

# The Sabbath Watchman

May-June 2013

## **The Heavenly Anointing**

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# Change of Changes

What are these sounds coming from afar—  
One voice lilting over that of others?  
Is it singing children or a crying star  
With rhythm and beat? It's my brothers!  
And what are the words of those lamenting chants,  
All competing to be heard above all tenders?  
"If you don't help us, then we simply can't  
Win for the gospel more of those members."

So I shot a prayer to my heavenly Father  
And felt my pockets scratching so strangely.  
Close by all my pouches began crying together.  
"Empty, empty!" went their song so plaintively:  
"We have already poured out so prayerfully,  
And there is simply nothing more to give."  
Yet I continued to listen carefully, so carefully,  
For that was an answer to me so defective.

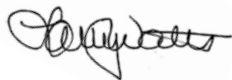
Is there not another word for the hungry urchin?  
How send him away without bread and water?  
Can You not open the windows of heaven  
And fill our vessels that we may minister?  
Yes, now a sweeter song comes softly floating  
All down through the rhythm of time and space.  
It's another sonnet of a different noting—  
A joyful song, a sweet melody of grace.

Wisdom is answering a word from her throne:  
"He that watereth himself shall be watered,  
To him that hath to him shall more be given;  
But of what you have, only of that is it required."  
God has promised, and His words are true:  
"Seek ye first the heavenly kingdom free,  
For he who wishes for the sky will be blue  
And end in want, having nothing aplenty."

The lesson is clear and in the end simply simple:  
If we are faithful in the little, the other comes too.  
And take care of your own—unwrinkle your own  
wrinkles,  
For in God's providences His provisions prove true.

Each faithfully learning his own notes to sing  
And what God supplies do willingly share,  
With praises and thanks to our heavenly King—  
When these lessons are learned, then we'll sing  
in the air.

So, pray that we each will do our own part,  
Knowing all requests are in heaven's cart  
And that nothing from this end will change our lot  
But the change of changes in our own heart.



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## The Sabbath Watchman

Vol. 88, No. 3

**Beacon of hope, faith, and truth in a confused world.**

We believe:

- The all-wise, loving God created all things in the universe by His Son, Jesus Christ; He is its 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, when abiding in man, overcomes 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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# Mysterious Darkness!

By John Theodorou

## Wounded spirit

Today we are living again in the day of the cross, the day of Golgotha, characterized by an enveloping darkness that is eerie and oppressive!

On that day, darkness covered the land at noon. A supernatural darkness came over the land as all creation sympathized with the Creator as He suffered. There was darkness not only over the land but also in the minds and hearts of the people. 2 Corinthians 4:3-6; John 3:16-21; 12:35-41. This was, indeed, a miracle, not some natural phenomenon such as a sandstorm or an eclipse. It could not have been due to a solar eclipse at the time of the Passover, because the moon was full.

There was thick darkness over the whole land for three hours, from noon until three o'clock. This fulfilled the Scriptures in Amos 8:9 ("I will cause the sun to go down at noon, and I will darken the earth in the clear day") and Jeremiah 15:9 ("Her sun is gone down while it was yet day").

## Sin offering

Toward the end of this period of darkness, our Lord Jesus, in the agony of His soul, cried out, "My God, My God, why hast Thou forsaken Me?" Mark 15:34. The darkness mirrored the cloud which the human soul of Christ was under when He gave His life as the offering for sin. Jesus was denied the light of the sun as He suffered, signifying the withdrawal of the light of His Father's countenance, which hurt Him more than anything else. He said nothing about His

disciples' forsaking Him, but He cried out at the withdrawal of His Father's presence! This wounded His spirit, which was very hard to bear (Proverbs 18:14) and overwhelmed His soul with waters. Psalm 69:1-3.

In this, especially, He was made sin for us. The iniquities of us all—of the whole world—deserved the divine indignation and wrath upon the soul (Romans 2:8); and Christ, being made a sacrifice, carried all of them. How heavily they weighed upon Him who had lain "in the bosom" and light of the Father from eternity! When Paul was to be offered as a sacrifice for the service of the saints, he was joyful and rejoiced (Philippians 2:17), but it was a totally different thing to be offered as a sacrifice for the sin of the world. "My soul is exceeding sorrowful unto death." Mark 14:34. These were our Lord's agonizing words at the beginning of His struggle in the Garden of Gethsemane.

## Roaring words

In the great cry of Jesus about His Father's absence in the opening lines of Psalm 22 (one of the "passion Psalms")—"My God, My God why hast Thou forsaken Me? why art Thou so far from helping Me, and from the words of My roaring?"—that rose from the depths of His experience in feeling forsaken on the cross, the gospel writers found a parallel in the suffering of the righteous in the psalms of lament.

Jesus does not lose faith even while expressing His intense suffering and persecution. He feels forsaken by God but knows by faith that He is near. After recalling the trust of His forefathers

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*"And when the sixth hour was come, there was darkness over the whole land until the ninth hour. And at the ninth hour Jesus cried with a loud voice, saying, Eloi, Eloi, lama sabachthani? [Aramaic] which is, being interpreted, My God, My God, why hast Thou forsaken Me?" Mark 15:33, 34.*

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and their deliverance, He describes the contemptuous actions of His enemies.

But if we can only be brought close enough—say, realistically, for a moment—to the tortured Jesus in faith and spirit, we could almost hear the tremor in His breathless cry of abandonment. We can taste His sweat, smell His blood, and shiver in the cold wave of death that sweeps over Golgotha that moment. Here is the pathos (in Greek, power of exciting, tender emotions) of the cross! Jesus, in His moment of isolation and agony, cries out for all of us, lamenting the dreadful condition that sin has brought upon us.

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He calls upon God to occupy the space of suffering and death through which we all must pass on our way to redemption.

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### *Our own!*

In His prayerful cry, He calls upon God to occupy the space of suffering and death through which we all must pass on our way to redemption. But that identification runs in more than one direction. Indeed, we may find ourselves identifying with the lament of Jesus in the prayers that at times arise out of the darkness of our own lives!

We recognize in His prayer on the cross something of our own experience. The prayer of Jesus in the darkness that covered the land at noon is at times very painfully like our own. His experience of God's absence is something of our experience. His loneliness is also our loneliness. In Him we indeed find One who "hath borne our grief and carried our sorrows," One who can sympathize with us in our fears, distress, pain, emptiness, loneliness, and sorrows—One who knows what it is to cry out, "Why have I been forsaken?"

### *Prayer tool*

However, today in countless books on spirituality, prayer is portrayed either as a means of self-fulfillment or as a spiritual resource for managing our stressed-out, time-pressed modern lives full of ceaseless technology, a punishing work week, or a to-do list that keeps getting longer. In a therapeutic culture like ours, prayer becomes one more therapeutic tool, a meditation tool, a spiritual technology prescribed by some professionals for enhancing our quality of life or calming our frazzled nerves.

For example, we read: "Meditation is a specific and often effective form of relaxation in Anxiety Neurosis (Generalized Anxiety Disorder: Anxiety Reaction is characterized by chronic, unrealistic anxiety often punctuated by acute attacks of anxiety or panic. It afflicts 5% of the population, is characteristically a disorder of young adults, and affects women twice as often as men)." — *The Merck Manual of Diagnosis and Therapy*, 16th Edition, pp. 1582, 1583, Robert Berkow, M.D., Editor-In-Chief, Pub. Merck Research Laboratories, Rahway, NJ, 1992.

### *Professed Christians, worldly Christians*

"Professed Christians, worldly Christians, are unacquainted with heavenly things. They will never be brought to the gates of the New Jerusalem to engage in exercises which have not hitherto specially interested them. They have not trained their minds to delight in devotion and in meditation upon things of God and heaven. How, then, can they engage in the services of heaven? how delight in the spiritual, the pure, the holy in heaven, when it was not a special delight to them upon earth?... Spiritual things are not discerned, because they are viewed with world-loving eyes, which cannot estimate the value and glory of the divine above the temporal....

"Flatter not yourself that a time will come when you can make an earnest effort easier than now. Every day increases your distance from God. Prepare for eternity with such zeal as you have not yet manifested. Educate your mind to love the Bible, to love the prayer meeting, to love the hour of meditation, and, above all, the hour when the soul communes with God." — *Testimonies for the Church*, vol. 2, pp. 265, 267.

Paul exhorted Timothy: "Let no man despise thy youth; but be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity. Till I come, give attendance to reading, to exhortation, to doctrine." "Meditate upon these things; give thyself wholly to them; that thy profiting may appear to all. Take heed unto thyself, and unto the doctrine; continue in them: for in doing this thou shalt both save thyself, and them that hear thee." 1 Timothy 4:12, 13, 15, 16.

## God as God

Ah! But in Holy Scriptures, and in classical Christian tradition, prayer has little to do with self-improvement or making life comfortable. Rather, authentic, Christ-centered prayer is always about encountering God as God is and ourselves as we actually are! When we enter those empty, lonely, and sometimes painful places of our lives in prayer and faith, instead of trying to avoid them or circumvent them, we may discover that those places of human agony or brokenness can offer deep wellsprings from which to draw the living waters of prayer.

The American-born English poet T.S. Elliot knew this, I think, when he wrote,

*"I said to my soul,  
be still and let the dark come upon you,  
Which shall be the darkness of God."*

In Scripture, furthermore, there are many examples of people who prayed; but their experience of prayer was clearly not always an easy one. We often find them praying in great personal turmoil or in deep despair, "Why art thou cast down, O my soul," Psalm 42 asks repeatedly, "why art thou disquieted in me?" The psalmist then asks the question that we have all asked, "Why, God, have You forgotten Me?"

## Pain and turmoil

So, what does all this say to us about our experience with God in prayer? The picture we have from the gospels of Jesus praying on the cross in the darkness at noon reminds us that the way to God through prayer is not to be found by avoiding the shadows that descend upon our lives. Nor is it to be found by keeping our distance from the pain and turmoil of the raging world around us. Rather, authentic Christian prayer invites us to live in the often painful realities of life with Christ in faith. It invites us to be willing to walk into the dark places, vulnerable as we may be there, knowing that somehow, by the mystery of God's grace to us in Christ, the road to Golgotha which passes through the darkness that covered the land at noon is also the same road of hope that leads to the inevitably surprising dawn of another new day.

## Serious business

The day of the cross—the day when bewildering darkness covered the land at noon—reminds us that life, indeed, is serious business! It is not some Carnival Cruise Caribbean Holiday that we are on as people of faith, where life sails tranquilly over calm, clear, turquoise waters, or into those perpetually golden tropical sunsets. Neither is our experience with God in prayer a journey into some religious fantasyland. No! No! Prayer is a battle! Prayer is an effort of the will! Prayer is an interruption to personal ambition! Prayer is labor, not agony! Remember—every time you pray, your horizon is altered!

"God should be the highest object of our thoughts. Meditating upon Him and pleading with Him, elevate the soul and quicken the affections. A neglect of meditation and prayer will surely result in a declension in religious interests. Then will be seen carelessness and slothfulness." —*Testimonies for the Church*, vol. 2, pp. 505, 506.

As the prayer of Jesus on the cross reminds us, the life of true prayer can at times be full of painful realities. Christ calls us to face with Him all the darkness of our lives—together in the fears we have, the pain of living, the brokenness of our world, sickness, separation, or a setback. We can face it all with Him in faith and in trust, for His own death on the cross assures us that the way to true life, and thus the path of true prayer, leads to the cross, where He has been and where He can work with us! But, "meditation and prayer are neglected for bustle and show. Religion must begin with emptying and purifying the heart, and must be nurtured by daily prayer." —*Testimonies for the Church*, vol. 4, p. 535.

So, if we heed His call, we will find that we can pray in "the darkness at noon" of our own lives, as Christ did that day on Golgotha, knowing that God, through this very same Crucified One, is an ever-present help in times of trouble, our refuge and our strength in the day of our distress. Psalms 46:1; 9:9.

"The things which are impossible with men are possible with God." Luke 18:27. The impossible is exactly what God does! **SW**



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*"And when He is come,  
He will reprove the  
world of sin, and of  
righteousness, and of  
judgment." John 16:8.*

*"But the anointing  
which ye have received  
of Him abideth in you,  
and ye need not that  
any man teach you: but  
as the same anointing  
teacheth you of all  
things, and is truth,  
and is no lie, and even  
as it hath taught you,  
ye shall abide in Him."  
1 John 2:27.*

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# The Heavenly Anointing

## *Can it be lost?*

**W**hat is the heavenly anointing, which is called "an unction from the Holy One" in 1 John 2:20? It is God's guidance through the Holy Spirit, which "teacheth you of all things"; it is the illumination of the mind, transformation of one's character, forgiveness of sin, restoration of the soul, and the gift of eternal salvation.

But an individual can disrespect and lose his or her heavenly anointing, becoming what he never imagined he could be or ever wanted to be. How can this happen? It begins with the loss of one's connection to God, a neglect of prayer and Bible study, a process of becoming spiritually cold that will end in a departure from gospel principles.

### *King Saul and the loss of the heavenly anointing*

Saul was proof of this. Despite his exalted position as the king over God's people, even though he was honored by Heaven and prophesied with the prophets, although God blessed him in battle and the prophet Samuel communicated to him the divine oracles, he did not keep the anointing.

Why? He despised the divine privileges and opportunities that God had given him and became an effective agent of the enemy. As proof we cite his reckless attitude in coldly ordering that 85 priests of the Lord be slain. 1 Samuel

22:18. These men had done nothing wrong; they were completely innocent. They had not conspired against the king; they had not rebelled against the laws of Israel. On the contrary, they were faithful and loyal to God and the crown. The only thing that occurred was that the high priest had given food to David and his men. When the king heard about this, he flew into a rage and the demon of jealousy seized him, to the point of taking responsibility for the killing of the priests.

The order Saul gave to his men aggravated the situation, because not only did he decide to kill these innocent people but he also would have implicated his men in his terrible sin. His soldiers had not reached such a degree of spiritual blindness, and they refused to execute the order. Therefore, the king turned to Doeg, an Edomite, a man who was not part of God's people and was devoid of scruples and the fear of God. This was the arm that executed the death sentence, but the head that was responsible was Saul.

But how was it possible for Saul to fall so deeply? Gradually—he disobeyed God a little every day until the day came when his conscience was seared and stopped urging what was right.

We must understand that it was not God's plan for Saul to do what he did, and Heaven did not bring about the loss of the divine unction.





*By José V. Giner*

The decisions the monarch made were what determined the direction of his life, emptying into the sea of disobedience, where he ended up drowning spiritually.

### *Architects of our own destiny*

Could Saul's destiny have been different? Yes! Those who advocate the idea that every human being has an unchangeable destiny that is set from birth forget how cruel the Lord would be if He acted in such a way. This would be equivalent to creating beings in an arbitrary, irresponsible manner, contrary to the principles of love and righteousness. He does not block us! God is a just God, full of love and mercy. Are we to believe that He would create human beings and have one end up crashing his car into a tree and dying, another become a drunkard, and another turn into a criminal? Would he have a man with money use his resources to corrupt young people, while another is dedicated to helping those around him and to being a wonderful son, husband, and father? What injustice!

This would not fit God but be the product of a sick, psychopathic mind. He created each person with the possibility to choose the path that he wants to walk. Therefore, put away the thought that human beings have a set final destiny, for the fact is that each of us is the architect of his own

fate. Who or what shaped the destiny of Saul? The circumstances of his life? Was it perhaps the attitude of the young David that conditioned the king? Or maybe the climate of Palestine? No! We all know that the king was absolute owner of his decisions and that those decisions were wrong—terrible fruits of his own choice.

It need not have been like this, for the anointing from heaven gave Saul the capacity to live in a pure atmosphere, free from hatred and rancor. We can be sure that if the king had stayed close to God through prayer, daily consecration, and sincere acknowledgment of his sins, he would not have lost the anointing of God. It would have saved him from killing the innocent priests, from hating David, from his violent rages, and from demon possession. But his wrong decisions, following his carnal impulses, wanting to continue in sin, away from God—were these a result of unchangeable destiny? No, the wrong decisions were his own, and he would face them in the heavenly judgment.

The choices we make every day are what chisel and shape the destiny of our existence. It is not some kind of fateful providence that puts people in sad, chaotic situations. While it is true that there are situations that overwhelm us and test our faith to the utmost, we do not need to sin and lose the anointing. The holy unction is given to us so we will not sin.

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He stopped following Christ, he ceased living in communion with God, he broke the relationship with Heaven, and he let go of the divine arm to depend on his own wisdom.

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The Lord is not willing that any should perish but that all should repent and be saved. If Saul had humbled himself before the Lord and confessed his sin, God would have forgiven him. But one sin was heaped upon another, so that his wickedness became like a runaway horse. From all that we study in the Bible, we know that Saul reached the point where he placed himself under Satan's control when he consulted the witch of Endor. But what is difficult to understand is this: How could a man who was so favored by Heaven leave the path of holiness and despise the divine connection? There is no other explanation: He stopped following Christ, he ceased living in communion with God, he broke the relationship with Heaven, and he let go of the divine arm to depend on his own wisdom.

### *Persevering in faith*

How easy it is to fall in this situation! Let us not believe this happens only in unusual cases; no, this can happen to all of us. Having once been united with Heaven is no guarantee that that connection will be preserved. "Once saved, always saved" has no Biblical basis. It is nice to hear this expression, but it is not supported by the Word. If one does not persevere in the faith, he will fall from grace (Galatians 5:4) and be lost forever.

There are two classes of people that are lost: Those who despise the gospel message and those who accept it and then one day reject it.

It is pleasing to hear statements advocating unconditional salvation, such as: "All who accept Christ are saved forever, no matter what they do." "No one can take your salvation." But this is something human, something men have invented. The Bible teaches that only he who endures to the end will be saved. Matthew 24:12, 13. In what should one persevere? In obedience to the Lord.

This does not mean that one who accepts the Lord never again commits a single sin. It would be wonderful if this were the case, because provision has been made to aid us in our weakness! When we know the Lord and accept Him as our personal Saviour, we are given the anointing of the Holy Spirit (1 John 2:20); during our entire

life we then grow into the image of the Son of God. This process is known as sanctification. While we are alive, we have to fight the battle against sin. We can never relax; there will never be a truce; we can never say that we have finished growing, that we have reached the summit of faith. No. There will always be new heights to climb, new challenges to face, including old sins.

Interestingly, when I talk with older brethren or elderly persons from other denominations, they also speak of having to battle to overcome the temptations of the enemy. Is there some point in our life where we can say, "I've matured; I can relax at this spiritual level"? No! While we are alive, we must persevere in keeping the anointing. Only in heaven will we cease praying, for we will be with God; then we will not have to fast and struggle to keep from sinning, as we do here, for our physical and spiritual natures will be transformed: "For this corruptible must put on incorruption, and this mortal must put on immortality." 1 Corinthians 15:53.

The immortality that God's people will inherit includes perfect purity of heart. No one can be immortal with a carnal mind. The devil himself, even though he was the covering angel, will be destroyed along with all his followers because he did not persevere in obeying God.

May the Lord bless His people and help us to keep His holy anointing. **SW**





# How Did They Know?



Lawrence Anthony, a legend in South Africa and author of three books, including the bestseller *The Elephant Whisperer*, bravely rescued wildlife and rehabilitated elephants all over the globe from human atrocities, including the courageous rescue of the Baghdad Zoo animals during the U.S. invasion in 2003.

On March 2, 2012, Anthony died. He is remembered and missed by his wife, two sons, two grandsons, and numerous elephants. Two days after he passed away, wild elephants showed up at his home, led by two large matriarchs. Separate wild herds arrived to say good-bye to their beloved man-friend. A total of 31 elephants patiently walked more than 12 miles to reach his South African home.

Witnessing this spectacle, people were obviously in awe not only because of the supreme intelligence and precise timing that these elephants sensed about Lawrence's death, but also because of the profound memory and emotion the beloved animals demonstrated in such an organized way. They walked slowly—for two days—making their way in a solemn, single-file march from their habitat to his house.

So how, after Anthony's death, did the Thula Thula game reserve's elephants—grazing miles

away in distant parts of the park—know? "A good man died suddenly," says Rabbi Leila Gal Berner, Ph.D., "and from miles and miles away, two herds of elephants, sensing that they had lost a beloved human friend, moved in a solemn, almost 'funereal' procession to make a call on the bereaved family at the deceased man's home.

"If there ever were a time when we can truly sense the wondrous 'interconnectedness of all beings,' it is when we reflect on the elephants of Thula Thula. A man's heart stops, and hundreds of elephants' hearts are grieving. This man's oh-so-abundantly loving heart offered healing to these elephants, and now they came to pay loving homage to their friend."

According to Anthony's son Dylan, "They had not visited the house for a year and a half."

But they knew where they were going. The elephants obviously wanted to pay their deep respects, honoring their friend, who had saved their lives—so much respect that they stayed for two days and two nights without eating anything. Then one morning they left, making their long journey back.

—<http://delightmakers.com/news/wild-elephants-gather-inexplicably-mourn-death-of-elephant-whisperer>. Submitted by Verica Dering.

# Pillar from Eden



"In the time of the end every divine institution is to be restored. The breach made in the law at the time the Sabbath was changed by man, is to be repaired. God's remnant people, standing before the world as reformers, are to show that the law of God is the foundation of all enduring reform and that the Sabbath of the fourth commandment is to stand as a memorial of creation, a constant reminder of the power of God. In clear, distinct lines they are to present the necessity of obedience to all the precepts of the Decalogue. Constrained by the love of Christ, they are to cooperate with Him in building up the waste places. They are to be repairers of the breach, restorers of paths to dwell in." —*Prophets and Kings*, p. 678.

## Marriage is one of the pillars from Eden

Marriage is a holy institution, but it has been perverted in many ways. Christ came to restore it to its lawful place. Through His church, His ministers are commanded to restore the breach made in the seventh commandment. There are many testimonies which attest to the holiness of the marriage vow. Following are a few stating that it is a sacred institution which dates back to Eden.

"The Sabbath and the marriage institution were ordained of God in Eden to be preserved sacred and holy. Both of these institutions of divine appointment have been disregarded and set at naught by men and women, whose hearts are fully set in them to do evil." —*Review and Herald*, March 8, 1870.

"Christ came not to destroy this institution, but to restore it to its original sanctity and elevation. He came to restore the moral image of God in man, and He began His work by sanctioning the marriage relation. He who made the first holy pair and who created for them a paradise, has put His seal upon the marriage institution, first celebrated in Eden, when the morning stars sang together and all the sons of God shouted for joy." —*In Heavenly Places*, p. 202.

There are two pillars that came from Eden: Marriage and the Sabbath. These are two divine institutions which, according to the Spirit of prophecy, Reformers in the last days would uphold and restore. God's remnant people at the end of time are tasked with presenting in their preaching and actions the heavenly requirement of obedience to all the precepts of the Decalogue through the indwelling Christ.

By Idel Suarez, Jr.

"Marriage was from the creation constituted by God a divine ordinance. The marriage institution was made in Eden. The Sabbath of the fourth commandment was instituted in Eden, when the foundations of the world were laid, when the morning stars sang together, and all the sons of God shouted for joy. Then let this, God's institution of marriage, stand before you as firm as the Sabbath of the fourth commandment." —*Testimonies on Sexual Behavior*, p. 159.

"There were two institutions founded in Eden that were not lost in the fall—the Sabbath and the marriage relation. These were carried by man beyond the gates of paradise. He who loves and observes the Sabbath, and maintains the purity of the marriage institution, thereby proves himself the friend of man and the friend of God. He who by precept or example lessens the obligation of these sacred institutions is the enemy of both God and man, and is using his influence and his God-given talents to bring in a state of confusion and moral corruption." —*Signs of the Times*, February 28, 1884.

### Desecration of marriage in the antediluvian world

The book of Genesis records that the holy seed of Seth was corrupted by the unholy seed of Cain. The sons of God looked upon the daughters of men, found them "fair," and took them as wives. This intermarriage led to apostasy. The descendants of Cain ("children of men") were already corrupted, and the union of the children of God with their daughters had the sad consequence that the faithful remnant also became corrupted. In this way apostasy and corruption became virtually universal. Referring to this, the Bible states: "And God looked upon the earth, and, behold, it was corrupt; for all flesh had corrupted his way upon the earth." Genesis 6:12. This scenario has been repeated over and over again throughout history, always with similar results. From Genesis to Deuteronomy, the Torah (Pentateuch) makes many allusions to the dangers and harmful results of marriage between people who are spiritually divided.

"And it came to pass, when men began to multiply on the face of the earth, and daughters

were born unto them, That the sons of God saw the daughters of men that they were fair; and they took them wives of all which they chose. There were giants in the earth in those days; and also after that, when the sons of God came in unto the daughters of men, and they bare children to them, the same became mighty men which were of old, men of renown. And God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually." Genesis 6:1, 2, 4, 5.

### James White's comment on marriage "only in the Lord"

James White, Ellen G. White's husband, who served as General Conference President of the Seventh-day Adventist organization on three different occasions, wrote about intermarriage. He understood the term "only in the Lord" as meaning that the believer should not be joined in wedlock, but "better to wait," until the other party gave unmistakable proof of sound conversion to the present truth.

"In not a few cases have the unbelieving become very favorable, until they have fully gained the affections of the believing, who have given their hands in marriage in confidence that they would walk with them in the truth, but to be bitterly disappointed with their unbelief and opposition. In this the believing risk too much. *It would be much better to wait for unmistakable proofs of sound conversion to the present truth.*

"'Only in the Lord.' By this we understand that when believers contract marriage, they should do it in the fear of God, with His honor and glory in view, in accordance with those teachings of both Testaments which bear upon the subject." —James White, *Advent Review and Sabbath Herald*, August 4, 1863, p. 76.

In 1913, a number of prominent Adventist pastors and leaders collaborated on an article which appeared in the *General Conference Bulletin*, titled "Marrying Unbelievers." The authors of the article were W.A. Spicer, C.P. Bollman, C.C. Crisler, T.E. Bowen, H.E. Rogers, and J.N. Andrews. They reported at the last General Conference before World War I that in the period from 1900 to 1913 approximately 22 percent of the young people

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"He who loves and observes the Sabbath, and maintains the purity of the marriage institution, thereby proves himself the friend of man and the friend of God."

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who had left the faith did so after marrying someone who was not a member.\* These Adventist leaders considered an unbeliever to be anyone who did not believe and practice the present truth.

"This discussion of the keeping of the heart in its relation to the life issue of marriage cannot properly close without reference to the exhortation of Scripture, 'Be not unequally yoked together with unbelievers.' The principle is broad enough to include other relations, but it is especially applicable to marriage and to matters of religion. By 'unbelievers' evidently are meant those who do not believe in and love Jehovah, the true God, and who do not trust in Jesus Christ, His Son, for salvation; and to those who do not believe in the present truth; and the exhortation, or rather command, is given men or women who do thus believe. The wisdom of the requirement is apparent. The marriage relation should be one of closest sympathy and union; else how can the 'twain become one flesh'?" –W.A. Spicer, *General Conference Bulletin*, May 30, 1913, p. 205.

### Definition of an unbeliever

"Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? And what concord hath Christ with Belial? or what part hath he that believeth with an infidel? And what agreement hath the temple of God with idols? for ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be My people. Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, And will be a Father unto you, and ye shall be My sons and daughters, saith the Lord Almighty." 2 Corinthians 6:14-18.

The apostle Paul admonishes not just those in his day, but all believers, not to marry unbelievers. But who is an unbeliever? The Adventist pioneers from James White to W.A. Spicer gave the term a narrower definition than just someone who did not believe in Christ. They believed that anyone who did not embrace the present truth was an unbeliever. This definition also appears in *Testimonies for the Church*: "Though the com-

panion of your choice were in all other respects worthy (which he is not), yet *he has not accepted the truth for this time; he is an unbeliever*, and you are forbidden of heaven to unite yourself with him. You cannot, without peril to your soul, disregard this divine injunction." –*Testimonies for the Church*, vol. 5, p. 364.

Anyone, even if he or she professes faith in Christ and believes the three angels' messages, is an unbeliever if he or she has not accepted the truth for this time, summarized in the 37 principles of faith of the Reform Movement. It includes not supporting any denomination that participates in warfare and that approves and practices abortion but, instead, upholding wholeheartedly that movement which preaches and practices conscientious objection and holds that life is sacred from conception. Furthermore, the truth for this time forbids us to participate in the ecumenical movement or make any compromises contrary to the truth.

By this definition, professed Christians, nominal Adventists, and independent Adventists would not be eligible as marriage partners. Why? Because they do not see that the Adventist Church is in apostasy in its positions toward the sixth and fourth commandments and in its relationships with the world and its governments. Such people do not believe that God has called the Reform Movement to defend the truth in the face of compromise and apostasy and therefore they have no loyalty to it. As for independent Adventist organizations, they do not see that God's church is a body of believers who must be united in faith and action, just as the organs of a body work together for the benefit of that body. We have to recognize that people belonging to other groups or denominations hold views that are contrary to the standard upheld by the Reform Movement.

### A house divided against itself

Jesus Christ frequently told His disciples that a house divided against itself cannot stand. All three synoptic evangelists recorded these words of Jesus, a clear affirmation of their pertinence to the Christian life. Yet some people either ignore this text or are actively trying to prove the words

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Jesus Christ  
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of Christ wrong by their actions in participating in interfaith marriages.

“And Jesus knew their thoughts, and said unto them, Every kingdom divided against itself is brought to desolation; and every city or house divided against itself shall not stand.” “And if a house be divided against itself, that house cannot stand.” “But He, knowing their thoughts, said unto them, Every kingdom divided against itself is brought to desolation; and a house divided against a house falleth.” Matthew 12:25; Mark 3:25; Luke 11:17.

Jesus taught that when the members of a house are divided, that relationship will not withstand the many conflicts of life. It will fail. Such a marriage has a high probability of causing spiritual shipwreck for the couple, and most of all for the member of the Reform Movement.

When members of this Reform Movement marry members of other denominations, they knowingly or unknowingly create a house divided against itself. They will have many conflicts which they cannot foresee before joining in wedlock. There will be differences on where to worship. There will be differences on where to take the children on Sabbath, Wednesday night, or Friday night. They will be divided on which conference to attend. They will be divided on where to give their tithes and offerings. They will be barred from participating in the Lord’s Supper in the Reform Movement. They will not be able to hold office in the same congregation. There will be differences on where their children should attend religious services and be baptized. And even before the wedding day, compromises will be required when choosing who should conduct the ceremony, how the wedding party should dress for such a holy occasion, and even what type of food to place on the table for the wedding guests.

### ***Walking together to the same Sabbath services***

“Can two walk together, except they be agreed?” Amos 3:3.

How can two people who are married but not members of the same denominational con-

gregation walk together to the worship services? How can they walk together as delegates to the field conference or union conference? How can they walk together as church officers in the local congregation or to a field or union conference?

The official publication of the Adventist Church for its members during Sister White’s time was the *Review and Herald*. In 1888, just a few days before the pivotal General Conference session convened in Minneapolis, Minnesota, U.S.A., Sister White published an article clearly identifying three key elements that need to be present for two contracting parties contemplating marriage:

- 1) Religious belief
- 2) Practice
- 3) Consistency

“But if the contracting parties are agreed in religious *belief* and *practice*, and everything is *consistent*, and the ceremony be conducted without display and extravagance, marriage at this time need not be displeasing to God.” –*Review and Herald*, September 25, 1888.

Hence, it is not enough to consent to or believe the same doctrines; there must be a clear mutual practice of those doctrines and living consistency in Sabbath observance according to the principles of faith. Practically speaking, it means that both husband and wife attend the same services at the same Reform church every Sabbath. It means that both may participate in the Lord’s Supper or communion service at the same Reform church. It means that both give their tithe to the same Reform church. This is not likely to happen if they do not both hold membership in the same Reform church. Where will their children attend services? Where will they serve as Sabbath school teachers or superintendents? Where will they hold church offices? Where will they bring the interested souls whom they meet?

When they go together to give a Bible study and the interested souls ask for baptism, what church will they encourage them to join? How could they be honest and not hypocritical in recommending baptism, membership, and fellowship in a congregation in which one of them is not a member and refuses to be a member?



They must be *agreed in religious belief and practice and observe all things consistently* as a prerequisite for getting married to each other before the altar with the minister of their denomination officiating during the service. They must be able consistently to practice the Reform Movement faith. This cannot happen if one is a nominal Adventist, independent Adventist, or a member of the '51 Movement while the other is a member of the Reform Movement.



### ***Not just convinced but converted and inscribed on the same church records***

"The wife is bound by the law as long as her husband liveth; but if her husband be dead, she is at liberty to be married to whom she will; only in the Lord." 1 Corinthians 7:39.

What does "only in the Lord" mean?" Catholics believe in the Lord, so do Protestants and nominal Adventists. The Scriptures testify that even devils believe in God. "Thou believest that there is one God; thou doest well: the devils also believe, and tremble." James 2:19.

The Spirit of prophecy states that prior to marriage a person needs to be converted and to be inscribed in the church books as a member—in that order. Conversion is one's personal responsibility, and those contemplating marriage as well as the minister who will officiate at the wedding ceremony must ensure that they are both converted—not just registered in the same congregational registry.

According to the inspired pen, even some who have their names in the church record may be considered unconverted and unbelievers. They are on the common platform of unbelief.

"All, high or low, if they are *unconverted*, are on one *common platform*. Men may turn from one doctrine to another. This is being done, and will be done. Papists may change from Catholicism to Protestantism; yet they may know nothing of the meaning of the words, 'A new heart also will I give you.' Accepting new theories, and uniting with a church, do not bring new life to any one, even though the church with which he unites may be established on the true foundation. Con-

nection with a church does not take the place of conversion. To subscribe the name to a church creed is not of the least value to any one if the heart is not truly changed.

"This question is a serious one, and its meaning should be fully realized. Men may be *church members*, and may apparently work earnestly, performing a round of duties from year to year, and yet be unconverted. They may write in defense of Christianity, and yet be unconverted. A man may preach pleasing, entertaining sermons, yet be far from Christ as regards religious experience. He may be exalted to the pinnacle of human greatness, yet never have experienced the inward work of grace that transforms the character. Such a one is deceived by his connection and familiarity with the sacred truths of the gospel, which have reached the intellect, but have not been brought into the inner sanctuary of the soul.

"We must have more than an intellectual belief in the truth." —*Review and Herald*, February 14, 1899.

These two paragraphs about outward religion and the lack of conversion certainly apply to the subject at hand. If it is possible for people who are members to be unconverted and stand on the same platform as unbelievers, what about marrying someone who is not in the church at all and believes in different principles? On what platform is he or she standing?

An assent to or profession of the truth is not enough. Having one's name in the church record as a church member is not enough. These are both necessary, but conversion must be a reality in order to be a true member of the church. Likewise the Spirit of prophecy states that conversion is a critically important prerequisite for marriage. Sister White wrote that professing the name of Christ does not mean that such a person is "in the Lord." A profession of faith is not enough. The fruits of faith must be evident. The works of faith must be apparent. If someone really believes the message held by the church, he will want to join that church! He will want to become one in faith and practice before becoming one in marriage, as the principle in the following statement implies.

"I saw a very large company professing the name of Christ, but God did not recognize

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Conversion is one's personal responsibility, and those contemplating marriage as well as the minister who will officiate at the wedding ceremony must ensure that they are both converted.

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them as His. He had no pleasure in them. Satan seemed to assume a religious character and was very willing that the people should think they were Christians. He was even anxious that they should believe in Jesus, His crucifixion, and His resurrection. Satan and his angels fully believe all this themselves, and tremble. But if this faith does not provoke to good works, and lead those who profess it to imitate the self-denying life of Christ, Satan is not disturbed; for they merely assume the Christian name, while their hearts are still carnal, and he can use them in his service even better than if they made no profession.”  
—*Early Writings*, p. 227.

### Success rate of interfaith marriages

The testimonies say that ninety percent of all such mixed marriages fail spiritually. In nine cases out of ten, marriages between a believer or member of the church with someone who is not a believer and/or member lead to both parties being lost to Christ.

“But marriages formed understandingly with unbelievers are forbidden by the word of God. The suit may be urged by the unbeliever, and inclination may plead that it be accepted; and inclination frequently triumphs; but Satan has the victory; temptation has not been resisted, and in nine cases out of ten both parties are lost to Christ.” —*Signs of the Times*, April 10, 1879.

When so much is at stake, one should always take the safest possible position. Why risk so much in marrying outside the church, outside the Reform Movement, when the chances of failure are so high?

### One final analogy

Oh, may we realize the sacredness of marriage and the great error of intermarriage. May we rise up as did Nehemiah and urge modern spiritual Israel not to join with the modern Samaritans of this age. The Samaritans also had the Torah or Pentateuch. They believed in Moses. They, too, were descendants of the patriarchs—Abraham, Isaac, and Jacob. They also kept the Sabbath. They also believed in a coming Messiah. But they did not share the same temple. They did not share the same priesthood. They did not share

the same kings. Their temple was on Mount Gerizim, not Mount Zion. Their priests were not of the order of Aaron. Their kings were not descendants of David. When the returned Jews were rebuilding the temple, certain Samaritans offered to help in the construction, but the leaders of Judah did not accept their offer, because it was revealed that all they really wanted to do was hinder God’s work. Can one even imagine that marriage with the Samaritans was acceptable, while cooperation in a building project was rejected? In no way. Similarly today, the enemy of God’s cause is seeking to hinder His work by bringing into the church by marriage those who are not fully converted. God’s ministers will not be parties to forming families that are spiritually weak and divided, who really cannot agree which church to attend on Sabbath and to support with their talents and gifts.

God could not give His blessing to intermarriage with Philistines, Moabites, and Ammonites. The latter two were actually related to Israel. “Nehemiah knew that ruin was before the nation if this evil were not put away, and he reasoned with these men on the subject. He firmly and fearlessly declared, ‘Ye shall not give your daughters unto their sons, nor take their daughters unto your sons, or for yourselves.’...”  
Nehemiah 13:23.

“Desiring to strengthen this alliance, the Samaritans promised to adopt more fully the Jewish faith and customs; and the apostates, determined to outdo their former brethren, erected a temple on Mount Gerizim, in opposition to the house of God at Jerusalem. This spurious religion continued to be a mixture of Judaism and heathenism; and their claims to be the people of God were the source of schism, emulation, and enmity between the two nations from generation to generation.” —*The Southern Watchman*, July 5, 1904.

As then, we today cannot link with spiritual Samaritans. May God spare our youth and raise up many Nehemiahs—Reformers who will uphold true holiness and the sanctity of marriage and teach His people to be true Reformers in heart, mind, and every aspect of life. **SW**

\*W.A. Spicer et al. *General Conference Bulletin*, May 30, 1913, “Marrying Unbelievers,” vol. 7, no. 13, p. 208..

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He will want to become one in faith and practice before becoming one in marriage.

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# Simple Ways to Win People to Jesus

By Joel Barnedo

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The first requirement for winning other people to God is to be friendly.

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## Heart preparation

*"But ye shall receive power after the Holy Ghost is come upon you; and ye shall be witnesses unto Me ... unto the uttermost part of the earth." Acts 1:8.*

**W**e can give to others only what we have in our own hearts. Only when we experience the joy of salvation will we be able to share it effectively with others. We must first experience the leadings of the Holy Spirit, and then we will have His power to resist the devil.

"The soul that is yielded to Christ becomes His own fortress, which He holds in a revolted world. A soul thus kept in possession by the heavenly agencies is impregnable to the assaults of Satan. But unless we do yield ourselves to the control of Christ, we shall be dominated by the wicked one." —*The Desire of Ages*, p. 324.

## Preparation of materials

A technician must obtain the right tools and become proficient in using them. The basic tools for sharing the gospel with others are the following:

- Bible and Concordance
- Bible in different translations and/or versions
- *Bible Study Handbook*
- *Principles of Faith*
- Favorite PowerPoint presentations and DVDs

## Mental preparation

Study your topic carefully and prayerfully. The apostle Paul wrote in 2 Timothy 2:15: "Study to show thyself approved unto God..."

We need to know Jesus and His holy word personally. It would be wonderful if especially the youth would spend an hour every morning reading and underlining texts that impress them. We grow mentally and spiritually when we meditate on God's word and commune with Him.

## Building interest in Bible study

**Making friends.** The first requirement for winning other people to God is to be friendly. Go where you can meet people. Get to know them, listen to their stories, cry with those who cry, and enjoy and appreciate their success stories. Put yourself in the other person's place. We all want someone to listen to us. Remember the saying: "Stop, look, and listen!" People today don't have time to listen to others, but they want to be heard. Learn to direct the conversation to inspiring religious topics. Love is the strongest power that attracts people to you and to God.

**Visiting homes.** "There are families who will never be reached by the truth of God's word unless His servants enter their homes." —*Review and Herald*, December 29, 1904; *Evangelism*, pp. 435, 436.

**Creating and building interest.** "The more closely the New Testament plan is followed in missionary labor, the more successful will be the efforts put forth." —*Testimonies for the Church*, vol. 3, p. 210.

"Our Saviour went from house to house, healing the sick, comforting the mourners, soothing the afflicted, speaking peace to the disconsolate. He took the little children in His arms and blessed them, and spoke words of hope and comfort to the weary mothers." —*Christian Ser-*

*vice*, p. 114. Christ's methods are always the best ways to reach souls.

**Going door to door.** We cannot wait for interested people to come to us. We must look for them.

**Healing the sick.** Everyone should know physiology, anatomy, and natural remedies. Take with you some health instruments and aids, such as a blood pressure cuff, herbal teas, etc.

**Comforting those who grieve.** Don't give unsolicited advice or throw out words without considering carefully what you are saying. Sometimes the best way is just to listen. A sincere hug is powerful in relieving people. Become familiar with the customs and culture of the society where you wish to be active.

**Soothing the afflicted.** When disasters such as tornadoes, hurricanes, storms, or fire strike, people need and appreciate the presence of true Christians. No one lives to himself, so everyone has the potential to be a great blessing for others.

**Speaking peace to those who are distressed.** Everyone has struggles, and many people carry heavy guilt for sins they have committed. Often they pass sleepless nights because of such things. These people are in the valley of the shadow of death. They lose self-esteem, and their bodies and souls suffer. This is the time to lend our ears and give our time to these souls by sharing the

good news of the gospel. It is not your "presents" but your "presence" that counts.

As Jesus, we can embrace the little children and bless them. Too often parents have no time for their own children. When children are not loved, they suffer greatly. Jesus shows us how to love them. When visitors bring their children to church, show them that the church welcomes their little ones. Make them feel comfortable. When you carry your visitors' children in your arms, you are holding the mother's heart in your hands.

**Giving words of hope to the weary.** I have a neighbor who always visits me in the office I have in my garage when he is in trouble. Not long ago, I listened to what he had to say and then asked him if I could pray a short prayer for him. I gave him a hug. A week later, he came to visit me and said, "I found a new job; thank you for your prayer."

"Christ's method alone will give true success in reaching the people. The Saviour mingled with men as one who desired their good. He showed His sympathy for them, ministered to their needs, and won their confidence. Then He bade them, 'Follow Me.'" —*Christian Service*, p. 119.

God bless everyone, and especially the young people! **SW**

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"Christ's method alone will give true success in reaching the people. The Saviour mingled with men as one who desired their good."

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*"And every oblation of thy meat offering shalt thou season with salt; neither shalt thou suffer the salt of the covenant of thy God to be lacking from thy meat offering: with all thine offerings thou shalt offer salt."*  
Leviticus 2:13.

*"Every one shall be salted with fire, and every sacrifice shall be salted with salt."* Mark 9:49.

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# New Views on Salt

A newly released study contradicts long-established recommendations on the intake of salt. Commissioned by the Institute of Medicine at the request of the Centers for Disease Control and Prevention, the report states that there was no known reason anyone should aim for sodium levels below 2,300 milligrams a day. The previous recommendation was just 1,500 milligrams a day, while according to the Institute of Medicine the average intake of salt around the world is about 3,400 milligrams a day—an amount that has not changed in decades.

Until about seven years ago, most studies on salt and health outcomes relied on the well-known fact that blood pressure drops slightly when people eat less salt. From that fact it was deduced that less salt lowers blood pressure and therefore diminishes risk of heart attacks and

strokes. From this reasoning researchers created models showing how many lives could be saved if people ate less salt. Hence there was an almost total ban on salt, considering the substance the culprit in such health problems.

Another study, published in 2011, followed 28,800 subjects over 4.7 years. Researchers reported that the risks of heart attack, stroke, congestive heart failure, and death from heart disease increased significantly for those consuming more than 7,000 milligrams of sodium a day as well as for those consuming less than 3,000 milligrams of sodium a day.

Other recent studies have looked at the physiological consequences of consuming too little sodium. Dr. Michael H. Alderman, a dietary sodium expert at Albert Einstein College of Medicine, found that as sodium levels plunge,



triglyceride levels increase, insulin resistance increases, and the activity of the sympathetic nervous system increases. Each of these factors can increase the risk of heart disease. "Those are all bad things," Dr. Alderman said. "A health effect can't be predicted by looking at one physiological consequence [such as blood pressure]. There has to be a net effect."

Given the recent findings, it is expected that new recommendations will appear in revised guidelines to be issued by the Department of Agriculture and the Department of Health and Human Services in 2015.

But is all salt equal? Isn't salt just salt? Not according to some.

### Why natural sea salt?

Salt transforms our food, but the salt usually found in grocery stores has been processed and stripped of all trace minerals. What is left is a uniformly textured compound known as sodium chloride. Non-caking agents are usually added to prevent clumping, but these give a bitter, acrid flavor. Most table salt is also available in plain or iodized forms. American salt manufacturers began putting iodine in salt in the 1920s, after people in some parts of the country suffered from goiter, an enlargement of the thyroid gland caused by iodine deficiency. Today it is known that most people require less than 225 micrograms of iodine daily, an amount that is naturally available in most sea salts, which are unrefined, hand harvested, solar dried, substances containing trace minerals and giving a richer, more complex flavor than that of the more common table salt.

The texture of natural sea salt varies from region to region and harvester to harvester and is surprisingly different around the world. The varied trace minerals contribute subtle differences in taste and are usually stronger than the average generic brand. Furthermore, the other elements in the different varieties of sea salt provide additional nutrients that are considered very valuable for health.

The color also varies, depending on the mineral content and algae (a source of iodine) present. The whiter varieties are harvested from the sur-

face of concentrated brine, while the gray varieties are harvested from the bottom of salt ponds and have a higher mineral and clay content. Pink salts get their color from their mineral and iron content. Red and black salts do not occur in nature but are man-made blends using clay or activated charcoal. Of all the characteristics of sea salt, it is the crystallization that has the most dramatic effect. Each salt crystal has its own unique crystalline makeup, just like snowflakes, and, as a result, brings its own special qualities to the table.

Quite a few online stores specialize in different types of sea salt. Here are a few: SaltWorks ([www.saltworks.us](http://www.saltworks.us)), Sea Salt Superstore ([www.seasaltsuperstore.com](http://www.seasaltsuperstore.com)), The Meadow ([www.atthemeadow.com](http://www.atthemeadow.com)), Salt Traders ([www.saltworks.us](http://www.saltworks.us)), Selina Naturally ([www.celticseasalt.com](http://www.celticseasalt.com) or [www.selinanaturally.com](http://www.selinanaturally.com)). Many of these companies also produce blends of sea salt and herbal seasonings. **SW**

The American Heart Association's recommendation for a dietary sodium intake of less than 1500 mg/d for achieving "ideal cardiovascular health" may not be the best advice.

Complete with numerous study-based reviews, this article in *The American Journal of Medicine* indicates that low sodium diets have not been shown to reduce cardiovascular events, and may even lead to a worse cardiovascular prognosis in some patients. While the American Heart Association may recommend consuming less sodium to lower or avoid high blood pressure, data suggests that the decrease in blood pressure is only minimal and could even result in an increased blood pressure in some patients.

At [Thecaregrouppc.com](http://Thecaregrouppc.com) an article I wrote entitled, "Rethinking Salt" advises that unrefined sea salt consumption may possess some health benefits. I recommend using unrefined sea salt, such as Celtic Sea Salt, since it contains minerals and trace elements in which many Americans are deficient. While sea salt has shown numerous benefits over ordinary table salt, the use of supplemental iodine may be necessary and discussed with a physician. —Gerard L. Guillory, M.D., [www.thecaregrouppc.net](http://www.thecaregrouppc.net).

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*"Salt is good: but if the salt have lost his savour, wherewith shall it be seasoned?" Luke 14:34.*

*"Let your speech be alway with grace, seasoned with salt, that ye may know how ye ought to answer every man." Colossians 4:6.*

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*Participants in the health seminar held in China*

## Health Seminar in China

*"And wisdom and knowledge shall be the stability of thy times, and strength of salvation: the fear of the Lord is his treasure." Isaiah 33:6.*

Dangers of Aluminum, Hygiene, Vegetarianism, Benefits of Fruits and Vegetables, BMI, Reflexology, and Practical Applications of Poultices. In the evening, we conducted tests, including blood

the rest of the participants had relatively good blood measurements.

The leaders of the work plan to set up a health clinic, a home for the aged, a school, a restaurant, and other institutions. They also plan to send three students to attend the missionary school so that they will be able to learn to speak, write, and communicate in English, which is a priority at this time.

China has great potential for preaching and spreading the gospel because of its large population. More Chinese members mean more people will be reached. The more well-trained workers and members we have, the more quickly Heaven's message will spread not only in China but also in other countries where Chinese-speaking people live.

May the good Lord richly bless the work in China and the whole world.

*—Roland de la Paz, D.M.D.  
GC Health Department Leader*

## Seminars in Mexico

Two seminars were conducted in spring 2013 in the Mexican Union—one for canvassers, and another for women—by Sister Raquel Orce, leader of the General Conference Canvassing Department as well as the Family Department.

The canvassers (85-95 pastors, workers, and current and prospective canvassers) attended classes for seven hours each day as well as 1-2 hours of extra-curricular activities. On Friday, Sabbath, and Sunday, special religious services were held, and more than 300 people were in attendance. Counseling was



*Brother de la Paz teaches at the seminar in China*

An International Health Organization seminar was held in Shandong, China, the first week of April 2013. In cooperation with Brother Jo from Korea, we studied Basic Physiology of Digestion I and II, Dental Health,

tests. My wife and I tested 70-90 persons each night in addition to applying clay poultices to some patients. Four people had high blood sugar, including Pastor Lee, six had high blood pressure, ten had low hemoglobin, and



*Health tests were done in the evening during the health seminar*



conducted for about three hours every day. In addition, the leaders of the Education Department, Canvassing Department, and Publishing Department, along with teachers and Berea Missionary School instructors, came together for learning and encouragement.

The seminar for women included eight hours of classes each day in addition to extracurricular activities for another 1-2 hours. About 45-60 women were in attendance each day. Counseling took another 2-4 hours per day. The participants also attended the special religious services held on Friday, Sabbath, and Sunday. In addition, Sister Orce met with the leaders of the Department of Education.

The primary purposes of this seminar were: (1) to encourage the pastors' and workers' wives



*Participants in the Canvassing Seminar in Mexico*

religious and occupational training, and (3) to share the Biblical principles that make women,

educated in how to evaluate the needs of their students, supply the necessary education for

## Greetings from Myanmar

Greetings in the name of our Lord Jesus, who is coming soon! Thank you for commissioning me to meet with Brother Rathi. I was able to meet him and some other interested people at his place. I am also preparing to send some documents to him. I hope he will join the church soon.

Brother John, the newly-ordained elder in Matuipi, asked me to visit the church there since there are some candidates ready for baptism. It will be good to visit them soon, for they need some help in the church and with Bible studies.

The church in Tedim, Negente village, is doing well and continuing in the faith. Please remember them in your prayers.

May the peace and the joy of His service be upon you always!

—Suan Kam Thang



*Participants in the Women's Seminar in Mexico*

to be involved in their local and regional social and missionary activities, (2) to expand the participation of women in reli-

wives, and mothers strong influence for God in the world. In both seminars, it was stressed that men and women should be

dynamic service, and conscientiously carry out their responsibilities.

—J.Manuel Castrejon

## From Lesotho

May the peace of God be with you! Thank you so much for the support of the work in Lesotho.





*Believers in Lesotho*

We traveled there safely, and the Lord protected us. We had some challenges, because it was a mixed group; but we thank the Lord that there is hope that some will be willing to accept the Reformation message. We were asked some questions, such as the meaning of our logo and why we do not conduct the Lord's Supper at night, and so on. Please continue praying for us.

*—Mlungisi Zwane*

on the Faculty of Education. We conducted a seminar on leadership and church administration in Winterfield. We had difficulty in the Southeastern

Field of Zambia, because the outgoing Union treasurer, who was also the field treasurer and local church treasurer, became seriously ill, losing the ability to

remember things. It has taken some real effort to get things back in order, and the brother has now recovered.

As for the Internet, the signal here is weak, and to use the Internet from my computer I have to stay awake until the second or third watch of the night to get a good signal.

We were unable to send anyone to the missionary school in Kenya because our economic situation does not allow it. I think the best thing is to encourage the young people to canvass so they can finance their own studies in our missionary schools, and we should not accustom them to expect everything for free.

I got my visa for two years. I appreciate your support and prayers. I say farewell with Jeremiah 29:11: "For I know the thoughts that I think toward you, saith the Lord, thoughts of peace, and not of evil, to give you an expected end."

*—Everardo Sandoya*

## News from Zambia

Over the last few months, I have been working in evangelism and administrative meetings as well as canvassing, doing a total of twelve presentations each day every time I go out, while maintaining the other areas of work. We held organizational meetings in the district of Lusaka and had a baptism of three souls in a Lusaka hotel. Two of the people baptized are professionals, and one of them holds an important position at Lusaka University



*A church being constructed in Benin*





*Believers in Benin*



*Believers in Mozambique*



*Believers in Ghana who attended a seminar conducted by Pastor Idel Suarez, Jr., General Conference President*



*Baptism in Angola*



*House purchased in Ghana for a missionary school*



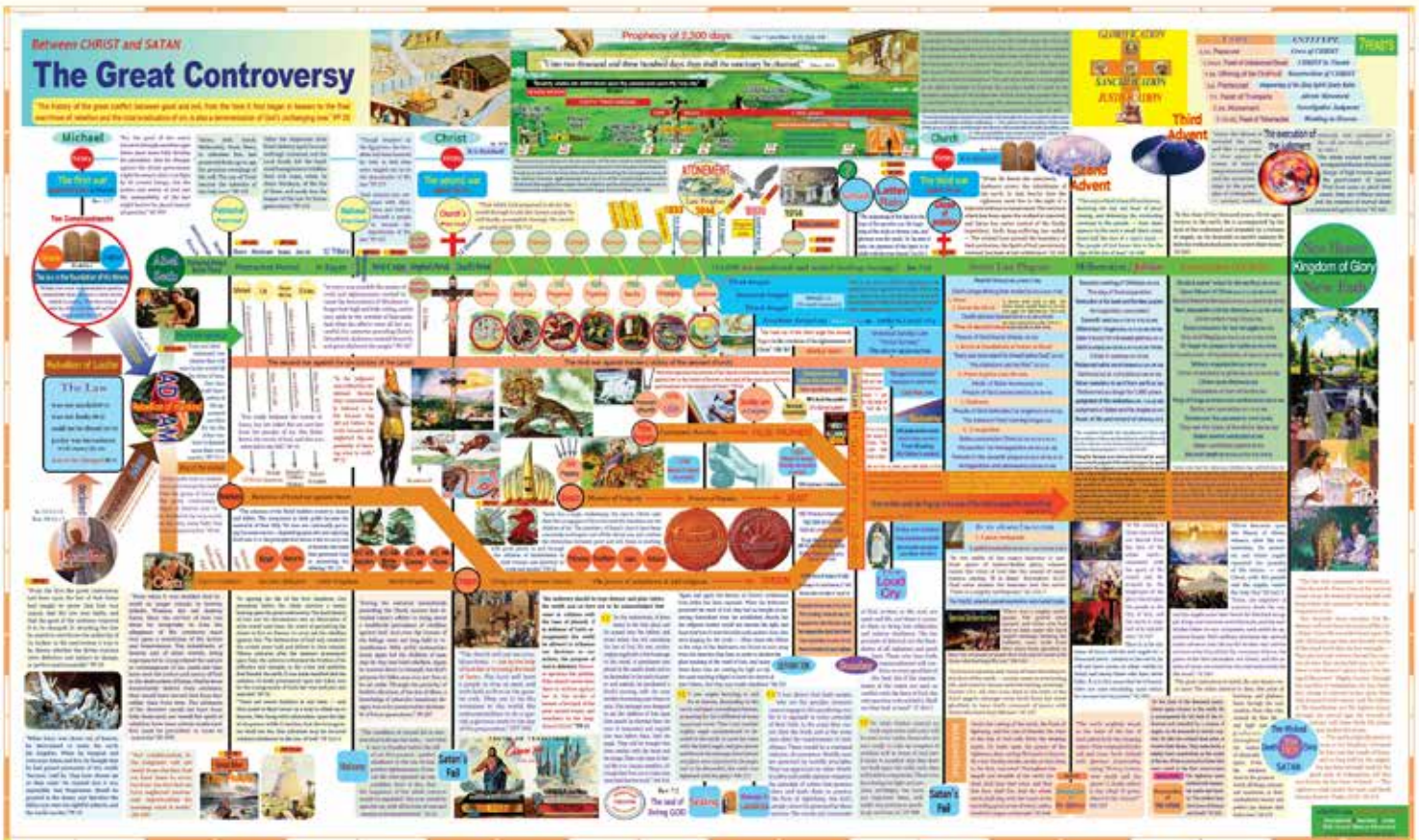
*Baptism after the youth conference in Talisay, Cebu, Philippines*



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