

The Reformation
Messenger
VOLUME 28, NUMBER 9, SEPTEMBER 2021

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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.

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PHOTO CREDITS

Front Cover, Inside Cover, Page 3,
Wendy Eaton, Canada
Back Cover: Helen Marttinen, Canada
Page 18: Helen Marttinen, Canada

The Reformation Messenger is published monthly. It is an Official Publication of the International Missionary Society the Seventh-Day Adventist Church Reform Movement, Canadian Field. Subscriptions can be paid online on the website or by mail.

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COST:

Black & White x \$27.00 per year. Colour x \$47.00 per year.
(Add \$10.00 North America and \$20.00 overseas shipping & handling)

Purchase all 27 years of the Messenger for \$200.00 (shipping included in price). Bound in books by year.

Catalogue is available upon request for all articles for 27 years.



A Bruised Reed

“A bruised reed shall He not break, and the smoking flax shall He not quench.” Isaiah 42:3

“Satan will come to you, saying, ‘You are a sinner;’ but do not allow him to fill your mind with the thought that because you are sinful, God has cast you off. Say to him, Yes; I am a sinner, and for that very reason I need a Saviour. I need forgiveness and pardon, and Christ says that if I will come to Him, I shall not perish. . . . ‘If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.’ When Satan tells you that you are lost, answer, Yes; but Jesus came to seek and to save that which was lost. ‘A bruised reed shall He not break, and the smoking flax shall He not quench.’ The greater my sin, the greater my need of a Saviour.” *—The Review and Herald, September 15, 1896*

“To the heart of Christ the very presence of trouble was a call for help. The poor, the sick, the desolate, the outcasts, the discouraged, the desponding, found in Him a compassionate Saviour, a Mighty Healer. ‘A bruised reed shall He not break, and smoking flax shall He not quench, till He send forth judgment unto victory.’ Christ identifies His interests with those of suffering humanity, and He tells us that whatever we do to relieve a sufferer, we do for Him.” *—Medical Ministry, p. 121*

“People of all classes--men and women of wealth and honor, the rich and the poor, those in health and those afflicted with disease--came to Him, and He healed them all.” *—The Review and Herald, August 10, 1897*

“When Judas joined the disciples, he was not insensible to the beauty of the character of Christ. He felt the influence of that divine power which was drawing souls to the Saviour. He who came not to break the bruised reed nor quench the smoking flax would not repulse this soul

while even one desire was reaching toward the light. The Saviour read the heart of Judas; He knew the depths of iniquity to which, unless delivered by the grace of God, Judas would sink. In connecting this man with Himself, He placed him where he might, day by day, be brought in contact with the outflowing of His own unselfish love. If he would open his heart to Christ, divine grace would banish the demon of selfishness, and even Judas might become a subject of the kingdom of God.

“God takes men as they are, with the human elements in their character, and trains them for His service, if they will be disciplined and learn of Him. They are not chosen because they are perfect, but notwithstanding their imperfections, that through the knowledge and practice of the truth, through the grace of Christ, they may become transformed into His image.” *—The Desire of Ages, p. 294*

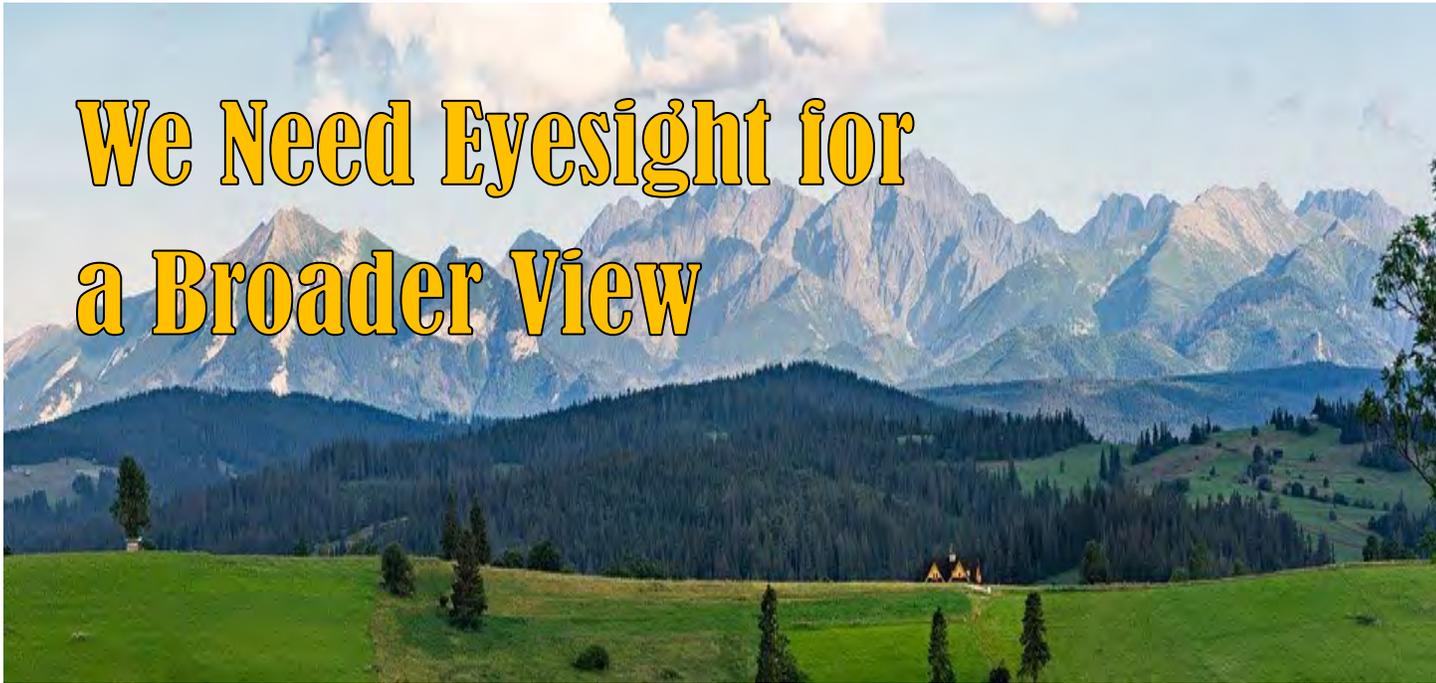
“Christ has revealed Himself as a wise, patient long-suffering helper, full of divine pity. Be assured that He will not break the bruised reed. He will tenderly lead your steps in safe paths, guiding you into all truth. He will gladden the hearts of all who will give themselves without reserve to His guidance. He will impart to them gracious instruction.” *—Pacific Union Recorder, June 2, 1904*

“Christ has revealed Himself as a wise, patient long-suffering helper, full of divine pity. Be assured that He will not break the bruised reed. He will tenderly lead your steps in safe paths, guiding you into all truth. He will gladden the hearts of all who will give themselves without reserve to His guidance. He will impart to them gracious instruction.” *—Pacific Union Recorder, June 2, 1904*

“Study the life and character of Christ, and seek to imitate His example. . . . What benevolence, what compassion, what tender sympathy, Jesus has manifested toward suffering humanity! The heart that beats in unison with His great heart of infinite love will give sympathy to every needy soul, and will make it manifest that he has the mind of Christ. ‘A bruised reed shall he not break, and the smoking flax shall he not quench.’ Every suffering soul has a claim upon the sympathy of others, and those who are imbued with the love of Christ, filled with His pity, tenderness, and compassion, will respond to every appeal to their sympathy. . . . They will follow the example of their Master, and will go out to seek and to save that which was lost, obeying the Saviour’s words when He said, ‘Love one another as I have loved you.’ Every soul who attempts to retrace his wanderings and return to God, needs the help of those who have a tender, pitying heart of Christ-like love.” *—The Review and Herald, October 16, 1894*

Ellen G. White

We Need Eyesight for a Broader View



Once upon a time, there was a man lost in the forest. For hours he had walked in the direction that seemed right to him, but in vain. Finally, he sat down, helpless; he did not know what to do. Then suddenly a thought came to him to climb the tallest tree. At the top of the tree he could see a village in the distance; now he knew he had to change his direction, and this saved his life.

We, also, in our Christian life need a broader view to see if our direction is correct. There are millions of Christians trying to reach heaven; but, their direction is not correct, and they will be lost in the end. In these last days, our great need is eyesalve to anoint our eyes, that we may see clearly whether our direction is correct.

“I counsel thee to buy of Me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear; and anoint thine eyes with eyesalve, that thou mayest see.” Revelation 3:18

When the Israelite people left Egypt all they could see was the sand desert, the hot sun, and the hostile nations that surrounded them; they also saw the lack of water and food. They could not see the beautiful providences of God, nor the miracles and wonders of God; therefore, they murmured and complained constantly.

How often did Jesus direct the minds of His disciples to the future glory, to eternal life, and to His second coming, but all they could see were the present trials and difficulties. Judas could see thirty pieces of silver, but he could not see the eternal life which he was giving up. He could not see that in a few hours he would hang

himself in a tree and die. If he would have gone a little higher and contemplate his future and had seen all of this, he would have changed the direction of his life and saved himself.

Peter was watching Jesus in the judgment hall. He loved Jesus. He had been in His company for three and a half years. Then suddenly someone comes and tells him, “you are also one of His disciples.” What did Peter see in that moment? He saw only danger, that he might be condemned to death with Jesus, and, in a panic, he denied that he even knew Jesus. Afterwards he saw his action from a different viewpoint—he felt ashamed and went out and wept bitterly.

Later, the same Peter looked upon these trials from a different viewpoint. “Beloved, think it not strange concerning the fiery trial which is to try you, as though some strange thing happened to you: But rejoice, inasmuch as ye are partakers of Christ’s sufferings; that, when His glory shall be revealed, ye may be glad also with exceeding joy.” 1 Peter 4:12–13. This is a completely different viewpoint than Peter had before.

Science and religion have often had completely different viewpoints. Science states that survival is the most important thing. To save your life you may have to deny your faith and work on Sabbath. However, the Bible says, “Be faithful unto death.” Science states that a person is heavier than water, you cannot walk on it. But Jesus said to Peter, “walk on the water,” and he did. Who, then, was right?

The Psalmist looked into the lives of people with a hu-

man point of view. "But as for me, my feet were almost gone; my steps had well nigh slipped. For I was envious at the foolish, when I saw the prosperity of the wicked. Behold, these are the ungodly, who prosper in the world; they increase in riches. When I thought to know this, it was too painful for me; Until I went into the sanctuary of God; then understood I their end." Psalm 73:2-3, 12, 16-17

He saw the wicked sinners prospering, and it hurt him, until he saw their end. Then he did not envy them anymore. Verse 22 of the same Psalm says, "So foolish was I, and ignorant: I was as a beast before Thee."

We need a broader view; we must look beyond the present. Lack of good eyesight brings many sorrows upon us.

There once was a king, rich who was powerful, living in a palace, with many servants. Would you be happy to live in such a condition? Yet, this king was not happy. "And Ahab came into his house heavy and displeased because of the word which Naboth the Jezreelite had spoken to him: for he had said, I will not give thee the inheritance of my fathers. And he laid him down upon his bed, and turned away his face, and would eat no bread." 1 Kings 21:4

He was unhappy because of covetousness; he wanted something that was not his, nor was given to him. Finally, through lies, he received Naboth's land. Was he happy now? No, because he received the vineyard through deception. Naboth was stoned to death because false witnesses claimed he blasphemed God. The prophet Elijah came to Ahab with a message. "And the word of the LORD came to Elijah the Tishbite, saying, Arise, go down to meet Ahab king of Israel, which is in Samaria: behold, he is in the vineyard of Naboth, whither he is gone down to possess it. And thou shalt speak unto him, saying, Hast thou killed, and also taken possession? Thus saith the LORD, In the place where dogs licked the blood of Naboth shall dogs lick thy blood, even thine." 1 Kings 21:17-19

Very few people see the danger of sin. Sin is so common that many people put themselves in danger by committing sins, thinking that they are safe. This is all because of a lack of eyesight. From a human standpoint they did well, but looking from above, it shows their foolishness. The trials that seem painful are really precious; they remove sin, selfishness, pride, and worldliness from us. Our sicknesses and misfortunes that are grievous are really a blessing to us. God uses them to

purify us for life in heaven.

In the Royal Ontario Museum there are precious stones which look like regular stones in the ordinary light, but when you press a button to turn on an ultraviolet light, suddenly the stones start shining and they become brilliant. This is the same way in our lives; all our troubles and trials will appear precious to us in the light of heaven.

Let us not stay in the valley where we see so little; let us climb up to the mountain top to see far into the future. It was on the mountain where Peter, John, and James saw the glory of heaven. "And after six days Jesus taketh Peter, James, and John his brother, and bringeth them up into a high mountain apart, And was transfigured before them: and His face did shine as the sun, and His raiment was white as the light." Matthew 17:1-2

On the mountain, Moses beheld the Promised Land, and looked into the future of God's people. On the mountain, Jesus saw the future of the Jewish nation and wept for them.

Let us also go onto the mountain and look upon everything around us in the light of eternity. Let us have a broader look, and cast away selfishness, narrow ideas, petty grievances, and worldliness. Let us become more tolerant, more understanding, more trusting in God, and more faithful. We need vision; let the present day trials and disappointments disappear from our sight, and let us look to the time when we stand before God, purified, holy, and perfect in righteousness.

In the morning, have a vision as to what this day can be. Will it be a Christ-filled life, in words, thoughts, and actions? Take it as a challenge, and finally do everything in the light of the cross, beholding Jesus.

As you behold the cross, humanity will be raised into the divine atmosphere, and all will look different. Now we are willing to forgive, now we do not mind suffering and trials, now we are willing to help others, and do missionary work; the anxious and worried look will disappear from our countenances, and the peace of heaven will fill our hearts. Now the way to heaven becomes clear as the way became clear to the man who climbed the tree.

May the Lord help us all to have this broader look and meet each other in heaven. Amen.

Timo Martin

Sparks of Your Own Kindling



What is fire? How would you describe it? Fire, as we know, is created by a combination of fuel, oxygen and heat. You combine these three elements, ignite them, you create fire. You remove one of these elements and the fire is extinguished. But, in your own words, how would you describe it? Would you say it is something hot that can warm you up or do a lot of damage? Is it something that is not so tangible, a mixture of gases that can do a lot of harm and can get out of control if not managed well?

Here is the dictionary definition: “a state, process, or instance of combustion in which fuel or other material is ignited and combined with oxygen, giving off light, heat, and flame; a burning mass of material, as on a hearth or in a furnace.” www.dictionary.com

Fires can do a lot of damage if uncontrolled. They have destroyed large buildings and taken lives of people. In hot weather, large fires have been known to ravage large portions of forests, and have been difficult to bring under control.

Fires can also be a good thing. Controlled fires are used to light and warm houses; and, out in the open, have provided warmth while camping. They are also used for cooking in some countries. Also in nature, controlled

fires have been beneficial for regenerating forests. Fires are used to purify metals, and to make glass.

Now, I ask, since a fire can get quite large and be very dangerous if not controlled, is it difficult to start? We tell children not to play with matches—why? A fire can be started quite easily and if not controlled, it can do much damage. There is a Christian song we may have heard called, *Pass It On*. The song begins with the words: “It only takes a spark, To get a fire going, . . .”

It only takes a spark to start a fire, and, what is a spark? It is something very small. Something very small can create something very large and destructive like a fire.

A spark is an ignited or fiery particle. It can be created from a match or from a lighter. When a fire is blazing it can throw off sparks also, which could create larger fires. A spark is caused by the friction of two hard surfaces. You can find various definitions, but this is a very familiar term for us. We know what fire is. We know what a spark is.

It could be something small like a cigarette butt that was not quite extinguished and thrown onto some dry grass that starts a large grass fire. A little match, or lighter, can set a fire going. If the fires are not quenched when small, they can very rapidly grow to large astronomical

proportions, doing a lot of damage, being quite difficult to bring under control.

The word “fire” is also used metaphorically to mean extreme passion. We could say that Martin Luther was on fire for the truths of the Protestant Reformation.

If someone is on fire for a specific project or issue, they have an extreme passion for carrying out the project. If someone is lazy and you want them to help, you can say that you want to build a fire under them so that they can get the job done.

We can extract many spiritual lessons from these concepts about fire and sparks.

Regarding the truth for the time we are living in, the Lord is hoping to build a fire underneath us to get us to be more passionate about our own salvation and that of our friends and associates. He wants to create a spark within us in order that the fire of the truth can go forth conquering. “The light of Israel shall be for a fire.” Isaiah 10:17

John the Baptist was on fire for his mission and he stated, “I indeed baptize you with water unto repentance: but He that cometh after me is mightier than I, whose shoes I am not worthy to bear: He shall baptize you with the Holy Ghost, and with fire.” Matthew 3:11. And truly it is so. Someone baptized with fire is very zealous in sharing the gospel message.

When the Holy Spirit fell on the Day of Pentecost, “there appeared unto them cloven tongues like as of fire, and it sat upon each of them.” Acts 2:3. We can read of the results—how the believers upon whom it fell, went forth with Holy Zeal, preaching the gospel message. Thousands were baptized in one day. Years later, many lost their lives as martyrs, but the fire burned within their hearts until their dying day.

Fire was used in the sanctuary services in the Old Testament to burn the many sacrifices that were brought for various reasons. The Patriarchs built altars wherever they went and offered animal sacrifices that they burned. Noah offered sacrifices on an altar with fire after the flood. King Solomon offered many sacrifices of animals upon an altar, with fire, at the dedication service of the temple he had built for the Lord. God appeared to Moses through a burning bush. It was a Pillar of Fire that appeared to Ancient Israel at nighttime in the wilderness.

The good and controlled fire is also a cleansing fire. In order to purify metals, like gold, they need to be heated

to separate the gold from the dross. The cleansing of man from sin is sometimes compared to fire. This takes place in the Lord’s workshop where He is cleansing sin from repentant sinner’s hearts and creating new hearts. Sometimes it takes fire—holy fire. “Every man’s work shall be made manifest: for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man’s work of what sort it is. If any man’s work shall be burned, he shall suffer loss: but he himself shall be saved; yet so as by fire.” 1 Corinthians 3:13, 15

There is song that goes, “Light Your holy fire, Lord within my heart; Bright may it burn to You amid the dark.” (International Hymnal #697). That should be our desire and prayer.

And another song, “Be it by water or by fire, O make me clean, O make me clean.” (International Hymnal # 492). We need to accept the Lord’s cleansing in whatever form it comes. “That the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise and honour and glory at the appearing of Jesus Christ:” 1 Peter 1:7

Sometimes the trials we go through feel like we are in a fire—being consumed. But if we serve the Lord, the flames will have little effect on us, as with the three worthies who walked in the fiery furnace (Daniel 3:23–25). If we are unfaithful and try to walk on our own, the heat of the flames may feel as though they are consuming us. We are not to fear the good, controlled fire—the work of the Holy Spirit in our hearts. Although the trials may seem difficult, the Lord will walk with us through the flames.

FIRE OF GOD’S DESTRUCTION

In the past, God has used fire to punish the wicked people. “Then the LORD rained upon Sodom and upon Gomorrah brimstone and fire from the LORD out of heaven; And He overthrew those cities, and all the plain, and all the inhabitants of the cities, and that which grew upon the ground.” Genesis 19:24–25

God’s people were not exempt from the Lord’s wrath when they were being unfaithful. “Jerusalem a desolation. Our holy and our beautiful house, where our fathers praised Thee, is burned up with fire: and all our pleasant things are laid waste.” Isaiah 64:10–11

FIRE OF SIN

While the fire of God will either cleanse and create new or punish the wicked, the fires of sin only destroy—there is nothing good about the fires of sin. In the sanc-

tuary in the Old Testament, the light of the candlestick was to be kept burning continually with holy fire. The altar of incense had holy fire burning on it, and the



priests had to use holy fire in their censers while in the temple. Aaron's sons, "Nadab and Abihu died, when they offered strange fire before the LORD." Numbers 26:61. Offering strange fire to the Lord will produce only death.

One little spark of sin, tolerated and left uncontrolled, can create a raging fire. We have a saying, "Give Satan a finger and he takes the entire hand." If you ignite a spark of evil, and do not control it, the fire of sin

starts to ravage the entire being. It can be one simple little sin, but unquenched, it can cause a lot of damage.

"One sin unconfessed and unrepented of, will close for you the gates of the city of God." *-Manuscript Releases*, vol. 12, p. 40. "The righteousness of Christ cannot cover one unconfessed sin." *-Manuscript Releases*, vol. 17, p. 241

"Men may have excellent gifts, good ability, splendid, qualifications; but one defect, one secret sin indulged, will prove to the character what the worm-eaten plank does to the ship,—utter disaster and ruin!" *-Testimonies for the Church*, vol. 4, p. 90

We need the Holy Spirit to enlighten us with holy fire.



Only God can light holy fires. The spark of sin is lit by man. When we light our own fires, it is unholy—strange fire. Once the unholy fires are lit, many people then like to walk in their own fires, and we have another saying that says, "You cannot play with fire and not get burned." Or you can say, "You cannot walk through fires and

not get burned." Do not play with sin (or take it lightly)—you will get burned.

SPARKS OF YOUR OWN KINDLING

There is another saying: "Walking in the sparks of your

own kindling." It comes from the Bible. "Behold, all ye that kindle a fire, that compass yourselves about with sparks: walk in the light of your fire, and in the sparks that ye have kindled. This shall ye have of Mine hand; ye shall lie down in sorrow." Isaiah 50:11. There is ever danger that those who profess to serve the Lord may forsake the heavenly pathway for ways of their own devising as did Nadab and Abihu.

Men naturally want to seek happiness, but often they seek it in the wrong places, thus walking in the sparks of one's own kindling. "Why then do we kindle a fire, and walk in the sparks of our own kindling? The Eternal has opened up a path for us to travel which leads to the open gates of Paradise. Can we by following our own will and choosing to walk in our own way find a pleasanter path?" *-The Present Truth*, January 26, 1893

Satan wants you to get burned. He makes the spark look small. He makes the fire feel warm and look good, but Satan's fire will burn uncontrolled. He tempts many to begin their own fires and then to walk in the flames. He will use you as long as you benefit his cause, and then when you are no longer useful, he will seek to end your life. You will burn in the fire he tempted you to light.

"It is a fearful thing to have great light and blessing, to have many opportunities and privileges, and yet make no saving use of them. Those who do not make a saving use of their opportunities, will be condemned by the privileges God has granted to them; but those who walk in the light will have increased light. Those who have had the light of truth, and yet have failed to walk in the light, are under the same sentence of condemnation as were Chorazin and Bethsaida. Shall not these warnings be heeded? Shall not these admonitions have weight with us? In the near future it will be seen just who have been walking humbly with God, and who have been obeying His orders. Those who have been walking in the sparks of their own kindling will lie down in sorrow." *-Christian Education*, p. 240–241. All may look the same in the church today, but one day a shaking will come and those will be shaken out who have lit their own fires and walked in them.

You can read many sources in the writings of the Spirit of Prophecy of ways that people walk in the fires that they have lit. I will quote a few.

Some light fires in their stomach: "Great care should be taken to form right habits of eating and drinking. The food eaten should be that which will make the best blood. The delicate organs of digestion should be respected. God requires us, by being temperate in all

things, to act our part toward keeping ourselves in health. *He cannot enlighten the mind of a man who makes a cesspool of his stomach. He does not hear the prayers of those who are walking in the light of the sparks of their own kindling.*" –*Counsels on Health*, p. 576

This quote has a serious thought in it. The Lord does not hear the prayers of those who are making a cesspool of their stomach. Does it matter what you eat? Is one little indulgence ok now and then? "Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you? If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are." 1 Corinthians 3:16–17. Apparently, it seems the Lord does not take lightly the defiling of His temple. One small flame of unholy fire in the earthly sanctuary cost Nadab and Abihu their earthly and eternal life. What will one small indulgence cherished by you, cost you?

Some have lost their way while obtaining a higher education on this earth; taking all honour and glory to themselves for their successes. "In obtaining an education, success is not to be regarded as a matter of chance or destiny; it is from that God who read the heart of Daniel, who looked with pleasure upon his purity of motive, his determination of purpose to honor the Lord. Daniel did not walk in sparks of his own kindling, but made the Lord his wisdom. Divine philosophy was made the foundation of his education. He welcomed the counsel of the Lord. Would that all students were as was Daniel; but many do not see the importance of submitting to divine discipline." –*Fundamentals of Christian Education*, p. 193–194

Those who place themselves on the judgment seat, claiming they have a special gift of discernment and judgment about their brethren. "He who opens his heart to the suggestions of the enemy, taking in evil surmisings, and cherishing jealousy, frequently misconstrues this evil-mindedness, calling it special foresight, discrimination, or discernment in detecting guilt and fathoming the evil motives of others. He considers that a precious gift has been vouchsafed to him; and he draws apart from the very brethren with whom he should be in harmony; he climbs upon the judgment seat, and shuts his heart against the one he supposes to be in error, as though he himself were above temptation. *Jesus separates from him, and leaves him to walk in the sparks of his own kindling.*" –*The Review and Herald*, March 12, 1895



Jesus separates from him, and leaves him to walk in the sparks of his own kindling." –*The Review and Herald*, March 12, 1895

Some light their own fires by the associates they choose: "Men are walking in the light of the sparks of their own kindling. Those who love and fear God will not descend to the world's level in choosing the society of the vain and trifling. They will not become charmed with men or women who are not converted. They are to stand up for Jesus, and then Jesus will stand up for them." –*Testimonies to Ministers*, p. 86–87

Being subject to your feelings means you are lighting your own fire: "Those who claim to be sons and daughters of God must trust in Jesus always. To do otherwise is to disown that He loves us, and, by going about depressed, covering ourselves with garments of heaviness and mourning, we make a very bad representation of Christ. We virtually say that our Lord is a hard, tyrannical Master. This is lying against the precious Saviour, who gave His own life that He might make it possible for all to believe in Him, and confide in His interest and love for sinful man. . . .

"You do great injustice to my Saviour when you walk as though in the shadow of darkness. You are never to walk in the fire and sparks of your own kindling, subject to feelings and emotions." –*The Upward Look*, p. 150

Some light their own fires by their speech: "Lightness, trifling, jesting, and joking are daily practiced. They have not set their hearts to seek Me. They walk in the sparks of their own kindling, and unless they repent they shall lie down in sorrow. 'Thus saith the Lord: Stand at your post of duty; for I am with thee, and will not leave thee nor forsake thee.' These words from God I have not dared to disregard." –*Manuscript Releases*, vol. 14, p. 108

And: "Even so the tongue is a little member, and boasteth great things. Behold, how great a matter a little fire kindleth! And the tongue is a fire, a world of iniquity: so is the tongue among our members, that it defileth the whole body, and setteth on fire the course of nature; and it is set on fire of hell." James 3:5–6. The tongue is compared to a fire. It is a small organ of the body, but it can defile the entire body; it can begin a large fire.

"All who are to be saints in heaven will first be saints upon the earth. They will not follow the sparks of their own kindling, they will not work for praise, nor speak words of vanity, nor put forth the finger in condemnation and oppression; but they will follow the Light of life, diffuse light, comfort, hope, and courage to the very ones who need help, and not censure and reproach." –*The Review and Herald*, August 4, 1891

There are many, many other ways you can kindle your own fires and walk in them. There is much written in the Spirit of Prophecy and the Bible.

The bottom line is: do not start your own fires—let God start His fire in your heart. Do not quench His fire, but keep feeding it with fuel from inspired writings and good works.

God’s final destruction of this earth will be by fire (Revelation 20:14–15). This fire will be for the purpose of burning the filth of this world that Satan has created, and to cleanse it prior to creating it all new for the Redeemed to dwell in. “The end is near. It is not long before the passions of the carnal, selfish heart will be revealed, and every secret thing brought to light. Oh, that angels of heaven would impress upon human hearts the peril of choosing to *walk in the sparks of their own kindling*, and refusing to walk in the way of the Lord!” – *Manuscript Releases*, vol. 18, p. 246 (The last sentence ends in an “!” thus, take it seriously)

“We are not to regard God as waiting to punish the sinner for his sin. The sinner brings punishment upon himself. His own actions start a train of circumstances that bring the sure result. Every act of transgression reacts upon the sinner, works in him a change of character, and makes it more easy for him to transgress again. By choosing to sin, men separate themselves from God, cut themselves off from the channel of blessing, and the sure result is ruin and death.” – *The Seventh-day Adventist Bible Commentary*, vol. 6, p. 1085. They light their own fires and get burned.

“No one can injure our character as much as ourselves.” – *The Seventh-day Adventist Bible Commentary*, vol. 3, p. 1160

“Whatever position in life we may occupy, whatever our business, we must be humble enough to feel our need of help; we must lean implicitly on the teachings of God’s word, acknowledge His providence in all things,

and be faithful in pouring out our souls in prayer. Lean to your own understanding, dear brethren, as you make your way through the world, and you will reap sorrow and disappointment. Trust in the Lord with all your heart, and He will guide your steps in wisdom, and your interests will be safe for this world and for the next. You need light and knowledge. *You will take counsel either of God or your own heart; you will walk in the sparks of your own kindling, or will gather to yourself divine light from the Sun of Righteousness.*” – *Testimonies for the Church*, vol. 5, p. 427

“Everyone is to keep himself separate from the world, which is full of iniquity. We are not to walk with God for a time, and then part from His company and walk in the sparks of our own kindling. There must be a firm continuance, a perseverance in acts of faith. We are to praise God; to show forth His glory in a righteous character. No one of us will gain the victory without persevering, untiring effort, proportionate to the value of the object which we seek, even eternal life.” – *Testimonies to Ministers*, p. 511

May God help us not to walk in the sparks of our own kindling, as these small sparks can cause large fires and be the reason why we find ourselves separate from God—outside His kingdom. Let God light His fire in your heart. Amen.

Wendy Eaton

“It only takes a spark,
To get a fire going,
And soon all those around,
Can warm up in the glowing,
That’s how it is with God’s love,
Once you’ve experienced it,
You’ll spread His love,
To everyone,
You’ll want to pass it on. . . .”

Kurt Kaiser

“Character will be tested. Christ will be revealed in us if we are indeed branches of the living Vine. We shall be patient, kind, and forbearing, cheerful amid frets and irritations. Day by day and year by year we shall conquer self and grow into a noble heroism. This is our allotted task; but it cannot be accomplished without continual help from Jesus, resolute decision, unwavering purpose, continual watchfulness, and unceasing prayer. Each one has a personal battle to fight. Each must win his own way through struggles and discouragements.” – *Testimonies for the Church*, vol. 5, p. 345



Wisdom for Money Management—Part 2

Managing money means dealing with earnings, investing, debts and loans, giving, spending, etc. All these need wisdom, and the first source of counsel should be the Word of God. In Psalm 119:24, 98-99 the Psalmist wrote, “Thy testimonies also are my delight and my counselors;” and, “Thou through Thy commandments hast made me wiser than mine enemies. . . . I have more understanding than all my teachers: for Thy testimonies are my meditation.”

In part one we determined that money has power and influence. We need wisdom to recognize that the ownership of all our possessions is Jehovah. He created all things and He never transferred the ownership of His creation to people. As we shall see throughout this study, recognizing God’s ownership is crucial in allowing Jesus Christ to become the Lord of our money and possessions. “Heaven. . . is the LORD’s . . . the earth also, with all that therein is.” Deuteronomy 10:14. (Psalm 50:10–12). It is clear that how we handle money influences our fellowship with the Lord because possessions sometimes compete with the Lord for first place in our lives. Jesus tells us we must choose which of these two masters we want to serve.

WISDOM IN EARNING MONEY

God established work when Adam and Eve were in the Garden of Eden. Work before the fall was a blessing, not a curse. All work, even after the fall, has dignity. Before engaging in work, ask yourself: Who will I be working for? Who will I work with? Is it legal? Will it hurt others? Will God approve? Will it hurt my reputation? Reputation can have more value than money. The Bible warns us about stealing, false weights, dishonesty, extortion, and usury. A Christian should avoid being

greedy, and bribes are unacceptable in the eyes of God. It is very important that we acquire money honestly to maintain our integrity and our righteous standing with God. It is better to have less and remain a righteous person than to have a lot of money gained by dishonest means (see Proverbs 1:10–15; 29:24; 20:21; 13:11; 28:8; 15:27; 10:2; 16:8).

Work was given as a blessing and it helps to develop our character. “The LORD God took the man, and put him into the garden of Eden to dress it and to keep it.” Genesis 2:15. Work is so important to God that He gave this command to the children of Israel and He gives it to us today, “Six days thou shalt work.” Exodus 34:21. And in the New Testament, Paul wrote to the Thessalonians, “If any would not [is not willing to] work, neither should he eat.” 2 Thessalonians 3:10

There is dignity and character-building in all types of work. A job is not merely a task designed to earn money; it is also intended to produce a godly character in the life of the worker. There are many proverbs that encourage diligence and condemn laziness in our work responsibilities. “Be thou diligent to know the state of thy flocks, and look well to thy herds.” Proverbs 27:23. “He also that is slothful in his work is brother to him that is a great waster.” Proverbs 18:9

We must work courageously and honestly. “And whatsoever ye do, do it heartily, as to the Lord.” Colossians 3:23. “Let him that stole steal no more: but rather let him labour, working with his hands the thing which is good, that he may have to give to him that needeth.” Ephesians 4:28. Many people may use inappropriate ways to earn money: stealing, lying, deceiving, etc. God’s word is clear on the matter. The eighth com-

mandment forbids this.

Read carefully and understand the following testimony, "'Thou shalt not steal.' Both public and private sins are included in this prohibition. The eighth commandment condemns manstealing and slave dealing, and forbids wars of conquest. It condemns theft and robbery. It demands strict integrity in the minutest details of the affairs of life. It forbids overreaching in trade, and requires the payment of just debts or wages. It declares that every attempt to advantage oneself by the ignorance, weakness, or misfortune of another is registered as fraud in the books of heaven." —*Patriarchs and Prophets*, p. 308

"Ye shall not steal, neither deal falsely, neither lie one to another." Leviticus 19:11. All of us have to make decisions regularly about how we handle our money. Sometimes these decisions are made more difficult because everyone around us seems to be acting dishonestly. But God's Word is very clear that His desire for us is to be completely honest: "Divers weights are an abomination unto the LORD; and a false balance is not good." Proverbs 20:23

We cannot be dishonest and love God. Two of the Ten Commandments address honesty: "Thou shalt not steal. Thou shalt not bear false witness against thy neighbour." Exodus 20:15–16. And Jesus told us, "If ye love Me, keep My commandments." John 14:15. It is impossible to love God with all our hearts, souls, and minds if we are dishonest and then act as if He does not care. Every honest decision strengthens our faith in God and helps us grow into a closer relationship with Christ. In order to avoid dishonesty, we do not have to isolate ourselves from every dishonest person, but we should be very cautious when choosing our close friends or considering a business relationship with another (1 Corinthians 15:33).

Whatever decision we make concerning our life's work, let us be sure we choose wisely, making sure that it is pleasing to God, and that our motives are right and pure. Then, let us be diligent in our work and not lazy. And above all—let us be sure we place our trust in God and His promises.

While we are dealing with earning money, we need to know and acknowledge the following:

1. Money is only for this life. The Bible clearly teaches us that we shall leave this world in the same manner that we came in. We will leave it all behind at death, so why accumulate and hoard it? It will be left to another

who may not use it wisely (Ecclesiastes 2:18–19). It is important to realize that money and possessions are for this life only and to be used wisely here.

2. Some things are more important than money.

- A man's reputation (Proverbs 22:1)
- One's strong faith (1 Peter 1:7)
- Wisdom, knowledge, understanding, and receiving instructions (Proverbs 3:13–15)
- An excellent wife (Proverbs 31:10)
- A peaceful life even though poor (Proverbs 17:1)
- Truthfulness (Proverbs 19:22); integrity (Proverbs 28:6); a word fitly spoken (Proverbs 25:11)
- Being prepared for the judgement (Proverbs 11:4)

3. Money can be a tool to accomplish great good or great evil. It can become a master or a servant (Matthew 6:21, 24). Money can be an end in itself that will curse us, or as a means and proper end that pleases God and blesses man. Thus, the proper means of acquiring money is needed. Is it right to make a lot of money? Some Scripture statements seem to emphasize the contrary: "Go and sell that thou hast, and give to the poor." Matthew 19:21. "How hardly shall they that have riches enter into the kingdom of God!" Luke 18:24. "Lay not up for yourselves treasures upon earth." Matthew 6:19. In answer to this question, let us look at some examples of righteous people who had a lot of money but were still acceptable to God.

Abraham. His substance was great (Genesis 12:16; 13:6, etc.). Yet, he was considered a great man of faith and a friend of God.

Job. It is well known that he was wealthy and one of the greatest men of the East. But, at the same time, he was a perfect and upright man that feared God and avoided evil (Job 1:3, 8).

King David. He was rich as well. He accumulated a great amount of wealth just to build the temple in Jerusalem. Yet, he was a man after God's own heart.

King Solomon. He was blessed by God with wealth beyond imagination for his day. The Queen of Sheba said that "the half was not told" concerning his wisdom and wealth (1 Kings 10:7). At that time, Solomon was acceptable to God.

In the New Testament, the apostle Paul spoke of Christians who were rich (1 Timothy 6:17). The apostle John prayed for those to whom he wrote that they would prosper in all things (3 John 2). We can conclude from the above that it is not wrong to have, or make, a lot of

money.

The proper attitude regarding money is to acquire it honestly, and to use it wisely. We believe that healthy ambition, hard work, providing for one's own, helping others in need, and planning for old age are all according to God's will.

Then there is the question, "How much money should I make?" To answer: we should make as much as we can as long as it is not at the expense of our health, our home and family, our happiness, our honesty and integrity, or service to God. Accumulating wealth is not to be an end in itself, allowing money to become our idol—our god! (Colossians 3:5; Matthew 6:24). We should work diligently as unto the Lord and thank Him for the increase. We then need to pray that He will give us wisdom to use any excess wisely by contributing generously to His church (1 Corinthians 10:31).

DESIRING TO BE RICH

Whatever God blesses us with, whether little or much, let us be good managers of what He entrusts into our care and use. (Luke 12:15–21). Jesus first warned of the danger of covetousness and then told a story to illustrate His point. He told about a farmer who was very successful in his work. He accumulated many goods for many years. But Jesus called him a fool because he was selfish and not rich towards God.

In Luke 16:19–31 Jesus tells about a rich man and a poor man (Lazarus). When the rich man died, he found himself in "hades" in "torment." Why? Because he was selfish and not rich towards God. It is hard for a rich man to enter into heaven, not because he has a lot of money but because of his attitude towards money (Matthew 19:24).

The apostle Paul in 1 Timothy 6:9–10 talks about the dangers of desiring to be rich. The dangers are real.

a) They can fall into temptation and a snare. In order to become rich they often compromise truth, lose their integrity, lie, and cheat people out of their money for their benefit (Proverbs 21:6).

b) They can fall into many foolish and harmful lusts. Most young people who have gone into the entertainment business have not remained faithful to the Lord. The desire for money, popularity, and all that goes with it turns them away from the Christian life (Proverbs 28:20). Not money, but "love of money" is at the root of all evil.

c) They get caught up in greediness. Greed seems to car-

ry with it the idea of an insatiable desire for more and more—never being satisfied nor content. Accumulating things cannot bring the happiness or satisfaction that is desired (Ecclesiastes 5:10).

Additional dangers are added in verses 17–19. They can become haughty, be lifted up with pride and arrogance or have a false sense of importance. Money has never made a man, but the love of it has destroyed many.

WISDOM ABOUT INVESTING

If heaven is not our future home then why did the Lord tell us to "lay up treasures in heaven"? (Matthew 6:20). Also, "your reward is great in heaven" (Luke 6:23), and, "your names are written in heaven" (Luke 10:20), or "the hope which is laid up for you in heaven"? (Colossians 1:5). The reality is that we are citizens of heaven. We are only here temporarily as stewards of the Lord, managing His goods. The apostle Paul wrote, "our conversation [citizenship] is in heaven, from whence also we look for the Saviour, the Lord Jesus Christ." Philippians 3:20

"Would you make your property secure? Place it in the hand that bears the nail prints of the crucifixion. Retain all in your possession, and it will be to your eternal loss. Give it to God, and from that moment it bears His inscription. It is sealed with His immutability." *—Counsels on Stewardship*, p. 49

"We are to make investments in heavenly interests, and always work with heaven in view, laying our treasure up in the bank of heaven." *—The Signs of the Times*, April 4, 1895

"Let us be honest with the Lord. All the blessings that we enjoy come from Him; and if He has entrusted us with the talent of means, that we may help to do His work, shall we hold back? Shall we say, No, Lord; my children would not be pleased, and therefore I shall venture to disobey God, burying His talent in the earth?"

"There should be no delay. The cause of God demands



your assistance. We ask you, as the Lord's stewards, to put His means into circulation, to provide facilities by which many will have the opportunity of learning what is truth." —*Counsels on Stewardship*, p. 44–45

"The Lord has made the proclamation of the gospel dependent on the consecrated ability and the voluntary gifts and offerings of His people. While He has called men to preach the Word, He has made it the privilege of the whole church to share in the work by contributing of their means to its support." —*In Heavenly Places*, p. 303

Christian investing differs from investing generally. It is a matter of avoiding all risk, and refusing to invest in the stock market. The Christian approach to investing begins with an attitude of seeking God's glory. There are numerous advantages to saving and investing:

Providing for you and your family.

The Apostle Paul wrote: "If any provide not for his own, and specially for those of his own house, he hath denied the faith, and is worse than an infidel." 1 Timothy 5:8. There are basic physical needs for our survival on this earth: food, clothing, shelter, health, education, transportation, etc. God knows we have need of these things (Matthew 6:32) but we need to work to obtain them.

Helping to be free financially to serve the Lord. One objective of saving is to reduce our dependence on a salary to meet our daily needs. The more income our savings and investments produce, the less we are dependent on income from our job and the more time we have to serve the Lord.

More support for your ongoing business. The role is to accumulate enough capital to open and operate a business without going into debt.

To honor our parents and see that their needs are met in their later years. Jesus condemned the Jewish leaders for trying to avoid this responsibility and stated that their worship was made void by their actions (see Matthew 15:1–9).

To help the widows, orphans, and the needy. The religion that is true and pure requires us to help the needy (James 1:27; Ephesians 4:28; Galatians 6:10).

To support the work of God. There are many Scripture

statements showing the necessity of supporting the work of God. (1 Corinthians 16:1–2; 2 Corinthians 9:7, etc.).

"They that will be [want to be] rich fall into temptation and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition." 1 Timothy 6:9. The desire to become rich is self-centered and usually motivated by pride, greed, or envy. A faithful steward is Christ-centered in thoughts and attitudes.

When we want to get rich, we are actually loving money more than God (Matthew 6:24).

The Apostle Paul wrote of himself, "Not that I speak in respect of want: for I have learned, in whatsoever state I am, therewith to be content. I know both how to be abased, and I know how to abound: every where and in all things I am instructed both to be full and to be hungry, both to abound and to suffer need. I can do all things

through Christ which strengtheneth me." Philippians 4:11–13

Remember that your money is not yours. So, what should we do with God's money? This is a good question, and the Bible has all the answers. It will give us the foundation from which we can, by God's grace, correctly use the money He has given us to manage.

SPENDING

Self-control is needed in spending. It is listed as a part of the fruit of the Spirit (Galatians 5:22–23). It is also listed as one of the virtues of the Christian life (2 Peter 1:4–8). Self-control is synonymous with Temperance, Continent, Forbearance, Long-Suffering, Self-Denial, Discipline, Mastery, Resolution, Restraint, etc. It is to bring one's self into control to a standard or way of acting. Self-control means that:

- We will resist unwise spending.
- We are watching and comparing prices before buying. This is very important to each true Christian.
- We are determined to avoid credit as much as possible.
- We are trying to take care of what we buy and make it last.
- We focus on needs, not wants.
- We will not waste or squander money (Proverbs 21:20; 18:9).

**"I have learned, in whatsoever state I am, therewith to be content. I know both how to be abased, and I know how to abound: every where and in all things I am instructed both to be full and to be hungry, both to abound and to suffer need. I can do all things through Christ which strengtheneth me."
Philippians 4:11-13**

- We will not worry over money and things (Matthew 6:25).
- We will have financial and spiritual success (Luke 12:21), using what we have to be rich towards God.
- We can give a good accounting to God in the day of judgment (Luke 16:2; Matthew 25:21).
- We will bring glory and praise to the God we serve (1 Corinthians 10:31). God is not glorified by man's foolish use of possessions.
- It will keep us out of unwise debt.

GIVING

"It is more blessed to give than to receive." Acts 20:35. Giving must be done with the attitude of love: "Though I bestow all my goods to feed the poor . . . and have not charity [love], it profiteth me nothing." 1 Corinthians 13:3. Give; "not grudgingly, or of necessity: for God loveth a cheerful giver." 2 Corinthians 9:7

There are many advantages to giving. I will mention three:

It draws our heart to the Lord. Above all else, giving directs our attention and heart to Christ. "For where your treasure is, there will your heart be also." Matthew 6:21. When you give your gift to Him, your heart will automatically be drawn closer to the Lord. We can share in the reward that Jesus promised to the faithful stewards, "enter thou into the joy of thy lord." Matthew 25:21

It brings increase for us in Heaven. When we give to the Lord, we are investing for eternity. "But lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal." Matthew 6:20. Although we cannot take it with us, the Bible teaches us that we can make deposits to our heavenly account before we die.

It provides for our needs on earth as promised. Giving results in trusting God to take care of our earthly needs. He will because He promised to do so. "The liberal [generous] soul shall be made fat [shall prosper]: and he that watereth shall be watered also himself." Proverbs 11:25. "He which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully." 2 Corinthians 9:6



John Wesley said, "Earn all you can, save all you can, and give all you can." This does not mean give all and deprive yourself of the necessities of life. "Honour the

LORD with thy substance, and with the firstfruits of all thine increase: So shall thy barns be filled with plenty, and thy presses shall burst out with new wine." Proverbs 3:9-10

SOME GUIDELINES

"The Lord can use most effectually those who are most sensible of their own unworthiness and inefficiency. He will teach them to exercise the courage of faith. He will make them strong by uniting their weakness to His might, wise by connecting their ignorance with His wisdom." –*The Signs of the Times*, June 23, 1881

Make a list of all your assets and your liabilities. Hopefully, your assets are greater.

- Make a list of all sources of income.
- Make a list of special expenses: Giving, Taxes, Debt.
- Make a list of living expenses.
- Compare the income to expenses to see if you have money left over .

If you have a negative cash flow, find a way to increase your income or reduce your expenses. Do not ignore the problem—thinking God will take care of you

Learn to live within your means, buy wisely, and be frugal. Strive to be self-supporting, having enough resources in order to provide for our family. Stay out of debt as much as possible.

"You must not walk independently of all counsel. It is your duty to counsel with your brethren. This may touch your pride, but the humility of a mind taught by the Holy Spirit will listen to counsel, and will banish all self-confidence. When counsel is given that conflicts with your personal wishes, you are not to think that your own wisdom is sufficient for you to give counsel to others, or that you can afford to neglect the counsel given." –*Testimonies to Ministers*, p. 315

"If any of you lack wisdom, let him ask of God, that giveth to all [men] liberally, and upbraideth not; and it shall be given him. But let him ask in faith, nothing wavering. For he that wavereth is like a wave of the sea driven with the wind and tossed. For let not that man think that he shall receive any thing of the Lord. A double minded man [is] unstable in all his ways." James 1:5-8

In everyday life, wisdom is using knowledge in a practical and effective way. May we wisely apply the knowledge that God has imparted to us. Amen.

Victor Shumbusho, D R Congo

He Saved Them Twice



Pedro grew up in the jungles of Peru. His family belonged to the Culina Indian tribe. Pedro's father was a prominent man in the village and he had many children. Pedro was the youngest boy in the family and his father loved him very much. While his older brothers were out hunting, and his sisters were helping Mother with her chores, Pedro and his father spent a lot of time together. Pedro's father took special care to teach Pedro the customs and tribal practices of the tribe. He taught Pedro how to make good tools, and how to shoot with a bow and arrows. Pedro's father was proud of his son's accomplishments and knew that one day Pedro would be a fine young warrior and hunter for the tribe. He also taught Pedro about their religious festivals to their gods and their tribal dances.

Although Pedro was a good student and loved his father very much, all this knowledge and customs did not make him very happy. He had an empty feeling inside his heart. He was wondering what the purpose of it all was? Was he only to live, hunt, feast on special occasions, get married, raise a family and then after carefully teaching his children the customs, he would one day die and be buried? And then what? These thoughts troubled him very much but he kept them to himself.

As Pedro grew, he would often wander alone in the jungle just to try to sort out his thoughts and feelings. He would look up into the sky and wonder what was beyond the clouds. He would wonder what was beyond the jungle. Yes, he knew there were other tribes, but was there more?

He knew that there were occasionally tribal wars and he disliked the idea of killing very much. He dreaded the day that he would be old enough to be a warrior and

defend his village from outsiders and perhaps take other men's lives. This thought filled him with dread. As it was he began to dislike watching the feasting, when they killed the pigs and roasted them, and spent all night, dancing, eating and drinking fermented drinks, only to find oneself useless the next day. The men were all in their own huts fast asleep recovering from the night before. He did not know how he would ever avoid having to take part.

Pedro kept all these thoughts to himself and started to slowly drift apart from his friends. He tried to be very pleasant and happy in his father's presence as his father was doing his best to train him in the customs of the villagers. But he was not happy.

One day Pedro's father became sick. It was a day after a big feast. He developed a high fever and his stomach became bloated. For the next few days, he declined and a week later he died. Pedro and his whole family were very shocked and saddened by the news.

In the Culina tribe, parents could ask to have a live baby or child buried with a parent that had died. Since Pedro was young and his mother already had more children than she thought she could possibly feed by herself, Pedro was the one chosen to be buried with his father.

"Put him in the grave with his dead father." Standing at the edge of his father's grave, little Pedro heard these words being said about him. Even Pedro's poor mother, agreed

The people of his tribe had never even heard the name of the Lord Jesus, or how to be saved from their sins and be sure of going to heaven. So, Pedro was afraid to die and now he was just moments away from being buried

alive!

Pedro's time was short. Pedro was terrified! Without waiting another second, he ran as fast as he could into the jungle. He climbed a tree and sat there, crying and sobbing. When an animal started climbing up the tree where Pedro was sitting, his crying scared the animal away.

Pedro was afraid the men of the village would come looking for him to take him back and bury him. So he came down out of the tree and headed farther into the jungle. How he hated the villagers for this dreadful custom. He wished to never see them again. He looked up into the sky, and hoped for something better as he walked further and further away.

Suddenly, he spotted a *jaguar*. It was heading towards the village. Now everyone in Pedro's village was in danger! Jaguars come quietly and stealthily, and often make their attacks at night.

Pedro had two choices. He could hide and watch the jaguar go past him towards the village, and continue on his journey and not care because he had no intention of ever returning to his village or he could go warn them, and then face his burial with his father.

Pedro had a good heart. At that instant he did not think of his own danger, but only that everyone in his village was in danger. He ran back to the village and screamed, "Jaguar! Jaguar!" His mother and some others followed him back into the jungle. The hunters found the jaguar. It had climbed up a tree and was watching them approaching. With quick work, the hunters took care of the jaguar.

Upon returning to the village, Pedro wondered what his fate would be, but his relatives were thankful for what he did and said, "This is a good son. He did not need to warn us. We were going to bury him, but he saved our lives. He deserves to live." And so Pedro was not buried with his father. His father was buried alone.

Pedro was thankful to be permitted to live and to be with his family once more. He proved himself very useful to his mother, being careful to help her with her burdens. Yet, he still had that empty feeling inside, that was not being fulfilled with the day-to-day living in the village. But Pedro did not know what to do or where to go.

Later that year a measles epidemic broke out, and many people of the Culina tribe died. Pedro and his immediate family were mercifully spared.

The Lord was not too busy in heaven to not notice the emptiness and longing in the heart of the young man in the middle of the Peruvian jungle and soon He was going to send someone to help fill that emptiness. There were only 75 people still alive in Pedro's village at the time when two young missionaries came to live with these Culinans.

There was something that Pedro noticed about these men. They were different. They did not take part in the villagers' customs and feasts, and they looked happy all the time. They had different customs. He would sometimes go and spy on them and see them kneel down and fold their hands, and talk to someone in the sky but when Pedro looked up he did not see anyone in the sky. He could hear them singing beautiful songs and they had a big black book they often read from.

These missionaries began to study the Culina language. After they had learned enough, they began to translate the Bible into the Culina language. Then Pedro and other Culinans could learn of God's love. They would hear for the first time how God's Son, the Lord Jesus, came into this world and became a man to die on Calvary's cross so that anyone who will believe in Him can be saved. They invited the villagers to join them in their worship services. Pedro was the first to go and he never missed a meeting.

Now, Pedro was happy. The emptiness he had felt while growing up and learning all the tribal customs and rituals was gone. His heart was filled with love to God. Pedro believed what he heard from the missionaries and said, "I will follow God." He also said, "I want to hear more from God's Book so I'll know it better."

Pedro then helped the missionaries translate more and more of the Bible into the Culina language so they could all understand God's message and be saved.

Pedro saved his tribe twice. While they wanted to bury him alive, he did not wish any harm to come to them. He saved them from the jaguar, and now he saved their souls by helping to translate the Bible.

If people treat you badly, never wish them harm or do bad things to them. "Recompense to no man evil for evil. . . Be not overcome of evil, but overcome evil with good." Romans 12:17, 21. Being kind to those who wish you harm, can change them into better people. That is what Jesus did. He came to save the world, even though they crucified Him. He is still calling all sinners to repentance today. Will you not give Him your heart, while the door of His mercy is still open?

HEALTH MATTERS:



WHEAT SPECIES:

HULLED WHEATS

As we saw from last month, wheat is the most cultivated crop in the world and is the biggest contributor to plant-based protein-containing food on earth; it also has, unfortunately, developed a negative reputation due to increasing incidences of wheat and gluten intolerances in people. However, it is still a viable and nutritious food for a large part of the population of the world. This month we will start to learn about the different varieties of wheat.

Wheat belongs to a group of wild grasses known as *Triticae* from which many domestic grains are found, including wheat, barley, and rye. A further subgroup is known as *Triticum*, which encompasses all wheat species. Within these species are many different varieties. Currently, the most widely cultivated wheat species (95% of all wheat) is common wheat (*Triticum aestivum*), also known as bread wheat. This wheat is a spontaneous hybridization from species of three different wild grasses, including two wild wheats. Common wheat is further divided into many different varieties, classified either by the growing season, colour, protein, starch, or gluten content. The second-most cultivated wheat is durum wheat (*Triticum durum*) used in making couscous and pastas. Club wheat (*Triticum compactum*), closely related to bread wheat, is a softer type of wheat, and is used in pastries such as cakes, cookies, crackers, and flour. Wheat is also used in the creation of biofuels, alcohol, toiletries, many household products, and food for livestock. Other cultivated wheat species include spelt, einkorn, and emmer.

Wheat grasses began to be domesticated by humans when they were discovered to be edible and to have a pleasing flavour. Before domestication, wheat consisted of a number of species of wild wheat. Two species are found in western Asia and Northern Africa known as the Fertile Crescent. These two species, wild eikorn and wild emmer were considered the first ancestors of all wheat species known today. Another wild wheat species known as spelt had its origins in a similar area of the world but was domesticated at a later time than the two other species. These wheat species are still being grown; however, in limited quantities compared to other domestic wheats.

Today wheat consists of thousands of different varieties, all derived from the original wild wheat species. Hybrids within the original species were created to increase crop yields, to withstand climate extremes, to resist pests and diseases, to be able to be grown in poor soil, to enhance flavour, to improve nutrition, and to promote ease of harvesting and production. Wheat is a self-pollinating plant; this allowed for many distinct domestic varieties to be created. Early hybridization methods consisted of growing two wheat crops together, and cross-pollinating them to produce a new variety with characteristics of both parent crops. Over time, some of these hybrids would produce the desired traits that farmers were looking for. This was a slow process, consisting of many crosses until a hybrid was created that improved on the original varieties. As we learned last month, newer wheat varieties have been created

artificially.

Wheat is a cool season crop, with an ideal harvest temperature of around 16C (60F). Depending on the area of the world, wheat is either grown as a winter or spring crop. Winter wheat is planted in the fall and is harvested in the early summer. Spring wheat is planted in the early spring and is harvested in the late summer. Wheat needs a minimum of 100 frost-free days in which to germinate and grow, with most crops yielding a harvest after 120 days. Precipitation of 45-50 cm (15--20 inches) of rain over the growing season is necessary to yield a good crop.

WHEAT CLASSIFICATIONS

Wheat species can be categorized into two main branches, free-threshing vs hulled wheats. Most wheat used for food must be processed. Once the grain is harvested from the field, it must be threshed. The process of threshing works to remove the edible part of the grain from the rest of the plant, the husk or hull—the hard, inedible outer portion of the grain. Traditionally, threshing was usually accomplished by hand or by machine. Before the mid-1800s, grain was still threshed by hand, either by having animals tread on it, or by people using flails to beat the grain. The next step was winnowing to remove the hull, or chaff, from the grain. This was done by throwing the grain into the air, with the lighter chaff being blown away in the wind. We see many references to chaff in the Bible, often referring to sinners as chaff, indicating the part of the grain that is removed as it has no value. “Whose fan is in His hand, and He will thoroughly purge His floor, and will gather the wheat into His garner; but the chaff He will burn with fire unquenchable.” Luke 3:17

Since the mid-1800s machines known as combines could harvest, thresh, and winnow the grain while it is still in the field. Milling and rolling further processed the grain to be made into flour. This ease in production due to technological advances led to the massive increase in wheat crops being planted and sold.

HULLED WHEATS

The three main original wild wheats, emmer, eikorn and spelt are hulled wheats. As mentioned, wild emmer and eikorn grew in the Fertile Crescent area of the world. This area of the world is where the Old and New Testament nations were situated. These crops were used by the ancient Egyptians and Babylonians, as well as by the Romans later on. They were also used by the Israelites. Spelt's origins are not as clear as the other two ancient

wheat grains. Historical references show it was used by ancient civilizations in the Middle East and Europe. It was known to be the staple food of the Roman armies.

Cultivation and repeated harvesting and sowing of these wild grains led to the creation of domestic strains. Initially when these grains were domesticated, these descendants of wild wheats also contained strong hulls.

In free-threshing wheats, the grain is easily released during the threshing process. But in hulled wheats the husk of the grain is very tough and adheres very tightly to the grain kernel. Therefore, when threshed, the strong hulls do not release the grain, but instead the grain breaks up into small hulled units known as spikelets. To release the grain, these spikelets had to be either pounded to loosen the hull or were soaked in water. The process of pounding often left the bran of the grain stuck to the hull, thus losing vital nutrients from the grain. The benefit of these grains with tough outer husks is that the spikelets could be stored for a long time without spoiling.

Eventually free-threshing wheat varieties were developed, and hulled wheat varieties grew out of favour, due to the difficulties in harvesting the grain for use. Today, technology has advanced so that the hull of these wheat species can be removed without damaging the bran layer. This has led to the more recent increase in popularity of the hulled wheat grains. This is due to the fact that these grains are often sold in their whole grain form. They are also ancient grains, which attracts consumers who are concerned about the composition of the newer varieties of common wheat on the market today. These ancient grains consist today in the same structure, composition, taste and appearance as they did thousands of years ago.

There is a slight difference in wild wheat versus domestic wheat; however, these differences were developed, not by hybridizing the plants, but through selection and cultivation of those of the wild plants which contained the traits which allowed humans to harvest them more readily. When wild wheat grains ripen, their seed heads shatter and fall to the ground; this allows the plant to regerminate and grow another crop. When wild wheat began to be domesticated, humans selected wild plants that contained a mutation where the seed head would remain intact until the stalk rotted, so that it could be harvested as a food. This would not have been viable in the wild, as a new generation of crops would not be able to grow from a seed head that did not scatter its seeds. However, it was perfect for humans who could harvest

the intact seed head; thus, the domestication of wheat crops were established. Another important characteristic that facilitated the domestication of einkorn and other ancient wheat grains was the fact that the plants are self-pollinating. This meant that the desirable traits of the plants could be perpetuated without the risk of cross-fertilization with other wild plants with less desirable traits.

FARRO

In Italy, and in other parts of the world, the three hulled grain species are collectively known as farro. Though many think that farro is one grain, the word farro refers to the three wheat species that are known as “hulled” or “covered” wheats—spelt, emmer, and einkorn. Farro grains are very popular in Italy, where they have been grown for centuries, with the three varieties being called farro grande (spelt), farro medio (emmer), and farro piccolo (einkorn).

EINKORN

Einkorn, *Triticum monococcum*, is the oldest known wheat and is considered man’s first wheat. It is also a pure ancient grain as it has never been hybridized. It is the most primitive wheat in the world, consisting only of 14 chromosomes, versus modern wheat which contains 42 chromosomes. Because einkorn has a simple genetic makeup, its gluten is weaker than all other wheats, and is more likely to be tolerated by those with a gluten sensitivity. Einkorn also does not contain the D chromosome, which is implicated in wheat allergies. Once emmer was cultivated, the use of einkorn dropped. Until recently, einkorn was rarely cultivated and almost became extinct. It has now had a resurgence due the interest in ancient grains, and is considered a super food. It is grown in Italy and some parts of the United States. It can be grown in cooler climates than emmer. The einkorn plant is low-yielding which reduc-

es its attraction as a crop. However, it can grow on poor, dry, marginal soils, where other wheat cannot grow. Einkorn is primarily eaten boiled as a whole grain or used as a porridge. It is a popular food in northern Provence in France. It is grown as an animal feed in several countries. It has a higher protein content than modern wheats and is considered more nutritious because it also has higher levels of fat, phosphorus, potassium, Vitamin B6, and beta-carotene. Its high lutein content protects the eyes.

EMMER

Emmer, *triticum dicoccum*, is a hybrid of einkorn and a wild grass; this hybridization occurred through natural selection, long before wheat was domesticated. Nowadays, emmer is most widely grown in the mountainous regions of Italy.



It is able to produce good yields in poor soil and is able to resist molds that are prevalent in wet areas. Emmer whole grains can be found in most supermarkets, and emmer breads can be found in bakeries. Emmer is also used to make pasta. It is considered the best quality farro for cooking, and is often used in its whole grain form in the traditional farro soup, in salads, pilafs and breakfast cereals. The popular dish, farrotto, in Italy is similar to risotto, as its starch is similar to the starch in Arborio rice. Both einkorn and emmer are excellent for baking. Emmer is a traditional food plant in Ethiopia, and its high levels of fibre, magnesium, proteins and vitamins improve the nutritional status of its people. Both einkorn and emmer are a hearty grain, with a pleasant chewiness and a nutty sweetness. They also contain less gluten than modern wheat, which makes them more tolerable for those who react to gluten. Emmer is also higher in micronutrients such as minerals and antioxidants from the flavonoid family. Whole grain emmer is a low glycemic index food, helping to keep blood sugar levels down. As we learned in past months, all whole grains are beneficial for heart health, gastrointestinal health, cholesterol levels, blood sugar, and cancer prevention.



Emmer grains can be purchased as whole, or in semi-pearled or pearled forms. Whole emmer (often just called farro) is the most nutritious, but must be soaked overnight prior to cooking and then takes longer to cook (60 minutes). The whole grain is very nutritious, with one-half cup containing 8 grams of protein and fibre. It is also high in calcium and contains various vitamins and minerals. It has a nutty taste with a chewy texture.

Pearling involves removing the inedible hull that surrounds the grain. However, it also either partly or wholly removes the nutritious germ and bran of the grain leaving only the less-nutritious endosperm. Cooking time is cut in half (30 minutes) and does not require soaking prior to cooking. The taste is milder with a less chewy texture. In whole emmer, the grain is hulled using a gentler process which leaves most of the bran and germ intact. If the packaging is not clear as to how the grain has been processed, you can tell if you have purchased either whole emmer (farro) or pearled based on the cooking instructions. Emmer is also sold cracked and ground into a flour, which can be used to make pasta and baked goods.

Because all three farro grains have a strong outer husk, whole-grain farro can be stored indefinitely in a cupboard. Pearled farro can be kept in a freezer for up to six months.

SPELT

Spelt, known as *Triticum spelta*, is a hybrid of emmer and a wild grass, and remained popular until combine harvesters were introduced which could process free-threshing wheats quickly. It was no longer



a benefit to farmers to grow spelt over free-threshing wheat. Thus spelt fell out of favour. Since the 1980s, spelt has been rediscovered in Europe and other parts of the world. Special dehulling machines were created to remove the tough outer husk of the grain. Germany, Austria, and Switzerland grow spelt; in these countries spelt bread can be easily found in grocery stores and bakeries. Unripe spelt grains are also dried and eaten because of its pleasant flavour. Now spelt is considered a health food and is an option to common wheat products, thus its popularity has surged in recent years. Spelt is higher in antioxidants, manganese, zinc, and copper,

and protein and lower in phytic acid than modern wheat varieties.

All grains contain phytic acid, and it is often referred to as an anti-nutrient because it reduces the absorption of minerals such as iron and zinc. However, when grains are eaten as part of a well-balanced diet, phytic acid is not a problem. It only reduces the absorption of these minerals when eaten at the same time. If foods containing iron and zinc are eaten at other times of the day, their absorption will not be decreased. The only time it is a concern is when grains make up the bulk of one's diet. However, the form of processing of the grain will affect the phytic acid in grains. Traditional methods of preparing whole grains such as soaking, sprouting and fermenting can significantly reduce the amount of phytic acid in the grain.



We find many references to these ancient grains in the Bible, with the first mention found in Isaiah. In Isaiah 28:27 we read, "For the fitches are not threshed with a threshing instrument, . . . but the fitches are beaten out with a staff." This is a clear reference to the way that hulled wheats are processed. The understanding is that fitches refer to emmer, the grain used at that time by the Israelites. In Ezekiel 4:9, the famous Ezekiel Bread recipe also refers to fitches (emmer).

"The tares (chaff) closely resembled the wheat while the blades were green; but when the field was white for the harvest, the worthless weeds bore no likeness to the wheat that bowed under the weight of its full, ripe heads. Sinners who make a pretension of piety mingle for a time with the true followers of Christ, and the semblance of Christianity is calculated to deceive many; but in the harvest of the world there will be no likeness between good and evil. Then those who have joined the church, but who have not joined Christ, will be manifest." –*Christ's Object Lessons*, p. 74

NEXT MONTH:
FREE-THRESHING WHEATS





Mary Magdalene

Based on John 8:1-11

She was set up in a well-planned trap,
To face a glaring judgment, inducing a most frightful torment.
She was a well-known sinner, therefore without a glimmer
Of concern would use her as a tool most useful
To set a trap for one whom they want to catch
In one malicious pact, only Satan here could match.
The Scribes, the Pharisees of haughty pride
Found themselves so pious–sanctified,
Looked down to those not of their creed,
they spared no means to feed their greed,
for honour, recognition, showing off great piety
in their religious society.
Considered themselves meek, fasting twice a week,
Making openly a show that all may know,
They were the sons of Abraham—but in truth—were nothing but a scam...
For some time they hated bitterly the one from Galilee by the sea,
Who travelled with a publican and some fishermen
Throughout the land,
Eats with sinners, healed and taught
Not in harmony with the Jewish leader’s thought.
Him they wanted silenced, trap in His own words and action,
Condemn before the law to their high and mighty satisfaction.
Nothing would be spared, all was figured out –
To secure a confrontation without the notion of one doubt.
They will gain a victory in this wily planned conspiracy.
Mary they would hire to seduce a married man,
Cold blooded sacrifice they will her life,
To catch precisely the right moment to accuse her for adultery,
Then drag her off to Jesus
For judgment according to the law of Moses.
The law demands the punishment of both—the man and woman,
To be stoned. But they would not care, the man they spare,
Their intention lies alone in that—the verdict here to get
From the Galilean Rabbi in their clever laid out net. –
Will Jesus ignore the sin–adultery,
He would disgrace the law with infamy.
Will He condemn the woman unto death–

Above the ruling Roman powers there Himself would set.
Whatever Jesus then would utter, the thing alone is here the matter,
That He would be entangled in His word,
That would condemn Him at the court.

.....

When they saw Jesus teaching in the Temple court that certain day,
The set-up incident was on the way—
Some men now ran and fetched the freshly caught,
totally distraught woman and mercilessly threw her at the feet of Jesus
accusing of just now committed adultery.

Eagerly these bigots looked upon the lips of Jesus,
Awaiting scathing condemnation, but He to their consternation
He said absolutely nothing. —

But He bent and stooped to move His fingers in the dust.

Again Jesus ask they must: "What sayest Thou?"

He stood up to say: "He that is without sin among you,
Let him cast the first stone."

Then to write again stooped down.

And looking they saw words there written on the ground,

Reading them they found—the faces turned ash grey —

To their great dismay—their own sins standing out in letters clear.

Gripped with sudden fear, they felt like fetters close them in,

Shame, conviction tightened up their throat

And without another word—slowly, shyly stole away

From that them condemning spot.

The hope for victory brought those Scribes and Pharisees

Nothing but one despicable, miserable mean defeat. —

Jesus then stood up. Mary would for shame not lift her eyes to Jesus,

As He said that her accusers are now gone.

And He with her alone now said; "I will not condemn you,

But: Go and sin no more."

Those words were music in her ears, all of a sudden took away her fears,

Of certain death so gruesome, it was to her most awesome;

It relieved her tortured mind, and these gracious words

Became the turning point.

It stirred in her the grave decision—only deep conviction

Can give birth that a serious change will coming forth.

From seeing death before the eyes, then be suddenly pulled

Out of the mire and hell's fire—that deep within in Mary

Great remorse and sorrow moved her soul to the very core.

The failure of her sinful life made her weep sore—

This kind of life she wants no more.



.....
There came the day where Mary in humble attitude poured out
Her gratitude to Jesus saving her, in one fair
And loving precious gift upon Him—
From an alabaster vial filled to the brim
with Spikenard most costly, anointing there His feet, mixing with her tears
streaming down her face. The aroma filled the place and air
With the royal fragrance fair, encircling Jesus
And those present there hallowing the atmosphere.
This gift of love disclosed repentance genuine,
As sweet perfume that only Jesus knew,
It was to Him like sparkling morning dew.

.....
At the feet of Jesus Mary listened there to words never before heard.
They found a ready echo in her heart, to live a life of purity
And chastity, to honour God with true devotion and sincerity.
The wicked days had passed where evil spirits seven,
Vexed and prompted her to deeds contemptuous, foolish, sinful
And outrageous. A hopeless slave, all efforts to escape in vain—
Till Jesus cast them out, breaking Satan's hellish chain.

.....
Mary Magdalene's life became a song of a heart-delighting melody,
One impressing, moving testimony.
The story of one sinner's victory,
Who after her great fall, overcame her misery,
Yielding all, giving all—
As through God's grace a tremendous change of heart took place.
And with holy fire burning deep within, had only one desire,
With every heartbeat, breath, and nerve,
Her Saviour and Redeemer serve.
Her life is given us for hope, no sinner there so great
Where God's saving power could not cope,
To break one loose from Satan's malicious, soul-destroying net.
Amen.



Edda Tedford, Canada



Dead to the World, Alive in Christ.

There was great anticipation for what would happen the last Sabbath of July in London, Canada. Youth were preparing special hymns, the sisters were preparing the menu, the church leaders were coordinating to find a place that would allow us the capacity of people that we expected to gather, and the local brethren were looking for a place by a river or lake to confirm the new children of the King in the sacred covenant of baptism.

Finally, the big day arrived. Local members arrived at the place of worship at 9:00 am. We knew it was going to be a great day for everyone! We had the pleasure of having Elder Evald Pedersen and his dear wife Sister Franzisca visit us from Hamilton. Also present with us were Brother Abel Conde, his wife Sister Rosario and Sister Shartery Garcia from Toronto. And also from Toronto we had the delightful visit of Br. Makoto who accompanied us in the music services.

The morning was filled with joy by songs and music on the piano, violin, cello and guitar that Br. Jason Climaco and Br. Makoto Matsumoto were leading out in. Then came the time to study the Sabbath school lesson which was about the covenant between God and His people. The lesson was conducted by Br. Elder Hernández who emphasized the privilege of being called “a holy nation”, a “kingdom of priests” which led them into a deeper relationship with the Almighty, being called His peculiar people. For the Divine Service, Elder Evald Pedersen invited us to think with the right attitude when we face trials, like the apostle Paul did when he was in Rome. He encouraged us to continue having a good profession of faith.

After these beautiful morning services we had lunch. It was like being at a conference, with the happiness of

meeting fellow believers face-to-face after being separated by the pandemic. There was a wonderful spirit of fellowship and unity.

When the afternoon arrived, a very special moment for the Lord’s church was about to take place. It was time to witness the baptism of two new believers (Luisa Garzon and Mauricio Beltran) as they made a public testimony of their faith. We travelled in a caravan to the place. It was a beautiful place with the natural beauty of creation.

While we were walking from our cars to the riverside (30-minute walk), between the trees and the beautiful vegetation, the youth group that was walking up front was questioned by some curious people they met who were also walking on the trail. Are you going to have a party or some kind of celebration? Why are you so well dressed in the middle of the forest? Are you going to a wedding? It is not common to see people wearing a suit and tie in a place where people walk under the trees in the forest. “We are going to have baptisms!” Answered a brave young man.

“Ooooh baptisms, very nice!”

“Who is going to be baptized?”

“This couple,” he said, pointing to the couple who will be baptized.

And one man answered, “Congratulations!” And he clapped.

Because the group of young people were up front, the one man ran into us in the final group and asked if we were also going to the baptism. He asked the same question to all the groups of our brethren that he met

along his way.

The man told us that a young man with suit and tie informed him that there was going to be baptisms and he kept repeating the words, "Congratulations," while the adults answered, "God bless you."

It is wonderful to see how the young people with their good example in dress, and in words, can call the attention of those who do not know the way and testify with their actions.

When we arrived at the riverside, the songs started. After a prayer and some words of reflection about leaving the old life behind and living in newness of life, Elder Pedersen invited the new believers to enter into the water. Two souls were added to the church of the Lord in Canada and registered in the books of heaven that day. This event awakened the desire in two young men to take this beautiful step in the future. It will be the most important decision in their lives. What a joy it is to see two young men desiring to give their lives to the Lord!



Then Elder Pedersen confessed something to us. During this beautiful event, some dark clouds started to threaten our beautiful afternoon. But he told us that he had prayed to the Lord for good weather and this happened. When we were going to the place it seemed that the rain was inevitable, but the Lord held back the rain. Brother Evald's prayers were answered and I thank the Lord that we were able to perform the baptisms with a beautiful sun and a blue sky. Once more the mercies of the Lord were present and we were able to celebrate this event under the protection of the Lord.

Even in these difficult times, the gospel of the Lord Jesus Christ is still touching hearts, moving them to repentance, answering prayers and using those who are willing to be used for Him. As the Lord says:

"Ye have not chosen Me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain: that whatsoever ye shall ask of the Father in My name, he may give it you." John 15:16

May the Lord continue moving our hearts in the right direction and prepare us for His soon coming. Amen.

Elder Hernandez

"The more closely we resemble our Saviour in character, the greater will be our love toward those for whom He died. Christians who manifest a spirit of unselfish love for one another are bearing a testimony for Christ which unbelievers can neither gainsay nor resist. It is impossible to estimate the power of such an example. Nothing will so successfully defeat the devices of Satan and his emissaries, nothing will so build up the Redeemer's kingdom, as will the love of Christ manifested by the members of the church. Peace and prosperity can be enjoyed only as meekness and love are in active exercise." –*Testimonies for the Church*, vol. 5, p. 167–168

Calgary, Canada



Sunday July 25 was a happy occasion in Calgary, Canada. Elder Nicholas Anca (second from left) had the joy of baptizing his son, Patrick (left) as well as Sister Georgina and her husband Misael, who are originally from Honduras.

Ghana



Believers attending the baptism of six souls. (The six souls are in the centre)

"No soul will be left to perish who asks in faith for the help of Christ. The weakest, the most struggling soul, may live, and find hope and sufficiency in God. When Jesus comes into the storm and the darkness, midnight is as bright as noonday. The faith that recognizes Christ leads the soul to rest implicitly upon the promises, because God is behind them. There is hope for the most desponding. Those who take Christ at His word, who surrender their souls to His keeping, their lives to His ordering, will find peace, quietude, and rest. He will impart grace to the needy soul." – *The Signs of the Times*, May 28, 1896

