

The Reformation
Messenger

VOLUME 20, NUMBER 10, OCTOBER 2013

“The great Master Artist has painted upon heaven’s shifting, changing canvas the glories of the setting sun. He has tinted and gilded the heavens with gold, silver, and crimson, as though the portals of high heaven were thrown open, that we might view its gleamings, and our imagination take hold of the glory within.” –*The Review and Herald*, July 25, 1871

WE BELIEVE: The all-wise loving God created all things in the universe by His Son, Jesus Christ. He is the Owner and Sustainer. He met the challenge to His loving leadership and authority by reconciling the world to Himself through the life, death, and resurrection of His Son, the Word made flesh. The Holy Spirit, Jesus' representative on earth convicts of sin, guides into truth, and gives strength to overcome all unrighteousness. The Bible is the record of God's dealings with mankind and the standard of all doctrine, the Ten Commandments are the transcript of His character and the foundation of all enduring reform. His people, in harmony with God's word and under the direction of the Holy Spirit call all men everywhere to be reconciled to God through faith in Jesus. Bible prophecy reveals that earth's history will soon close with the visible return of Jesus Christ as King to claim all who have accepted Him as the world's only Redeemer and their Lord.

ABOUT THE COVER

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Helen Marttinen, Costa Rica

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Messenger

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- Tel: 905-876-2518
- E-mail: ismessenger@yahoo.com
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“Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine.” 2 Timothy 4:2

A Christian woman was hopelessly ill. She was suffering terribly, and her husband was trying to comfort her. As it had been their custom to read together a great deal, he suggested, “Suppose I read to you from Shakespeare.” She agreed and he selected those passages with which they were familiar and began to read them. She shook her head, and said, “No, not that.” Then he asked, “Shall I read from Longfellow?” Often they had read some of his shorter poems together. She said, “No, I don’t want that.” Then he suggested, “Let me read from the Bible. After reading some portions from the Gospel of John about Christ and the hope through Him, tears filled her eyes, and she said, “That satisfies.”

The Word of God alone satisfies and is to be preached to the world. Man’s traditions, philosophies, or fables do not comfort the soul. Paul once spoke on Mars Hill in Athens with very little success. He met his opponents with logic, science, eloquence and philosophy. After that experience, he made Christ and the simple story of His life, death and resurrection the theme of all his preaching. That had power to convict the sinners.

“Never should a sermon be preached, or Bible instruction in any line be given, without pointing the hearers to the ‘Lamb of God, which taketh away the sin of the world.’ John 1:29. Every true doctrine makes Christ the center, every precept receives force from His words.” – *Testimonies for the Church*, vol. 6, p. 54

“No discourse should ever be delivered without presenting Christ and Him crucified as the foundation of the gospel.” – *Testimonies for the Church*, vol. 4, p. 394

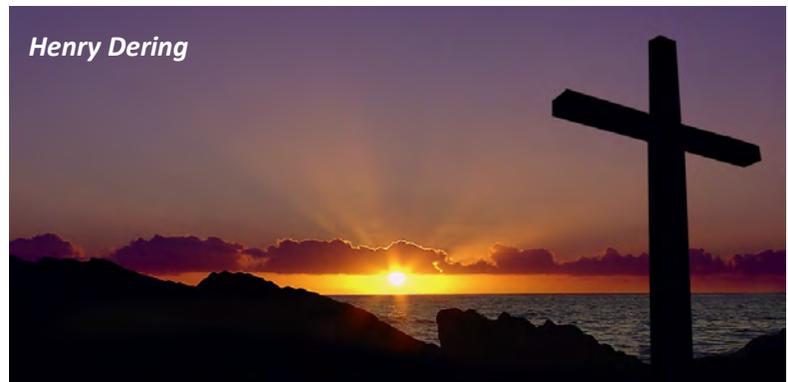
“There is a great work to be done. The world will not be converted by the gift of tongues, or by the working of miracles, but by preaching Christ crucified.” – *Testimonies to Ministers*, p. 424

“When a sinner once beholds the love of the Father, as seen in the sacrifice of His Son, and yields to the divine influence, a change of heart takes place, and henceforth Christ is all and in all.” – *The Acts of the Apostles*, p. 245

When preaching from the Bible, sermons should be short and easily understood by all classes of people. Illustrations and parables are tools to enlighten the understanding. Never should critical and condemnatory words be spoken. It is far better to speak on the old gospel truths of repentance and faith. There are men, women, and young people in congregations who are ignorant of the plan of salvation. This is the key message for our times. The love of God will melt hearts and lead the sinner to the cross of Calvary.

In closing, Christ, our only hope, is to be uplifted in every lecture and sermon. Then we will be successful in reaching souls. Amen.

Henry Dering





Our Need

What we need in our lives and in our church, and also in our families, is more love towards each other. 1 John 4:16 says, "God is love." True love comes from God; the love that is in the world is selfish love and it does not endure. Our salvation is based on the love of God, "For God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." John 3:16

In 1 Corinthians 13:1–3, Paul writes, "Though I speak with the tongues of men and of angels, and have not charity, I am become as sounding brass, or a tinkling cymbal. And though I have the gift of prophecy, and understand all mysteries, and all knowledge; and though I have all faith, so that I could remove mountains, and have not charity, I am nothing. And though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not charity, it profiteth me nothing."

Here we learn that all the talents we have, and all the sacrifices that we do, without love they profit us nothing. He repeats this again, "For in Jesus Christ neither circumcision availeth any thing, nor uncircumcision; but faith which worketh by love." Galatians 5:6

Faith without love is a dead faith and it does not profit us at all. Jesus said that in the last days there will not be much love, "And because iniquity shall abound, the love of many shall wax cold." Matthew 14:12

Satan is the enemy of love and the results of his work are wars, fighting, separations and divorces. Churches are divided because of the lack of love. Already in the early days of the Christian church, their love was lost.

To the church of Ephesus it was said, "Nevertheless I have somewhat against thee, because thou hast left thy first love." Revelation 2:4

If the church has not much love, how could we find it in the world, which is under the rulership of Satan? Love is a great power. When law, authority, rebuke, punishment and argument do not help, then love will gain the victory. The human heart is one of the hardest things on the earth. "Yea, they made their hearts as an adamant stone, lest they should hear the law." Zechariah 7:12

The Lord is not using any force on us only the power of love. "The goodness of God leadeth thee to repentance." Romans 2:4

The story of the prodigal son shows how God is dealing with us. When the younger son wanted to leave the father's house, the father did not refuse to allow him or make a great argument against him leaving. The father gave him his part of the inheritance, and the son was happy with the money he received, and also the freedom. Now he could do anything he wanted. In the father's house there were so many rules to obey, "Don't do that; do this."

But his freedom and joy lasted only a short time. His money was spent, and he was hungry, and he made a decision, "I will go to my father." He knew that his father was a loving father. While he was still a great way off, his father saw him and ran to meet him. His father did not rebuke him, nor remind him of how he had wasted his goods in riotous living, but rather he clothed him in a clean spotless garment of righteousness, and

invited everybody to a feast to celebrate the return of his son. Every day his father had been watching the road to see a sign of his returning son.

There are millions of prodigal sons in the world who need to be called to come back to the Father's house. Jesus died for them all. The best way to win them away from Satan's army into God's army is by the divine love that Jesus expressed in giving His life for sinners. The truth must be presented, the argument given, but all in the framework of love.

There is a story of an old professor, walking on the road with a young student. On the way they passed a field where a farmer was working. They stopped for a moment to watch him. From his clothing he seemed a poor man. He had left his shoes on the side of the field, and the young student said, "let us play a trick on him and hide his shoes. We will get a good laugh when he comes looking for them." But the old professor said, "No, let us do something different." He took a gold coin from his pocket and placed it inside the shoe, and then they stood behind the bushes to watch. Because it was evening, the farmer came from the field, and took his coat and his shoes, to put them on. Then he noticed the money that was inside the shoe, and he became very glad, and knelt down with tears in his eyes to thank God that he could now buy food for his wife and children. The young student learned a lesson that he would never forget.

Solomon writes, "Love is strong as death." Song of Solomon 8:6

Millions of faithful Christians rather chose a martyr's death than to deny their obedience to their God whom they loved above all.

Jesus said, "Greater love hath no man than this, that a man lay down his life for his friends." John 15:13

Joseph loved his brethren, even though they treated him so badly. When he had a chance for revenge, he spoke kindly to his brethren. "But as for you, ye thought evil against me; but God meant it unto good, to bring it to pass, as it is this day, to save much people alive." Genesis 50:20

This kind of love will never fail. It is the gold tried in the fire. It is the secret of true joy and happiness. This love we learn only at the cross of Jesus—beholding His suffering for our sake, the cruel nails, the mocking of the people, all because of our sins, that we may live.

Think about when you get to heaven, and someone comes to you to thank you that you invited him there. He would have been lost, but you left your comfortable home and went seeking after him. The greatest love story is when someone goes out to seek the lost souls and brings them to Jesus. By saving others we save ourselves. Amen.

Timo Martin

Be Steadfast

Come on, let's slowdown, it is the last round, look! Can't you see it's only a short distance from where we stand?

Yes, but we must be steadfast since it is the last round. We must not waver so close to the end.

Why be so watchful when it's but a few more steps, my friend, let's gaze at the wide ocean and rest for a while.

Oh, it's the last steps that we must be vigilant, dear friend, as we know not what's awaiting us around the bend. Let's be mindful and keep looking at the map, should there be another crossing even so close. Remember, we were told "study the map."

Goodbye, my friend, you are ever too resolute and there is no need. I will rest in the sand and light a fire with my map.

So long, my friend. I will continue to the end.

With steadfastness I hastened on; it became steep and looked now like only a narrow rock set above the ocean floor.

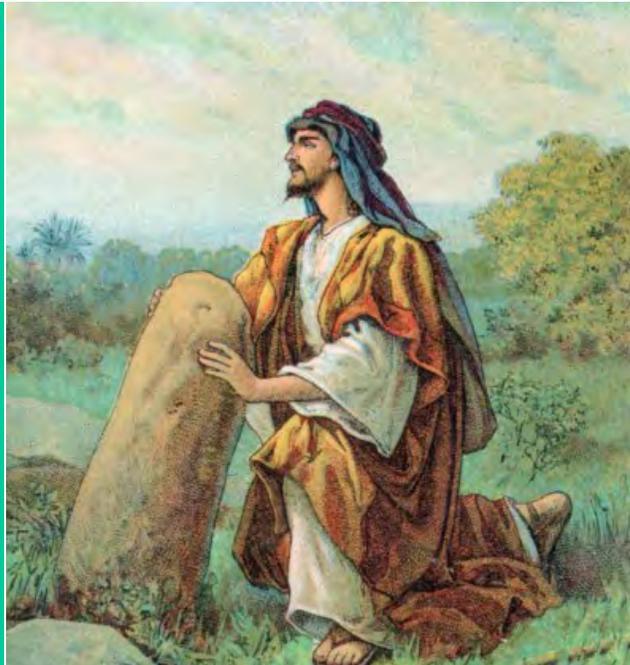
Study the map, came back the thought. With a new sense of purpose I got it out as by then there was no way forward.

On checking, almost unnoticed, was a final instruction!

"Climb now on the narrow rock and it will lead you home."

Rose Powell

The Anointing



of the Pillar

In Genesis 28:18–22 we read: “And Jacob rose up early in the morning, and took the stone that he had put for his pillow, and set it up for a pillar, and poured oil upon the top of it. And he called the name of that place Bethel: but the name of that city was called Luz at the first. And Jacob vowed a vow, saying, If God will be with me, and will keep me in this way that I go, and will give me bread to eat, and raiment to put on, so that I come again to my father’s house in peace; then shall the Lord be my God: And this stone which I have set for a pillar, shall be God’s house: and of all that Thou shalt give me I will surely give the tenth unto Thee.”

Every day, we wake up early in the morning and start a fresh new day with God. The last few days I have, for one reason or another, gotten up early in the morning—earlier than I usually do. I open my laptop, taking time for my devotional reading for the day before calling my family for morning worship and having a devotional Bible study, which prepares us for the day ahead. I believe there is joy in heaven when God’s children are gathering together, asking Jesus to lead us throughout that day, giving us power and strength to do His will. I remember when I first started walking with Jesus—what a precious time that was, my friend, studying the Bible and praying without getting tired. I felt so thirsty for God then, and how I wish I could do the same today. Has it happened to you in your prayer life that when you prayed and meditated at the end of the day, thanking God for His protection and blessings that He bestowed upon you, that you re-

alized that you had some time during the day when Jesus was missing from your life?

Like Jacob, my brethren, we come early in the morning to consecrate ourselves before God. Jacob took the stone that he had used for a pillow, put it up on a pillar of stones and poured oil in it. This pouring of oil on the pillow stone was an act of consecration. Clearly, Jacob had a holy fear of God. He realized that God had spoken to him and he had to respond, so he did not just leave and go on his way, but his actions showed that he did believe God.

Jacob is very different from Abraham and Isaac, the first and second patriarch of Israel. It seems clear that Jacob wanted what Isaac had, namely, his father's blessing; he wanted the stature, respect and influence that he knew came with fulfillment of the promises to Abraham. Jacob certainly did not undervalue the “gift from God”. Rather, he could not believe that God would give all these great things to him for nothing. So, when we look at the life of Ja-



cob we see an example of a man who spent his life trying to earn, by his own effort, what God was giving him as a gift. The clear revelation of God’s gracious dealings with man can transform a worldly individual into a worshiper. It is a drama that has been repeated again and again throughout the history of the faith. Perhaps no story in Scripture illustrates this so vividly as Jacob's dream at Bethel, recorded in Genesis 28:10–22

The Spirit of Prophecy has something important to say

about Jacob and his experience in the context of that particular dream. “Jacob was afflicted because he had made a mistake in his life. He was cast down to the very depths. Alone, weary, dispirited, tortured by the recollections of his past errors, and overwhelmed with apprehensions for the future, he laid him down to rest, his head pillowed upon a stone. Had Jacob's conscience been clear, his heart would have been strong in God. But he knew his present perplexities, his fears and trials, were in consequence of his sins. This reflection is what embittered his life. Jacob was repentant, yet he did not feel easy under the wrong he had done. Through tribulation and through physical and mental suffering he could only have hope to find his way again to the favor of God.

“He lay down in sadness, with a heavy heart, repenting and yet fearing. He expected that new trials would meet him on the morrow as he pursued his weary way.

“There was no friend nigh to speak a comforting word to Jacob, no one to tell him he had in his sincere repentance done what he could. But God's eye was upon His servant. He sent His angels to reveal to him a ladder of brightness reaching from the earth to the highest heavens, and the angels of God ascending and descending upon this glorious ladder, which showed Jacob the connection and intercourse constantly going on between the two worlds. When Jacob awoke his difficulties had not vanished entirely, but he had such confidence in God that he was comforted. In humble gratitude of heart he adores his Saviour and especially honors even his stony pillow.

“Oh, the wonderful condescension of God! He is ever ready to meet us, even in our infirmities, and to encourage us by His presence, when we have done all on our part to make an entire surrender to Him. Heaven is open to man. God will be entreated to do these things for us. The future may seem dark before you, but God lives.” —*This Day with God*, p. 323. What promises are set before us—can we say “Amen”?

Break down every barrier and let the Saviour into your heart. Let self die. Surrender your will and die to self now, just now, and leave God to make your way for



you. God's personal encounter with Jacob wrought immediate fruit—the fruit of awe, fear, wonder, worship, action, and commitment. This is the first time that I can find in the Bible a mention of the anointing. Jacob anointed the stone with oil after he received a vision from the Lord. He set up the stone he had slept on as a stone of remembrance, renaming the place "Bethel"—which means the house of God. For many hundreds of years, Bethel was a centre of worship. While Jacob thought of Bethel as the gate of heaven, the fact is that God is omnipresent, He is not a local deity. He is all powerful, all present, the Creator and sustainer of all and He reveals Himself where He wants and to whom He wants.

Jacob's call came at a moment of crisis in his life. His life was in danger. Such was self-inflicted danger. Up to this point in his life, pretty much everything he did was for himself—and it always came back to get him. We all come to God as sinners and wretches, who do not merit God's forgiveness and salvation—and yet in Christ,

He forgives and reconciles to Himself each one who calls in faith and repentance upon the name of Christ.

Ephesians 2:8–9 tells us exactly what we need to know about the salvation of any person, saying; “For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: not of works, lest any man should boast.” God's amazing promises to Jacob such

as protection, presence, provision, promises for the future, as we find in the Scriptures, are still valid for us today, my friend. The Christian experience is similar. The effectual revelation of God's protective presence and promised blessings for Christians will inspire devout and faithful worship. Those who fully realize God's gracious provision, those whom the Word of God has powerfully impressed, will respond with consecration and commitment. Where there is no reverential fear, no commitment or devotion, there is probably very little apprehension of what the spiritual life is all about.

Like the revelation to Jacob, the written revelation of God makes the believer aware of the Lord's presence and prompts him to a higher level of living. Finally, just note that when we enter into a relationship with God, it does not guarantee only good times. There can be

trials—sometimes severe trials—in our lives, my brethren. But do not be afraid, there is good news—Jesus is going to give us enough power and strength to overcome in this life. The important thing is that we are in a relationship with God. This assures us that our sins are forgiven and that we will experience eternal life. God will be present with us at every point in our everyday life, but wait—is there anything from my part to be done, according to the vow that Jacob made in Genesis 28:20–22? Let us see what the Spirit of Prophecy says. “The Lord designed to bring man into close relationship with Himself and into sympathy and love with his fellow men by placing upon him responsibilities in deeds that would counteract selfishness and strengthen his love for God and man. The plan of system in benevolence God designed for the good of man, who is inclined to be selfish and to close his heart to generous deeds. The Lord requires gifts to be made at stated times, being so arranged that giving will become habit and benevolence be felt to be a Christian duty. The heart, opened by one gift, is not to have time to become selfishly cold and to close before the next is bestowed.” —*Testimonies for the Church*, vol. 3, p. 393 [emphasis mine]

“In the Hebrew economy, one tenth of the income of the people was set apart to support the public worship of God. Thus, Moses declared to Israel: ‘All the tithe of the land, whether of the seed of the land, or of the fruit of the tree, is the LORD’S: it is holy unto the LORD.’ ‘And concerning the tithe of the herd, or of the flock, . . . the tenth shall be holy unto the LORD.’ Leviticus 27:30, 32

“But the tithing system did not originate with the Hebrews. From the earliest times the Lord claimed a tithe as His, and this claim was recognized and honored. Abraham paid tithes to Melchizedek, the priest of the most high God. Genesis 14:20. Jacob, when at Bethel, an exile and a wanderer, promised the Lord, ‘Of all that Thou shalt give me I will surely give the tenth unto Thee.’ Genesis 28:22. As the Israelites were about to be established as a nation, the law of tithing was reaffirmed as one of the divinely ordained statutes upon obedience to which their prosperity depended.

“The system of tithes and offerings was intended to impress the minds of men with a great truth—that God is the source of every blessing to His creatures, and that to Him man’s gratitude is due for the good gifts of His providence.” —*Patriarchs and Prophets*, p. 525

Bethel, my brethren, is mentioned several times in

Genesis. The first time in Genesis chapter 12, and then again in Genesis chapter 28. I was in Bethel Missionary Institute 15 years ago where I completed my studies to be a Gospel Worker in God’s vineyard. I also made a vow to my Lord and Saviour, Jesus Christ that I will serve Him for the rest of my life. I have chosen to serve Jesus from my youth and today I am very happy for this choice—I can say it is the best choice I have ever made in my life because this changed my life. I completely consecrate myself daily and submit myself to the One who died for me. He gave me the possibility and the honour to be His ambassador in a new field, a new continent, with new people, brothers and sisters in the Lord searching together as a family for the lost ones that God still has in the world.

Today, Jesus is making a new appeal to you to let Him be revealed to the world. Will you and I give Him the opportunity to use us and prepare us for eternity? May it be our wish until the end of our lives because He is coming, my friend—more quickly than we think. He is at the door, even at the door and is it my wish and prayer to make Jesus known to the world and to be prepared together as one for His second coming. Amen!

*In Christ,
Nicholas Anca*

LOOKING FOR YOU...

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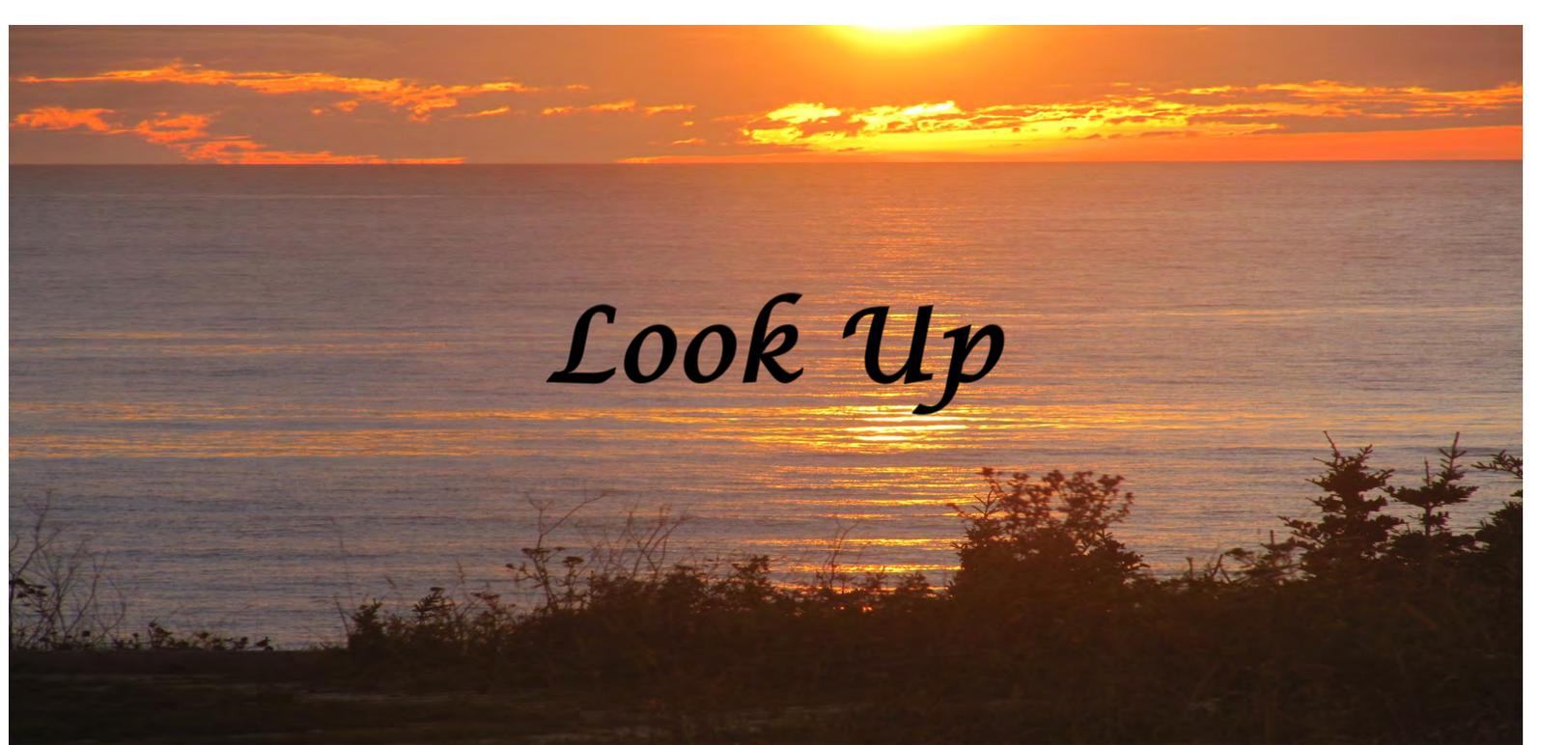
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Look Up

“Several years ago, while journeying from Christiania, Norway, to Goteborg, Sweden, I was favored with a sight of the most glorious sunset it was ever my privilege to behold. Language is inadequate to picture its beauty. The last beams of the setting sun, silver and gold, purple, amber, and crimson, shed their glories athwart the sky, growing brighter and brighter, rising higher and higher in the heavens, until it seemed that the gates of the city of God had been left ajar, and gleams of the inner glory were flashing through. For two hours the wondrous splendor continued to light up the cold northern sky,—a picture painted by the great Master Artist upon the shifting canvas of the heavens. Like the smile of God it seemed, above all earthly homes, above the rock-bound plains, the rugged mountains, the lonely forests, through which our journey lay.

“Angels of mercy seemed whispering: ‘Look up! This glory is but a gleam of the light which flows from the throne of God. Live not for earth alone. Look up, and behold by faith the mansions of the heavenly home.’ This scene was to me as the bow of promise to Noah, enabling me to grasp the assurance of God's unfailing care, and to look forward to the haven of rest awaiting the faithful worker. Ever since that time I have felt that God granted us this token of His love for our encouragement. Never while memory lingers, can I forget that vision of beauty, and the comfort and peace it brought.

“As God's children, it is our privilege ever to look up, keeping the eye of faith fixed on Christ. As we constantly keep Him in view, the sunshine of His presence floods the chambers of the mind. The light of Christ in the soul-temple brings peace. The soul is stayed on God. All

perplexities and anxieties are committed to Jesus. As we continue to behold Him, His image becomes engraved on the heart, and is revealed in the daily life.

“But if, after conversion, we allow worldliness to creep into the heart, if we cherish it as a welcome guest, there is an entire change. The view of Jesus is eclipsed. The vision of His purity, His goodness, His matchless love, is dimmed. Peace is gone. No longer is the soul committed to Him in simple, perfect trust. The whole Christian life seems uncertain.

“My dear young friends, ever keep Christ in view. Thus only can you keep the eye single to God's glory. Jesus is your light and life and peace and assurance forever. By beholding Him you are changed from glory to glory—from character to character.

“‘If therefore thine eye be single, thy whole body shall be full of light. But if thine eye be evil, thy whole body shall be full of darkness.’ ‘Take heed therefore that the light which is in thee be not darkness. If thy whole body therefore be full of light, having no part dark, the whole shall be full of light, as when the bright shining of a candle doth give thee light.’ In Him is no darkness at all.

“When the soul is illumined by God's Spirit, the whole character is elevated, the mental conceptions are enlarged, and the affections, no longer centered upon self, shine forth in good works to others, attracting them to the beauty and brightness of Christ's glory.”

—*The Youth's Instructor*, October 23, 1902

Ellen G. White

HAZARDOUS!!

“It seemed good unto us, being assembled with one accord, to send chosen men unto you with our beloved Barnabas and Paul, Men that have hazarded their lives for the name of our Lord Jesus Christ.” Acts 15: 25–26

IN TUNE

Now here is something immeasurably delightful in finding these two men bracketed together in a common roll of honor!

Why? Both of them are hazarding (*risking*, NKJV) their lives for the Lord Jesus Christ, and the two men are strikingly dissimilar. Their characters are distinguished by a common loyalty, but their characteristics are strangely different. They are like two musical notes, both of them absolutely in tune, but expressing quite different qualities of sound. In many it would be difficult to find two men more unlike than Barnabas and Paul, yet they both gambled with their lives and put them in hazard in their fidelity to the Lord Jesus Christ.

BONNY FIGHTER

I am not surprised, however, to have this news concerning the apostle Paul. I do not wonder that he sprang into the thick of dangers as naturally as the stormy sea bird lifts her wings at the call of the tempest. For Paul was a born warrior. He was a “bonny fighter.” If a menace arose, or any threat was in the air, his spirit was refreshed. Where is there a record of any antagonist appearing where we find Paul nervously sulking away to his tent? The way of difficulty was always his favorite road. He loved the battle and the breeze. He reveled in close grips with stern wrestlers, and that day was always most welcome that promised a struggle from which he could extort the prize of victory. I do not, therefore, wonder that this man hazarded his life for the Lord Jesus, that he flung himself into the

midst of a crowd of adversaries and that he staked everything upon his triumph.

PEACEMAKER

Ah! But Barnabas was a very different type of man. I guess we can call him a “home-bird”—a man of the “fireside.” He was gentle, companionable, sweet, and delicate. He was pastoral where Paul was militant. He was the “son of consolation” while Paul was a “man of war.” Where Paul would carry a sword, in readiness for an adversary (as most did), Barnabas would carry a pouch or knapsack, (Fr. “*portemonnaie*”) filled with oil and wine, in readiness for any traveler whom he might find robbed and beaten on the road; sort of an “Army medic.” He was, in fact, a peacemaker, and he was great in the ministry of reconciliation. When Paul would have dismissed a man for cowardice, Barnabas would give him another chance.

And so, he was greatly distinguished by the softer and



more genial virtues. I would not compare him to some splendid cedar, with branches like an athlete’s limbs, joyfully contending with tempests on the heights of Mount Olympus; he was more like a domesticated Greek olive tree, calm, quiet and gentle, laden with fruit, but having its home in

the sheltered vales of Thessaly. It was the difference between Jonathan and David, between John and Peter.

Ah! But yet we are told that Barnabas also, the man of pacific virtues, the man who was clothed in softer and more retiring moods, heard the trumpet call of the hour and hazarded his life for the name of the Lord Jesus Christ. The olive tree revealed the strength and fiber of the cedar. Barnabas and Paul united their dissimilarities in a common and glorious venture. Yet, they hazarded all they had! They gambled everything for Christ! Incredible!

NO HAZARD

Now, what was it that prompted them to take the hazard? It was the name of the Lord Jesus. They spoke of the name where the name carried their fate. Our circumstances are now so different that we have to deliberately enlist the imagination and the historic sense to create and dramatize the scene and to give reality and life to the record. I can anywhere proclaim or preach the name of the Lord Jesus, and the name is my security rather than my offense. I exalt it in the house of prayer—the church, the pulpit, the sanctuary—and there is none, but none, to make me afraid. I can announce the name of Jesus freely like a herald in any open square or on any village green or square, or street corner, and no menace would darken my steps. The fact of the matter is this—in this our land the name of Jesus has no religious rival, and when we “hail the power of Jesus’ name,” there is no contender for His throne. You can trudge or trek all you want from coast to coast, from border to border, and you can mark the milestones of your pilgrimage by the proclamation of the name of Christ, and never in the entire journey will your life be in hazard or your safety in peril or your comfort broken. To merely declare the name of Christ in our day does not in any way recall the circumstances of the early church!

GREAT IS DIANA!

But, look you. Take an example! Ah! When Paul went to Ephesus to proclaim the name of Jesus there was another name there before Him. “Great is Diana of the Ephesians!” Act 19:28. There was a rival, a contender on the field. The rival was mighty and predominant. The rival was revered. “Great is Diana of the Ephesians!” Acts 19:34. And so to go



into the city of Ephesus and stand up in some public square and proclaim, “Great is Jesus of Nazareth,” was to carry your life in your hands, to arouse the enmity of rivalry, to stir the fires of pride and prejudice, and to enlist against you all the fiercest hatreds of religious passion. To say the name of Jesus where everybody else was saying the name of Diana was to gamble with your safety and to put your life in hazard.

And if some Ephesian, learning the name from you, went along his old ways singing something like this, “How sweet the name of Jesus sounds,” or this, “Jesus, the name to sinners dear,” or this, “The Name above every name,” or “Jesus, the name, high over all,” what then? The pointing finger was outstretched, and the menacing cry was raised, Yah! Anti-Diana! Anti-Diana! Pro-Nazarene! If we would know what he had to face we must recreate and recall the use of phrases like Anti-Patriotic, Anti-Loyalist, or any other circumstance where some hoary and accepted tradition has opened the armory of its terrors and activists and marched against anyone who has questioned its right and authority. In such remembrance we shall recover something of the mood and temperature of those early days. Well, in face of all this menace in Ephesus, how did the apostles fare? Let us again hear from the simple record—they magnified the name of the Lord Jesus; they hazarded their lives for the name of our Lord Jesus Christ. Courageous! Disciplined! Faithful!

HOW FAR? HOW MUCH?

But, it is just here that we may see the intervening years between their day and ours melt away, and we may feel the essential kinship between Ephesus and Los Angeles or New York. There is now little or no hazard in proclaiming the name of Jesus. There is no Diana within our shores to awaken battle—yet. But loyalty to the name of Jesus is as provocative in our day as it was nineteen hundred years ago. Oh? There may be no exalted, tinsel monarch who is jealous of our fine gold, but you cannot maintain your loyalty to Christ without facing the menace of mammon, or the irritation of fashion, or the heavy inertia of tradition, or the sleepless antagonism of the world, or the cacophonous music, the flesh, and the Devil.

“Diana has vanished!” I said Jesus had no rivals in the USA, and yet these are fierce contenders for her power. The way of Christian loyalty is on that road, the road of open venture. And the all-determining question is this—how far will we go in our religious devotion? What is the extent of our stake? How much will we haz-

ard for Christ? Paul and Barnabas hazarded their lives for the name of Jesus Christ!

THE REAL TEST!

For, after all, the real test of the value of our religion is found in the stake that we are willing to wager in the name of our Lord. In one of his books, Donald Hankey has an interesting phrase. It is this: "True religion is betting one's life that there is a God." Notice the nature of the bet! You don't bet your word that there is a God. You don't bet ten minutes or a quarter of an hour a day that there is a God. You don't hazard one dollar a week or one Euro that there is a God. You bet your life on it! That is the stake. "True religion is betting one's life that there is a God!" I wonder how Paul would recast this phrase? Maybe it would be something like this: The true Christian religion is betting one's life that Jesus is the Son of God and the Saviour of the world and hazarding everything for the honor of His friendship! We can all agree, however, that the Scriptures and statements made implies the element of hazard, of speculation, of splendid gamble, and that where there is no risk the so-called venture is dead!



MEASURE OF HAZARD

All right, then if all of that is so, we then have a measure for testing the reality and value of our religious professions—'ehh? We need not begin, therefore, with prolonged investigation into the length and details of our theological creed. I have known men and women with a creed as long as your arm, but they had no more spirit of venture than a limpet (a conical shell fish that attaches itself to rocks)! Their theology is like a mountain, but they have not the courage of a mouse; they're hollow men without aspirations—victims of their agendas—hanging on the edges of life. Our jealousy for orthodoxy is no proof at all of the value of our faith. What do we hazard for it? Well, what? The measure of the hazard reveals the vitality of our faith, and nothing else reveals it. It is not revealed by our controversial ardor. It is not revealed by our stern guardianship of orthodox spoils. It is not revealed by the scrupulous regularity of our attendance at church and worship—our tithes, our offerings, our works, or our positions. No! No! All these may mean nothing at all. What do we hazard for Christ? What have we staked on the venture? How much have we bet that He is alive and King? Two cents a week—of our lives? That is the test! Paul and Barnabas hazarded

their lives for the Lord Jesus Christ. They staked everything on Him! Do you understand this?

HAZARDOUS EXPLOITS!

Now the New Testament teaches that the heart of faith is venture. If you will study the shining legends of Hebrews 11, you will find in that chapter that every instance reveals a vista of venture! Some man or woman is taking a hazard. Every memorial begins with the majestic prelude, "By faith. . . ." and the sentence goes on to describe a splendid risk—one with hazard. Some man or woman staked everything on the faithfulness of God. They are all stories of hazardous exploits! They are dissimilar. In one instance a man puts himself at the head of a mass movement of his countrymen, and he is leading them out of age-long bondage. In another instance, a woman puts a bit of scarlet thread in a window and risks her life in the venture. They are, yes, dissimilar; the roads are different, but they are all alike in the display of a common venture. On the authority of the Word of God there is no true faith without venture. Merely to hug a creed and to take no risk is no more faith than to hug a timetable is to take a journey!

Looking at it from another angle, let us ask the question—what faculties are involved in the work of faith? Reason? Surely. Conscience? Yes, surely. Imagination? Yes. Emotion? Yes, and no; possibly, but not necessarily. You may have faith without emotion, as some bulbs open out their hidden glory without water, absorbing from the atmosphere the scanty moisture that they need. You have all these other faculties at work, and yet faith may still be dead. Reason, conscience, imagination may all be present, and yet there may be no splendid ventures of movement in the life. Reason may perfect her logical steps and processes. Conscience may become incandescent. Imagination may cherish nobler ideals. Emotion may awake in sacred and chivalrous desire. You may have all these, yet you may not have the faith that will entitle you to be honored in the ranks of those whose glories are recounted in the letter to the Hebrews.

MOVEMENT!

In those shining records you see not only reason in logical movement and conscience surveying larger moral issues and imagination scanning the outlines of new worlds and emotion expressing itself in penitential word and tears, you see more than these. In the faith of

these men and women it is “life” itself that is moving, and it is moving in glorious hazard and venture. Reason is there and conscience and imagination, but all these are vitalized by the vitalizing companionship of the will, and it is the will moving in venturesome journeys.

Now, if you have reason and conscience and imagination without the will, it is like having three finely upholstered railway carriages, but no engine. They are all right to stand in a station, and you can rest and sleep in them, but they are no use for a journey. Add the en-



gine, and the whole is in movement, and you can go to the ends of the earth! Reason, conscience, imagination—now add will, a venturesome will! It is in the valourous movement of the will, staking everything upon her venture, that life is displayed in the vitality and regality of faith!

These heroes and heroines are all in movement—a sonata in motion, rhythm, tempo—a symphonic movement! Ah! And so it is—always the movement of hazard and gamble: They stopped the mouths of lions, quenched the violence of fire, escaped the edge of the sword. . . turned to flight the armies of the aliens. . . . Others had trial of cruel mocking and scourging, yea, moreover of bonds and imprisonment: they were stoned, they were sawn asunder, were tempted, were slain with the sword (Hebrews 11:33–37). What a wealth of hazard here! What prodigality—a lavish abundance of venture! And what is their venture? It is all hidden in this phrase, “by faith”! A risking will converts a passive belief into an active faith. Without hazard there is no faith. Faith without works is dead. Paul and Barnabas hazarded their lives for the name of the Lord Jesus Christ. They gambled everything on His truth and grace.

CONCLUSION

In conclusion, a religion without hazard is a religion that makes no discoveries. Nothing ventured, nothing won!

That is the teaching of the world on other roads of experience. It is also the teaching of the Word of God. Nothing ventured, nothing won! Our hazards are methods of exploration, and they are the measure of our finding. No stakes, no winnings! What sort of gains or winnings? Well, in essence here is what Paul says about them. You may possibly remain as poor as a struggling village carpenter, but you will assuredly share the riches of the Son of God. Ah! But there is something even better than that. In the common sort of gambling no one grows richer except the winner. But where a man or woman hazards his or her life on Christ everybody shares the gains. All men are better when any man sides with God. He sweetens the world for everybody else. Every noble venture brings heaven into the common road and makes it fragrant with the perfume of divine truth and grace.

How much shall we put into our religion? What shall we hazard? How much money shall we put into it? Shall it be less than we put on our backs, less than we put into theaters? How much faculty shall we put into it? How much glory and strength? How much time? How much boldness? Shall we toy with it or shall we gamble our lives in the business? What shall we put into it? “The gospel work must be carried through at all hazards.” —*Evangelism*, p. 655

Were the whole realm of nature mine,
That were a present far too small:
Love so amazing, so divine,
Demands my soul, my life, my all.

This is the glorious and perilous **HAZARD** we face! Are you willing?

Amen! <>< <>< <><

John Theodorou

U.S.A





Metabolism

We often hear about the word, “metabolism,” but do we know exactly what this word means? People usually use the word in phrases such as, “I want to lose weight, but my metabolism is so slow,” or, “my friend has a fast metabolism and can eat as much food as he wants and not gain any weight,” I am sure you have all heard these phrases, or variations of them. These phrases all refer to our metabolism, and they are all correct in what people are trying to portray. But, what is the actual definition of metabolism?

DEFINITION

Metabolism is defined as, “All the physical and chemical processes in the body that convert or use energy from food.” It involves converting food into fuel to perform all the functions that keep us alive.

In order for us to live, we need to eat. We cannot survive very long without a regular supply of nutrients. Every part of the body needs nutrients to perform its job. Our body converts the food we eat into energy. This energy is measured in Calories. A Calorie is actually a measurement of heat. A special device called a Calorimeter is used to determine how much heat energy is contained in food. When a sample of food is burned in a Calorimeter, the amount of heat it creates determines its caloric content. One Calorie is the amount of energy needed to raise the temperature of one kilogram of water by one degree Celsius. The amount of calories in our food determines how much energy it provides to our body, to allow it to perform all the necessary functions to stay alive. The higher the amount of calories in a specific food, the more energy is available for our body's needs. We can easily calculate the amount of calories in our food, either from the nutritional label on the food product or referring to nutritional charts.

Therefore, food provides us with the essential nutrients

that are critical for a healthy metabolism. Some of these nutrients include: minerals, protein, essential fatty acids, probiotics, enzymes, vitamins, phytonutrients, and fiber. Not only are the calories from food necessary, but we need to ensure that our diet contains all the vital nutrients we need. We can consume food containing a large amount of calories and yet still be nutritionally deficient if we don't eat a diet that supports our metabolism.

Some of the metabolic processes that our body performs include: breathing, blood circulation, control of body temperature, muscle contraction, digestion of food and nutrients, elimination of waste through urine and feces, and functioning of the brain and nerves. In fact, all the functions of our body that keep us alive are part of the metabolic process.

HYPOTHALAMUS

A small area in our brain known as the hypothalamus is the organ most responsible for regulating our metabolism. This organ controls heart rate and body temperature, the movement of food in our body, bladder control, and the function of our thyroid gland. It controls the sensation of hunger and thirst. If our body doesn't let us know when it needs more nutrients, we can easily die from lack of nutrients, known as malnutrition. These functions are considered "survival mechanisms" to keep us alive. The hypothalamus is key for our survival.

METABOLIC RATE

Definition: This is the speed or rate at which our body uses the energy from our food. The speed of metabolism determines how much food we require. The faster our metabolism, the quicker we use (burn) the calories from our food, and the more food we require. Slower metabolic rates require less food energy.

Do we all have the same metabolic rate? No. Some people naturally have a faster or slower metabolism compared to others. We can also have fluctuations in our metabolic rate depending on many factors.

THREE COMPONENTS OF METABOLIC RATE

1. RESTING METABOLISM



The term, “resting metabolism,” refers to the amount of energy our body needs for basic functioning. It is the minimum amount of energy needed just to keep us alive.

Think of it as the amount of food needed for us to just lie in bed without moving. Our resting metabolism uses up about 70% of our energy that we get from food. Therefore, the majority of the food we consume is used by our body to maintain life. This is the largest component that influences our metabolic rate, but the one we have the least control over.

There are many factors that can affect our resting metabolic rate. Let us learn about these in this next section:

Genetics: Some people are just born with a faster metabolism than others. Those are the people that seem to be able to eat anything, and are yet very slim. Then there are those people who just “look at food” and gain weight. They were born with a much slower resting metabolic rate. Unfortunately, we have no control over our genes.

Body Composition: People with a large body mass from excess weight, usually from excess fat, have higher metabolisms because the body needs to work harder just to sustain itself, even at rest. However, because overweight people are also sedentary, calorie expenditure is still low over all. Metabolism may be up to 25% higher in obese persons. Weight loss is easier at the beginning of a diet because your metabolism is already running higher with the higher total body mass. Even small reductions in food will result in weight loss. As one loses weight and body mass decreases, metabolism also slows down and many people reach a “plateau” that is difficult to get past, unless they reduce their calories even more.

Metabolic Syndrome: Excess body weight, especially around our abdomen creates a group of health problems that include elevated blood pressure, high triglycerides, low LDL levels (good cholesterol) and high HDL levels (bad cholesterol). A person becomes insulin resistant. The body is not able to respond normally to insulin, causing a rise in blood sugar. The changes in one’s body, caused by this excess weight is referred to as “metabolic syndrome.” This syndrome is typically caused by a sedentary lifestyle,

lack of exercise, obesity (Body Mass Index greater than 30), poor nutrition, smoking, and a diet that is high in fatty foods. These people have a higher risk of diabetes, heart attacks and strokes. Some races are at higher risk than others. They especially need to be careful about excess weight. These include Africans, Hispanics, native groups, and Asians. Decreases in weight will reduce all the other risk factors for metabolic syndrome, which includes decreasing the amount of food as well as eating healthier foods and increasing exercise—an overall healthier lifestyle.

Muscle vs. Fat: Muscle burns more calories than fat, even at rest. Every pound of muscle in our bodies burns 35 calories a day, whereas every pound of fat in our bodies only burns 2 calories a day. Therefore, the more muscle mass you have, the higher your metabolism. With extra muscle, you can eat more without gaining weight. Even people who are not overweight but have little muscle mass have slower metabolic rates than those who have larger muscles.

Gender: Who has the faster metabolism, men or women? In general, men have a faster metabolism than women.

In general, women have a higher percentage of fat and less lean muscle mass, whereas men have a higher percentage of lean muscle mass and less body fat. Women’s bodies were designed to hold onto fat to bear children.

The thyroid gland is also significant in regulating metabolism. Thyroid hormones influence energy levels, weight management, body fat percentage, insulin production, body temperature, muscle growth, and emotional health. Low thyroid levels will slow the metabolism down. Women typically have more problems with low thyroid hormone levels than men do, and these problems increase with age.

Also, menopause causes a decrease in estrogen which also is associated with weight gain and muscle loss. Women who keep physically active can counteract the effects of the decrease in estrogen during menopause.

Age: We have the highest metabolic rate as we are growing. Babies and children have the highest metabolic rates overall. Once we stop growing, our metabolic rate slows. And, as we age, our metabolism slows down even more. We experience a decrease in our metabolism by 5% each decade after the age of 40. Many people complain that they gain weight after the age of 40, because they do not reduce their calories to compensate for the slower metabolic rate. At the age of 40, you need to reduce your daily food intake by 100 cal in order not to gain weight; maintaining the same amount of calories equates to a 10 pound weight gain per year.

Another factor that is related to aging is that after the age of 40, if we do not maintain a regimen of physical exercise, we lose 10% of our muscle mass per decade. And as we know, lower muscle mass equates to a slower metabolism. From age 30 to 50, men can lose 5 to 10 pounds of muscle, and women will lose twice that amount if nothing is done to maintain muscle mass.

A slower metabolism does not need to be an inevitable consequence of aging; if you keep physically active and have a proper diet, you can maintain your metabolic rate. Physical exercise needs to be a daily commitment, even as we get older.

Climate: Those in very cold or very hot climates have faster metabolic rates, either to cool the body down or to increase the body's temperature to the optimum level for all body functions to perform at their peak.

Exercise: The amount of exercise we do can increase our resting metabolic rate. We will learn more about this in the next section.

Stress: When we are dealing with an acute stressful situation such as writing an exam, or jumping out of the way of a moving car, our metabolism increases greatly for us to respond to this stressful situation. We need to use much more energy to think, to move, to react. However, chronic stress has the opposite effect on our body and metabolism. Chronic stress releases high levels of cortisol from our adrenal glands. Chronically elevated cortisol levels disrupt our metabolism, decreases our thyroid function, causes weight gain, poor sleep, decreased muscle mass, increases our blood sugar, poor memory, depression and increase our craving for sugar.

Sleep: During sleep our body uses 10% less calories than when we are awake. However, people who are chronically sleep deprived tend to have slower metabolisms because of the elevated levels of cortisol. Sleep deprivation is considered stressful to our body.

2. THERMIC (HEATING) EFFECT OF ACTIVITY

Since we all don't spend our days lying in bed, there is more to metabolism than just our resting metabolism. Therefore, the amount of energy we need is equivalent to the energy we need for basic functions, plus the amount of energy needed to perform all the activities that we engage in throughout the day.

The thermic effect of activity is defined as the rate at which we burn calories with normal movements and with exercise. This accounts for about 30% of our body's calorie needs.

However, the more we increase our level of activity, the more energy our body needs in the form of food. Some-

one who is mostly sedentary requires about 30% more food than their resting metabolic rate to supply the body's need for energy. Someone who does light activity requires about 50% more calories above the resting metabolic rate. With moderate activity, we are looking at 75% more calories. With vigorous activity, it doubles the amount of energy requirement, needing 100% more calories than our resting metabolic rate. In terms of food consumption, the vigorously active person will need to double the amount of calories above the resting metabolic intake in order to supply the body with enough calories.

Exercise: There is one sure-fire method for increasing our metabolic rate, and that is through exercise. Exercise is the most effective method for instantly boosting metabolism. One author quoted, "essentially, we know of no way to burn more calories or up our metabolism than to move more." The increase in our metabolism with exercise can last many hours after we stop exercising, anywhere from 6 to 36 hours. And the longer that we exercise the longer period of time our metabolic rate is increased. However, we must include a proper diet with our exercise in order to gain the maximum metabolic effect. Without proper nutrition, you won't be able to access proper energy stores, and you won't be able to replace nutrients lost during exercise. This will lead to a slowing down of the metabolic rate.

There is also a different effect whether you engage in aerobic (cardio—involving increasing our heart rate) exercise, or anaerobic (strength) exercise. 30 minutes of cardio training burns more calories than 30 minutes of weight lifting. However, in the hours after stopping exercise, weight training has a longer lasting effect on boosting metabolism. Why is this? Because weight training increases muscle mass, which overall increases our metabolic rate.

3. THERMIC (HEATING) EFFECT OF DIGESTION

It takes energy to digest our food. A certain amount of the calories that we eat is necessary to actually digest the food that we eat. The thermic effect of food is the energy required for digestion, absorption, and disposal of ingested nutrients. This accounts for approximately 10% of our calorie use. Water is also essential for digestion of food. If we are even mildly dehydrated, our metabolism will slow down. Another 10% of the energy in the food we consume is actually needed to digest our food.

EATING FOR A HEALTHY METABOLISM

In order to sustain a healthy metabolism we need to eat regular meals throughout the day. When we put too many hours in between our meals our metabolism slows down, and our body goes into "starvation mode." People who try to skip meals in order to lose weight are creating the opposite effect. Their metabolism will slow down because

they are not getting the nutrients needed to maintain their usual metabolic rate. The body wants to hang on to every calorie of energy possible because it is not being fed regularly. So metabolism slows to conserve calories.

Breakfast is the most important meal of the day. It jump-starts our metabolism for the day. Skipping breakfast is connected to weight gain as we then tend to eat more calories throughout the rest of the day, as well as our metabolism has slowed down from lack of food.

ENERGY IN FOOD

As we know, every food contains differing amounts of calories. If we look at the three main nutrients that our body takes in, we can compare the amount of energy that each provides for us. 1 gram of protein and carbohydrates, each, provide the body with 4 calories of energy. Fats are more calorie dense, therefore 1 g of fat provides the body with 9 calories of energy.

Each of the three main nutrients also need differing amounts of energy for digestion. Proteins are the highest in that 20 to 35% of the calories in the protein that we eat is actually needed to digest the protein. Carbohydrates require 10 to 15% of its calories to be digested. And fats only require 5%. The nutrient that provides us with the most calories (fats), is also the easiest for our body to digest in that it requires the least amount of energy. This is why a diet that is high in fats can also contribute to increased weight—easy to digest and high in calories. A recent study shows that processed foods use less calories to digest than whole foods by up to 50% less. This is because much of the food is already broken down and processed into its smaller components and doesn't need as much energy to break down in our body. Studies indicate this could be contributing to overall increases in weight of the population in developed countries.

OUR METABOLISM AND HEALTHY WEIGHT LOSS

The basic weight control formula goes like this: Eat more calories than your body needs, you gain weight. Eat less calories than your body needs, you lose weight. Excess calories are stored by the body in the form of fat. For healthy weight loss, you should not lose more than 1 to 2 pounds per week. Any more than that and we are breaking down proteins in our body to use for energy. As muscle is made up mainly of protein, you lose muscle mass, which will then slow down your metabolism.

Do not eat less than 1200 calories per day, as then you are putting yourself into "starvation mode" and metabolism

will slow down dramatically. To lose one pound per week, you must consume 500 less calories a day than you need to maintain your current weight. To lose one pound of body weight means eating 3500 calories less than we use. Fad diets tend to be unsuccessful in keeping weight off once it is lost. We return back to our normal eating patterns and put the weight back on. Also fad diets tend to be deficient in a number of nutrients.

A decrease in food consumption automatically slows down metabolism as your body tries to conserve energy. Therefore, just decreasing the amount of food you eat will make it difficult for you to lose weight. So how does one lose weight successfully? Exercise is critical to weight loss, as exercise boosts metabolism and burns calories.

The most efficient way to lose weight is a combination of diet and exercise. Exercise should be done on a daily basis, if possible. Do cardiovascular exercise at least five days

per week. A brisk 30 minute walk every day has been shown to be the most beneficial exercise for most people to lose weight, but it must be at a pace that increases your heart rate in order for it to be of any benefit. Strength training should be done at least two times a week to build muscle.

If you don't maintain your exercise program, even after you are at your target weight, most people will gain the weight back and even more. People

who get slim and stay slim have changed their eating habits and their attitude to food, as well as have stayed committed to an exercise program.

For successful weight loss, the program of eating and exercise must also be compatible with your lifestyle, otherwise you will not be able to maintain it. If you decide to exercise by running, and you hate running, you will not do it for very long. You need to find a form of exercise that you enjoy.

Because every person is different in how their metabolism works—how much energy is burned during rest, exercise, and eating—it is difficult to calculate the dietary needs of a specific person with any accuracy. A Scottish study showed that the resting metabolic rate can vary anywhere from 1000 to 2500 calories a day. Even in individuals who are the same size, with the same amount of muscle mass, the metabolic rate can vary by up to 30%.

If we adhere to a diet of proper nutrition, maintain adequate levels of both exercise and rest, stay at a healthy weight and avoid stress, we will have optimal metabolic health.





Are we Inclusive or Exclusive?

“For whosoever shall do the will of God, the same is my brother, and my sister, and mother.” Mark 3:35

No one wants to feel left out—separated—not a part of the group.

And the more that we make people feel this way, the less we truly love and understand what Christ was all about.

The more we are into our own power, the love of display or ego (self), the less we can love God’s power. Let’s say that someone likes me more than you, then I can exult in that power because I am the favorite, right?

But what happens when they like you more than me? Then, I don’t feel so well.

“And it came to pass after this, that Absalom prepared him chariots and horses, and fifty men to run before him. And Absalom rose up early, and stood beside the way of the gate: and it was so, that when any man that had a controversy came to the king for judgment, then Absalom called unto him, and said, Of what city art thou? And he said, Thy servant is of one of the tribes of Israel. And Absalom said unto him, See, thy matters are good and right; but there is no man deputed of the king to hear thee. Absalom said moreover, Oh that I were made judge in the land, that every man which hath any suit or cause might come unto me, and I would do him justice! And it was so, that when any man came nigh to him to do him obeisance, he put forth his hand, and took him, and kissed him. And on this manner did Absalom to all Israel that came to the king for judgment: so Absalom stole the hearts of the men of Israel.” 2 Samuel 15:1–6

This is exactly what Absalom did. He tried to warp the people’s minds to get to be the people’s favorite, ra-

ther than his father. And this, of course, led to civil war and his own demise.

Remember someone else who did this? In heaven? “How art thou fallen from heaven, O Lucifer, son of the morning! how art thou cut down to the ground, which didst weaken the nations! For thou hast said in thine heart, I will ascend into heaven, I will exalt my throne above the stars of God: I will sit also upon the mount of the congregation, in the sides of the north: I will ascend above the heights of the clouds; I will be like the most High.” Isaiah 14:12–14

How is this done?

You tell the people what they want to hear; sympathize with them, even if they are wrong, and thus, show how much of personal power, not God’s power, we are into.

In Numbers chapter 16 we learn lessons from the rebellion of Korah, Dathan and Abiram. What did they tell the people? “The people are holy. . . everyone. . .” and, “Ye take too much upon you, seeing all the congregation are holy” (Numbers 16:3), meaning that Moses and Aaron were assuming too much authority, and being too hard on the people.

“While some under correction will acknowledge that they have been an injury to the cause, there are others who will charge with having an unkind spirit the one who has manifested true friendship by pointing out their wrongs, and will either be impudent or disrespectful to the reprover or will put on the disguise of injured innocence. This martyr-like appearance is a specious hypocrisy and is calculated to deceive those who are easily blinded, who are always ready to sympathize with the wrongdoer. . . .

“[Korah, Dathan, and Abiram] complained and influenced the people to stand with them in rebellion, and

even after God stretched forth His hand and swallowed up the wrongdoers and the people fled to their tents in horror, their rebellion was not cured.

“The depth of their disaffection was made manifest even under the judgment of the Lord. The morning after the destruction of Korah, Dathan, and Abiram and their confederates, the people came to Moses and Aaron saying, ‘Ye have killed the people of the Lord.’ For this false charge on the servants of God thousands more were killed, for there was in them sin, exultation, and presumptuous wickedness.

“Shall the example presented in the history of the children of Israel have any weight with us? **Shall those who claim to believe the truth be influenced to judge from their human feelings as did Israel?** [This is a very important concept—we can’t judge according to our human feelings—don’t consult your emotions.] When the servants of God are called upon to do the disagreeable duty of correcting the erring, let not those upon whom the Lord has not laid this burden stand between the offender and God. If you cannot see matters in the light in which they have been presented, hold your peace; let the arrows of the Almighty fall just where He has directed they shall fall.” —*Christ Triumphant*, p.125 [emphasis mine]

I’ll never forget the experience I made in a General Conference Session years ago, when some rival Russian factions were attending the conference at that time. The leading brethren of the General Conference said that “no pictures were to be taken with any of these Russians,” which I thought to be a bit harsh and unfair. It was only later that I found out that some of these factions were using any and all of the photographs made with leading brethren from our church as propaganda to prove that they were with us, and the other faction was not. Thus, only later did I see the balance and practicality of what the leading brothers were saying.

“Reproof and rebuke may, and will, come closer home to individuals than they dream of. God has His work in hand, and declarations will be made that will test the faith and loyalty of the people of God. There are those who have had great light, who are far from God, who in heart are apostates. . . .

“But we may still rejoice in the fact that it is not yet too late for wrongs to be righted. Jesus is a risen, living Saviour, our Advocate in the courts of heaven. ‘My little children, these things write I unto you, that ye sin not. And if any man sin, we have an advocate with the Fa-

ther, Jesus Christ the righteous.’ 1 John 2:1. As soon as sinners see their sins in the light of God’s Word, repent, and seek pardon with contrition of soul, confessing their sins, the Lord hears and answers. —Letter 12a, 1893.” —*Christ Triumphant*, p.125

Are we popular when we reprove people for their sins?

How did Moses stand in the eyes of the people? Or even his brother, Aaron?

But still they were going to stone Aaron, when they wanted to make the golden calf and he mildly remonstrated with them. His mistake was not in rebuking their sin more sharply, so they felt emboldened in their wrong course.

So, if you are into the love of your own power—watch out. If you love giving orders but have a hard time taking them—watch out. If you love the approval of man, but have a hard time seeing anything in the approval of God—watch out. When the chips are down and men’s frowns are against you, what is it that you will most likely do? What did Peter do in that situation? He denied his Lord three times, because he loved the approval of man more than the approval of God. And when he went out from the judgment hall, he wept bitterly. Did he really mean everything he said to Christ, about how he would go with Him to prison and to death? Yes, the only problem was that he didn’t know himself. So, as the wise man said, “Know yourself.” What are your weaknesses? What are your strengths?

How do you respond when you’re tired, fearful or sick? How do you deal with other people’s needs, when your own needs are not being met?

Do you remember how Jesus met human weakness? He didn’t condemn the woman, taken in adultery, but said: “Neither do I condemn thee, go and sin no more.” Wait!

Was that possible for her to go and sin no more? There are many Christians that would say that response was condemnatory.

How did He deal with the **disciples’** weakness? “And He cometh unto the disciples, and findeth them asleep, and saith unto Peter, What, could ye not watch with Me one hour? Watch and pray, that ye enter not into temptation: the spirit indeed is willing, but the flesh is weak. He went away again the second time, and prayed, saying, O My Father, if this cup may not pass away from Me, except I drink it, Thy will be done. And He came and found them asleep again: for their eyes

were heavy. And He left them, and went away again, and prayed the third time, saying the same words. Then cometh He to His disciples, and saith unto them, Sleep on now, and take your rest: behold, the hour is at hand, and the Son of man is betrayed into the hands of sinners." Matthew 26:40-45

He was always kind, always gracious, even when His own needs were not being met, when the disciples had the main responsibility to meet them.

How is it with you and I? How many men I have met in the church that put the human in place of the divine? Let's be clear. This is very easy for humans to do.

These people were more happy being the people's favourite, rather than doing God's will.

"And I brought him to Thy disciples, and they could not cure him." Matthew 17:16. At this point, right after the Night of the Transfiguration, when Peter, James and John were up on the mountain with Jesus, the disciples couldn't cast out that demon. Why? Because they were jealous of the three that had gone with Jesus into the mount the night before. They had to come to the work in a different spirit if they expected the Lord to work for them, and to have success in that work.

Was Sister White popular in 1888? She kept telling them things that they didn't want to hear, e.g. how their health and education systems were going wrong, amongst other things. And so, they shipped her off to Australia, where they thought that they would be safe from that voice of reproof, but the letters kept coming, and at exactly the right times, still to reprove them.

"And after these things I saw another angel come down from heaven, having great power; and the earth was lightened with his glory. And he cried mightily with a strong voice, saying, Babylon the great is fallen, is fallen, and is become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird. For all nations have drunk of the wine of the wrath of her fornication, and the kings of the earth have committed fornication with her, and the merchants of the earth are waxed rich through the abundance of her delicacies. And I heard another voice from heaven, saying, Come out of her, My people, that ye be not partakers of her sins, and that ye receive not of her plagues. For her

sins have reached unto heaven, and God hath remembered her iniquities." Revelation 18:1-5

Babylon, the fallen church, who is she committing fornication with here? Let's be clear—anything that enhances our political power, or power based upon human things, may just lead us away from God's power, just as it is happening even now in the fallen churches.

So when you are tempted to compromise truth in order to be the people's favourite or enhance your own personal power, or if you are more concerned about building up your personal empire than the kingdom of God, wait! Aren't our personal empires and the kingdom of God one and the same thing? At least, so many people get them confused.

"Now as touching things offered unto idols, we know that we all have knowledge. Knowledge puffeth up, but charity edifieth. And if any man think that he knoweth anything, he knoweth nothing yet as he ought to know. But if any man love God, the same is known of him." 1 Corinthians 8:1-3. Do you see what knowledge does

here? But in contrast, what does true love do? Knowledge puffs up, but it is only love that builds up.

Jesus was always including everyone in the kingdom of God; as long as they were willing to repent of sin, they were part of His family.

Repentance is so important in the kingdom of

God!! Regardless of what we know, if we do not repent, how can we expect to approach unto God? Even if we may be some person's or organization's favourite, we would still be lost.

The one thing that stands in the way of the unity of God's people more than any other is the spirit of rivalry—wanting to be first, or the favourite. Remember: we have to receive the Early Rain before we can receive the Latter Rain. And what was the main thing that they had to put away before they could receive the Early Rain? I'll give you a hint. What they were always fighting about, when Jesus was with them? Remember? They were always seeking to be the greatest.

May God help us to put this spirit aside, that we may truly be unified. Amen.

Jerry Eaton





CHILDREN'S CORNER

The Doctor's Cow

"I am afraid she is done for," said the veterinarian as he came out of the barn with Dr. Layton, after working for a hour over Brindle, who had broken into the feed bins, and devoured bran and grain until she could eat no more. "But keep up the treatment faithfully, and if she lives through the night she will stand some chance of getting well."

The doctor walked down the driveway with the surgeon, and stood for a few minutes at the gate under the maple trees that lined the sidewalk, talking earnestly. Then he went back to the house by the kitchen door. His wife met him, with the oft-repeated words, "I told you so; I said the boy would turn out of no earthly account."

"But he has turned out of some account," contradicted the doctor mildly. "In spite of this carelessness, he has been a great help to me this last month. It was boyish ignorance more than mere carelessness that brought about this disaster. To be sure, I have cautioned him not to leave the door of the feed bins unfastened. But he had no idea how a cow would make a glutton of herself if she had a chance at the bins. You can not expect a boy reared in a city tenement to learn all about the country, and the habits and weaknesses of cattle, in one short month. No, I shall not send him adrift again—not even if poor Brindle dies."

"You mean to say you are going to keep him just the same, John Layton?" cried the doctor's wife. "Well if you are not the meekest man! Moses was not anything to you! He did lose his temper once."

The doctor smiled, and said quietly: "Yes, and missed entering the Promised Land on account of it. Perhaps I should have done the same thing in his place; but I am sure that Moses, if he were in my place today, would feel just as I do about discharging Harry. It is pretty safe to assume that he, even if he did lose his temper at the continual grumbling of the croakers who were sighing for the flesh-pots of Egypt, never ordered a young Israelite boy whose father and mother had been bitten by the fiery

serpents and died in the wilderness, to clear out of camp for not putting a halter on one of the cows."

"John Layton, you are talking scripture!" remonstrated the perturbed housewife, looking up reprovingly as she sadly skimmed the cream from the very last pan of milk poor Brindle would ever give her.

"I certainly am, and I am going to act scripture, too," declared the doctor, with the air of gentle firmness that always ended any controversy between him and his excellent, though somewhat exacting, wife. "Harry is a good boy, and he had a good mother, too, he says, but he has had a hard life, ill-treated by a father who was bitten by the fiery serpent of drink. Now because of his first act of negligence I am not going to send him adrift into the world again."

"Not if it costs you a cow!" remarked the woman.

"No, my dear, not if it costs me two cows," reasserted the doctor. "A cow is less than a boy, and it might cost the world a man if I sent Harry away in a fit of displeasure, disgraced by my discharge so that he could not find another place in town to work for his board, and go to school. Besides, Brindle will die anyway, and discharging the boy will not save her."

"No, of course not. But it was your taking the boy in, a penniless, unknown fellow, that has cost you a cow," persisted the wife. "I told you at the time you would be sorry for it."

"I have not intimated that I am sorry I took the boy in," remarked the doctor, not perversely, but with steadfast kindness. "If our own little boy had lived, and had done this thing accidentally, would I have been sorry that he had ever been born? Or if little Ted had grown to be thirteen, and you and I had died in the wilderness of poverty, leaving him to wander out of the city to seek for a home in God's fair country, where his little peaked face could fill out and grow rosy, as Harry's has, would you think to just have him sent away because he had made a

boyish mistake? Of course you would not, mother. Your heart is in the right place, even if it does get covered up sometimes. And I guess, to come right down to it, you would not send Harry away any more than I would, when the poor boy is almost heart-broken over this unfortunate affair. Now let us have supper, for I must be off. We can not neglect sick people for poor, dying cows. Harry will look after Brindle. He will not eat a bite, I am afraid, so it is no use to call him in now. By and by you would better take a plate of something out to him; but do not say a harsh word of anything to the poor fellow, to make it any harder than it is."

The doctor ate his supper hurriedly; for the sick cow had engaged every moment of his spare hours that day, and he had postponed until his evening round of visits a number of calls that were not pressing. When he came out to his buggy, Harry Aldis stood at the horse's head, at the carriage steps beside the driveway, his chin sunken on his breast, in an attitude of hopeless misery.

"Keep up the treatment, Harry, and make her as easy as possible," said the doctor as he stepped into his buggy.

"Yes, sir; I'll sit up all night with her, Dr. Layton, if I can only save her," was the choking answer, as the boy carefully spread the wrap robe over the doctor's knees.

"I know you will, Harry; but I am afraid nothing can save the poor creature. About all we can do is to relieve her from her suffering until morning, giving her a last chance; and then if she is no better then, the veterinary surgeon says we had better shoot her, and put her out of her misery."

The boy groaned. "Oh Dr. Layton, why do you not scold me? I could bear it better if you would say just one cross word," he sobbed. "You have been kinder to me than my own father ever was, and I have tried so hard to be useful to you. Now this dreadful thing has taken place, all because of my carelessness. I wish you would take that buggy whip to me; I deserve it."

The doctor took the whip, and gently dropped its lash across the drooping shoulders bowed on the horse's neck as the boy hid his face in the silken mane he loved to comb. Indeed, Dandy's black satin coat had never shone with such luster from excessive currying as in the month past, since the event of this new little groom, who slept in the back bedroom of the doctor's big white house, and thought it a nook in paradise.

"There's no use scolding or thrashing a fellow who is all broken up, anyway, over an accident, as you are," the doctor said, kindly. "Of course, it is a pretty costly accident for me, but I think I know where I can get a heifer—one of Brindle's own calves, that I sold to a farmer two years ago—that will make as fine a cow as her mother."

"But the money, Dr. Layton! How can I ever earn that to make good your loss?" implored the boy, looking up.

"The money? Oh, well, some day when you are a rich man, you can pay me for the cow!" laughed the doctor, taking up the reins. "In the meantime, make a good, trustworthy, honest man of yourself, no matter whether you get rich or not, and keep your 'thinking cap' on a little better."

"You had better eat some supper," said a voice in the doorway a little later, as Mrs. Layton came noiselessly to the barn, and surprised the boy kneeling on the hay in the horse's stall adjoining the one where Brindle lay groaning, his face buried in his arms, which were flung out over the manger.

The lad scrambled to his feet in deep confusion.

"Oh, thank you, Mrs. Layton, but I cannot eat a bite!" he protested. "It is ever so good of you to think of me, but I cannot eat anything."

"You must," said the doctor's wife, firmly. "Come outside and wash in the trough if you do not want to leave Brindle. You can sit near by and watch her, if you think you must, though it will not do a particle of good, for she is bound to die anyway. What were you doing in there on your knees—praying?"

The woman's voice softened perceptibly as the question passed her lips, and she looked half-pityingly into the pale, haggard young face, thinking of little Ted's, and wondering how it would have looked at thirteen if he had done this thing.

"Yes," muttered Harry, plunging his hands into the water of the trough, and splashing it over the red flame of a sudden burning blush that kindled in his ash-pale cheeks. "Isn't it all right to pray for a cow to get well? It almost kills me to see her suffer so."

Mrs. Layton smiled unwillingly; for the value of her pet cow's products touched her more deeply than a boy's penitent tears, particularly when that boy was not her own. "There is no use of your staying in there and watching her suffer, you cannot do her any good," she insisted.



“Stay out here in the fresh air. Do you hear?”

“Yes, ma’am,” choked Harry, drying his face on the sleeve of his gingham shirt. He sat down on a box before the door, the plate of food in his lap, and made an attempt to eat the daintily cooked meal, but every mouthful almost choked him.

At about midnight, the sleepless young watcher, lying on the edge of the hay just above the empty manger over which a lantern swung, lifted himself on his elbow at the sound of a long, low, shuddering groan, and in another moment, Harry knew that poor Brindle had ceased to suffer the effects of her gluttonous appetite. Creeping down into the stall, he saw at a glance that the cow was dead, and for a moment, alone there in the stillness and darkness of the spring night, he felt as if he were the principal actor in some terrible crime.

“Poor old boss!” he sobbed, kneeling down, and putting his arm over the still warm neck. “I have killed you—after all the rich milk and butter you have given me, that have made me grow strong and fat—just by my carelessness!”

In after-years the memory of that hour came back to Harry Aldis as the dominant note in some real tragedy, and he never again smelled the fragrance of new hay, mingled with the warm breath of sleeping cattle, without recalling the misery and self-condemnation of that long night’s watch.

In the early dawn, Dr. Layton found the boy lying beside the quiet form in the stall, fast asleep from exhaustion and grief, his head pillowed on the soft, tawny coat he had loved to brush until it gleamed like silk.

“Child alive!” he gasped, bending over and taking the lad in his arms, and carrying him out into the sweet morning air. “Harry, why did you not come and tell me, and then go to bed?” he cried, setting the bewildered boy on his feet, and leading him to the house. “Now, my boy, no more of this grieving. The thing is done, and you cannot help it now. There is no more use in crying for a dead cow than for spilled milk. Now come in and go to bed, and stay there until tonight; and when you wake up, the new heifer, Brindle’s daughter, will be in the barn waiting for you to milk her. I am going to buy her this morning.”

Five years after that eventful night, Harry Aldis stood on the doctor’s front porch, a youth of eighteen, bidding good-bye to the two who had been more to him than father and mother. He was going to college in the West, where he could work his way, and in his trunk was a high-school diploma, and in his pocket a “gilt-edge recommendation” from Dr. Layton.

“God bless you, my boy! Don’t forget us,” said the doctor, his voice husky with unshed tears as he wrung the strong young hand that had been so helpful to him in the busy years that had flown by.

Hannah

The Israelites had turned from God to worshipping heathen idols. As a result they had become weak—almost slaves of their enemies, the Philistines. To some it seemed that God has forgotten His promise to make Israel strong.

At the tabernacle at Shiloh, the high priest watched the faithful come to worship. He noticed a woman and suddenly he became angry. “She acts as if she’s drunk! How dare she insult God!” said Eli. Angrily he accuses her. . . “No! No! I’m not drunk, I am unhappy, and in my sorrow I have poured out my heart to God, asking Him to help me” Hannah exclaimed.

Eli said “Go in peace Hannah, and may God grant your prayer.”

Hannah was so happy that she rushed out of the tabernacle to find her husband. “Oh! Elkanah, I prayed to God for a son and Eli blessed me and asked God to give me what I prayed for.”

“A son? I too, pray that God will grant your prayer,” Elkanah replied.

God answered Hannah’s prayer, and when the boy grew up, his mother loved him enough to take good care of him. She then brought him to Eli. “When I asked God for a son, I promised that he would serve the Lord all of his life. So I have brought him to be trained in God’s house. His name is Samuel,” Hannah said to Eli. Eli replied, “God bless you, Hannah.”

Leave the boy with me, and I will teach him to be a servant of the Lord,” said Eli. Samuel stayed with Eli and eagerly learned about God’s expectations from those who serve Him.

Each year when Hannah and her husband came to worship, she brought Samuel a new coat. “It’s just like a priest’s robe. Thank you, mother.” From 1 Samuel 1:1-28; 2:19

Cheryl Mañago



To the dear brethren of the Messenger, many greetings in the name of our Lord Jesus Christ.

I want to greet you and encourage you to continue providing excellent information to the readers worldwide. Thank you very much for giving me your publication. It has helped me—giving me many blessings, spiritual blessings in my life.

I am sending some pictures of the school children from our work here in El Salvador. Our primary school is called Dr. Andreas Vesalius College in Canton El Cerrito, Resume, Sonsonate, Salvador. About five years ago we started working to establish a school or college to help the underprivileged children of this community, and, by the grace of God, it was not until this year that we established the foundation of our dreams. For it is in this year that we have finally launched operations of formal and spiritual education in our institution.

Our educational project started with 31 children from kindergarten until the sixth grade of primary school. Here we teach, in addition to the subjects of formal education of this world, spiritual education at each child's level—sowing seeds of hope and eternal life.

We started this project with many limitations, but thank God we already have the foundation; we have the place and we have the first child, but there are still more needs. We are working with many poor children and we have managed to get some assistance as half-scholarships for some children, but there are some others

who have not yet been reached. And we are looking for a brother or sister or friend who has a good heart and willingness to help poor children to allow them to continue their studies. The school fee which is required for each child on a monthly basis is \$20.00 dollars (twenty dollars per month).

Hopefully, with your kind sponsorship, we will be able to help more children—for a child that needs help to continue their studies to prepare for this life and eternal life.

Here I send some photographs of the children's school, students of the IMS church of El Salvador.

To give more information on this project I remain at your disposal as a manager of this educational project of El Salvador.

Greetings to all the brethren and friends.

Professor Archila





Brother Archila
Do not forget us. The children will thank you forever.



These students on the left are in the sixth grade. The boys are big already and we are trying to guide them to not take the wrong path in life. Life is difficult in El Salvador. The children are surrounded by many dangers and it is vital to guide young people to deliver them from the gangs that plague public schools.

Angelita is in the first grade. She needs help. Her parents are very poor. Twenty dollars a month would make her very happy, giving her the opportunity to study without worrying about monthly tuition. Her parents are in the church.



Will someone with a good heart, having willingness to help?

David, a boy abandoned by his father, is alone with his mother. The mother has to wash and iron to pay for David's studies. She is raising her two children who are students of the school. They need help.



JAMAICAN FIELD CONFERENCE

WILL BE HELD ON DECEMBER 25-29, 2013

AT THE

JOHNSTON-KENNEDY CAMP & CONFERENCE CENTRE

ALEXANDRIA, ST. ANN,

JAMAICA.



Report From Jamaica

“And if children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with Him, that we may be also glorified together.” Romans 8:17

“All who enter into a covenant with Jesus Christ become by adoption the children of God. They are cleansed by the regenerating power of the Word, and angels are commissioned to minister unto them. They are baptized in the name of the Father, of the Son, and of the Holy Ghost. They pledge themselves to become active members of His church in the earth. They are to be dead to all the allurements of worldly desires; but in conversation and godliness, they are, through sanctification of the Spirit to exert a living influence for God.

“Heirs of God, and joint-heirs with Christ,—what an exalted, dignified position! Separate and distinct from the world, secure from the wily snares of Satan! By their baptismal vows, God’s professed followers have pledged themselves to stand in opposition to evil. The enemy of souls will work with all craft to corrupt their

minds. He will seek to introduce his methods into their service for the Master. But there is safety for them if they will heed the injunction: ‘. . . be strong in the Lord, and in the power of His might. Put on the whole armor of God that ye may be able to stand against the wiles of the devil.’” —*Sons and Daughters of God*, p. 15



On Sabbath, July 20, 2013, believers, as well as family members and friends from the branches of our church gathered together at the Annotto Bay Church for a spiritual feast.

The day was filled with activities that blessed the hearts of those who were there. We had the Sabbath School (conducted by the youth), and other events such as the Communion Service and a Bible Class.

The highlight of the day, however, was when two sisters, Meshana Lecky and Yvonne Hartley, made their covenant with the Lord through baptism in the sea. We were delighted to welcome these precious souls to the church of God and pray that the Lord will continue to be with them.

May the Lord bless us always.



It was my privilege to have a vacation Bible school at the Arthur Murray children's home in Wellington, Cape Town. These are children that have been removed from their parents because of social and crime-related problems. My heart was overwhelmed with their need for love and attention. They enjoyed learning about Jesus and how He cares for them.

They also made posters about love—and amazingly they knew exactly which pictures to pick. Also, my husband was doing HIV information sessions with the teenagers.

One thing I have learned from this experience—you have not loved until you have loved them that are not your own. It was a heart rending experience and I thank God for the opportunity, as we will now start work shops with the youth at the home as well.



I praise the Lord that I can work in HIS vineyard. I would like to request prayer for the children and the people who fund this home.

Milicent Frieslaar, South Africa

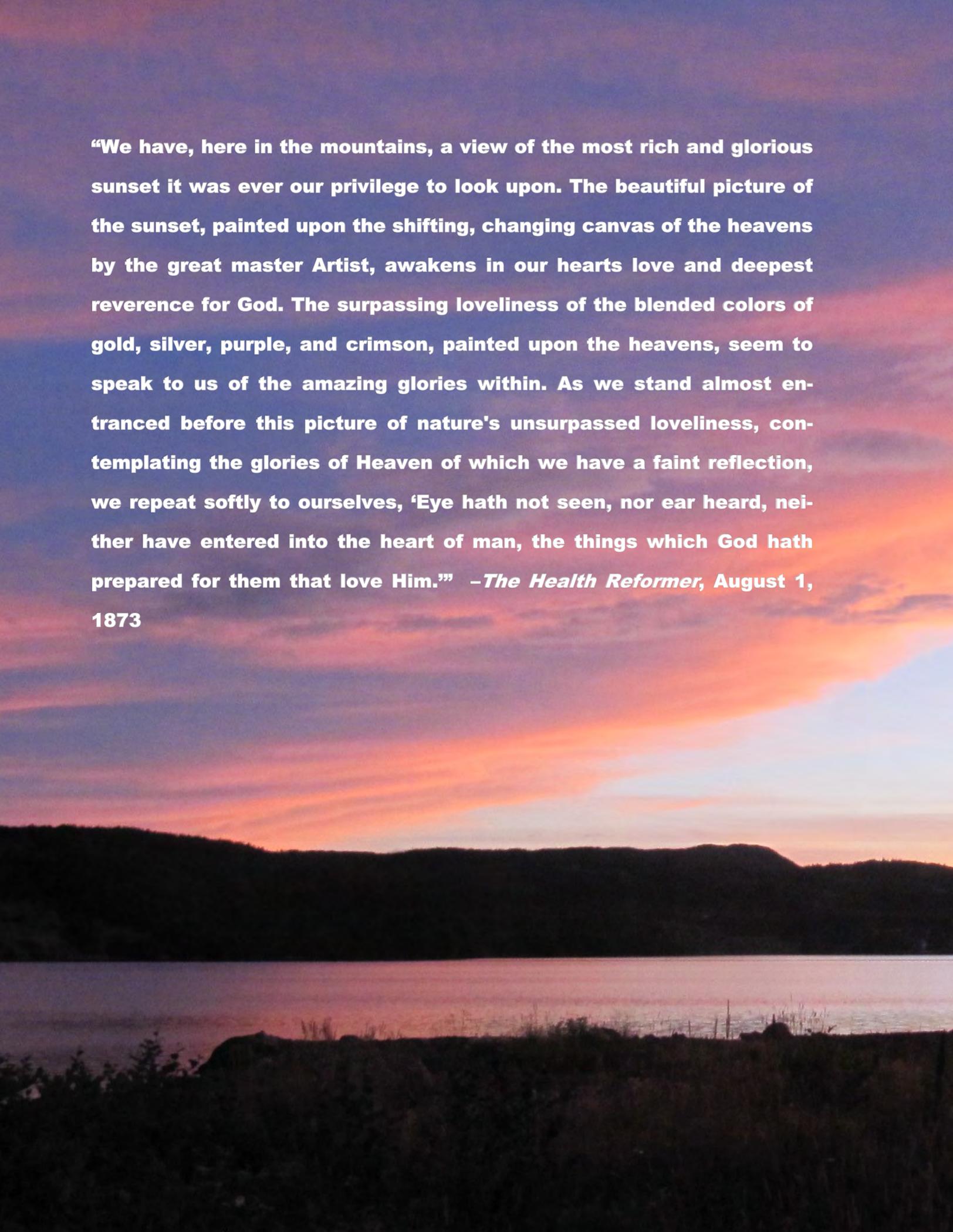


Believers in Togo



CAMP AT OKOK BETHEL, KENYA



A photograph of a sunset over a body of water, likely a lake or wide river. The sky is filled with vibrant colors of orange, red, and purple, transitioning into a darker blue at the top. The water reflects these colors, creating a shimmering effect. In the background, there are dark, silhouetted mountains or hills. The foreground shows some dark, out-of-focus vegetation. The overall mood is serene and majestic.

“We have, here in the mountains, a view of the most rich and glorious sunset it was ever our privilege to look upon. The beautiful picture of the sunset, painted upon the shifting, changing canvas of the heavens by the great master Artist, awakens in our hearts love and deepest reverence for God. The surpassing loveliness of the blended colors of gold, silver, purple, and crimson, painted upon the heavens, seem to speak to us of the amazing glories within. As we stand almost entranced before this picture of nature's unsurpassed loveliness, contemplating the glories of Heaven of which we have a faint reflection, we repeat softly to ourselves, ‘Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love Him.’” –*The Health Reformer*, August 1, 1873