



the REFORMATION *herald*

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GOING INTO ALL THE WORLD

WEEK OF PRAYER | DECEMBER 5 - 14, 2025

the REFORMATION herald

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PREPARING TO GO

Another year has passed. . . . How thankful we can be to dwell still in the land of the living! God has graciously entrusted us with a little more time; let us rejoice and be glad in it. The year-end Week of Prayer always provides a fruitful opportunity to examine our hearts and draw closer to fellow believers who likewise cherish our precious faith in the soon coming of Jesus.

This year, our focus will be on a dynamic, energizing mission—that of spreading the present truth into all the world. The sooner this mission is carried out, the better for everyone!

"Our General, who never makes a mistake, says to us, Advance. Enter new territory. Lift up the standard, establish memorials in every place. Let it be known that God has a people upon the earth who have not forgotten that He has a law, binding upon all human intelligences."¹

As we prayerfully go through these readings on the theme, *Going Into All the World*, with the aim of actively carrying out this vital mission, our joy will flow forth in great measure.

Let us be sure to share the tremendous blessing of these readings with others who may be isolated or homebound, plus to remember the following dates:

Prayer with fasting: Sabbath, December 13
Offering for missions: Sunday, December 14

It is our prayer that this Week of Prayer may fervently inspire each of us indeed to go forth in faithful action as instruments of light, piercing through the world's darkness. Amen.

¹ *The Australasian Union Conference Record*, January 1, 1900.

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"The greatest want of the world is the want of men—men who will not be bought or sold."—*Education*, p. 57.

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THEY'RE WAITING FOR US . . .

Most of us are familiar with the experience of Philip when called to speak to an influential man from Ethiopia.

"The angel of the Lord spake unto Philip, saying, Arise, and go toward the south unto the way that goeth down from Jerusalem unto Gaza, which is desert. And he arose and went: and, behold, a man of Ethiopia, an eunuch of great authority under Candace queen of the Ethiopians, who had the charge of all her treasure, and had come to Jerusalem for to worship, was returning, and sitting in his chariot read Esaias the prophet. Then the Spirit said unto Philip, Go near, and join thyself to this chariot. And Philip ran thither to him, and heard him read the prophet Esaias, and said, Understandest thou what thou readest? And he said, How can I, except some man should guide me? And he desired Philip that he would come up and sit with him. . . . Then Philip opened his mouth, and began at the same scripture, and preached unto him Jesus" (Acts 8:26–31, 35).

This is not just a story, but a real historic event. Do we always consider how highly relevant it is to every one of us right now?

"This Ethiopian represented a large class who need to be taught by such missionaries as Philip—men who will hear the voice of God and go where He sends them. There are many who are reading the Scriptures who cannot understand their true import. **All over the world men and women are looking wistfully to heaven. Prayers and tears and inquiries go up from souls longing for light, for grace, for the Holy Spirit. Many are on the verge of the kingdom, waiting only to be gathered in.**

"An angel guided Philip to the one who was seeking for light and who was ready to receive the gospel, and today angels will guide the footsteps of those workers who will allow the Holy Spirit to sanctify their tongues and refine and ennoble their hearts. The angel sent to Philip could himself have done the work for the Ethiopian, but this is not God's way of working. It is His plan that men are to work for their fellowmen.

"In the trust given to the first disciples, believers in every age have shared. Everyone who has received the gospel has been given sacred truth to impart to the world. God's faithful people have always been aggressive missionaries, consecrating their resources to the honor of His name and wisely using their talents in His service.

"The unselfish labor of Christians in the past should be to us an object lesson and an inspiration. The members of God's church are to be zealous of good works, separating from worldly ambition and walking in the footsteps of Him who went about doing good. With hearts filled with sympathy and compassion, they are to minister to those in need of help, bringing to sinners a knowledge of the Saviour's love. Such work calls for laborious effort, but it brings a rich reward. Those who engage in it with sincerity of purpose will see souls won to the Saviour, for the influence that attends the practical carrying out of the divine commission is irresistible.

"Not upon the ordained minister only rests the responsibility of going forth to fulfill this commission. Everyone who has received Christ is called to work for the salvation of his fellowmen. . . .

"The Saviour's commission is given to all who believe in His name. God will send forth into His vineyard many who have not been dedicated to the ministry by the laying on of hands."¹

"In the experience of Philip and the Ethiopian is presented the work to which the Lord calls His people. . . . There are those in the world who are reading the Scriptures, but who cannot understand their import. The men and women who have a knowledge of God are needed to explain the word to these souls."²

If you've been blessed with this knowledge, you're one of them! *R*

References:

¹ *The Acts of the Apostles*, pp. 109, 110. [Emphasis added.]

² *Testimonies for the Church*, vol. 8, p. 58.



OUR HIGH CALLING

COMPILED FROM THE WRITINGS
OF ELLEN G. WHITE

The call to place all on the altar of service comes to each one. We are not all asked to serve as Elisha served, nor are we all bidden to sell everything we have; but God asks us to give His service the first place in our lives, to allow no day to pass without doing something to advance His work in the earth. He does not expect from all the same kind of service. One may be called to ministry in a foreign land; another may be asked to give of his means for the support of gospel work. God accepts the offering of each. It is the consecration of the life and all its interests, that is necessary. Those who make this consecration will hear and obey the call of Heaven.

To everyone who becomes a partaker of His grace, the Lord appoints a work for others. Individually we are to stand in our lot, saying, "Here am I; send me." Whether a man be a minister of the Word or a physician, whether he be merchant or farmer, professional man or mechanic, the responsibility rests upon him. It is his work to reveal to others the gospel of their salvation. Every enterprise in which he engages should be a means to this end.¹

How do I begin?

No one need wait until called to some distant field before beginning to help others. Wherever you are,

you can begin at once. Opportunities are within the reach of everyone. Take up the work for which you are held responsible—the work that should be done in your home and in your neighborhood. Wait not for others to urge you to action. In the fear of God, go forward without delay, bearing in mind your individual responsibility to Him who gave His life for you. Act as if you heard Christ calling upon you personally to do your utmost in His service. Look not to see who else is ready. If you are truly consecrated, God will, through your instrumentality, bring into the truth others whom he can use as channels to convey light to many who are groping in darkness.



All can do something. In an effort to excuse themselves, some say, "My home duties, my children, claim my time and my means." Parents, your children should be your helping hand, increasing your power and ability to work for the Master. Children are the younger members of the Lord's family. They should be led to consecrate themselves to God, whose they are by creation and by redemption. They should be taught that all their powers of body, mind, and soul are his. They should be trained to help in various kinds of unselfish service. Do not allow your children to be hindrances. With you the children should share spiritual as well as physical burdens. By helping others

they increase their own happiness and usefulness.²

It is God's purpose that His people shall be a sanctified, purified, holy people, communicating light to all around them. It is His purpose that, by exemplifying the truth in their lives, they shall be a praise in the earth. The grace of Christ is sufficient to bring this about. But let God's people remember that only as they believe and work out the principles of the gospel can He make them a praise in the earth. Only as they use their God-given capabilities in His service will they enjoy the fullness and power of the promise whereon the church has been called to stand. If those who profess to believe in Christ as their Saviour reach only the low standard of worldly measurement, the church fails to bear the rich harvest that God expects. "Found wanting" is written upon her record. . . .

The disciples were not to wait for the people to come to them. They were to go to the people, hunting for sinners as a shepherd hunts for lost sheep. Christ opened the world before them as their field of labor. They were to go "into all the world, and preach the gospel to every creature." Mark 16:15. It was of the Saviour that they were to preach, of His life of unselfish service, His death of shame, His unparalleled, unchanging love. His name was to be their watchword, their band of union. In His name they were to subdue the strongholds of sin. Faith in His name was to mark them as Christians.

Giving the disciples further directions, Christ said: "Ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto Me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth." "But tarry ye in the city of Jerusalem, until ye be endued with power from on high." Acts 1:8; Luke 24:49.

In obedience to the word of their Master the disciples assembled in Jerusalem to wait for the fulfillment of God's promise. Here they spent ten days, days of deep heart searching. They put away all differences and drew close together in Christian fellowship.

At the end of ten days the Lord fulfilled His promise by a wonderful outpouring of His Spirit. "Suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting. And there appeared unto them cloven tongues like as of fire, and it sat upon each of them. And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance." "And the same day there were added unto them about three thousand souls." Acts 2:2-4, 41.

"And they went forth, and preached everywhere, the Lord working with them, and confirming the word with signs following." Mark 16:20. Notwithstanding the fierce opposition that the disciples met, in a short time the gospel of the kingdom had been sounded to all the inhabited parts of the earth.

The commission given to the disciples is given also to us. Today, as then, a crucified and risen Saviour is to be uplifted before those who are without God and without hope in the world. The Lord calls for pastors, teachers, and evangelists. From door to door His servants are to proclaim the message of salvation. To every nation, kindred, tongue, and people the tidings of pardon through Christ are to be carried.

Not with tame, lifeless utterance is the message to be given, but with clear, decided, stirring utterances. Hundreds are waiting for the warning to escape for their lives. The world needs to see in Christians an evidence of the power of Christianity. Not merely in a few places, but throughout the world, messengers of mercy are needed. From every country is heard the cry: "Come over, . . . and help us." Rich and poor, high and low, are calling for light. Men and women are hungering for the truth as it is in Jesus. When they hear the gospel preached with power from on high, they will know that the banquet is spread for them, and they will respond to the call: "Come; for all things are now ready." Luke 14:17.

The words "Go ye into all the world, and preach the gospel to every creature" (Mark 16:15) are



It is not only upon those who preach the word that God has placed the responsibility of seeking to save sinners. He has given this work to all. Our hearts are to be so filled with the love of Christ that our words of thanksgiving shall warm other hearts. This is service that all can perform.

spoken to each one of Christ's followers. All who are ordained unto the life of Christ are ordained to work for the salvation of their fellow men. The same longing of soul that He felt for the saving of the lost is to be manifest in them. Not all can fill the same place, but for all there is a place and a work. All upon whom God's blessings have been bestowed are to respond by actual service; every gift is to be employed for the advancement of His kingdom.

An unchanging promise

Christ made full provision for the prosecution of the work entrusted to the disciples, and took upon Himself the responsibility of its success. So long as they obeyed His word, and worked in connection with Him, they could not fail. Go to all nations, He bade them. Go to the farthest part of the habitable globe, but know that My presence will be there. Labor in faith and confidence, for the time will never come when I will forsake you.

To us also the promise of Christ's abiding presence is given. The lapse of time has wrought no change in His parting promise. He is with us today as truly as He was with the disciples, and He will be with us "even unto the end."

"Go forth preaching the gospel to all nations," the Saviour says to us, "that they may become children of God. I am with you in this work, teaching, guiding, comforting, strengthening you, giving you suc-

cess in your work of self-denial and sacrifice. I will move upon hearts, convincing them of sin, and turning them from darkness to light, from disobedience to righteousness. In My light they shall see light. You will meet the opposition of satanic agencies, but put your trust in Me. I will never fail you."

Think you not that Christ values those who live wholly for Him? Think you not that He visits those who, like the beloved John, are for His sake in hard and trying places? He finds His faithful ones, and holds communion with them, encouraging and strengthening them. And angels of God, that excel in strength, are sent forth by God to minister to His human workers who are speaking the truth to those who know it not.

To the minister of the gospel God has given the work of guiding to Christ those who have wandered from the narrow way. He is to be wise and earnest in his efforts. At the end of each year he should be able to look back and see souls saved as the result of his labors. Some he is to save with fear, "pulling them out of the fire; hating even the garment spotted by the flesh," "holding fast the faithful word as he hath been taught." Jude 23; Titus 1:9. Paul's charge to Timothy comes to the ministers of today: "I charge thee therefore before God, and the Lord Jesus Christ; . . . Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all long-suffering and doctrine." 2 Timothy 4:1, 2.

But it is not only upon those who preach the word that God has placed the responsibility of seeking to save sinners. He has given this work to all. Our hearts are to be so filled with the love of Christ that our words of thanksgiving shall warm other hearts. This is service that all can perform, and the Lord accepts it as offered to Himself. He makes it efficacious, imparting to the earnest worker the grace that reconciles man to God.

May the Lord help His people to realize that there is earnest work to be done. May He help them to remember that in the home, in the church, and in the world they are to work the works of Christ. They are not left to labor alone. The angels are their helpers. And Christ is their helper. Then let them labor faithfully and untiringly. In due season they will reap if they faint not.³

Self-supporting missionaries

In many places self-supporting missionaries can work successfully. It was as a self-supporting missionary that the apostle Paul labored in spreading the knowledge of Christ throughout the world. While daily teaching the gospel in the great cities of Asia and Europe, he wrought at the trade of a craftsman to sustain himself and his companions. His parting words to the elders of Ephesus, showing his manner of labor, have precious lessons for every gospel worker:

"Ye know," he said, "after what manner I have been with you at

all seasons: ... and how I kept back nothing that was profitable unto you, but have showed you, and have taught you publicly, and from house to house.... I have coveted no man's silver, or gold, or apparel. Yea, ye yourselves know, that these hands have ministered unto my necessities, and to them that were with me. I have showed you all things, how that so laboring ye ought to support the weak, and to remember the words of the Lord Jesus, how He said, It is more blessed to give than to receive." Acts 20:18-35.

Many today, if imbued with the same spirit of self-sacrifice, could do a good work in a similar way. Let two or more start out together in evangelistic work. Let them visit the people, praying, singing, teaching, explaining the Scriptures, and ministering to the sick. Some can sustain themselves as canvassers; others, like the apostle, can labor at some handicraft or in other lines of effort. As they move forward in their work, realizing their helplessness, but humbly depending upon God, they gain a blessed experience. The Lord Jesus goes before them, and among the wealthy and the poor they find favor and help.

Those who have been trained for medical missionary work in foreign countries should be encouraged to go without delay where they expect to labor, and begin work among the people, learning the language as they work. Very soon they will be able to teach the simple truths of God's word.

Throughout the world, messengers of mercy are needed. There is a call for Christian families to go into communities that are in darkness and error, to go to foreign fields, to become acquainted with the needs of their fellow men, and to work for the cause of the Master. If such families would settle in the dark places of the earth, places where the people are enshrouded in spiritual gloom, and let the light of Christ's life shine out through them, what a noble work might be accomplished.

This work requires self-sacrifice. While many are waiting to have every obstacle removed, the work they might do is left undone, and multi-

tudes are dying without hope and without God. Some for the sake of commercial advantage, or to acquire scientific knowledge, will venture into unsettled regions and cheerfully endure sacrifice and hardship; but how few for the sake of their fellow men are willing to move their families into regions that are in need of the gospel.

To reach the people, wherever they are, and whatever their position or condition, and to help them in every way possible—this is true ministry. By such effort you may win hearts and open a door of access to perishing souls.

In all your work remember that you are bound up with Christ, a part of the great plan of redemption. The love of Christ, in a healing, life-giving current, is to flow through your life. As you seek to draw others within the circle of His love, let the purity of your language, the unselfishness of your service, the joyfulness of your demeanor, bear witness to the power of His grace. Give to the world so pure and righteous a representation of Him, that men shall behold Him in His beauty.

It is of little use to try to reform others by attacking what we may regard as wrong habits. Such effort often results in more harm than good. In His talk with the Samaritan woman, instead of disparaging Jacob's well, Christ presented something better. "If thou knewest the gift of God," He said, "and who it is that saith to thee, Give Me to drink; thou wouldest have asked of Him, and He would have given thee living water." John 4:10. He turned the conversation to the treasure He had to bestow, offering the woman something better than she possessed, even living water, the joy and hope of the gospel.

This is an illustration of the way in which we are to work. We must offer men something better than that which they possess, even the peace of Christ, which passeth all understanding. We must tell them of God's holy law, the transcript of His character, and an expression of that which He wishes them to become. Show them how infinitely superior to the fleeting joys and pleasures of

the world is the imperishable glory of heaven. Tell them of the freedom and rest to be found in the Saviour. "Whosoever drinketh of the water that I shall give him shall never thirst," He declared. Verse 14.

Lift up Jesus, crying, "Behold, the Lamb of God, that taketh away the sin of the world!" John 1:29, A.R.V. He alone can satisfy the craving of the heart and give peace to the soul.

Of all people in the world, reformers should be the most unselfish, the most kind, the most courteous. In their lives should be seen the true goodness of unselfish deeds. The worker who manifests a lack of courtesy, who shows impatience at the ignorance or waywardness of others, who speaks hastily or acts thoughtlessly, may close the door to hearts so that he can never reach them.

As the dew and the still showers fall upon the withering plants, so let words fall gently when seeking to win men from error. God's plan is first to reach the heart. We are to speak the truth in love, trusting in Him to give it power for the reforming of the life. The Holy Spirit will apply to the soul the word that is spoken in love.

Naturally we are self-centered and opinionated. But when we learn the lessons that Christ desires to teach us, we become partakers of His nature; henceforth we live His life. The wonderful example of Christ, the matchless tenderness with which He entered into the feelings of others, weeping with those who wept, rejoicing with those who rejoiced, must have a deep influence upon the character of all who follow Him in sincerity. By kindly words and acts they will try to make the path easy for weary feet.⁴ *R*

References:

¹ *Prophets and Kings*, pp. 221, 222.

² *The Review and Herald*, July 29, 1902.

³ *Testimonies for the Church*, vol. 8, pp. 14-18.

⁴ *The Ministry of Healing*, pp. 154-157.



BY THE FIRESIDE

BY MIGUEL MENDOZA - AUSTRALIA

Introduction

“Our homes must be made a Bethel, our hearts a shrine. Wherever the love of God is cherished in the soul, there will be peace, there will be light and joy. Jesus wants to see happy marriages, **happy firesides**.”¹

In the 1800’s, in the American context, the fireside was a central feature of home life, especially in an era before modern heating or electricity. It was where families gathered for warmth, light, and connection. Sister White uses the expression “by the fireside” to emphasize personal, relational, and spiritual engagement in a setting that her audience would instantly recognize as familiar and meaningful. So, for her, we could say, “by the fireside” isn’t just a physical location; it’s a symbol of closeness, trust, and opportunity for influence in order to instruct those of a household to live up to

the light God has given His people and share it with everyone in the world. Now, having this in mind, let us consider our topic for today and learn from the different lessons we can get from God’s word and the pen of Inspiration.

In childhood

During my childhood, even though my hometown was a cold place most of the year, we didn’t have a fireplace as such. But I remember that our home was a place where we could gather together as if we were “by the fireside” during worship time and other occasions and spend some moments praising the Lord and studying His word. Mom could share with us important life lessons that I still remember with love. She would follow the instruction found in Proverbs 22:6, “Train up a child in the way he should go: and when he is old, he

will not depart from it.” I can clearly see in my personal experience that those lessons were very important in helping me make decisions that would determine whether I would follow the Lord or not. I thank the Lord for His Word and the promises found in it.

“In childhood and youth the character is most impressible. The power of self-control should then be acquired. By the fireside and at the family board, influences are exerted whose results are as enduring as eternity. More than any natural endowment, the habits established in early years decide whether a man will be victorious or vanquished in the battle of life.”²

Abraham and Sarah

We hear of Abraham, his faith, his flaws but also of the work he did with the ones at home—and that



includes the people that worked for him, his servants. He received a promise from God: "And I will bless them that bless thee, and curse him that curseth thee: and **in thee shall all families of the earth be blessed**" (Genesis 12:3). Why were all the families of the earth going to be blessed in him? Because through His connection with Christ, he set an example in obeying God's voice, as we read in Genesis 26:5, "**Because that Abraham obeyed my voice, and kept my charge, my commandments, my statutes, and my laws.**" Not only that, but he was going to teach and instruct his family in the ways of the Lord who testified, "For I know him, **that he will command his children and his household after him, and they shall keep the way of the LORD, to do justice and judgment;** that the LORD may bring upon Abraham that which he hath spoken of him" (Genesis 18:19).

However, he was not alone in this undertaking. Sarah, his wife, was with him and they both did an excellent job "by the fireside" since they closely instructed everyone in their home as they journeyed to the land of promise: "Among these were many led by higher considerations than those of service and self-interest. During their stay in Haran, **both Abraham and Sarah had led others to the worship and service of the true God.** These attached themselves to the patriarch's household, and accompanied him to the land of promise."³ From Abraham and Sarah's experience in working together for the kingdom of God, it's clearly evident that both father and mother play an important role in educating their household in the ways of the Lord.

Parents and families

In my ministry, at different opportunities, while visiting families, I have participated in worship times with them "by the fireside" It is beautiful to observe the diligence and the effort parents make in order to have this important time as a family. It's a blessing to be praying, praising, and reading together, setting aside a specific time to come together to worship our Lord and have in-depth conversations about spiritual things. Thus they are fulfilling their duty to lift up Emmanuel's blood-stained banner against the darts of the enemy. It's important to remember that the family is the best missionary field.

"Parents should talk to their little ones of Jesus, and of the plan of salvation. They should weave precious lessons of the life and character of Christ into their children's minds that they may become the followers of Christ and heirs of eternal life. There is much talk of foreign missionary work, but the home work is neglected. The greatest mission field is right at your fireside, and the great need is that of fathers and mothers in Israel. When parents begin to realize the great responsibility that rests upon them, they will take up this home missionary work, and train their

children for heaven. They will give their little ones line upon line, and precept upon precept."⁴ "Our work for Christ is to begin with the family in the home. The education of the youth should be of a different order from that which has been given in the past. Their welfare demands far more labor than has been given them. There is no missionary field more important than this. By precept and example parents are to teach their children to labor for the unconverted. The children should be so educated that they will sympathize with the aged and afflicted and will seek to alleviate the sufferings of the poor and distressed. They should be taught to be diligent in missionary work; and from their earliest years self-denial and sacrifice for the good of others and the advancement of Christ's cause should be inculcated, that they may be laborers together with God.

"But if they ever learn to do genuine missionary work for others, they must first learn to labor for those at home, who have a natural right to their offices of love. Every child should be trained to bear his respective share of service in the home. He should never be ashamed to use his hands in lifting home burdens or his feet in running errands. While thus engaged, he will not go into paths of negligence and sin. How many hours are wasted by children and youth which might be spent in taking upon their strong young shoulders, and assisting to

Here, in working for the Lord, we are urged to meet people where they're comfortable, in their homes, and use that intimate space to share faith. The fireside setting implies a relaxed, personal interaction, in contrast to formal sermons or public debates.

lift, the family responsibilities which some one must bear, thus showing a loving interest in father and mother. They are also to be rooted in the true principles of health reform and the care of their own bodies.”⁵

Yet, “by many this home field has been shamefully neglected, and it is time that divine resources and remedies were presented, that this state of evil may be corrected. What excuse can the professed followers of Christ offer for neglecting to train their children to work for Him?”⁶

Dear parents, at home, our youth need special care since we see the evils of the world constantly increasing. “The giant evil of intemperance is doing its baleful work in our land. Satan has his agents everywhere, who are instruments in his hands, to allure and ruin our youth. Shall not the voice of warning be heard at our own fireside? **Shall we not, by precept and example, lead our youth to desire to reach high attainments, to have noble aims and holy purposes?** This work is not a light, or a small work; but it is a work that will pay. One youth who has been instructed by right home-training, will bring solid timbers into his character-building, and by his example and life, if his powers are rightly employed, he will become a power in our world to lead others upward and onward in the path of righteousness. **The salvation of one soul is the salvation of many souls.**”⁷

Gospel workers

In the book *Evangelism*, for example, the Lord’s messenger makes the appeal: “To all who are working with Christ I would say, Wherever you can gain access to the people by the fireside, improve your opportunity. Take your Bible, and open before them its great truths.”⁸ Here, in working for the Lord, we are urged to meet people where they’re comfortable, in their homes, and use that intimate space to share faith. The fireside setting implies a relaxed, personal interaction, in contrast to formal sermons or public debates. A heart-to-heart approach is encouraged in spreading God’s message, which aligns with the broader em-

phasis on practical Christianity and personal ministry.

Another important appeal to those of us involved in the ministry and Bible work, “My brethren in the ministry, open your doors to young men who are exposed to temptation. Come near to them by personal effort. Evil invites them on every hand. Seek to interest them in that which will help them to live the higher life. **Do not hold yourself aloof from them. Bring them to your fireside; invite them to join you around the family altar.** Let us remember the claim of God upon us to make the path to heaven bright and attractive.”⁹

“I saw that ministers who labored in word and doctrine have a great work before them, and a heavy responsibility rests upon them. I saw that when they labor they do not come close enough to hearts. Their work is too general, and often too scattered. Their labor must be concentrated to the very ones they are laboring for. When they are preaching in the desk, their work is only commenced. They must then live out their preaching, ever guard themselves, that they bring not a reproach upon the cause of God. They should illustrate by example the life of Christ. 1 Corinthians 3:9. ‘For we are laborers together with God.’ 2 Corinthians 6:1. ‘We then as workers together with him beseech you also that ye receive not the grace of God in vain.’ The minister’s work is not done when he leaves the desk. He should not then throw off the burden and occupy his mind with reading or writing, unless it is actually necessary; but should follow up his public labors by private efforts—laboring personally for souls whenever an opportunity presents—conversing around the fireside, beseeching and entreating souls in Christ’s stead to be reconciled to God. Our work here is soon to close, ‘and every man will receive his own reward according to his own labor.’”¹⁰

“It is this fireside effort, this home work, that is attended with signal success. Try it, brethren in the ministry. Some of our ministers do not love this kind of labor. They shun it. There

is a cross attached to such personal efforts, but this is the labor the people must have if they embrace unpopular truth. In this close contact with souls who are in darkness, our light may shine more effectually, directly upon the darkness, and they will see by our deportment, our conversation, our solemn yet cheerful, courteous manners, that the grace of God is with us, and that the peace of heaven is brought into their homes. They will be charmed with the truth which is attended with such blessed results.”¹¹

The following quote is part of the remarks addressed to the ministers assembled in General Conference capacity at Battle Creek, Michigan, in their morning meeting held November 9, 1883: “What a sacred trust God has committed to us in making us his servants to aid in the work of saving souls. He has intrusted to us great truths, a most solemn, testing message for the world. Our duty is not simply to preach, but to minister, to come close to hearts, to put forth personal efforts by the fireside. We should use our intrusted talents with skill and wisdom, that we may present the precious light of truth in the most pleasing manner, the way best calculated to win souls.”¹²

Devoted Christians

The Lord Jesus gave His people a commission that should immediately be obeyed. We read in Matthew 28:19, 20 “Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world. Amen.” It is our privilege to hear and act upon these words. “It is not God’s purpose that ministers should be left to do the greatest part of the work of sowing the seeds of truth. Men who are not called to the gospel ministry are to be encouraged to labor for the Master according to their several ability. Hundreds of men and women now idle could do acceptable service. By carrying the truth into the homes of their neighbors and friends, they



Now, now, now is our most favorable time to work. Individual visitation is of great value. In love for Jesus Christ and love for human souls the truth is to be carried to every family, talked of by every fireside that it is possible for you to find access to.

could do a great work for the Master. God is no respecter of persons.

He will use humble, devoted Christians who have the love of the truth in their hearts. Let such ones engage in service for him by doing house-to-house work. Sitting by the fireside, such men—if humble, discreet, and godly—can do more to meet the real needs of families than could a minister.”¹³ For everyone who engages in this important work, the fireside becomes a natural stage to share the gospel and lessons on family, faith, and outreach. “The presentation of the truth, in love and simplicity, from house to house, is in harmony with the instruction that Christ gave His disciples when He sent them out on their first missionary tour. By songs of praise, by humble, heartfelt prayers, many will be reached. The divine Worker will be present to send conviction to hearts. ‘I am with you always,’ is His promise. With the assurance of the abiding presence of such a helper, we may labor with faith and hope and courage.”¹⁴ So, do you want to be used by God as a humble instrument in leading others to the foot of the cross?

“One of the most effective ways in which light can be communicated is by private personal effort. In the home circle, at your neighbor’s fireside, at the bedside of the sick, in a quiet way you may read the Scriptures and speak a word for Jesus and the truth. Thus you may sow

precious seed that will spring up and bring forth fruit.”¹⁵

God’s appeal

As we studied today, there is an important work to be done “by the fireside,” either our own or someone else’s. As a church, we need to understand that spiritual work isn’t confined to church—it is most effective in everyday, private moments. The fireside, in this understanding, is a prime spot for building relationships and planting seeds of faith and truth away from the stiffness of formal settings. Dear Reform Movement family, let us ask the Lord to open our minds and hearts to receive this message and take home the following appeal He has for you and for me as we close this topic:

“The Lord will investigate the use we have made of the talents He has entrusted to us. He has paid the wages of His own blood and His own self-denial and sacrifice and sufferings, to secure the willing service of every soul as a laborer together with God. If only all felt their accountability to God wisely to employ the gifts in talents entrusted, what a revenue would be brought to God through Jesus Christ! The one talent may and will increase by use. The supposed lowliest gift, the humblest service, may reach minds and influence hearts that those who possess larger talents could not touch.

“Now, now, now is our most favorable time to work. Individual visitation is of great value. In love for Jesus Christ and love for human souls the truth is to be carried to every family, talked of by every fireside that it is possible for you to find access to. . . . Bear in mind that the Holy Spirit is the worker. The human agent working for God is not alone. . . .

“Labor in perseverance, in tenderness, compassion, prayerfulness, and love will do more than sermons. The Lord Jesus, in giving His life for the saving of the world from the curse of sin, intended greater things than our eyes have yet witnessed. The Holy Spirit is waiting for channels through whom to work. . . . Satan will not always triumph. The Spirit of God will be poured out upon the church just as soon as the vessels are prepared to receive it.”¹⁶

May the Lord richly bless us and help us to do this work by the fireside, Amen! *R*

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- ⁵ *Testimonies for the Church*, vol. 6, p. 429.
- ⁶ *Ibid.*, p. 430.
- ⁷ *The Review and Herald*, July 10, 1888. [Emphasis added.]
- ⁸ *Evangelism*, p. 436.
- ⁹ *Gospel Workers*, p. 212. [Emphasis added.]
- ¹⁰ *Testimonies for the Church*, vol. 1, p. 432.
- ¹¹ *Manuscript Releases*, vol. 7, p. 37.
- ¹² *The Review and Herald*, April 15, 1884.
- ¹³ *Welfare Ministry*, p. 109. [Emphasis added.]
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SUNDAY, DECEMBER 7, 2025

"GIVE YE THEM TO EAT"

BY OZIEL FERNANDEZ - BRAZIL

A CALL TO SERVICE AND
CHRISTIAN COMPASSION

The phrase uttered by Jesus, “Give ye them to eat,” resonates deeply as a call to care and responsibility towards others. Found in Matthew 14:16, it is embedded in the well-known story of the first multiplication of the loaves and fishes. However, besides telling of one of the most iconic miracles in the Bible, this passage also contains fundamental lessons about compassion, generosity and Christian service, which all challenge the church today to take practical action in a world facing major challenges such as hunger.

Hunger right now

Today, hunger is a devastating global problem. “According to United Nations reports, in 2023 alone, according to SOFI 2024, around 733 million people will suffer from hunger around the world.”¹ It’s as if one in every 11 people in the world is hungry and this number is increasing due to factors such as social inequality, economic crises, and armed conflicts. This reality contrasts sharply with the amount of food produced worldwide, which shows that the problem is not a lack of resources, but poor distribution and a lack of action.

When Jesus said, “Give ye them to eat,” He challenged His disciples to face a situation that seemed impossible—just as the challenge of feeding millions of hungry people might seem today. However, just as on that occasion, Christ’s message points to the shared responsibility of His followers to meet the physical and spiritual needs of those who suffer.

The Bible context

The miracle of the multiplication of the loaves took place shortly after the news of John the Baptist’s death. It was possibly because the disciples were exhausted and saddened by John’s death that Jesus withdrew with the disciples to a desert place for a time of refreshment. “When Jesus heard of it, he departed thence by ship into a desert place apart” (Matthew 14:13). Christ’s invitation to rest is an expression of His pastoral care for His disciples. But the desired rest was soon interrupted, as the crowds

discovered where He had gone and followed Him on foot. “The people saw them departing, and many knew him, and ran afoot thither out of all cities, and outwent them, and came together unto him” (Mark 6:33).

“The Passover was at hand, and, from far and near, bands of pilgrims on their way to Jerusalem gathered to see Jesus. Additions were made to their number, until there were assembled five thousand men besides women and children. Before Christ reached the shore, a multitude were waiting for Him.”²

Compassion for the crowd

The loving Saviour never hesitates to meet our needs. He takes pity on the crowd, welcomes them and heals their sick. “And Jesus went forth, and saw a great multitude, and was moved with compassion toward them, and he healed their sick” (Matthew 14:14).

In the New Testament, “to have compassion” expresses the highest degree of sympathy for those who suffer, usually in reference to the actions of Jesus Christ. (See also Matthew 15:32; 20:34; Mark 1:41; Luke 7:13.)

Jesus never dismisses a person without attending to all their needs. Although interrupted in His rest, leaving His retreat, He did three things to attend to them:

1. He taught the multitudes about the kingdom of God, thus meeting the needs of the mind.
2. He healed the sick, thus meeting their physical needs.
3. He fed the entire crowd with bread as a symbol of the bread from heaven (John 6:22–40).

Thus, Jesus met their mental, physical, and spiritual needs.

The disciples’ concern

It had been a busy day of activity. Jesus had taught and healed the sick in the crowd, but the disciples were now worried about how to feed the multitude. Realizing where they were, they approached Jesus, express-

ing their concern and suggesting that He send the people away to look for food in the surrounding villages.

“At the end of the day, the disciples approached Jesus and said, This is a desert place, and now the time is far passed: Send them away, that they may go into the country round about, and into the villages, and buy themselves bread: for they have nothing to eat” (Mark 6:35, 36). The disciples did not see how they could provide the crowd with food; it was beyond their budget, and for them there was no other solution but simply to send the crowd away. Everything was unfavorable; the place was remote, the hour was late, the crowd was large, and they didn’t have enough money. With a vision of scarcity, the disciples emphasized what they did not have.

Christ’s command

Listening carefully to the disciples’ suggestion, “Jesus said unto them, They need not depart; give ye them to eat” (Matthew 14:16). Christ’s command was unexpected and disturbing, so the disciples had three challenges:

1. The crowd was large—5,000 men, not counting women and children.
2. They were in a desert far from the city with nowhere to buy food.
3. They didn’t have enough money.

The disciples were clearly at a dead end—with logistical problems, a lack of resources, and a hungry crowd.

Yet they agreed to give the few morsels they had into Christ’s hands, because “He said, Bring them hither to me” (Matthew 14:18). That little was miraculously multiplied, and everyone was filled. The miracle teaches us that, even with limited resources, God can accomplish great things through people who are willing to serve.

When Jesus commanded the disciples to feed the people, He was evoking the principle of the church’s responsibility to care for the vul-

nerable that He had spoken about through the prophet Isaiah. Christ, through the prophet, commanded, "Deal thy bread to the hungry;" "Bring the poor that are cast out to thy house;" "When thou seest the naked, . . . cover him" (Isaiah 58:7).

The Lord has clearly commanded us: "Go ye into all the world, and preach the gospel to every creature" (Mark 16:15). "But how often our hearts sink, and faith fails us, as we see how great is the need, and how small the means in our hands. Like Andrew looking upon the five barley loaves and the two little fishes, we exclaim, 'What are they among so many?' Often we hesitate, unwilling to give all that we have, fearing to spend and to be spent for others. But Jesus has bidden us, 'Give ye them to eat.' His command is a promise; and behind it is the same power that fed the multitude beside the sea."³

The call of the church

The phrase, "Give ye them to eat," goes beyond the context of providing physical food. It is a call for the church, as the body of Christ, to meet people's spiritual, emotional and material needs. Jesus did not allow the disciples to shirk their responsibility to care for the crowds, and this same principle should guide us in the church today.

"In the Saviour's miracle of feeding the five thousand is illustrated the working of God's power in the production of the harvest. Jesus draws aside the veil from the world of nature and reveals the creative energy that is constantly exercised for our good. In multiplying the seed cast into the ground, He who multiplied the loaves is working a miracle every day. It is by miracle that He constantly feeds millions from earth's harvest fields. Men are called upon to co-operate with Him in the care of the grain and the preparation of the loaf, and because of this they lose sight of the divine agency. The working of His power is ascribed to natural causes or to human instrumentality, and too often His gifts are perverted to selfish uses and made a curse instead of a blessing. God is seeking to

change all this. He desires that our dull senses shall be quickened to discern His merciful kindness, that His gifts may be to us the blessing that He intended.

"It is the word of God, the impartation of His life, that gives life to the seed; and of that life, we, in eating the grain, become partakers. This, God desires us to discern; He desires that even in receiving our daily bread we may recognize His agency and may be brought into closer fellowship with Him.

"By the laws of God in nature, effect follows cause with unvarying certainty. The reaping testifies to the sowing. Here no pretense is tolerated. Men may deceive their fellow men and may receive praise and compensation for service which they have not rendered. But in nature there can be no deception."⁴

"In the harvest the seed is multiplied. **A single grain of wheat, increased by repeated sowings, would cover a whole land with golden sheaves. So widespread may be the influence of a single life, of even a single act.**"⁵

Further commenting on the miracle of the multiplication of the loaves and fishes, We read in the Spirit of Prophecy: "In Christ's act of supplying the temporal necessities of a hungry multitude is wrapped up a deep spiritual lesson for all His workers. Christ received from the Father; He imparted to the disciples; they imparted to the multitude; and the people to one another. So all who are united to Christ will receive from Him the bread of life, the heavenly food, and impart it to others."⁶

The hunger Jesus speaks of can be understood in a broader way. Many people around us are hungry for justice, peace, love, and hope. The church has a mission to be a source of spiritual and emotional nourishment for a world in crisis. The apostle James reinforces this truth by emphasizing the importance of faith accompanied by concrete actions: "If a brother or sister be naked, and destitute of daily food, And one of you say unto them, Depart in peace, be ye warmed and filled; notwithstanding ye give them not those things which are needful

to the body; what doth it profit?" (James 2:15, 16). Likewise, in his first epistle, John asks, "But whoso hath this world's good, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?" (1 John 3:17).

Today's world is full of "hungry crowds" in search of meaning, belonging and hope. The church is called to be a generous community, ready to share the bread of life and bring the transforming message of Christ.

Our role in multiplying

It's easy to feel overwhelmed by the magnitude of global problems such as hunger. How can we, with our limited resources, make a difference in the face of such a huge problem? The story of the multiplication of the loaves reminds us that, in Christ's hands, even the little we have can be multiplied to serve many.

"Blessings, both temporal and spiritual, will accompany those who impart to the needy that which they receive from the Master. Jesus worked a miracle to feed the five thousand, a tired, hungry multitude. He chose a pleasant place in which to accommodate the people and commanded them to sit down. Then He took the five loaves and the two small fishes. No doubt many remarks were made as to the impossibility of satisfying five thousand hungry men, besides women and children, from that scanty store. But **Jesus gave thanks and placed the food in the hands of the disciples to be distributed. They gave to the multitude, the food increasing in their hands.** And when the multitude had been fed, the disciples themselves sat down and ate with Christ of the heaven-imparted store. This is a precious lesson for every one of Christ's followers."⁷

Just like Jesus' disciples in the past, God hopes to use us as a means of communicating His blessings. "The disciples were the channel of communication between Christ and the people. This should be a great encouragement to His disciples today. Christ is the great center, the source of all strength.

His disciples are to receive their supplies from Him. The most intelligent, the most spiritually minded, can bestow only as they receive. Of themselves they can supply nothing for the needs of the soul. We can impart only that which we receive from Christ; and we can receive only as we impart to others. As we continue imparting, we continue to receive; and the more we impart, the more we shall receive. Thus we may be constantly believing, trusting, receiving, and imparting.”⁸

Christian institutions, missionaries and volunteers around the world are already living this reality by dedicating their lives to meeting the needs of the most vulnerable. From food programs for the hungry to projects offering education, health and basic care, these initiatives reflect the love of Christ in action. What seems small in our eyes can be the beginning of a great work in God’s hands. We don’t have to wait until we have abundance; what we have today can be an instrument in Christ’s hands to accomplish the impossible.

A call to action

Christ’s request to His disciples continues to resonate today. He invites us to be part of His redemptive work in the world, especially in the global context of so much need. Hunger, whether physical or spiritual, still afflicts billions of people, and Christians are called to be God’s answer to these needs.

This call to action can begin with small gestures: a word of encouragement, a donation to those who are in need, or even with the establishment of a social assistance center in our churches that seeks to meet the physical and spiritual needs of our communities. We cannot ignore the urgency of world hunger, but as disciples of Christ, we are challenged to act with compassion and generosity.

“Jesus did not seek to attract the people to Him by gratifying the desire for luxury. To that great throng, weary and hungry after the long, exciting day, the simple fare was an assurance both of His power and of His tender care for them in the common needs of life. The Saviour has not

That little was miraculously multiplied, and everyone was filled. The miracle teaches us that, even with limited resources, God can accomplish great things through people who are willing to serve.

promised His followers the luxuries of the world; their lot may be shut in by poverty; but His word is pledged that their need shall be supplied, and He has promised that which is better than earthly good—the abiding comfort of His own presence.

“After the multitude had been fed, there was an abundance of food left. Jesus bade His disciples, ‘Gather up the fragments that remain, that nothing be lost.’ John 6:12. These words meant more than putting the food into baskets. The lesson was twofold. Nothing is to be wasted. We are to let slip no temporal advantage. We should neglect nothing that would serve to benefit a human being. Let everything be gathered up that will relieve the necessities of earth’s hungry ones. With the same carefulness are we to treasure the bread from heaven to satisfy the needs of the soul. By every word of God we are to live. Nothing that God has spoken is to be lost. Not one word that concerns our eternal salvation are we to neglect. Not one word is to fall useless to the ground.”⁹

“The disciples brought to Jesus all they had; but He did not invite them to eat. He bade them serve the people. The food multiplied in His hands, and the hands of the disciples, reaching out to Christ, were never unfilled. The little store was sufficient for all. When the multitude had been fed, the disciples ate with Jesus of the precious, heaven-supplied food.

“As we see the necessities of the poor, the ignorant, the afflicted, how often our hearts sink. We question, ‘What avail our feeble strength and slender resources to supply this terrible necessity? Shall we not wait for someone of greater ability to direct the work, or for some organization

to undertake it?’ Christ says, ‘Give ye them to eat.’ Use the means, the time, the ability, you have. Bring your barley loaves to Jesus.

“Though your resources may not be sufficient to feed thousands, they may suffice to feed one. In the hand of Christ they may feed many. Like the disciples, give what you have. Christ will multiply the gift. He will reward honest, simple reliance upon Him. That which seemed but a meager supply will prove to be a rich feast.”¹⁰

Conclusion

“Give ye them to eat” is not just an exhortation to charity, but a call to responsibility. Jesus showed that we don’t need to have much to make a difference; we only need to give what we have into His hands. Just as the loaves and fishes were multiplied, Christ can also multiply our efforts and resources to feed the hungry crowds around us spiritually and physically.

In a world where millions of people suffer from hunger, the church must continue to respond to this call with compassion, as a reflection of Christ’s love in a society so much in need of care and hope. *R*

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- ¹ <https://www.wfp.org/publications/state-food-security-and-nutrition-world-sofi-report>
- ² *The Desire of Ages*, p. 364.
- ³ *Ibid.*, p. 369.
- ⁴ *Education*, pp. 107, 108.
- ⁵ *Ibid.*, p. 109. [Emphasis added.]
- ⁶ *The Desire of Ages*, p. 369.
- ⁷ *Testimonies for the Church*, vol. 6, p. 263. [Emphasis added.]
- ⁸ *The Desire of Ages*, p. 370.
- ⁹ *The Ministry of Healing*, pp. 47, 48.
- ¹⁰ *Ibid.*, pp. 49, 50.

A man with a beard, wearing a dark blue suit, white shirt, and striped tie, is shown in profile from the chest up. He is knocking on a green, paneled door with his right hand. The door is set in a light-colored wall. To the right of the door is a black lantern-style light fixture. The background is slightly blurred, showing greenery and a building. The title "INTO THE HIGHWAYS AND BYWAYS" is overlaid in large, white, bold, sans-serif capital letters across the middle of the image.

INTO THE HIGHWAYS AND BYWAYS

BY DANIEL BALBACH – USA

Jesus gives an interesting parable: "A certain man made a great supper, and bade many: And sent his servant at supper time to say to them that were bidden, Come; for all things are now ready. And they all with one consent began to make excuse. The first said unto him, I have bought a piece of ground, and I must needs go and see it: I pray thee have me excused. And another said, I have bought five yoke of oxen, and I go to prove them: I pray thee have me excused. And another said, I have married a wife, and therefore I cannot come. So that servant came, and shewed his lord these things. Then the master of the house being angry said to his servant, Go out quickly

into the streets and lanes of the city, and bring in hither the poor, and the maimed, and the halt, and the blind. And the servant said, Lord, it is done as thou hast commanded, and yet there is room. And the lord said unto the servant, Go out into the highways and hedges, and compel them to come in, that my house may be filled" (Luke 14:16–23).

Who are the first two groups invited to this supper, and what does it signify?

"By the great supper, Christ represents the blessings offered through the gospel. The provision is nothing less than Christ Himself. He is the bread that comes down from heaven; and from Him the streams

of salvation flow. The Lord's messengers had proclaimed to the Jews the advent of the Saviour; they had pointed to Christ as 'the Lamb of God, which taketh away the sin of the world.' John 1:29. In the feast He had provided, God offered to them the greatest gift that Heaven can bestow. . . . 'If any man eat of this bread,' Christ said, 'he shall live for ever.' John 6:51."¹

From the quote above we understand two beautiful points:

1. The invitation was first given to the Jews, which would represent Christians today as God's chosen people. "And if ye be Christ's, then are ye Abraham's



seed, and heirs according to the promise" (Galatians 3:29).

2. As God's servants and messengers to the world, we are privileged to give to the world an invitation to receive the free gift of the bread of life, which is Christ Himself. "And Jesus said unto them, I am the bread of life" (John 6:35).

The Jewish nation rejected the invitation due to their spiritual condition—thinking they were "rich, and increased with goods, and [in] need of nothing" (Revelation 3:17). The invitation was then given to a second class of people. The master then tells the servant in Luke 14:21, "Go out

quickly into the streets and lanes of the city, and bring in hither the poor, and the maimed, and the halt, and the blind." This is not so much speaking in a literal sense as it is in a spiritual sense. If those representing God's people today are the spiritually rich, then those in streets and lanes must be those who are spiritually poor, lame, and blind.

"The servant who brought in the poor and the blind reported to his master, 'It is done as thou hast commanded, and yet there is room. And the Lord said unto the servant, Go out into the highways and hedges, and compel them to come in, that my house may be filled.' Here Christ pointed to the work of the gospel outside the pale of Judaism, in the highways and byways of the world."²

What about the last two groups mentioned in the parable, referenced as the highways and hedges (or byways)? These groups are referred to by Inspiration as the people of the world, those outside of our faith.

During recent missionary training sessions across several churches, I highlighted our efforts—or lack thereof—in reaching those outside our faith. At the start of one class, I asked the students to look around and identify how many in the room were new believers from outside the church, welcomed within the past five years. In that large group, only one or two had recently come to faith from "the world." This raises a critical question for each of us: As servants of Christ, are we actively reaching out and inviting others to the great feast, where Jesus Himself is the bread of life?

We may wonder, "How am I to do this work? Specifically, who in the world am I to reach?" We might feel uncertain about reaching people from different backgrounds—whether they be highly educated, wealthy, or perhaps hold beliefs that differ from traditional Christian teachings. Some may feel distant from religious communities due to personal choices, sinful lifestyles, or cultural perspectives. There is often hesitation as to whether such individuals would be interested in spiritual matters or open to engaging with the church.

Many of us might assume that it probably would not even be right



or appropriate to bring such individuals to church. These doubts can arise when considering outreach. To alleviate these doubts, it is valuable to reflect on what Inspiration has to say about the first group to be invited to the gospel feast—those in the "highways."

The highways

"The invitation to the feast was first given to the Jewish people, the people who had been called to stand as teachers and leaders among men. . . . When the gospel call is sent to the Gentiles, there is the same plan of working. The message is first to be given 'in the highways'—to men who have an active part in the world's work, to the teachers and leaders of the people.

"Let the Lord's messengers bear this in mind. To the shepherds of the flock, the teachers divinely appointed, it should come as a word to be heeded. Those who belong to the higher ranks of society are to be sought out with tender affection and brotherly regard. Men in business life, in high positions of trust, men with large inventive faculties and scientific insight, men of genius, teachers of the gospel whose minds have not been called to the special truths for this time—these should be the first to hear the call. To them the invitation must be given.

"There is a work to be done for the wealthy. The wealthy man needs your labor in the love and fear

of God. Too often he trusts in his riches, and feels not his danger. The eyes of his mind need to be attracted to things of enduring value. . . .

"Those who stand high in the world for their education, wealth, or calling, are seldom addressed personally in regard to the interests of the soul. Many Christian workers hesitate to approach these classes. But this should not be."³

A dear friend of my father belonged to this class. Sadly, at the time of my father's passing, I was still "of the world." Yet after coming to the faith and becoming a Bible worker, I felt compelled to reach out to my father's friend. He is a friendly person, so I would visit his home and we would have dinner. As our friendship continued, I sought the Lord for a way to share the gospel with him since he was agnostic. When I visited his home, he would show me his pottery wheel and kiln, as he loved to make pottery as a hobby. Several times he asked if I would like to make pottery with him, but I always declined, as this did not interest me. Meanwhile, as we continued to visit, I was praying to find a way to share the gospel with him. Then one day as I was praying, I was impressed to go ahead and take up his offer to make pottery together—realizing that this could be an entering wedge to share the gospel.

When I told this gentleman I would like to learn how to make pottery, he was very happy. The very first time there, we had a great experience together—and believe it or not, I was able to share some spiritual applications of how Christ is the potter, and we are the clay. After this time together, I was able to sow a few seeds of the gospel here and there—and our friendship deepened. I really started to understand more about Christ's method of soul-winning:

"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.' "⁴ This involves deepening relationships and winning someone's confidence. Then

as we develop a closer friendship with someone, we can better share the gospel. Today, after 10 years, this gentleman and I are still close friends—and I continue to plant seeds of truth, trusting that one day he may be in the kingdom of heaven.

We are told by Inspiration that Christ put much effort into this specific class of people—and we are also shown how He reached them. Jesus "sought the acquaintance of the wealthy and cultured Pharisee, the Jewish nobleman, and the Roman ruler. He accepted their invitations, attended their feasts, made Himself familiar with their interests and occupations that He might gain access to their hearts, and reveal to them the imperishable riches."⁵

The byways

We are also told to reach out to those in the "byways" or "hedges." Speaking from the time of Moses, the Bible mentions "the stranger, and the fatherless, and the widow, which are within thy gates, shall come, and shall eat, and be satisfied" (Deuteronomy 14:29). Inspiration tells us, "we are not to think only of great and gifted men, to the neglect of the poorer classes. Christ instructs His messengers to go also to those in the byways and hedges, to the poor and lowly of the earth. In the courts and lanes of the great cities, in the lonely byways of the country, are families and individuals—perhaps strangers in a strange land—who are without church relations, and who, in their loneliness, come to feel that God has forgotten them."⁶

Dropping our prejudices

As a teenager, I was canvassing about five hours every day to help pay for my boarding school tuition. Our instructor taught us many good principles found in the parable of the great supper. One is that we should canvass all classes of neighborhoods, not just the ones where we might likely make the most sales. One day we would go to the rich, the next day to the middle class and another day to the poor neighborhoods.

While canvassing in a poor neighborhood one day, I had an enlightening experience. When approaching the front door, I noticed some things that revealed some rough characters living at this home. Since I grew up in greater Los Angeles, California, I was able to recognize a telltale scent—and sure enough, it was true—as the door was opened, I saw a group of men in the living room drinking alcohol and smoking marijuana. I also recognized by the colors and type of clothing worn that these were probably gang members. In starting my canvass, my first thought was that I would be told, "Not interested!" and the door would be slammed in my face.

But this was not the case. . . . I was able to canvass all four or five books I had in my hand while the man patiently listened. When I was finished, he said, "Just a moment," and came back with a \$20 bill, saying, "I'll take that one," pointing to a spiritual book. As I went to give him his change (since in those days the books were only \$10,) he said, "Keep the change, keep doing what you are doing, and God bless you!"

While departing from that home, I contemplated the very valuable lesson I had learned. When first approaching the house, I had had some preconceived ideas. Especially after the door was opened, I had thought, "Why did I knock on this door? These guys are obviously doing things contrary to God and His word, so why would I waste both my time and theirs by sharing something that they wouldn't be interested in?" But nowhere does the Bible ever tell us to have such preconceived ideas about souls. It simply bids us to seek and save the lost (Luke 19:10). As we had been taught important things about canvassing, such as dressing sharp, knowing our canvass thoroughly and keeping good eye contact, I believe this impressed the man. Maybe he thought, "This is the way I should be living my life," or possibly, "Let me support this young man, as he is on the right path." I also believe that a seed was planted with the book—and that he wanted to get on the right path himself.



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"God has given a special command that we should regard the stranger, the outcast, and the poor souls who are weak in moral power. Many who appear wholly indifferent to religious things are in heart longing for rest and peace. Although they may have sunken to the very depths of sin, there is a possibility of saving them. . . .

"Tell the poor desponding ones who have gone astray that they need not despair. Though they have erred, and have not been building a right character, God has joy to restore them, even the joy of His salvation. He delights to take apparently hopeless material, those through whom Satan has worked, and make them the subjects of His grace. He rejoices to deliver them from the wrath which is to fall upon the disobedient. Tell them there is healing, cleansing for every soul. There is a place for them at the Lord's table. He is waiting to bid them welcome." What beautiful encouragement as we take up this work! God wants to use you and me to share His gospel so He can restore to His own image people like the man in the story above, and He is waiting to give them a place at His table as they respond to His invitation call.

Another in the "byways" or "hedges"

Another special story about a dear soul in the "hedges" came later when I was leading a colporteur program in Washington state. There was a young sister named Daisy in

the program (I have permission to use her first name). She was very excited to experience and learn canvassing, as this was her first time. She had a desire to reach souls—and as the canvassers can keep a portion of their earnings, she was also excited to earn some money towards going to missionary school.

One day while we were all out canvassing, I was surprised to see Daisy extremely excited and even ecstatic. (She was normally rather quiet and composed.) It turned out that she had had a wonderful experience with a lady who had just bought a few books by giving her a paper lunch bag full of money to pay for them. In total there was approximately \$350 in the bag in various denominations of bills. In amazement, the other canvassers asked Daisy about this lady. Was she rich?

"No," replied Daisy. "She is quite the opposite, and she doesn't live in the best of conditions." At that moment, I was impressed to visit the woman to thank her for the generous contribution to help Daisy and to see if I could get her contact information so the local pastor could follow up with her further. As Daisy shared the location of the home, I parked across the street of a decrepit-looking house and walked up to the door. On the front porch was a barefoot, unkempt young girl around 12 years old, looking at some of the books just sold to her mother by Daisy.

While asking the girl to speak

with her mother, the door being open, a woman of questionable-looking reputation and occupation came to the door, inquiring who I was. As I thanked her for the generous contribution to our sister Daisy, you can imagine the thoughts in my head. Why would this woman—of all people—give such a large donation to Daisy, and why would she be interested in the books or in spiritual matters at all?

My questions were soon answered. . . . I asked her if I could leave her with more books, as we had others she had not received, especially since she had more than donated enough. I also asked if I could get her contact number so the local pastor could offer prayer, Bible studies, etc.

She responded that she would not give her number for Bible studies, etc., but that she would provide it for one thing: She told me she was so impressed by our sister Daisy, her demeanor, and her desire to follow God and go to missionary school, that as a single parent she wanted the exact same thing for her daughter. She wanted me to accept her daughter into the canvassing program. As I informed her that her daughter was a little too young, I promised that we would nonetheless include her—and would come to pick her up—to join us while going on different outings during our off-time.

The woman then told me to wait, as she proceeded to go into the house to get another paper lunch bag full of



The last message of warning and mercy is to lighten the whole earth with its glory. It is to reach all classes of people—rich, poor, high, and low. “Go out into the highways and hedges,” Christ says, “and compel them to come in, that My house may be filled.”

money (another \$350 approximately). As I had to leave the program for a week that evening, I was told by Daisy and those left in charge that they were able to pick up the girl a couple of times to include her on different outings and that the gospel seed was planted.

As I think back on this story I’m reminded of the story of Mary Magdalene while at the house of Simon. This woman, like Mary, was willing to give all she had for a chance to obtain the eternal riches of the grace of God’s kingdom for her daughter. In traveling on our pilgrim journey, as we meet others along the hedges like this woman and the man in the previous story, we should ask ourselves, “Am I, are we, like Simon the Pharisee, full of judgment and condemnation—or are we like Christ?

“The host turned from those who despised his bounty, and invited a class who were not full, who were not in possession of houses and lands. He invited those who were poor and hungry, and who would appreciate the bounties provided. ‘The publicans and the harlots,’ Christ said, ‘go into the kingdom of God before you’ (Matthew 21:31). However wretched may be the

specimens of humanity that men spurn and turn aside from, they are not too low, too wretched, for the notice and love of God. Christ longs to have care-worn, weary, oppressed human beings come to Him. The veriest sinners are the objects of His deep, earnest pity and love.”⁸

Conclusion


Dear brothers, sisters, and young people! Will you answer the call to seek and save the lost? The gospel invitation is to be given to all the world — “to every nation, and kindred, and tongue, and people” (Revelation 14:6). The last message of warning and mercy is to lighten the whole earth with its glory. It is to reach all classes of people—rich, poor, high, and low. “Go out into the highways and hedges,” Christ says, “and compel them to come in, that My house may be filled” (Luke 14:23). One of the best ways to fulfill this call is to send your children, grandchildren, nephews, and nieces to colporteur programs and missionary schools, where they can be trained to share the gospel with boldness and love. You, too, may be blessed and fulfill your calling by

building relationships with those in your community—whether they be wealthy professionals, struggling neighbors, or anyone else distant from faith—by showing Christ’s love through kind gestures, practical help, words of hope, or simply by listening with empathy. Share resources like food, clothing, or spiritual literature with those who may be forgotten or rejected by society, and engage also the educated and influential with thoughtful discussions about eternal truths. By mingling with all people, as Christ did, we can win their confidence and invite them to the Great Supper.

May the Lord use each one of us, through both organized efforts and personal witness, to carry out the Great Commission (Matthew 28:19, 20) and be the light of the world as we go forth, inviting others to the Great Supper. Amen! *R*

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- ¹ *Christ’s Object Lessons*, pp. 222, 223.
- ² *Ibid.*, p. 226.
- ³ *Ibid.*, pp. 229, 230.
- ⁴ *The Ministry of Healing*, p. 143.
- ⁵ *Ibid.*, pp. 24, 25.
- ⁶ *Christ’s Object Lessons*, pp. 232, 233.
- ⁷ *Ibid.*, p. 234.
- ⁸ *Ibid.*, pp. 225, 226.



“THY FAITH HATH MADE THEE WHOLE”

BY RICARDO GAIYE - ANGOLA

“‘If I may but touch His garment, I shall be whole.’ Matthew 9:21. It was a poor woman who spoke these words—a woman who for twelve years had suffered from a disease that made her life a burden. She had spent all her means upon physicians and remedies, only to be pronounced incurable. But as she heard of the Great Healer, her hopes revived. She thought, ‘If only I could get near enough to speak to Him, I might be healed.’

“Christ was on His way to the home of Jairus, the Jewish rabbi who had entreated Him to come and heal his daughter. The heartbroken petition, ‘My little daughter lieth at the point of death: I pray Thee, come and lay Thy hands on her, that she may be healed’ (Mark 5:23), had touched

the tender, sympathetic heart of Christ, and He at once set out with the ruler for his home.

“They advanced but slowly; for the crowd pressed Christ on every side. In making His way through the multitude, the Saviour came near to where the afflicted woman was standing. Again and again she had tried in vain to get near Him. Now her opportunity had come. She could see no way of speaking to Him. She would not seek to hinder His slow advance. But she had heard that healing came from a touch of His garments; and, fearful of losing her one chance for relief, she pressed forward, saying to herself, ‘If I may but touch His garment, I shall be whole.’

“Christ knew every thought of her mind, and He was making His

way to where she stood. He realized her great need, and He was helping her to exercise faith.

“As He was passing, she reached forward and succeeded in barely touching the border of His garment. That moment she knew that she was healed. In that one touch was concentrated the faith of her life, and instantly her pain and feebleness disappeared. Instantly she felt the thrill as of an electric current passing through every fiber of her being. There came over her a sensation of perfect health. ‘She felt in her body that she was healed of that plague.’ Verse 29.

“The grateful woman desired to express her thanks to the Mighty Healer, who had done more for her in one touch than the physicians had done in twelve long years;

but she dared not. With a grateful heart she tried to withdraw from the crowd. Suddenly Jesus stopped, and looking round He asked, 'Who touched Me?'

"Looking at Him in amazement, Peter answered, 'Master, the multitude throng Thee and press Thee, and sayest Thou, Who touched Me?' Luke 8:45.

" 'Somebody hath touched Me,' Jesus said; 'for I perceive that virtue is gone out of Me.' Verse 46. He could distinguish the touch of faith from the casual touch of the careless throng. Someone had touched Him with a deep purpose and had received answer.

"Christ did not ask the question for His own information. He had a lesson for the people, for His disciples, and for the woman. He wished to inspire the afflicted with hope. He wished to show that it was faith which had brought the healing power."¹

My bedside experience

In 1996, I was extremely ill — barely hanging onto life by a thread — and was willing to go to any public or private hospital, despite their reliance on conventional medical practice often based on spiritualistic traditions. Providentially, I ended up at a health institution whose lights were on for access day and night. There I ended up staying for more than a year.

At this institution, the recommended road to recovery as practiced was different than I had expected. For the first few months, the prescription was to eat raw food, study the word of God, and listen to lectures. Nearly half a year later, only after the staff had first focused on the healing of my soul did the physiological healing eventually come which addressed the two main problems that had led me to this institution in the first place.

I was there at the same time as a young patient who was accompanied by her grandmother. Her medical condition was horrific. She was in a critical state, unable to move or care for herself, requiring constant attention. In the final days of her life, the young woman remained

bedridden, receiving care and support as she endured extremely severe health complications.

Her grandmother, who was a very prayerful person, wept in her granddaughter's lap. The young woman had apparently sought help at nearly all the major hospitals and had taken every remedy available, but she still could not overcome the condition she was facing. As a last resort, the grandmother now strongly insisted to the young woman that she needed to confess her sins to God, desperately reasoning in accordance with the biblical proverb that "the curse causeless shall not come" (Proverbs 26:2, last part).

"Satan is the originator of disease; and the physician is warring against his work and power. Sickness of the mind prevails everywhere. Nine tenths of the diseases from which men suffer have their foundation here. Perhaps some living home trouble is, like a canker, eating to the very soul and weakening the life forces. **Remorse for sin sometimes undermines the constitution** and unbalances the mind."²

The earnest appeal of the devoted grandmother evidently struck an answering chord in the young woman's heart. Suddenly, to the shock of all, the patient candidly blurted out a description of a very egregious practice she had committed in her life that had been in blatant defiance of God. As a result of that behavior in her youth, she had felt as if she was suffering under a great curse that ended up manifesting itself in this physical ailment. For quite some time, she had hoped to be cured by medicine, but her condition had only gotten worse.

Now the young woman felt the need to face the truth about the iniquity which had long troubled her soul — acknowledging her great need for Christ, the only Saviour of sinners. At this moment, those who heard her tragic history fervently prayed in her behalf.

There is a lesson that can be gleaned from this experience:

"The physician needs more than human wisdom and power that he may know how to minister to the many perplexing cases of disease of

the mind and heart with which he is called to deal. If he is ignorant of the power of divine grace he cannot help the afflicted one, but will aggravate the difficulty; but if he has a firm hold upon God he will be able to help the diseased, distracted mind. He will be able to point his patients to Christ and teach them to carry all their cares and perplexities to the great Burden Bearer.

"There is a divinely appointed connection between sin and disease. No physician can practice for a month without seeing this illustrated. He may ignore the fact; his mind may be so occupied with other matters that his attention will not be called to it; but if he will be observing and honest he cannot help acknowledging that sin and disease bear to each other the relationship of cause and effect. The physician should be quick to see this and to act accordingly. When he has gained the confidence of the afflicted by relieving their sufferings and bringing them back from the verge of the grave, he may teach them that disease is the result of sin and that it is the fallen foe who seeks to allure them to health-and-soul-destroying practices. He may impress their minds with the necessity of denying self and obeying the laws of life and health. In the minds of the young especially he may instill right principles. God loves His creatures with a love that is both tender and strong. He has established the laws of nature, but His laws are not arbitrary exactions. Every 'Thou shalt not,' whether in physical or moral law, contains or implies a promise."³

After the young woman at the institution confessed her sins to God, you could see deep peace on her face. We all realized that this peace did not come from within her. It came through that heavenly peace found only in Jesus Christ.

Yes, after some time, the more grievous symptoms in her physical condition started to diminish, but by then she said: "Now I need to rest. Please, I need to rest. I need to rest." She viewed all the suffering she had endured as simply a consequence of that rebellious lifestyle, yet she now recognized the beauty and eternal wisdom of the Almighty One in whose



We really enjoy a unique privilege in being rewarded with the teachings contained in the Spirit of Prophecy. In it, the Lord clearly describes how we should eat, dress, relate, and manage our businesses. It contains the best emotional and spiritual support.

loving care she now rested. It was not long before she passed away—peacefully, and in His tender mercy.

Christ's plan for wholeness

Christ is eager to inspire hope in the afflicted and show that faith in Him brings healing and restoration of soul and body.

All over the planet, millions of people need assistance, from the simplest to the most complex cases. What is the biggest problem? The psalmist acknowledges to God the spiritual dimension: "There is no soundness in my flesh because of thine anger; neither is there any rest in my bones because of my sin" (Psalm 38:3).

Most are aware that it is important to follow a healthy diet based on fruit, vegetables, and pure water, to exercise, rest, sunbathe, breathe plenty of fresh air, etc. Yet perhaps most important of all is mental and spiritual health, which we all tend to neglect.

There are many who follow a restrictive diet, religiously selecting their food and in many cases adding nutritional supplements. Others wake up rigorously in the morning—and many even before going to bed—to do exercise. Nonetheless they feed on pride, vanity, lust, indifference, and contempt for others, neglecting the best physical exercise in the world (missionary work—the gospel with our feet on the ground—walking, walking fast, running to carry the gospel.)

And there are still those who worry about going to bed early to

take care of their bodies and their emotional well-being, which, of course, is right and not wrong. Yet amid their work, business, or study, all that intellectual activity may indeed be motivated by a selfish, greedy ambition for gain and pleasure in this passing world. They are not willing to make the same sacrifices when it comes to missionary work, supporting the disabled, the sick, and those affected by the pain of death or disasters. With such habits, in many irreversible cases, they often acquire—both in the short and long term—pain, as well as physical, mental, and spiritual illnesses for themselves.

The true source of physical, mental, and spiritual health is God, the loving Father, and Jesus, the great Physician. The connection of the human mind with the mind of Christ that brings vigor to the mind, the soul, the neurons, and vital organs, also gives vitality to the whole body—thus preventing disease and healing sick bodies.

Rooting out the gall of bitterness

As a colporteur, I was invited to give a talk at the printing center of a large national bank. I presented our books to them, including the book, *Steps to Christ*. At the end of the talk, the departmental director took me to his office and introduced me to a skinny, anemic young man with long hair, a disfigured face, and a tumor on his knee—limping and moving around with a lot of

discomfort. He was suffering from chest pains and back pains.

I asked him why he was in this condition, and he told me that he had been living with his father and mother and his three little brothers. Then, when his father became seriously ill and eventually died, one of the father's best friends bribed the authorities and falsified the documentation for the house where their family lived in the city center, claiming to the court that the house belonged to him. The court agreed and they evicted the whole family onto the street.

This unfortunate family now had nowhere to go, and even their relatives did not care to know about them any longer. Eventually, a man came along when they least expected it and found them an old shack next to a market, where they began to live the pauper's life.

This frustrating experience triggered a feeling of angry resentment in the young man. His three brothers had to abandon their studies due to a lack of finances; his mother suffered a psychological crisis, hypertensive crisis, and loss of sight—plus, due to this trauma, one brother suffered epilepsy. Now, although this young man, too, was ill, he was the only one who could give his family even the slightest support. With his weakened health, he had had to leave the university and no company would employ him.

Then the bank manager, a compassionate gentleman with a kind heart, invited him to work with him

in his department—to tidy up the paperwork and boxes and to take care of the rubbish. At the end of the month, every time the manager received his salary, he gave a little to this young man. The young man said that he was waiting for surgery on his knee, perhaps to amputate his leg, but that day would never come, due to lack of resources. That's how I introduced him to Jesus Christ, the Lord who heals the soul. He was grateful and took the book to read. A week later, I introduced him to Christ's forgiveness, and with tears in his eyes, he accepted it naturally. I then asked him to forgive the man who had disgraced his family.

"How can I forgive someone who has brought so much misfortune to me, my mother and my brothers?" he asked. I begged him to let God act in his heart and to leave this battle with the Lord.

After some time, he finally agreed to forgive. I went home and told my wife, who was studying medicine at the time. She got a bucket, prepared some clay to bring, plus more bags of dry clay and some cabbage and onions. We took all this to the young man's house. She began to put clay on the young man's knee and gave him instructions from the Spirit of Prophecy regarding abstinence from harmful foods and the abundant use of fresh, natural, plant-based food. At the same time, we were giving medicine to his brother and mother.

Yes, the Lord uses the natural remedies as healing agencies, but a key element in the restoration process is often to realize the following as well:

"One of the most common sins, and one that is attended with most pernicious results, is the indulgence of an unforgiving spirit. How many will cherish animosity or revenge and then bow before God and ask to be forgiven as they forgive. Surely they can have no true sense of the import of this prayer or they would not dare to take it upon their lips. We are dependent upon the pardoning mercy of God every day and every hour; how then can we cherish bitterness and malice toward our fellow sinners!"⁴

The most privileged on earth

We are the most privileged people in the history of the world. We live in a time of the greatest divine light with the Bible and the Spirit of Prophecy. We really enjoy a unique privilege in being rewarded with the teachings contained in the Spirit of Prophecy. In it, the Lord clearly describes how we should eat, dress, relate, and manage our businesses. It contains the best emotional and spiritual support. We need to be rigorous workers to expose these teachings to everyone, discourage the use of sophisticated, ultra-processed foods, and avoid the rudiments of the world and scientific claims that are not supported by the Word of God and the Spirit of Prophecy. We must seek a deep relationship with God, the only absolute Guarantor of our physical and psycho-emotional well-being.

The true Source of healing

"The Saviour in His miracles revealed the power that is continually at work in man's behalf, to sustain and to heal him. Through the agencies of nature, God is working, day by day, hour by hour, moment by moment, to keep us alive, to build up and restore us. When any part of the body sustains injury, a healing process is at once begun; nature's agencies are set at work to restore soundness. But the power working through these agencies is the power of God. All life-giving power is from Him. When one recovers from disease, it is God who restores him.

"Sickness, suffering, and death are work of an antagonistic power. Satan is the destroyer; God is the restorer.

"The words spoken to Israel are true today of those who recover health of body or health of soul. 'I am the Lord that healeth thee.' Exodus 15:26.

"The desire of God for every human being is expressed in the words, 'Beloved, I wish above all things that thou mayest prosper and be in health, even as thy soul prospereth.' 3 John 2.

"He it is who 'forgiveth all thine iniquities; who healeth all thy diseases; who redeemeth thy life from destruction; who crowneth thee with loving-kindness and tender mercies.' Psalm 103:3, 4."⁵

In these stories and passages, we see a clear truth: Spiritual healing can often make a big difference in promoting physical healing. Faith and repentance have power to fortify the body in a unique way. The woman who touched Jesus' garment was healed because of her faith, showing us that we need to come to Him, too. As we thus open our sin-sick, broken hearts to receive His mercy, we experience the reality that "if we confess our sins, he is faithful and just to forgive us our sins and to cleanse us from all unrighteousness" (1 John 1:9). "He restoreth my soul: he leadeth me in the paths of righteousness for his name's sake" (Psalm 23:3).

What might be holding you back from enjoying the great peace God has to offer? Have you searched your heart to see if there could be some sin you have not recognized or a burden you're still carrying? Maybe pride is keeping you from fully experiencing His grace. Think about this: What do you need to let go of to be made whole? What hidden struggle might be preventing you from finding peace? God sees it all, and His healing mercy is available to whosoever will approach Him with humility.

Turn to Christ, the One who heals both souls and bodies. Confess your sins, let go of things that hinder your healing, trust in His limitless power, and you will find peace and full restoration. He has promised, "I am the LORD that healeth thee" (Exodus 15:26), and His word never fails. Seek the healing of the soul first through Him who took upon Himself our pain and sorrows, and everything else will fall into place according to His will. Amen! *R*

References:

- ¹ *The Ministry of Healing*, pp. 59, 60.
- ² *Testimonies for the Church*, vol. 5, pp. 443, 444. [Emphasis added.]
- ³ *Ibid.*, p. 444.
- ⁴ *Ibid.*, p. 170.
- ⁵ *The Ministry of Healing*, pp. 112, 113.




BORN AND NURTURED TO SERVE

BY CRISTIAN PAULESCU - ROMANIA

Why 100 years?

“The church is God’s appointed agency for the salvation of men. It was organized for service, and its mission is to carry the gospel to the world. From the beginning it has been God’s plan that through His church shall be reflected to the world His fullness and His sufficiency. The members of the church, those whom He has called out of darkness into His marvelous light, are to show forth His glory.”¹

As a final legacy before His ascension, our Lord Jesus Christ gave the great commission to His people. With that monumental declaration, the church was instituted in this sinful world to labor for the conversion of souls. The church has been mandated to share the everlasting gospel with every human being. Time, talents, and resources are entrusted to us—all with this purpose as their supreme aim.

Looking upon the disastrous condition of our world, as the church of Christ, we should seriously ask ourselves questions like: “Are

there not many things still for us to do for Christ? Is there not a great responsibility we have somehow overlooked? Have we not made a covenant with Jesus that is yet unfulfilled on our part?”

We hide behind excuses, but the problem is not Communism, neither Romanism, neither Liberalism, nor Modernism. The problem is dormant Christianity! Does what I’m doing really matter for eternity? Does it really advance the cause of Christ? If not, no matter what we choose to do, it **amounts to nothing**. Someone once observed that God does not intend for the church to be a refrigerator where piety is to be kept from rotting; rather, it is to be an incubator that should give birth to new converts.

The home—the main missionary school

“One well-ordered, well-disciplined family tells more in behalf of Christianity than all the sermons that can be preached. Such a family gives evidence that the parents have been successful in following God’s

directions, and that their **children will serve Him in the church**. Their influence grows; for as they impart, they receive to impart again. **The father and mother find helpers in their children, who give to others the instruction received in the home. The neighborhood in which they live is helped, for in it they have become enriched for time and for eternity.**”²

“[God] desires to see gathered out from the homes of our people a large company of youth who, because of **the godly influences of their homes**, have surrendered their hearts to Him, and go forth to give Him the highest service of their lives.”³

Parental responsibility

The apostle declares, “I have no greater joy than to hear that my children walk in truth” (3 John 1:4).

God has blessed us with little children. Why were they given to us? To be raised for Him. What is our responsibility? The Bible tells us: “Train up a child in the way he should go: and when he is old, he will not depart from it” (Proverbs 22:6).

"The management and instruction of children is the noblest missionary work that any man or woman can undertake. . . .

"We need missionary fervor in our homes, that we may bring the Word of life before the members of our families and lead them to seek a home in the kingdom of God."⁴

It is wonderful when parents bring their little one to be blessed and dedicated to God, but this is not sufficient. The next step is vital in order to continue having that blessing—educating the child with the express purpose of having him/her serve Christ for the advancement of His kingdom. Every child is called to become an instrument for the salvation of others. There are two possible directions of service for our children: "Children may be trained for the service of sin or for the service of righteousness."⁵

Learning to serve

"Give some of your leisure hours to your children; associate with them in their work and in their sports, and win their confidence. Cultivate their friendship."⁶

You may be set on giving advice, and every second you may be streaming like a radio, sending out bits of counsel. But instead of giving your child only advice, you should rather give them your heart. Teach your child a lot by talking just a little.

"Every mother should have time to give her children these little endearments which are so essential during infancy and childhood. In this way the mother would bind up the children's hearts and happiness with her own. She is to them what God is to us."⁷

How do we teach our children to serve? By offering them love. Dear parent, a life beautifully lived means lovingly giving yourself to your children and your spouse, giving the elderly a helping hand, listening attentively to the pain of a fallen person, offering the gift of your presence to anyone who may need your help.

The present time was given to us so that we may die to ourselves and experience a resurrection in Christ.

"And that he died for all, that they which live should not henceforth live unto themselves, but unto him which died for them, and rose again" (2 Corinthians 5:15).

There is but one key for efficiency and fruitfulness. Jesus explains: In order for a grain of wheat to bring fruit, it has to die. And the apostle Paul says: **"I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me"** (Galatians 2:20, emphasis added). When Christ lives in us, what will be the result? We live His life. But what was His life like while He was on earth? His whole life was simply a life of service, full of love.

The power of example

"Those things, which ye have both learned, and received, and heard, and **seen in me, do**" (Philippians 4:9 (emphasis added)).

"He who would become a saint in heaven must first become a saint in his own family. If fathers and mothers are true Christians in the family, they will be useful members of the church and be able to conduct affairs in the church and in society after the same manner in which they conduct their family concerns. **Parents, let not your religion be simply a profession, but let it become a reality.... Unless you manifest meekness, kindness, and courtesy in your home, your religion will be vain.** If there were more genuine home religion, there would be more power in the church."⁸

"The Christian home is to be an object lesson, illustrating the excellence of the true principles of life. Such an illustration will be a power for good in the world. . . . **As the youth go out from such a home, the lessons they have learned are imparted.**"⁹

We want our children to be examples worthy of imitation, and this is fine. It is a noble desire, but what they are today is the result of what we lived out yesterday. What we sowed yesterday, we reap today. It is necessary that the fathers be priests of the household, of the home. Mothers are needed to rear their children for God. Children need to be touched by the divine power. And our keyword should not be "tomorrow," but rather "now or never."

No idle "drones"

"Children should be taught very young to be useful, to help themselves, and to help others."¹⁰

"Parents should teach their children that idleness is sin.

"There is nothing which more surely leads to evil than to lift all burdens from children, leaving them to an idle, aimless life, to do nothing, or to occupy themselves as they please."¹¹

"There are no drones in the household of faith. Every member of the family has some task assigned him, some portion of the vineyard of the Lord in which to work."¹²

What impact does the way we teach our children have upon them? Will they be lively or will they just rot away? Once you only think about yourself, you become haughty, arrogant. This is the way children will grow, who indulge this attitude. The result will be a dwarfed, bored generation, inactive for God. God and His church do not need parents and children who bury their talents in the earth. The church of God needs active workers, not spectators.

"Work is constantly being done in heaven. There are no idlers there. 'My Father worketh hitherto,' said Christ, 'and I work.' "¹³

Kindling flames

"A lamp, however small, if kept steadily burning, may be the means of lighting many other lamps."¹⁴

By its very nature, fire gives birth to fire. If it is surrounded by some other flammable material, it only takes a spark from the anvil to ignite a fire. But from a single candle, tens of thousands are likewise lit. John the Baptist declared that He who was to come after him would "baptize with the Holy Spirit and with fire." This is the greatest need of our days—a church baptized with fire. This is what the devil and his kingdom are afraid of, a church ignited by the fire of divine love. Who can withstand it? Love for God will be like a forceful dynamo, pushing you to dare big things for God. Dear youth and dear parents, now is not the time to quench the Spirit and limit God's power, but rather to advance through faith!

"Every true disciple is born into the kingdom of God as a missionary. He who drinks of the living water becomes a fountain of life."¹⁵

"God will move upon men in humble positions to declare the message of present truth. Many such will

be seen hastening hither and thither, constrained by the Spirit of God to give the light to those in darkness. The truth is as a fire in their bones, filling them with a burning desire to enlighten those who sit in darkness. Many, even among the uneducated, will proclaim the word of the Lord. Children will be impelled by the Holy Spirit to go forth to declare the message of heaven. The Spirit will be poured out upon those who yield to His promptings. Casting off man's binding rules and cautious movements, they will join the army of the Lord."¹⁶

How can I develop the gift that the world needs most?

"The youth need to be taught that life means earnest work, responsibility, care-taking. They need a training that will make them practical—men and women who can cope with emergencies. They should be taught that the discipline of systematic, well-regulated labor is essential, not only as a safeguard against the vicissitudes of life, but as an aid to all-around development."¹⁷

There is a need for:

1. Pious youth. The young need to be taught how to dearly love Christ and His kingdom, how to dedicate themselves wholeheartedly to serving Him, how to be ready for any self-denial, any self-sacrifice, and for any work to which He may call them. It is necessary to act efficiently for Christ in any place—at home or away from home, in an upper-class society or in a lower-class society. Christ did not design the youth to live in a state of mediocrity.

2. Young people with developed minds. Will young Christians be satisfied with mere mediocrity in their work for the Redeemer's kingdom, while worldly people strive for excellence in their activities and occupations? Beware of perverting your dependence upon Divine aid, believing that the heart's zeal will compensate for the absence of knowledge. The commandment is: "Thou shalt love the Lord, thy God, with all your heart, with all your soul and with all your mind"—and this applies in the same measure both to serving and to loving Him. Our youth need a balanced and cultivated mind.

3. Self-sacrificing youth. "Enjoy the moment" is not something to be

Being like Christ does not mean to be a climber of the social ladder; it doesn't mean being obsessed with control, it doesn't mean living in comfort, but rather, it means giving.

grasped, but rather something that needs to be sacrificed. "For God so much loved, that He gave. . . ." God gave Jesus as a Gift, so we can become givers. Now more than ever, there is a need for consecrated servants of Christ.

"Every youth, every child, has a work to do for the honor of God and the uplifting of humanity."¹⁸

The highest privilege

Dear youth, you may be the slave of material or professional progress, the slave of your watch, phone, or other device, the slave of welfare, or the slave of a misunderstood dream. All these or any other forms of servitude means a wasted life. Being like Christ does not mean to be a climber of the social ladder; it doesn't mean being obsessed with control, it doesn't mean living in comfort, but rather, it means giving. All that really matters is founded on giving, and life is not worth living without generosity. Giving means actually owning. Do you want to compel the Christ in you to not offer Himself? If you want to do this, He will not live within you, but rather you will instead remain the servant of your own selfishness.

You may not perform great things; you may not be called to be an employee of the church. No service is too small and none is too great. Many want to change the world, but too often no one wants to perform the small things which make an individual feel loved. The measure with which you give is the measure with which you receive.

"Is it not a privilege to be thus co-partners with Jesus? Is it not an honor to be connected with the grand work of saving souls, acting the part assigned us by our Saviour? And none can impart a blessing to others without receiving benefit himself. 'He that watereth shall be watered also himself' (Proverbs 11:25)." ¹⁹

"Our faith should be prolific of good works, for faith without works is dead. Every duty performed, every sacrifice made in the name

of Jesus, brings an exceeding great reward. In the very act of duty, God speaks and gives His blessing. But He requires of us an entire surrender of the faculties. The mind and heart, the whole being, must be given to Him, or we fall short of becoming true Christians."²⁰

The reward

"Be ye strong therefore, and let not your hands be weak: for your work shall be rewarded" (2 Chronicles 15:7).

Dear youth, dear parent, live every day as if you would be facing a terminal illness. Give today what you receive from Christ. The world desperately needs the manifestation of God's love. I wish that at least after 100 years of existence, the Reform Movement may vibrate under the power of love and of the truth in Christ. I pray fervently that this Movement be not stifled, but rather may erupt like a volcano, and the whole earth be encompassed by the love of God.

Will you, dear youth, and dear parents, comprise this movement soon to encompass the whole world with the glory of God? This earthquake of love will reach to all the ends of the world—and then it will pierce eternity and continue there. The choice is yours. Choose wisely. Choose to burn for Christ. Be a light! *R*

References:

- ¹ *The Acts of the Apostles*, p. 9.
- ² *The Adventist Home*, p. 32. [Emphasis added.]
- ³ *Counsels to Parents, Teachers, and Students*, p. 131. [Emphasis added.]
- ⁴ *Child Guidance*, p. 476.
- ⁵ *Counsels to Parents, Teachers, and Students*, p. 108.
- ⁶ *The Adventist Home*, p. 192.
- ⁷ *Ibid.*, p. 197.
- ⁸ *Ibid.*, pp. 317–319. [Emphasis added.]
- ⁹ *Ibid.*, p. 31. [Emphasis added.]
- ¹⁰ *Ibid.*, p. 283.
- ¹¹ *Ibid.*, p. 284.
- ¹² *Testimonies for the Church*, vol. 4, p. 454.
- ¹³ *The Adventist Home*, p. 287.
- ¹⁴ *Ibid.*, p. 32.
- ¹⁵ *The Desire of Ages*, p. 195.
- ¹⁶ *Testimonies for the Church*, vol. 7, pp. 26, 27.
- ¹⁷ *Education*, p. 215.
- ¹⁸ *The Adventist Home*, p. 280.
- ¹⁹ *Counsels on Health*, p. 508.
- ²⁰ *Testimonies for the Church*, vol. 4, p. 145.



MAKING DISCIPLES

True education

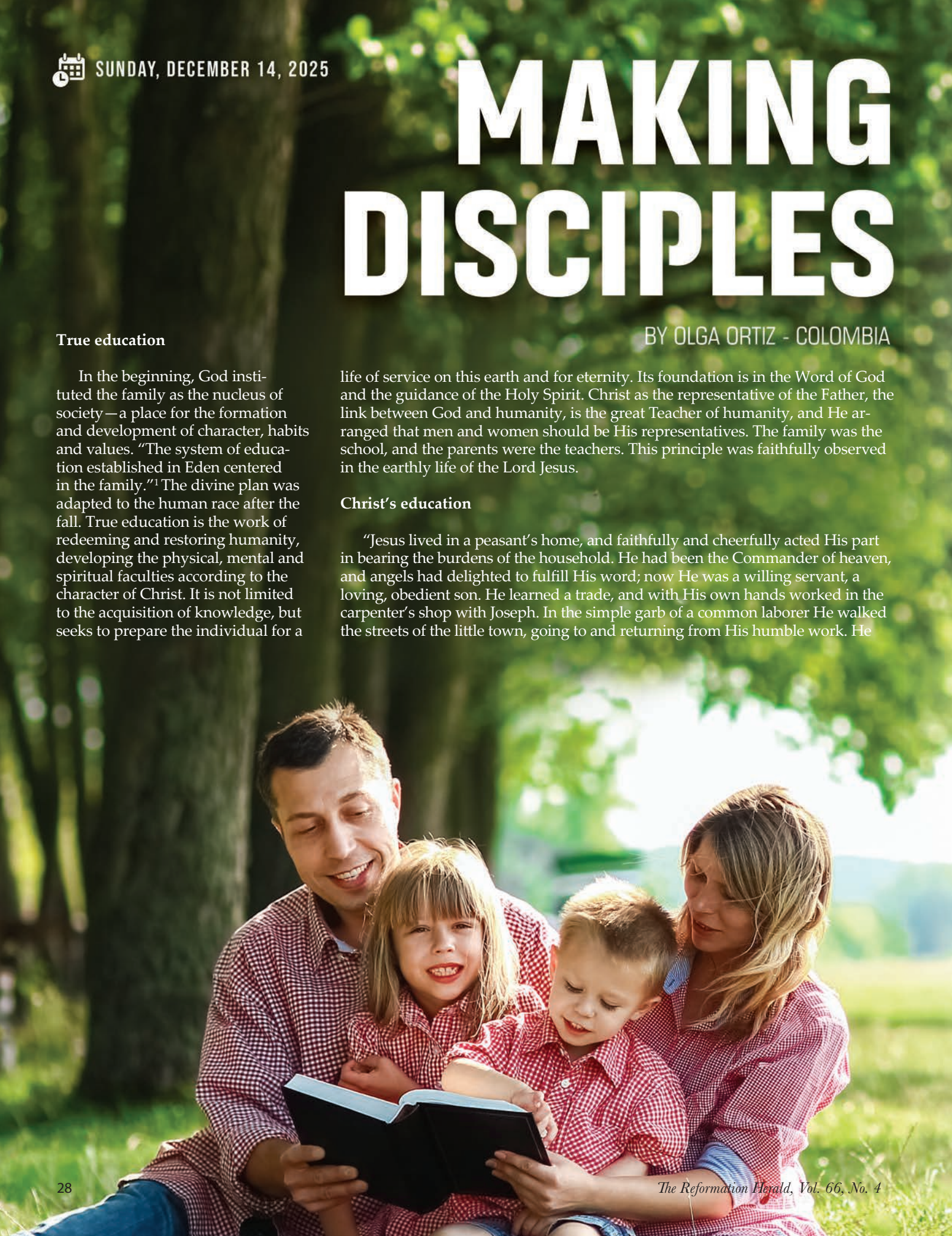
In the beginning, God instituted the family as the nucleus of society—a place for the formation and development of character, habits and values. “The system of education established in Eden centered in the family.”¹ The divine plan was adapted to the human race after the fall. True education is the work of redeeming and restoring humanity, developing the physical, mental and spiritual faculties according to the character of Christ. It is not limited to the acquisition of knowledge, but seeks to prepare the individual for a

BY OLGA ORTIZ - COLOMBIA

life of service on this earth and for eternity. Its foundation is in the Word of God and the guidance of the Holy Spirit. Christ as the representative of the Father, the link between God and humanity, is the great Teacher of humanity, and He arranged that men and women should be His representatives. The family was the school, and the parents were the teachers. This principle was faithfully observed in the earthly life of the Lord Jesus.

Christ's education

“Jesus lived in a peasant's home, and faithfully and cheerfully acted His part in bearing the burdens of the household. He had been the Commander of heaven, and angels had delighted to fulfill His word; now He was a willing servant, a loving, obedient son. He learned a trade, and with His own hands worked in the carpenter's shop with Joseph. In the simple garb of a common laborer He walked the streets of the little town, going to and returning from His humble work. He



did not employ His divine power to lessen His burdens or to lighten His toil."² His home was the main school, where Mary and Joseph, guided by divine principles, played a fundamental role in His development into manhood. The cultural and family environment in which He grew up, surrounded by nature and simplicity, further molded His character and strengthened His connection with God and human needs.

"In the days of Christ the Jews gave much care to the education of their children. Their schools were connected with the synagogues, or places of worship, and the teachers were called rabbis, men who were supposed to be very learned.

"Jesus did not go to these schools, for they taught many things that were not true. Instead of God's Word, the sayings of men were studied, and often these were contrary to that which God had taught through His prophets.

"God Himself by His Holy Spirit instructed Mary how to bring up His Son. Mary taught Jesus from the Holy Scriptures, and He learned to read and study them for Himself."³

A mistaken concept

In contrast to the training that Jesus received in the home, the rabbinical schools of His time had lost sight of the true essence of education and had concentrated on rituals, thus becoming permeated by empty formalism. This resulted in an education that neither promoted a personal connection with God nor fostered the development of a character based on true divine principles. Is this not somewhat similar to the reality in which we live today?

"Our ideas of education take too narrow and too low a range. There is need of a broader scope, a higher aim. True education means more than the pursuit of a certain course of study. It means more than a preparation for the life that now is. It has to do with the whole being, and with the whole period of existence possible to man. It is the harmonious development of the physical, the mental, and the spiritual powers. It prepares the student for the joy of service in this world and

for the higher joy of wider service in the world to come."⁴ Sadly, in the academy of this world, the character and values so important in human life and in preparation for Heaven are neglected. By understanding the errors of the past, we can rediscover the true purpose of divine education.

What does this mean?

True education comes from God and its purpose is to restore the divine image in humanity. True education is not limited to the acquisition of academic knowledge, but encompasses the spiritual, moral, and social formation of the human being. It is therefore a sacred and solemn work. In the sacred scriptures we see how God exhorts parents about the education of their children. Referring to Abraham, the Lord declares: "For I know him, that he will command his children and his household after him, and they shall keep the way of the Lord, to do justice and judgment" (Genesis 18:19). Due to his close relationship with God, Abraham educated his family in the ways of the Lord. To make this a reality in our homes it is likewise necessary to cultivate habits of loving devotion to the Saviour of souls, to teach our children that through prayer they have a Friend who will listen to all their dreams and sorrows. That by reading the Bible daily they will understand the nature of God and how He with His compassionate love treats us. Thus they will learn to treat others with respect, love and patience. They will learn to be merciful and kind, just as their heavenly Father is merciful and kind to the human race He has tenderly created. Understanding true education leads us to recognize that the ultimate goal of this process is character formation, for this is the only treasure we can take to Heaven.

Results of wrong decisions

The formation of character is a fundamental and transcendental process in life; character is the only possession we will take to Heaven and this is built at home. "A character formed according to the divine likeness is the only treasure that we

can take from this world to the next. Those who are under the instruction of Christ in this world will take every divine attainment with them to the heavenly mansions. And in heaven we are continually to improve. How important, then, is the development of character in this life."⁵ The sacred work of parents is to instruct and teach their children to fear and obey God so that with the help of the Holy Spirit they may develop a character similar to that of their Father in Heaven. The Lord declares, "These words which I command thee this day shall be in thine heart, and thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up" (Deuteronomy 6:6, 7).

When parents neglect the educational guidelines given by God and their solemn obligation is set aside, their children become educated by the enemy of souls. The case of Eli the priest should call our attention. In 1 Samuel 2:12 we are told: "Now the sons of Eli were sons of Belial; they knew not the Lord." Children need watchful care and guidance as never before, for Satan is striving to gain control of their minds and hearts and cast out the Spirit of God.

"The fearful state of the youth of this age constitutes one of the strongest signs that we are living in the last days, but the ruin of many may be traced directly to the wrong management of the parents. The spirit of murmuring against reproof has been taking root and is bearing its fruit of insubordination. While the parents are not pleased with the characters their children are developing, they fail to see the errors that make them what they are."⁶

Parents should understand that Christian education should focus not only on the intellect, but on the development of character, moral formation, and preparation for eternal life. They cannot properly fulfill their responsibilities unless they take the Word of God as the rule of life. They must understand that they are to educate and mold the character of every precious human treasure entrusted to their care, to eventually come to see the

principles of true education and the importance of character development as a process with eternal implications. In our day and age, we must be especially vigilant about the friendships our children make. Will the peers they select as friends help them reflect the image of their Heavenly Father or will they influence them to reflect the prince of this world? Will the media content they are viewing sanctify them or will it lower their values and corrupt their spiritual habits? To lead them down the narrow path, family example will be of vital importance.

Family example

Christian education begins at an early age with the example of its first teachers, the parents. This is why we are urged to have in our home a little heaven, so that children will learn by imitating the example of their parents. In Galatians 5:22, 23 the fruits of the spirit are described as love, joy, peace, patience, kindness, goodness, faithfulness, gentleness and self-control—qualities that make up a solid Christian character. King Solomon reminds us, “Train up a child in the way he should go, and when he is old he will not depart from it” (Proverbs 22:6). The apostle Paul also exhorts us to renew the mind and character according to the will of God (Romans 12:2). In Matthew 5:48 Jesus Himself calls us to be perfect as our heavenly Father is perfect, which implies a constant growth in Christlikeness. Character development is an ongoing process of transformation that requires the intervention of the Holy Spirit and the commitment of the individual. The primary purpose of Christian education and life is character development. “Every human being, created in the image of God, is endowed with a power akin to that of the Creator—individuality, power to think and to do. The men in whom this power is developed are the men who bear responsibilities, who are leaders in enterprise, and who influence character. It is the work of true education to develop this power, to train the youth to be thinkers, and not mere reflectors of other men’s thought. Instead of confining their

study to that which men have said or written, let students be directed to the sources of truth, to the vast fields opened for research in nature and revelation. Let them contemplate the great facts of duty and destiny, and the mind will expand and strengthen. Instead of educated weaklings, institutions of learning may send forth men strong to think and to act, men who are masters and not slaves of circumstances, men who possess breadth of mind, clearness of thought, and the courage of their convictions.

“Such an education provides more than mental discipline; it provides more than physical training. It strengthens the character, so that truth and uprightness are not sacrificed to selfish desire or worldly ambition. It fortifies the mind against evil. Instead of some master passion becoming a power to destroy, every motive and desire are brought into conformity to the great principles of right. As the perfection of His character is dwelt upon, the mind is renewed, and the soul is re-created in the image of God.”⁷

Parents should cultivate a joyful and healthy environment for their children by keeping them away from—and making them aware of—the power of negative influences and how such influences can warp character and ultimately lead them away from God. “Actions, often repeated, form habits, habits form character. Patiently perform the little duties of life. So long as you undervalue the importance of faithfulness in the little duties, your character-building will be unsatisfactory. In the sight of Omnipotence, every duty is important. The Lord has said, ‘He that is faithful in that which is least is faithful also in much.’ In the life of a true Christian there are no nonessentials.”⁸

Integral character formation should be based on the following principles:

1. Dependence on God: Seek God daily in prayer and Bible study (Philippians 4:13).
2. Discipline and self-control: Controlling thoughts, words, and actions (Proverbs 16:32).

3. Service to others: Developing a noble character by loving and helping others (Matthew 25:40).

4. Instruction based on divine principles from infancy (Proverbs 22:6; 2 Timothy 3:15).

5. Perseverance in transformation: Character development is an ongoing process until the soul reflects the image of Jesus fully (2 Corinthians 3:18; *Early Writings*, p. 71).

Learning by doing

Earthly pedagogy confirms what the Lord has established in the divine plan of education. Children learn best when they can connect knowledge to their environment by applying it practically in their daily lives. From an early age children should learn a useful or practical trade that facilitates the development of skills that will be fundamental in fostering qualities such as responsibility, discipline, perseverance, and patience. In addition, it allows them to transform education into a meaningful and enriching experience that helps them not only to pass exams, but to successfully face life’s challenges. All of this should be based on the Holy Scriptures.

Bible education

From the beginning, God established education as an integral process. In Genesis 1:27 we are told that the human being was created in the image and likeness of God. This implies that divine knowledge must be the basis of all teaching. Proverbs 9:10 states that “the fear of the Lord is the beginning of wisdom: and the knowledge of the holy is understanding,” emphasizing that true education begins with a solid spiritual foundation which must comply with the following fundamental principle: “The work of education and the work of redemption are one,”⁹ emphasizing that the teaching must lead to spiritual transformation.

1. Christ-centered: God must be the center of all teaching (Colossians 2:3).



From an early age children should learn a useful or practical trade that facilitates the development of skills that will be fundamental in fostering qualities such as responsibility, discipline, perseverance, and patience.

2. Integral: It should encompass physical, mental and spiritual development (Luke 2:52).

3. Practical and applicable: Not only theoretical, but focused on daily life and service to others (Matthew 25:40).

4. Character-forming. Education should mold the character to reflect the image of Christ. "Unselfishness underlies all true development. Through unselfish service we receive the highest culture of every faculty. More and more fully do we become partakers of the divine nature. We are fitted for heaven, for we receive heaven into our hearts."¹⁰

5. Focused on hope and redemption: It should prepare the human being for the present life and eternity. "The lifework given to us is that of preparation for the life eternal, and if we accomplish this work as God has designed that we should, every temptation may work for our advance; for as we resist its allurements, we make progress in the divine life. In the heat of the conflict, while engaged in earnest spiritual warfare, unseen agencies are by our side, commissioned of heaven to aid us in our wrestlings, and in the crisis, strength and firmness and energy are imparted to us, and we have more than mortal power."¹¹

Christian education is not limited to the home or school, but involves the church as a fundamental pillar in spiritual development. Through the church, young people receive guidance, support and examples of faith that will help them grow in their relationship with God and be strengthened for the times ahead.

In the end-times

"And they that shall be of thee shall build the old waste places: thou shalt raise up the foundations of many generations; and thou shalt be called, The repairer of the breach, the restorer of paths to dwell in" (Isaiah 58:12). This solemn call involves education:

"Satan has used the most ingenious methods to weave his plans and principles into the systems of education, and thus gain a strong hold on the minds of the children and youth. It is the work of the true educator to thwart his devices. We are under solemn, sacred covenant to God to bring up our children for Him and not for the world; to teach them not to put their hands into the hand of the world, but to love and fear God, and to keep His commandments. They should be impressed with the thought that they are formed in the image of their Creator and that Christ is the pattern after which they are to be fashioned. Most earnest attention must be given to the education which will impart a knowledge of salvation, and will conform the life and character to the divine similitude. It is the love of God, the purity of soul woven into the life like threads of gold, that is of true worth. The height man may thus reach has not been fully realized.

"For the accomplishment of this work a broad foundation must be laid. A new purpose must be brought in and find place, and students must be aided in applying Bible principles in all they do. Whatever is crooked, whatever is twisted out of the right line, is to be plainly pointed out and avoided; for it is iniquity not to be perpetuated. It is important that every teacher should love and cherish sound principles and doctrines, for

this is the light to be reflected upon the pathway of all students."¹²

"But speak thou the things which become sound doctrine" (Titus 2:1).

To carry out this work we need to support one another and create support networks with which this purpose can be accomplished. Currently here in Colombia, through the Oded Educational Foundation, we are developing an educational method that embraces the whole being. The sole objective is to restore the image of God in our children and youth, by which the original plan that God established for education is restored. Parents have a responsibility to provide a vital connection to God—providing experiences that allow children to connect what they learn to the real world. However, this is not only a duty of parents; the church also becomes a fundamental support in fulfilling this great mission.

God calls us to live by faith, and this is not simply about attending church or following certain customs, but rather about allowing Christ to shape our hearts and characters. This transformation must be reflected in our way of thinking and acting.

Our mission to be the light of the world begins with the education of children, youth, and adults to preach the gospel. May the wisdom of the Lord be our foundation, so that He may give us understanding and teach us the way in which we should walk! (Proverbs 1:7; Psalm 32:8.) *R*

References:

- ¹ *Education*, p. 33.
- ² *The Desire of Ages*, p. 72.
- ³ *The Story of Jesus*, p. 30.
- ⁴ *Education*, p. 13.
- ⁵ *Christ's Object Lessons*, p. 332.
- ⁶ *Testimonies for the Church*, vol. 4, p. 199.
- ⁷ *Education*, pp. 17, 18.
- ⁸ *Messages to Young People*, p. 148.
- ⁹ *Education*, p. 29.
- ¹⁰ *Ibid.*, p. 16.
- ¹¹ *Christian Education*, p. 122.
- ¹² *Testimonies for the Church*, vol. 6, p. 127.

MOVING? Please let us know.



GOING FORTH NOW!

By Barbara Montrose

How fragile is our human life!
We've seen this world is only vain. . . .
Somehow, we manage to be here—
There's hope because the Lamb was slain.

To focus on the present truth:
From all distractions—turn away!
To seek the Lord is what we need;
In Christ's own presence—firmly stay.

Our lifelong journey's not a toy,
Abandoning the gifts He gave.
So, make the plan to follow Christ
And choose His path—be bold, be brave!

Souls far and near are seeking truth;
There may be one you know who yearns. . . .
Just buried in that searching heart
A flame is kindled, softly burns.

It's time to tell the candid truth.
No more bickering and factions;
No more whining and excuses.
Let's show faith in all our actions!

Many lost are wond'ring, hoping;
Now's not the time for idle chance.
The voice of God rings loud and clear—
It's now the moment to advance!

Equipped with truth within our hearts
And lips ignited from the coal,
May we now pray, "Lord, lead my steps
To one dear person—to that soul!"

The sun is setting; time is short.
The mandate's one we all well know:
Our risen Christ calls loud and clear—
Yes, now's the time! Get out and go!