we plan to stay in this condition indefinitely? It is something to consider. Remember, God helps those who help themselves. Physical preparation is not to be a preoccupation at the expense of spiritual preparation, but neither should it be blindly ignored.

"Many today are fast asleep, as were the disciples. They are not watching and praying lest they enter into temptation. Let us often read and give careful study to those portions of God's Word that have special reference to these last days, pointing out the dangers that will threaten God's people. We need keen, sanctified perception. This perception is not to be used in criticizing and condemning one another, but in discerning the signs of the times. We are to keep our hearts with all diligence, that we may not make shipwreck of faith. Those who neglect to watch and pray, in these days of peril; those who neglect to unite with their brethren in seeking the Lord, but who stand aloof from God's appointed agencies in the church, are in grave danger of strengthening themselves in their own way, following the impulses of their own minds, and refusing to heed the admonitions of the Lord. There are those who once were firm believers in the truth, but who have become careless in regard to their spiritual welfare, and are yielding, without the slightest opposition, to Satan's well-laid plots.

"Let every believer closely examine himself, to ascertain what are his weak points. Let him cherish a spirit of humility, and plead with the Lord for grace and wisdom, and for the faith that works by love and purifies the soul. Let him cast away all selfconfidence. . . .

"Those who walk humbly before God, distrustful of their own wisdom, will realize their danger, and will know the power of God's keeping care. Those who do not realize their danger because they do not watch, will pay, with the loss of their souls, the penalty of their presumption and their wilful ignorance of Satan's devices."<sup>6</sup>

# A call to higher ground

"We are living amid the perils of the last days, and we should guard every avenue by which Satan can approach us with his temptations. A fatal delusion seizes those who have had great light and precious opportunities, but who have not walked in the light nor improved the opportunities God has given them. Darkness comes upon them; they fail to make Christ their strength, and fall an easy prey to the snares of the deceiver. A mere assent to the truth will never save a soul from death. We must be sanctified through the truth; every defect of character must be overcome, or it will overcome us, and become a controlling power for evil. Commence without a moment's delay to root out every pernicious weed from the garden of the heart; and, through the grace of Christ, allow no plants to flourish there but such as will bear fruit unto eternal life.

"Cultivate whatever in your character is in harmony with the character of Christ. Cherish those things that are true, honest, just, pure, lovely and of good report; but put away whatever is unlike our Redeemer. Selfishness is cherished to an extent that few realize; guard against it at all times and in all places. Do not excuse yourself in any error. If you have one objectionable trait which you find it difficult to subdue, do not talk of your weakness that others must bear with. Do not soothe your conscience with the thought that you cannot overcome the peculiarities that deform your character, nor listen to Satan's suggestion that they are not very grievous. There is no way by which you can be saved in sin. Every soul that gains eternal life must be like Christ, 'holy, blameless, undefiled, separate from sinners' (Hebrews 7:26). The followers of Christ must shine as lights in the midst of a crooked and perverse generation....

"Church membership will not guarantee us Heaven. We must abide in Christ, and His love must abide in us. We must every day make advancement in the formation of symmetrical character. 'Be ye therefore perfect, even as your Father which is in heaven is perfect' (Matthew 5:48). As God is perfect in His sphere, so are we required to be perfect in ours. There is a great work before us individually to reach this high standard, and some have scarcely learned their a b c's in the school of Christ. Our attainments will be just in accordance with the efforts we make, our character just what we choose to make it; for through the divine aid promised us, we can overcome. Jesus knows our frame; 'he remembereth that we are dust' (Psalm 103:14). In pitying tenderness, He will give us the help and strength we need."7 R

#### References

- <sup>1</sup> Prophets and Kings, p. 537.
- <sup>2</sup> Selected Messages, bk. 2, p. 52.
- <sup>3</sup> Testimonies, vol. 9, p. 112.
- <sup>4</sup> Medical Ministry, pp. 267, 268.
- <sup>5</sup> The Adventist Home, p. 141.
- <sup>6</sup> The Review and Herald, July 7, 1910.
- <sup>7</sup> Ibid., June 3, 1884.

# THE TWO SHALL BE ON E

By Kay Clark (U. S. A.)

he Garden was to be beautifully decorated, as only the hand of God could do it. It was to be set apart for someone special, someone who would be made in the very image of God Himself. The creation of all things had been an ongoing process for the past five days, and God was about to bring about the crowning act of His creation.

It was not for His benefit alone that God called into existence the heavens and the earth and caused them to be adorned with light and darkness, water and land, beautiful vegetation, sun, moon and stars; it was not for His benefit alone that He created animals, birds of the air, and fish within the waters. No. He had someone else in mind who would share and enjoy these things which He had called "very good." Since there was not yet anyone else around to walk and talk with Him in that beautiful Garden which He was about to plant eastward. He said, "Let us make man in our image, after our likeness" (Genesis 1:26). Thus it came about that the object of God's great love was carefully made by His own hand, in His own image; one who would have dominion over all the other creatures which He had made. And God called him Man.

### A new and distinct being

Of all the wonderful things God created and made, man was to be a new and distinct being. "All heaven took a deep and joyful interest in the creation of the world and of man. Human beings were a new and distinct order. They were made ' in the image of God,' and it was the Creator's design that they should populate the earth."<sup>1</sup>

How very close we should all feel to the ties that bind us to our Creator! As is stated in Genesis 2:7, "And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul." The very form and breath of life which we have came from His hand and from His very breath! How much He loved the "new" being to which He gave such thought and expertise! Man indeed was God's crowning act.

#### Man should not be alone

Now we have the Garden in place, a beautiful paradise placed eastward in Eden; now also we have the man made in God's own image who was to occupy that garden. But something was missing—what was that? We find the answer in Genesis 2:18, "The Lord God said, It is not good that the man should be

I will make him an help meet for him." The scriptures tell us how this was done. Let us read Genesis 2:21–24, "The Lord God caused a deep sleep to fall upon Adam, and he slept: and he took one of his ribs, and closed up the flesh instead thereof; and the rib, which the Lord God had taken from man, made he a woman, and brought her unto the man. And Adam said, This is now bone of my bones, and flesh of my flesh: she shall be called Woman, because she was taken out of Man. Therefore shall a man leave his father and his mother, and shall cleave unto his wife: and they shall be one flesh."

alone;

Here, in verse 24, we find the beginning of the marriage institution, set forth by God Himself. This was a sacred institution which was to be kept holy and undefiled as long as time upon earth should last.

" 'And the Lord God planted a garden eastward in Eden; and there He put the man whom He had formed' (Genesis 2:8). Everything that God had made was the perfection of beauty, and nothing seemed wanting that could contribute to the happiness of the holy pair; yet the Creator gave them still another token of His love, by preparing a garden especially for their home. . . . In the midst of the garden stood the tree of life, surpassing in glory all other trees. Its fruit appeared like apples of gold and silver, and had the power to perpetuate life."<sup>2</sup>

How perfect and beautiful is the scene thus portrayed before us! God's crowning glory of creation, Man, and someone who was to be his companion for life, Woman. For them He had prepared a beautiful home which contained everything which they would need. He

everything which they would need. He did not leave anything undone in this, His plan, for a beautiful and lasting marriage.

# Marriage, a lasting moral institution

"God celebrated the first marriage. Thus the institution has for its originator the Creator of the universe. 'Marriage is honourable'; it was one of the first gifts of God to man, and it is one of the two institutions that, after the fall, Adam brought with him beyond the gates of Paradise. When the divine principles are recognized and obeyed in this relation, marriage is a blessing; it guards the purity and happiness of the race, it provides for man's social needs, it elevates the physical, the intellectual, and the moral nature.

"He who gave Eve to Adam as a helpmeet performed His first miracle at a marriage festival. In the festal hall where friends and kindred rejoiced together, Christ began His public ministry. Thus He sanctioned marriage, recognizing it as an institution that He Himself had established."<sup>3</sup>

Thus we find that God knew what man's needs would be and He wanted to supply for him one who could meet those needs; one who would be a helpmeet, or one suitable, for him; one in whom his desires could be fulfilled.

# A joyous occasion

As the record shows, Jesus' first miracle was performed at a wedding feast. You may read of this in John chapter 2. There we find an account of Jesus' desire to be of help to the wedding party by supplying them with a need that they had.

"The Scriptures state that both Jesus and His disciples were called to

this marriage feast (at Cana). Christ has given Christians no sanction to say when invited to a marriage, We ought not to be present on so joyous an occasion. By attending this feast Christ taught that He would have us rejoice with those who do rejoice in the observance of His statutes. He never discouraged the innocent festivities of mankind when carried on in accordance with the laws of Heaven. A gathering that Christ honored by His presence, it is right that His followers should attend. After attending this feast, Christ attended many others, sanctifying them by His presence and instruction."4

"By His presence Jesus honored the marriage ceremony. The active interest that He manifested on this occasion showed that He came not to put a cloud over the happiness of the family and the guests. Jesus was in full sympathy with the pure joy to be found in this occasion. By His presence He showed Himself to be in harmony with the blessed institution of marriage. And He gave His sanction to every gathering that is pure, and lovely and of good report."<sup>5</sup>

# Marriage was designed to be a blessing

"Marriage has received Christ's blessing, and it is to be regarded as a sacred institution. True religion is not to counterwork the Lord's plans. God ordained that man and woman should be united in holy wedlock, to raise up families that, crowned with honor, would be symbols of the family in heaven.

"And at the beginning of His public ministry Christ gave His decided sanction to the institution that had been sanctioned in Eden. Thus He declared to all that He will not refuse His presence on marriage occasions, and that marriage, when joined with purity and holiness, truth and righteousness, is one of the greatest blessings ever given to the human family."<sup>6</sup>

# United together, yet with separate roles

"The two who unite their interest in life will have distinct characteristics and individual responsibilities. Each one will have his or her work, but women are not to be valued by the amount of work they can do as are beasts of burden. The wife is to grace the family circle as a wife and companion to a wise husband. At every step she should inquire 'Is this the standard of true womanhood?' and 'How shall I make my influence Christlike in my home?' The husband should let his wife know that he appreciates her work.

"The wife is to respect her husband. The husband is to love and cherish his wife; and as their marriage vow unites them as one, so their belief in Christ should make them one in Him. What can be more pleasing to God than to see those who enter into the marriage relation seek together to learn of Jesus and to become more and more imbued with His Spirit?"<sup>7</sup>

"In your life union your affections are to be tributary to each other's happiness. Each is to minister to the happiness of the other. This is the will of God concerning you. But while you are to blend as one, neither of you is to lose his or her individuality in the other. God is the owner of your individuality. Of Him you are to ask: What is right? What is wrong? How may I best fulfill the purpose of my creation? 'Ye are not your own; for ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's'(1 Corinthians 6:19, 20). Your love for that which is human is to be secondary to your love for God. The wealth of your affection is to flow forth to Him who gave His life for you. Living for God, the soul sends forth to Him its best and highest affections. Is the greatest outflow of your love toward Him who died for you? If it is, your love for each other will be after heaven's order."8

# Love one another as Christ loves His church

The Scriptures make a comparison between the love a husband and wife should have for one another with that love which Christ has for His church. "So ought men to love their wives as their own bodies. He that loveth his wife loveth himself. For no man ever yet hated his own flesh; but nourisheth

# "At every step inquire, 'How shall I make my influence Christlike in my home?' "

and cherisheth it, even as the Lord the church. . . . For this cause shall a man leave his father and mother, and shall be joined unto his wife, and they two shall be one flesh" (Ephesians 5: 28, 29, 31).

"Marriage, a union for life, is a symbol of the union between Christ and His church. The spirit that Christ manifests toward His church is the spirit that the husband and wife are to manifest toward each other. If they love God supremely, they will love each other in the Lord. . . . In their mutual self-denial and self-sacrifice they will be a blessing to each other."<sup>9</sup>

Ephesians 4:32 states, "Be ye kind one to another, tenderhearted, forgiving one another, even as God for Christ's sake hath forgiven you."

#### A serious question

"If there is any subject that should be considered with calm reason and unimpassioned judgment, it is the subject of marriage. If ever the Bible is needed as a counselor, it is before taking a step that binds persons together for life. But the prevailing sentiment is that in this matter the feelings are to be the guide, and in too many cases lovesick sentimentalism takes the helm and guides to certain ruin. It is here that the youth show less intelligence than on any other subject; it is here that they refuse to be reasoned with. The question of marriage seems to have a bewitching power over them. They do not submit themselves to God. Their senses are enchained, and they move forward in secretiveness, as if fearful that their plans would be interfered with by someone. . . .

"If men and women are in the habit of praying twice a day before they contemplate marriage, they should pray four times a day when such a step is anticipated. Marriage is something that will influence and affect your life, both in this world and in the world to come."<sup>10</sup>

# A need for much contemplation

So it was that the man and woman were placed in the garden to keep it and dress it, to enjoy its beauty. They were to live within the love with which their Creator had made them. They were also to be obedient to His law. "To man, the crowning work of creation, God has given power to understand His requirements, to comprehend the justice and beneficence of His law, and its sacred claims upon him; and of man unswerving obedience is required."<sup>11</sup> But, as we know by reading the third chapter of Genesis, the once-innocent and holy pair did fall by transgressing the law which God had given them to obey. And, because Adam did fall, his posterity has been born with inherent propensities of disobedience. We can see the result of this in our world today.

It is for this reason that much thought, prayer, and contemplation should be given to the subject of marriage, of uniting oneself with someone who is to be a partner for life. It can be a partnership for happiness and increasing love toward God or for much misery and loss of souls in the end.

"It is often the case that persons before marriage have little opportunity to become acquainted with each other's habits and disposition; and, so far as everyday life is concerned, they are virtually strangers when they unite their interests at the altar. Many find, too late, that they are not adapted to each other, and lifelong wretchedness is the result of their union."<sup>12</sup>

### Qualities to look for . . .

In the prospective husband:

"Before giving her hand in marriage, every woman should inquire whether he with whom she is about to unite her destiny is worthy. What has been his past record? Is his life pure? Is the love which he expresses of a noble, elevated character, or is it a mere emotional fondness? Has he the traits of character "Each is to minister to the happiness of the other. This is the will of God concerning you."

that will make her happy? Can she find true peace and joy in his affection? Will she be allowed to preserve her individuality, or must her judgment and conscience be surrendered to the control of her husband? As a disciple of Christ, she is not her own; she has been bought with a price. Can she honor the Saviour's claims as supreme? Will body and soul, thoughts and purposes, be preserved pure and holy? These questions have a vital bearing upon the well-being of every woman who enters the marriage relation."<sup>13</sup>

#### In the prospective wife:

"Let a young man seek one to stand by his side who is fitted to bear her share of life's burdens, one whose influence will ennoble and refine him, and who will make him happy in her love....

"A prudent wife is from the Lord." (Proverbs 19:14). "The heart of her husband doth safely trust in her. . . . She will do him good and not evil all the days of her life." "She openeth her mouth with wisdom; and in her tongue is the law of kindness. She looketh well to the ways of her household, and eateth not the bread of idleness. Her children arise up, and call her blessed; her husband also, and he praiseth her. Many daughters have done virtuously, but thou excellest them all" (Proverbs 19:14; 31:11, 12, 26–29). . . .

"In your choice of a wife study her character. Will she be one who will be patient and painstaking? Or will she cease to care for your mother and father at the very time when they need a strong son to lean upon? And will she withdraw him from their society to carry out her plans and to suit her own pleasure, and leave the father and mother who, instead of gaining an affectionate daughter, will have lost a son?"<sup>14</sup>

### A warning given

Make haste slowly. "Few have correct

views of the marriage relation. Many seem to think that it is the attainment of perfect bliss; but if they could know one quarter of the heartaches of men and women that are bound by the marriage vow in chains that they cannot and dare not break, they would not be surprised that I trace these lines. Marriage, in a majority of cases, is a most galling yoke. There are thousands that are mated but not matched. The books of heaven are burdened with the woes, the wickedness, and the abuse that lie hidden under the marriage mantle. That is why I would warn the young who are of marriageable age to make haste slowly in the choice of a companion."15

#### Seek counsel

Get counsel from the Bible. "Instituted by God, marriage is a sacred ordinance and should never be entered upon in a spirit of selfishness. Those who contemplate this step should solemnly and prayerfully consider its importance and seek divine counsel that they may know whether they are pursuing a course in harmony with the will of God. The instruction given in God's word on this point should be carefully considered. Heaven looks with pleasure upon a marriage formed with an earnest desire to conform to the directions given in the Scripture."<sup>20</sup>

Youth need the wisdom of age and experience. "When so much misery results from marriage, why will not the youth be wise? Why will they continue to feel that they do not need the counsel of older and more experienced persons? In business men and women manifest great caution. Before engaging in any important enterprise, they prepare themselves for their work. Time, money, and much careful study are devoted to the subject, lest they shall make a failure in their undertaking.

"How much greater caution should be exercised in entering the marriage relation—a relation which affects future generations and the future life?"<sup>17</sup>

#### Conclusion

We have seen through this study, taken from the Scriptures and the Spirit of Prophecy, just how God looks upon marriage. It has been from the beginning a blessed event, an institution formed and honored by Him and as old as the earth itself. Because of the entrance of sin and the fall of humanity, many things have become perverted, even the heart itself. It is because of this that there is an ongoing struggle between right and wrong. But, with divine guidance, we can make the correct choices and decisions in all the relationships of life, including that of marriage.

Whether you are already married or considering taking this great step, look diligently into the instruction given by God Himself. For as it is stated in Matthew 19:6, "What therefore God hath joined together, let not man put asunder." We are to be joined together "'til death do us part.'" R

#### References

- <sup>2</sup> Patriarchs and Prophets, pp. 46, 47.
- <sup>3</sup> *The Adventist Home*, pp. 25, 26.
- <sup>4</sup> Ibid, p. 100.
- <sup>5</sup> Manuscript Releases, vol. 10, p. 206.
- <sup>6</sup> Daughters of God, pp. 180, 181.
- <sup>7</sup> Ibid, p. 181.
- 8 Testimonies, vol. 7, pp. 45, 46.
- <sup>9</sup> The Faith I Live By, p. 259.
- <sup>10</sup> The Adventist Home, pp. 70, 71.
- <sup>11</sup> Conflict and Courage, p. 15.
- <sup>12</sup> The Adventist Home, p. 83.
- <sup>13</sup> Daughters of God, p. 183.
- <sup>14</sup> The Adventist Home, pp. 45, 46.
- <sup>15</sup> Ibid, p. 44.
- <sup>16</sup> Ibid, p. 70. <sup>17</sup> Ibid, p. 72.

<sup>&</sup>lt;sup>1</sup> The Review and Herald, February 11, 1902.

# The Dignity of Motherhood

any years ago, I read a magazine article written by a

mother who was trying to find a fulltime babysitter for her children. She was going back to work, and she had very high standards for the person who would care for her children. Among other traits, the babysitter would have to be kind, firm, fair, loving, honest and, above all, must have the ability to love the children in her care as if they were her own. Applicant after applicant was interviewed, but they were all turned down. Nobody fit the profile. Eventually, this woman realized that the person she was looking for was herself. And that, she said, was why "such an intelligent woman like her" was at home looking after her children.

I loved this article, as it highlighted not only the general attitude of society toward a mother's occupation, but also the fact that a mother cannot be replaced by a babysitter or childcare worker, no matter how talented and competent.

"There is no other who can accomplish the mother's work for her. Neither nurse nor governess can supply the mother's place, or fulfil her obligations."<sup>1</sup>

The really sad thing about today's society is that motherhood is viewed as a career break. You read about a mother "putting her career on hold" to raise her children, and of mothers "resuming their careers" when their children are grown. Let me say something that should be selfevident: Motherhood is a career. A woman's life is not "on hold" until the business of raising a family is over; motherhood is her life. Even if a woman does get a job or go back to college when her children are in school or grown, she never relinguishes the job of motherhood. Motherhood demands a lot from our talents and abilities, as one mother stated: "I looked on child-rearing not only as a work of love and duty, but as a profession that was fully as interesting and challenging as any honorable profession in the world, and one that demanded the best that I could bring it."

# Part 1 of 2

By Inneka Lausevic (Australia)

# "The humble round of duties which women have come to regard as a wearisome task should be looked upon as a grand and noble work."

Women have a lot of skills that are unique to her gender: multi-tasking, sympathy, emotional bonding, and so forth. We were purpose-made by God to be mothers. It has been said that "Of all the rights of women, the greatest is to be a mother." The women's liberation movement, which fought for women's rights, did a lot of good. It established that a woman is equal to a man in worth, intellect, and capability, and granted her the same rights that a man enjoys. We are indebted to the liberation movement for the acknowledgement that just because we are custom-built for child-rearing, it doesn't necessarily follow that we have to be mothers, or that we can't do any job other than homemaking. Unfortunately, the movement was a little over-enthusiastic, and as a result of the liberation effort, the esteem once given to the occupation of motherhood was snatched away. This is a pity, as it really didn't have to end up like that. One mother put it this way; "Women do not have to sacrifice personhood if they are mothers. They do not have to sacrifice motherhood in order to be persons. Liberation was meant to expand women's opportunities, not to limit them. The self-esteem that has been found in new pursuits can also be found in mothering."

However, it is so easy for us busy mothers to adopt the perception that our intelligence and talents are seemingly dormant and unused—maybe even wasted—when we devote ourselves to homemaking. After the novelty of motherhood wears off, we are faced with the endless routines of feeding, bathing, hair-brushing, dishwashing, and cleaning. We expend so much time and energy on home duties that we don't have the chance to pursue our interests and hobbies and, as a result, we tend to lose our identities. I am speaking from experience, as I, too, have felt frustrated and trapped while rotating on the child-care/ housekeeping merry-go-round. Motherhood seems to be a messy, tiring, 24-hour job that attracts very little appreciation.

"The mother seldom appreciates her own work and frequently sets so low an estimate upon her labor that she regards it as domestic drudgery. She goes through the same round day after day, week after week, with no special marked results. She cannot tell at the close of the day the many little things she has accomplished. Placed beside her husband's achievement, she feels that she has done nothing worth mentioning."<sup>2</sup>

These conclusions might be very common and even natural, but are they accurate or erroneous? And what is it that causes such ideas? Recently I took a long, hard look at my role as a mother. As a result, I gained a deeper appreciation of my work and discovered just how much fulfillment can come with it. I realized that I can only become discontented with my career if I allow myself to underestimate the value and accomplishment of motherhood. My home and children deserve and need my best efforts, and if I wish to be a success, I need to devote myself completely to motherhood.

"There are opportunities of inestimable worth, interests infinitely precious, committed to every mother. The humble round of duties which women have come to regard as a wearisome task should be looked upon as a grand and noble work. It is the mother's privilege to bless the world by her influence, and in doing this she will bring joy to her own heart."<sup>3</sup>

So how do we change our thinking about our jobs as mothers? My theory is that it is all about education. In



fact, I think there should be a college course for homemaking. The course would need to be at least a Bachelor's degree to cover everything necessary for a qualified homemaker, and it would take about four years to complete. Here are some of the essential unit studies for such a course:

- Psychology
- Nursing
- Economics/Accounting
- Nutrition
- Chef Training
- Teaching
- The Dignity of Motherhood
- Missionary Training
- Patience Development
- Assertiveness
- Scheduling
- Agriculture
- First Aid
- Handyman Skills
- Dressmaking
- Child Care
- Occupational Health & Safety

Believe it or not, a mother uses all of these skills and more in her day-to-day job, and most of it is learned from onthe-job training. It is a real pity that we are not formally trained in any or all of those disciplines. It would make life so much easier if we were, and maybe there would be less dissatisfaction in our profession if it were taken that seriously.

But perhaps just the "Dignity of ings of Christ that the mother can hope to form the characters of her children after the divine pattern."4 This requirement is definitely of the most value if begun as soon as possible, before even the adult years are entered. There are so many decisions that are made between the early teen years and the birth of her children that have such an impact on the quality of motherhood a woman provides for her children. Her history, her choice of a husband, and her values all affect her motherhood abilities, and are best guided by an all-wise and loving God. A woman who in her youth is led by God will have a solid base on which to build her marriage and home.

"A mother should be a woman of pure morals. She should love God. She should love the father of her children. She should love her little ones."<sup>5</sup> That being said, some of us mothers had not an exemplary role model in our early life. If this is your situation, I can only say that it is never too late to give your life to God. Even if your history has some black spots, if

Motherhood" unit would suffice. It is the most important of all, although is more of a belief system than a skill. It involves who you are: your relationship with God; your education; homemaking skills; and even your attitude to homemaking. It calls for the molding of the character and perceptions, a process that is best begun in early womanhood for the best success (although any time will do). Let's start with the most important part of mothering: Your relationship with God.

# **Complete surrender to God**

"It is only when she seeks in her own life to follow the teach-



you made an unwise marriage choice, or if you have neglected your duty to your children, a constant surrender to God can only make you a better wife, mother, and homemaker. "Those who have been training their children in an improper way need not despair; let them become converted to God and seek for the true spirit of obedience, and they will be enabled to make decided reforms. In conforming your own customs to the saving principles of God's holy law, you will have an influence upon your children."<sup>6</sup>

# Attitude toward homemaking

Whatever the opinions of society, friends, or family about the occupation of homemaking, the one factor that will make you either happy or discontented as a mother is your attitude to your career. If you choose to have satisfaction in your job and think of it as the most important in the world (which it is), you will bless both yourself and your family. The best part of this is that your children will pick up your views on motherhood and consider it to be an honorable occupation. Nothing that others can say will erase the consequence of it in the eyes of your children. "The mother is the queen of the home, and the children are her subjects. She is to rule her household wisely, in the dignity of her motherhood. Her influence in the home is to be paramount; her word, law. If she is a Christian, under God's control, she will command the respect of her children."7 R

#### References

- <sup>1</sup>*The Health Reformer*, July 1, 1889.
- <sup>2</sup> *The Adventist Home*, p. 232.
- <sup>3</sup> Ibid., p. 234.
- <sup>4</sup>*The Signs of the Times*, September 29, 1881.
- <sup>5</sup> The Health Reformer, July 1, 1889.
- <sup>6</sup> Child Guidance, p. 173.
- <sup>7</sup> *The Adventist Home*, p. 232.





od has given us all something to do. In the discharge of the various duties which we are to perform, which lie in our pathway, our lives will be made useful, and we shall be blessed."<sup>1</sup>

Here in rural New York State, April brought wonderful spring weather and was welcomed after a longer snowy winter, as one storm after another came down from November until March. Then it was time to wait out mud season which is when the ground is saturated with moisture from all the melting snow. Shortly after the first week of April the rain stopped and we were left with nice warm air and so the ground dried up quickly.

This break in spring showers allowed the children and I to begin the work on our vegetable garden during their spring school recess. This work of gardening is also being incorporated as a major activity in their schooling which will span well into autumn and cover many areas of education.

"Education means more than the mere studying of books. It is necessary that both the physical and mental powers be exercised in order to have a proper education. When in counsel with the Father before the world was, it was designed that the Lord God should plant a garden for Adam and Eve in Eden, and give them the task of caring for the fruit trees, and cultivating and training the vegetation. Useful labor was to be their safeguard, and it was to be perpetuated through all generations to the close of earth's history. To have a whole-sided education, it is necessary to combine science with practical labor. From infancy children should be trained to do those things that are appropriate for their age and ability."2

My hopes were high and the children were enthusiastic about the garden. We took out the rototiller with great anticipation and made our way to the then intended garden. We first began with the removal of the top layer of grass and shortly thereafter we set the depth for tilling just a bit lower. This is when we learned we had plenty of rocks in all shapes and sizes. Some were even small boulders.

"A return to simpler methods will be appreciated by the children and youth. Work in the garden and field will be an agreeable change from the wearisome routine of abstract lessons, to which their young minds should never be confined. To the nervous child, who finds lessons from books exhausting and hard to remember, it will be especially valuable. There is health and happiness for him in the study of nature; and the impressions made will not fade out of his mind, for they will be associated with objects that are continually before his eyes."<sup>3</sup>

Day after day we barely moved forward as the rototiller hit one rock after another but promptly we worked together to remove all the rocks. Although weary we all agreed it was a welcomed change to be outside working in the fresh air and sunshine. Finally, we were able to till without rocks, so we set the rototiller to the final depth that we wished our garden to be. Once again we found many rocks.

It took us in total 6 days to work a small area of 16 x 45 feet, which is much smaller than I had hoped. Yet we were thankful for the work we had accomplished as we sowed the seeds into the cultivated ground. Even the youngest was given his own small section of the garden to work and learn by.

"Working the soil is one of the best kinds of employment, calling the muscles into

By Cheri Fritz

While you are gardening, you can burn between 200–500 calories each hour.

action and resting the mind. Study in agricultural lines should be the A, B, and C of the education given in our schools. This is the very first work that should be entered upon. Our schools should not depend upon imported produce, for grain and vegetables, and the fruits so essential to health. Our youth need an education in felling trees and tilling the soil as well as in literary lines. Different teachers should be appointed to oversee a number of students in their work and should work with them. Thus the teachers themselves will learn to carry responsibilities as burden bearers. Proper students also should in this way be educated to bear responsibilities and to be laborers together with the teachers. All should counsel together as to the very best methods of carrying on the work."4

Through all this work, I recalled a gardening program I had previously viewed a year or two ago where the host had invited a guest who was very much involved with weight training. The guest explained how weight lifters emulated the gardener's movements for weight training. As the gardener began to show how to care for certain things, the weight trainer politely explained how a weight lifter emulated that movement to build up their muscles while in the gym.

Did you know that trimming shrubs and trees requires the same exertion as moderate walking? In fact, gardening can be moderate to strenuous exercise at the same time. Such is one reason it is suggested that before beginning gardening work we should do some stretches to warm up our muscles.

"Let men and women work in field and orchard and garden. This will bring health and strength to nerve and muscle. Living indoors and cherishing invalidism is a very poor business. If those who are sick will give nerves and muscles and sinews proper exercise in the open air, their health will be renewed."<sup>5</sup> While you are gardening you can burn

between 200 - 500 calories per hour.

- Mowing lawn (push mower): 243 calories.
- Gardening with heavy power tools: 243 calories.
- Chopping wood: 243 calories.
- General gardening: 202 calories.
- Laying sod: 202 calories.
- Digging, spading, tilling: 202 calories.
- Clearing land: 202 calories.
- Weeding: 182 calories.
- Planting trees: 182 calories.
- Bagging leaves: 162 calories.
- Raking: 162 calories.
- Watering lawn/garden: 61 calories.

The lifting of plants, rocks, pushing wheelbarrows and more that is often associated with gardening has been reported to help bone density, especially in women over 50 years old. This is good news as so many experience bone density loss or osteoporosis after the age of 50.

Besides adding to your bone density it will indeed strengthen those muscles while improving blood flow and thus provide much needed oxygen to the cells of the body. Another advantage to gardening is added flexibility to your hands and improved motor skills you gain just by pulling weeds and picking up twigs.

"Morning exercise, in walking in the free, invigorating air of heaven, or cultivating flowers, small fruits, and vegetables, is necessary to a healthful circulation of the blood. It is the surest safeguard against colds, coughs, congestions of the brain and lungs, inflammation of the liver, the kidneys, and the lungs, and a hundred other diseases.<sup>6</sup>

Yes, gardening can strengthen your body and awaken you out of a winter slumber, build muscles, increase flexibility and provide you with better bone density. As time goes by I find that science and medicine of the world does learn more about why it is healthier to work as God has given. It is my hope and prayer that each of you will learn to enjoy the blessings of gardening.

#### References

- <sup>1</sup> Testimonies, vol. 3, p. 77 [Emphasis Supplied.]
- <sup>2</sup> The Signs of the Times, August 13, 1896 [Emphasis Supplied.]
- <sup>3</sup> Testimonies, vol. 6, p. 179 [Emphasis Supplied.]
- <sup>4</sup> Ibid [Emphasis Supplied.]
- <sup>5</sup> *Medical Ministry*, p. 296 [Emphasis Supplied.]
- <sup>6</sup> *The Health Reformer,* September 1, 1868 [Emphasis Supplied.]





# Teaching Freedom in a Dark Area

n John 8:32, our Lord and Saviour Jesus Christ made this wonderful statement, "Ye shall know the truth, and the truth shall make you free."

Indeed, it is the Word of God that is able to make us free from the bondage and the deceptions of the enemy.

For two years now in my area of the Lord's vinyard, our missionary work has been promoted in a particular area which is full of pagan doctrines and practices. The worst of all is the belief in the immortality of the soul and man's and woman's consciousness in death. And as a result, the whole land is in bondage.

One of the problems the common people here are facing is when their loved ones die. For instance, when someone's mother or father dies, he or she is under obligation to give the community one cow, five goats, fowls and so many other things. And nobody cares whether or not he or she has the money to buy all these things. Consequently, the common people have been living in fear. When their parents die, they have no time to mourn; rather, they are busy worring about where to get the money to meet the obligations.

Because of this devilish practice, many poor people who own their lands have been compelled to sell them to meet the requirements. What baffles us so much is the way many go around begging people to buy their lands, cars, and other possessions to enable them to meet the requirements.

"What if one refuses to comply?" we asked. We were told that the spirit of the dead person will pursue the person and his or her siblings until they are all dead because they refused to do what their ancestors require from them. Tragically, many who could not meet the demand have died of stress from the crushing weight.

Similarly, when someone dies here, the people have a lake where they call up the spirit of the dead person in the late hours of the night to enquire what actually caused his or her death; or where they kept some valuable things. And according to them, the very person must appear to explain all these things.

However, the greatest problem is that the only church here teaches the same pagan doctrines—especially the immortality of the soul, and man's and woman's consciousness in death.

But glory be to God that His merciful presence in this land has made a difference. After we conducted a series of Bible studies with the local people, many have discovered that only the truth (the Word of God) can make one free indeed.

One needs to know how God formed man and woman, what death is all about, and what happens after death. With these clues, one can make the right decision.

"The Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul" (Genesis 2:7). This passage explains that God formed man from the dust of the ground. And before God breathed into his nostrils, man was lying there and could not be found elsewhere on earth, neither could he make a single motion until God breathed into his nostrils; then man became a living soul. When the Bible says "living

By Tony Maraizu (Cameroon) soul" it simply means "living person". And we all know that living persons die. Ezekiel 18:20 says, "The soul that sinneth, it shall die."

Therefore death simply means that God has removed the breath from the person, who then returns to the dust.

Here is what the Word of God says concerning this: **"His breath goeth forth**, **he returneth to his earth; in that very day his thoughts perish"** (Psalm 146:4, emphasis supplied).

Death has no other meaning than that God, the giver of one's breath, has removed it. It is the breath of God that enables one to speak, see, understand, move, and so forth. Therefore when the breath is expired, the person cannot perform any of these things any more.

The Word of God makes this clearer still.

"For the living know that they shall die: but the dead know not any thing, neither have they any more a reward; for the memory of them is forgotten. Also their love, and their hatred, and their envy, is now perished; neither have they any more a portion for ever in any thing that is done under the sun" (Ecclesiastes 9:5, 6).

God who formed all of humanity is the only one who can better explain the state of humanity in death. The Lord in His holy word made it clear that the dead do not have any part in anything that is done under the sun (that is, on earth). Furthermore, the Bible says that they do not have any relationship with their loved ones.

Here is a question, "Is it true or not that people can see their dead loved ones again?"

"Even him, whose coming is after the working of Satan with all power and signs and lying wonders, and with all deceivableness of unrighteousness in them that perish; because they received not the love of the truth, that they might be saved. And for this cause God shall send them strong delusion, that they should believe a lie: that they all might be damned who believed not the truth, but had pleasure in unrighteousness" (2 Thessalonians 2:9–12).

"There are few who have any just conception of the deceptive power of

spiritualism and the danger of coming under its influence. Many tamper with it merely to gratify their curiosity. They have no real faith in it and would be filled with horror at the thought of vielding themselves to the spirits' control. But they venture upon the forbidden ground, and the mighty destroyer exercises his power upon them against their will. Let them once be induced to submit their minds to his direction, and he holds them captive. It is impossible, in their own strength, to break away from the bewitching, alluring spell. Nothing but the power of God, granted in answer to the earnest prayer of faith, can deliver these ensnared souls.

"All who indulge sinful traits of character, or willfully cherish a known sin, are inviting the temptations of Satan. They separate themselves from God and from the watchcare of His angels; as the evil one presents his deceptions, they are without defense, and fall an easy prey. Those who thus place themselves in his power little realize where their course will end. Having achieved their overthrow, the tempter will employ them as his agents to lure others to ruin."<sup>1</sup>

Yes, those who reject the plain word of God, those who refuse to search the scriptures will be tossed to and fro by the devil. The devil who knows their dead loved ones very well will impersonate the dead just to deceive them, and eventually destroy them. Because his purposes are to steal, and to kill, and to destroy (John 10:10). Again, only the truth (God's holy word) can set us free.

"When Saul inquired for Samuel, the Lord did not cause Samuel to appear to Saul. He saw nothing. Satan was not allowed to disturb the rest of Samuel in the grave, and bring him up in reality to the witch of Endor. God does not give Satan power to resurrect the dead. But Satan's angels assume the form of dead friends, and speak and act like them, that through professed dead friends he can better carry on his work of deception. Satan knew Samuel well, and he knew how to represent him before the witch of Endor, and to utter correctly the fate of Saul and his sons.

Our missionary work has been in an area

which is full of pagan doctrines and practices.

"Satan will come in a very plausible manner to such as he can deceive, and will insinuate himself into their favor, and lead them almost imperceptibly from God. He wins them under his control, cautiously at first, until their perceptibilities become blunted. Then he will make bolder suggestions, until he can lead them to commit almost any degree of crime. When he has led them fully into his snare, he is then willing that they should see where they are, and he exults in their confusion, as in the case of Saul. He had suffered Satan to lead him a willing captive, and now Satan spreads before Saul a correct description of his fate. By giving Saul a correct statement of his end, through the woman of Endor, Satan opens a way for Israel to be instructed by his satanic cunning, that they may, in their rebellion against God, learn of him, and by thus doing, sever the last link which would hold them to God.

"Saul knew that in this last act, of consulting the witch of Endor, he cut the last shred which held him to God. He knew that if he had not before willfully separated himself from God, this act sealed that separation, and made it final. He had made an agreement with death and a covenant with hell. The cup of his iniquity was full."<sup>2</sup>

We saw a young man who sold the only car he had to provide for the needs of his family because, according to him, his dead mother was appearing to him and, as a result, he had escaped many accidents. Thus, he had no other option than to sell his new car to meet the obligations so that his dead mother should leave him alone. And today, he still does not have anything to provide for the needs of his family. The precious souls who are worshipping with us today, after receiving this wonderful message, are free indeed.

How wonderful and powerful are these words, "Ye shall know the truth, and the truth shall make you free."

The precious souls who are worshipping with us today, after receiving this wonderful message that the dead do not have any relationship with the living, are free indeed. The word of God says, "If the Son therefore shall make you free, ye shall be free indeed." (John 8:36).

Currently we have brethren who lost their parents, but they refused to waste their money over these pagan doctrines. Loved ones, friends, relatives have advised them to comply with the traditional practice in order that their dead parents should not take their life. But they declined and maintained firmly that the dead do not know anything, and for a considerable period of time now they have been living in peace without any problem—and interestingly, they have never seen the devil impersonating their dead parents; praise God for this.

The devil cannot deceive those who know his tricks, and he fears to be exposed.

Nevertheless, many others who have not accepted Christ are still living in bondage because they received not the love of the truth, that they might be saved.

"Satan has so blinded [the] eyes [of those deceived by spiritualism], and perverted their judgment, that they perceive not the evil; and they follow out the instructions purporting to be from their dead friends now angels in a higher sphere. Satan has chosen a most certain, fascinating delusion, one that is calculated to take hold of the sympathies of those who have laid their loved ones in the grave. Evil angels assume the form of these loved ones, and relate incidents connected with their lives and perform acts which their friends performed while living. In this way they deceive and lead the relatives of

the dead to believe that their deceased friends are angels hovering about them and communing with them. These they regard with a certain idolatry, and what they may say has greater influence over them than the word of God. These evil angels, who assume to be dead friends, will either utterly reject God's word as idle tales, or, if it suits their purpose best, will select the vital portions which testify of Christ and point out the way to heaven, and change the plain statements of the word of God to suit their own corrupt nature and ruin souls. With due attention to the word of God, all may be convinced if they will of this soul-destroying delusion. The word of God declares in positive terms that 'the dead know not anything' (Ecclesiastes 9:5, 6). 'For the living know that they shall die: but the dead know not anything, neither have they any more a reward; for the memory of them is forgotten. Also their love, and their hatred, and their envy, is now perished; neither have they any more a portion forever in anything that is done under the sun.' "3

Amazingly, the so-called church in this place teaches the people that the soul of man is immortal; they also teach man's and woman's consciousness in death, thus helping the people to sink more and more in perdition.

They teach that man or woman goes to heaven or hell immediately when he or she dies; it all depends on whether he or she has a good or evil record. But there is no such thing in the scriptures.

The Word of God says in 1 Thessalonians 4:16, **"For the Lord himself** shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first" (emphasis supplied). Here the Word of God says, **"The dead in Christ shall** rise first:" Who are the dead in Christ? They are the righteous. If they were in heaven, why then is the Word of God saying **"The dead in Christ shall rise first?"** This simply means that both the righteous and the sinners are in their graves awaiting the resurrection.

"And this is the will of him that sent me, that every one which seeth the Son, and believeth on him, may have everlasting life: and I will raise him up at the last day" (John 6:40).

And again John 5:28, 29 says, "Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear his voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation" (emphasis supplied).

Here God's holy word explains that both righteous and sinners are in their graves awaiting the resurrection. They that have done good (the righteous) are still in their graves, and they that have done evil (the unrighteous or sinners) are still in their graves too, to be resurrected only when Christ shall come to give to every one according to his deeds. (Romans 2:6.)

Jesus said, "Search the scriptures; for in them ye think ye have eternal life: and they are they which testify of me" (John 5:39, emphasis supplied).

"And when they shall say unto you, Seek unto them that have familiar spirits, and unto wizards that peep, and that mutter: should not a people seek unto their God? for the living to the dead?" (Isaiah 8:19).

It is only God's Word that is able to make us free indeed. Thank God for His Word, the Bible. Friends, be not deceived, "The dead praise not the Lord, neither any that go down into silence" (Psalm 115:17).

Through the light that Christ gives in His word, you can know the truth, and only the truth shall make you free. R

#### References

<sup>1</sup> The Great Controversy, pp. 558, 559. <sup>2</sup> Conflict and Courage, p. 172. <sup>3</sup> Testimonies, vol. 1, p. 298.

# How the GOOD NEWS IS SPREAD

o ye therefore, and teach all nations" (Matthew 28:19). Who gave this commandment? Jesus did. "Go and teach all

nations." This is a message—a challenge for all of us: To teach not merely some, but all. Every human being must hear the message; everyone is to hear the word. The harvest time is almost closed; the opportunity for sinners to be converted will soon be past. You must preach the word of God. You must prove all things from the word of God. You must pray the word of God, love the word of God, and do all in your power to make others love the word of God.

"Behold, the Saviour comes. Lift up your heads ye saints. He comes, He comes, He comes." Who spoke these words? William Miller.

Let us put forth our best energies in this cause. Let everyone, by the help and grace of God, win at least one soul. One more.

Do we ourselves need or feel our need of internal evidence that we are prepared to meet Christ—or are we still telling the Lord, "Not yet, wait a little longer," because internally we don't feel we are prepared to meet Him.

There is a difference between being prepared and not being prepared. We need to be prepared. Our character must be cleansed from all sins by the atoning blood of our Saviour.

By the grace of the Lord at the age of 16 I was asked, "Why do you read the Bible?" (That was even before I knew this message.) It was at a military camp before 400 people. Three of us were called to the front to tell the ten officers why we read the Bible. I was the last to be asked. I told them in my simple understanding of the word of God to the 400 there: That I read the Bible because it tells me about Jesus Christ, my Saviour.

What are we to proclaim? Christ, yes, for we preach not ourselves but Christ Jesus. This is the word we must tell the world.

In the region where the Lord called me to preach, many asked me, "Who is this Christ Jesus you are talking about?" Some had never had the Bible in their hand. In Mongolia we had a problem finding interpreters. Thankfully, I had met a young lady in Beijing, China, who asked me, "Are you going to Mongolia too? I am Mongolian. I am an ambassador here and I am going home on vacation. If you need any help, let me know."

When finally I met the believers in Mongolia, they said, "We have no translator." I remembered this lady and called her, explaining that I was to preach and I needed her help to



By B. Jaksic (Australia) MONGOLIA

CHINA

translate for me. She answered no, that she had never held the Bible in her hand and did not know the language of the Bible. I responded, "You will understand Bible language."

Soon the lady arrived in a luxury car to the very poor area where we have our little tabernacle. No car like that ever comes to that area! I had a Mongolian Bible. I said to her, "Now you have it in your hands."

I presented Daniel 2. The lady marveled; she never knew there was anything like that in the Bible. We gave her a Mongolian Bible as a gift.

We have to preach Jesus-the message of righteousness, the message of salvation showing that there is hope in Christ for every sinner.

Do we believe that? This is the message we must give to the world. Not everyone will accept the message of Jesus Christ, but the whole earth will be lightened with His glory, His character. We need to arise and shine. We must have this glory ourselves before we can have influence among the people.

This message of the righteousness of Christ, as given by the fourth angel of Revelation 18, must be brought to the world. This angel has great authority. Christ preached as one having authority-not the authority of degrees of great colleges or universities. In the eves of the people, Jesus was a simple man, but when He spoke there was power because His life had power when He spoke.

Are we giving this message to the world? Or are we somewhat timid?

Are we giving this message to the world? Or are we somewhat timid?

Reluctant? Shy? If we proclaim the message and people see our life, they may think differently about the message. We need to know Christ by experience, if we

want to talk about Christ. Many have lost sight of Jesus. Too often our eyes are directed to each other instead of to Jesus. We need to look at His merits.

There is no time to lose. In many places people do not know this message, yet every ear is to hear it. So until such time, if we ourselves are not Christlike in our characters and have not received power from above, we will not be able to give this message with power.

First, we must be a converted people who have had the upper room experience. Then we shall proclaim this message like a tidal wave. No power will be able to stop us.

In China, I was invited to speak at a church when suddenly the pastor said, "Stop—the police are here." There were some 400 people there and they fled like a tidal wave. The policeman said to us, "You stay here." I thought, "Lord, now I have to stay here." I probably would have run away, too. The Lord gave me strength because I felt so hopeless in front of 10 police men. My only refuge was prayer.

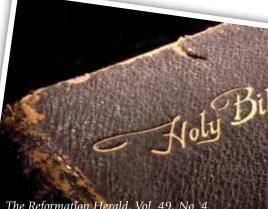
We must love the word, we must study the word first before we can spread it.

As a young man, I was in prison for 8 months for the truth in the communist country where I grew up. The authorities took my Bible away. In the prison, the cement was peeling off the cell wall. So I found a piece of rock and started writing on the wall. I wrote the Ten Commandments, the fruit of the Spirit, God so loved the world, and so forth. It took me weeks. The prisoners began to ask, "What are you doing?" I said, "I am reading my Bible." I left it for others to read.

"When we follow plans of the Lord's devising, 'we are laborers together with God' (1 Corinthians 3:9). Whatever our position—whether presidents of conferences, ministers, teachers, students, or lay members-we are held accountable by the Lord for making the most of our opportunities to enlighten those in need of present truth. And one of the principal agencies He has ordained for our use is the printed page. In our schools and sanitariums, in our home churches, and particularly in our annual camp meetings, we must learn to make a wise use of this precious agency. With patient diligence chosen workers must instruct our people how to approach unbelievers in a kindly, winning way and how to place in their hands literature in which the truth for this time is presented with clearness and power."1

We must look to Jesus first. Otherwise we cannot spread the truth. People learn how to give public addresses. And they do. I am not discouraging people from learning to give public addresses, but the best school is the school of Christ. He will qualify us to give this message to the world and spread it to everyone. The Lord gives us the commission and surely He will enable us to perform it. He will not leave us ignorant. If we follow the Lord's way, He will put in our thoughts what to say and

when. We



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need to trust the Lord. We have to have aim.

In every business there must be an aim. The majority of people think that business people are in business to make money. But when I studied managerial courses, I learned that people are in business because there is a need.

For example, being a tailor, why do tailors exist? If there is no one to make clothes, what would happen to us? The result is, of course, making money. Similarly, why are we to spread God's word? Because people are in desperate need. The world is in a desperate situation. Just look around. There is terrorism and poverty.

What is our aim? Jesus has told us. "To His church God has committed the work of diffusing light and bearing the message of His love. Our work is not to condemn, not to denounce, but to draw with Christ, beseeching men to be reconciled to God. We are to encourage souls, to attract them, and thus win them to the Saviour. If this is not our interest, if we withhold from God the service of heart and life, we are robbing Him of influence, of time, of money and effort. In failing to benefit our fellow men, we rob God of the glory that should flow to Him through the conversion of souls."2

A group of young people in Sydney, Australia, have been doing some wonderful work. They went to a place where you would not normally go. They set up tables with food and clothing and were singing and distributing leaflets and books. Many poor people came around, asking, "Why did you come to us? We are the outcast of society—everybody hates us." The young people answered, "Jesus loves you. He died for you on the cross of Calvary and He sends us to you."

Our goal is to proclaim the message and our goal is what? "The church of Christ is organized for service. Its watchword is ministry."<sup>3</sup> Somehow today the word "minister" has some meaning of authority. But what does "minister" actually mean? Servant. In the language where I come from, it is *sluga*, meaning servant. One who serves. What are we to do? Serve.

"[The members of the church of Christ] are soldiers, to be trained for conflict under the Captain of their salvation.



Christian ministers, physicians, teachers, have a broader work than many have recognized. They are not only to minister to the people, but to teach them to minister. They should not only give instruction in right principles, but educate their hearers to impart these principles. Truth that is not lived, that is not imparted, loses its life-giving power, its healing virtue. Its blessing can be retained only as it is shared."<sup>4</sup>

After I left the country where I was born, I had to go to an interview with the civil authorities. "Why did you leave your country?" they asked. "Because of military service." They then said, "You did not want to fight for a communist country. But if in America they call you to go to the army, what then?" I responded, "I would still not go, because I am a soldier of Christ." I hope and pray this is my experience still. No matter what age we are.

The church is to be a training school. Every church is to be a training school for Christian workers. We need missionary schools, but every congregation is to be a missionary school.

Who is to be taught? Every member. I feel sad when members are complaining that the ministers and Bible workers are not working. They are failing to teach their congregations. When I went to this management course, I learned that an operator or machinist does not perform well because he has not been taught correctly. Whose responsibility is it? His supervisor's! Likewise, in the church, the people are to be taught by ministers, elders, and leaders how to give Bible studies. I was staying with

a couple in Australia. At 4:00 p.m., the sister said, "Sorry I have to go and give a Bible study now." She went every week, and some people were baptized as a result. She did not claim to be a minister or Bible worker.

What is a minister? A worker?

"The best help that ministers can give the members of our churches is not sermonizing, but planning work for them. Give each one something to do for others. Help all to see that as receivers of the grace of Christ they are under obligation to work for Him. And let all be taught how to work. Especially should those who are newly come to the faith be educated to become laborers together with God. If set to work, the despondent will soon forget their despondency; the weak will become strong, the ignorant intelligent, and all will be prepared to present the truth as it is in Jesus. They will find an unfailing helper in Him who has promised to save all that come unto Him."5

The Spirit of Prophecy tells us how to spread the word. It starts in the home, in the church, and everybody is to be involved—even children. In past history children were proclaiming the message.

"Let ministers teach the truth in families, drawing close to those for whom they labor, and as they thus cooperate with God, He will clothe them with spiritual power. Christ will guide them in their work, giving them words to speak that will sink deep into the hearts of the listeners. It is the privilege of every minister to be able to say with

# Let it be our goal to tell the world about Christ—that Jesus is coming soon.

Paul, 'I have not shunned to declare unto you all the counsel of God.' 'I kept

back nothing that was profitable unto you, but have showed you, and have taught you publicly, and from house to house, . . . repentance toward God, and faith toward our Lord Jesus Christ' (Acts 20:27, 20, 21)."6

We are to help each other. To teach the families, visit the families, and show how to conduct meetings.

"Let some help the people to learn how to give Bible readings and to conduct cottage meetings. Let others bear the burden of teaching the people how to practice the principles of health and temperance, and how to give treatments to the sick. Still others may labor in the interests of our periodical and book work. And let chosen workers take a special interest in teaching many how to handle Christ's Object Lessons and Ministry of Healing."7

Like a tsunami, this message is to flow throughout the world. We have to be like that wall of water to spread this wonderful gospel to the people.

"There should be one hundred believers actively engaged in personal missionary work where now there is but one. Time is rapidly passing. There is much work to be done before satanic opposition shall close up the way. Every agency must be set in operation, that present opportunities may be wisely improved."8

The prisons are getting bigger and bigger, as are the hospitals. Go to hospitals—just to talk with people. This is a form of health ministry. We all know some sick who need to be healed.

"The Saviour of the world devoted more time and labor to healing the afflicted of their maladies than to preaching. His last injunction to His apostles, His representatives upon the earth, was to lay hands on the sick that they might recover. When the Master

shall come, He will commend those who have visited the sick and relieved the necessities of the afflicted."9

"If there is one work more important than another, it is that of getting our publications before the public, thus leading them to search the Scriptures. Missionary work-introducing our publications into families, conversing, and praying with and for them-is a good work."10

How do we spread the word? Multiple ways. The Lord has shown us how to do it. If we don't do it, it is not for lack of instruction from the Lord.

"Papers and books are the Lord's means of keeping the message for this time continually before the people. In enlightening and confirming souls in the truth, the publications will do a far greater work than can be accomplished by the ministry of the word alone. The silent messengers that are placed in the homes of the people through the work of the canvasser will strengthen the gospel ministry in every way; for the Holy Spirit will impress minds as they read the books, just as He impresses the minds of those who listen to the preaching of the word. The same ministry of angels attends the books that contain the truth as attends the work of the minister."11

The Lord helped me to be in charge of quality control in a clothing industry. The boss asked me: "Brian, what are your plans to raise quality so that our products will be number one in the southern hemisphere?" I responded, "Everywhere in the factory, post big signs wherever the employees go, saying, 'Quality first.' The sign must be everywhere they go." It was done. We spared no means to do that. In a similar way, we must do that. We must tell the world, "Christ first."

"To those who were humbly seeking for light, [Christ] was always ready to explain His words. But Christ did not encourage criticism or caviling, nor should we. When men try to provoke a discussion of controverted points

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of doctrine, tell them that the meeting was not appointed for that purpose."12

We also need to do personal work. We need to visit homes.

"There are families who will never be reached by the truths of God's word unless the stewards of His grace enter their homes and point them to the higher way. But the hearts of those who do this work must throb in unison with the heart of Christ."13

"Some ministers bearing the last message of mercy are too distant. They do not improve the opportunities that they have of gaining the confidence of unbelievers, by their exemplary deportment, their unselfish interest for the good of others, their kindness, forbearance, humbleness of mind, and their respectful courtesy. These fruits of the Spirit will exert a far greater influence than will the preaching in the desk without individual effort in families. But the preaching of pointed, testing truths to the people, and corresponding individual efforts from house to house to back up pulpit effort, will greatly extend the influence for good, and souls will be converted to the truth."14

Let it be our goal to tell the world that Jesus is coming soon—that there is divine power to transform our life to enable us to stand in the time of judgment. When Jesus comes, who will be there to welcome Him? Let us listen to Jesus, the still small voice. Let us proclaim in every way every opportunity He gives us, so that when He comes He will take us to His beautiful home. R

#### References

- <sup>1</sup> Testimonies, vol. 9, pp. 86, 87.
- <sup>2</sup> Ibid., vol. 6, p. 427.
- <sup>3</sup> Ministry of Healing, p. 148.
- <sup>4</sup> Ibid., pp. 148, 149
- <sup>5</sup> Testimonies, vol. 6, pp. 49, 50.
- <sup>6</sup> The Acts of the Apostles, p. 364.
- 7 Testimonies, vol. 9, p. 83.
- <sup>8</sup> Medical Ministry, p. 249.
  <sup>9</sup> Testimonies, vol. 4, p. 225.
- <sup>10</sup> The Colporteur Evangelist, p. 80.
- <sup>11</sup> Testimonies, vol. 6, pp. 315, 316.
- <sup>12</sup> Evangelism, p. 153.
- <sup>13</sup> The Acts of the Apostles, p. 364.
- 14 Testimonies, vol. 3, p. 233.

# Does sin bring about present conse-juences or are they reserved for some uture time?

# By Peter D. Lausevic

- A. This guestion does not mean that we as Christians are to be oblivious to the fact that there are consequences to sin—even to those that really hurt us.
- B. God does say that anyone who does evil to someone must repay.
  - 1. An example of this is when someone kills another person. "Whoso sheddeth man's blood, by man shall his blood be shed: for in the image of God made he man" (Genesis 9:6).
  - 2. Some consequences involve a payment back to the individual and sometimes may even involve the death of the transgressor even for other things than murder. "If a man be found stealing any of his brethren of the children of Israel, and maketh merchandise of him, or selleth him; then that thief shall die; and thou shalt put evil away from among you" (Deuteronomy 24:7).
  - 3. There are consequences for everything that we do.
    - Even if for a time it seems that the person is getting away with it, the Bible says, "Be sure your sin will find you out" (Numbers 32:23).
  - 4. The clear price for restoration includes payment of some sort. "If a man shall steal an ox, or a sheep, and kill it, or sell it; he shall restore five oxen for an ox, and four sheep for a sheep" (Exodus 22:1).
    - a. This is the condition for repentance. "If the wicked restore the pledge, give again that he had robbed, walk in the statutes of life, without committing iniquity; he shall surely live, he shall not die" (Ezekiel 33:15).
    - b. We have the example of Zacchaeus. "And Zacchaeus stood, and said unto the Lord; Behold, Lord, the half of my goods I give to the poor; and if I have taken any thing from any man by false accusation, I restore him fourfold" (Luke 19:8).

### C. If a person repents then the whole process is easy.

- 1. But what if they refuse to repent?
  - a. Who then is to pay them back?
  - b. Who is responsible to make sure the guilty are to bear the consequences properly? "Dearly beloved, avenge not yourselves, but rather give place unto wrath: for it is written, Vengeance is mine; I will repay, saith the Lord" (Romans 12:19).
- 2. The reason for this is that we do not know the motives of the individual(s) involved.
  - a. Maybe they were honest in their thinking and made a genuine mistake without realizing what they were doing.
  - b. Maybe they were trying to help—but as humans, miserably failed.
  - c. Maybe they were evil but had found repentance. God is the only One that can read the heart.
  - d. Maybe they are evil and need the full brunt of vengeance.
- 3. How wonderful it is that God has removed from us this responsibility in trying to figure out what was the motive of the destructive actions of the ones committing the evil.
- 4. Because our actions here have a lot to do with our eternal destiny, what do we need to learn to do will all experiences in life? "Casting all your care upon him; for he careth for you" (1 Peter 5:7).
  - a. When we become obsessed with retaliation, we lose the peace and joy of our Christian experience and are just as lost as is the offender.
  - b. By casting our cares upon God, we no longer have to be obsessed with them.
  - c. It is Jesus that is the burden bearer, so why take up these burdens upon ourselves?

**Pictorial News** 



Medical Missionary seminar, Portugal.



East European Union delegation session,

Italian Field conference, Genga, June 2008.



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Union Presidents meeting, Romania, August 2008.



Brethren, sisters and visitors from Central Congo.



Camp meeting in Victoria, Australia, March 2008.





# **Everywhere** at Once

"The eyes of the Lord are in every place, beholding the evil and the good" (Proverbs 15:3).

By B. Monteiro



ave you ever thought about what it might be like to be in two places at once? Maybe you have a favorite place that you enjoy visiting out in nature—or maybe at the home

of a friend in another town. Then you also have the home where you live. It is impossible to be in more than one place at once, isn't it?

Yet, "the things which are impossible with men are possible with God" (Luke 18:27). This is one of the special qualities of our heavenly Father: He can do the impossible! He is omnipotent, omniscient and omnipresent. What does that mean? "Omni" means "all," "potent" means powerful, "scient" means having knowledge, and "present" shows where someone is. So, God is all-powerful, all-knowing, and present—not in just one or two places—but able to be anywhere and everywhere through the Holy Spirit.

Not only that. From His throne in the heavenly sanctuary, our great God is also deeply interested in what is going on in our life. He cares about each one of us. Even if you were the only person in the world, Jesus would still have died on the cross to save only you.

Sometimes we tend to forget how much God really cares about each one of us. You

may remember the story of Abraham and Sarah, and the miracle of how their son Isaac was born in their old age. Their story had a happy ending. But also in that story, you may remember poor Hagar, the maid. She may not have been the most important person in the household, yet God cared about her, too—especially when her mistress was not being kind to her. Let's hear what the Lord promised to Hagar when her baby was about to be born:

"The angel of the Lord said unto [Hagar], Behold, thou art with child, and shalt bear a son, and shalt call his name Ishmael; because the Lord hath heard thy affliction. . . . And she called the name of the Lord that spake unto her, Thou God seest me: for she said, Have I also here looked after him that seeth me?" (Genesis 16:11, 13).

"Thou God seest me," Hagar said. She did not know as much about God as Abraham did, but she did know that God could see her. So she called upon that invisible One that could see her—and somehow, she believed, He cared about her. Sure enough, we read that the Lord had mercy on her and her son, Ishmael. God did not leave them to perish. A great multitude of people were to come from Ishmael.

Yes, God sees us when we are happy, sad, lonely, or in trouble. He wants to help us whenever we are tempted to do wrong. In fact, He will not allow any temptation that is too big to come without being willing to give us enough help to handle it. That is His promise to us. In those hard times, we just have to remember that, yes, God sees us and we need to call upon Him who sees us. "He careth for you;" "the name of the Lord is a strong tower: the righteous runneth into it, and is safe" (1 Peter 5:7; Proverbs 18:10). R

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