

LOUD CRY  
MAGAZINE

2025

January - March

VOL. 3. NO. 1

YOUTH  
&  
SELF-DENIAL

THE YOUNG MESSENGER



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Q&A  
Voice of Youth  
Part. 4

News  
Loud Cry  
New Year Plan

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VOLUME 3, NUMBER 1, JANUARY - MARCH 2025

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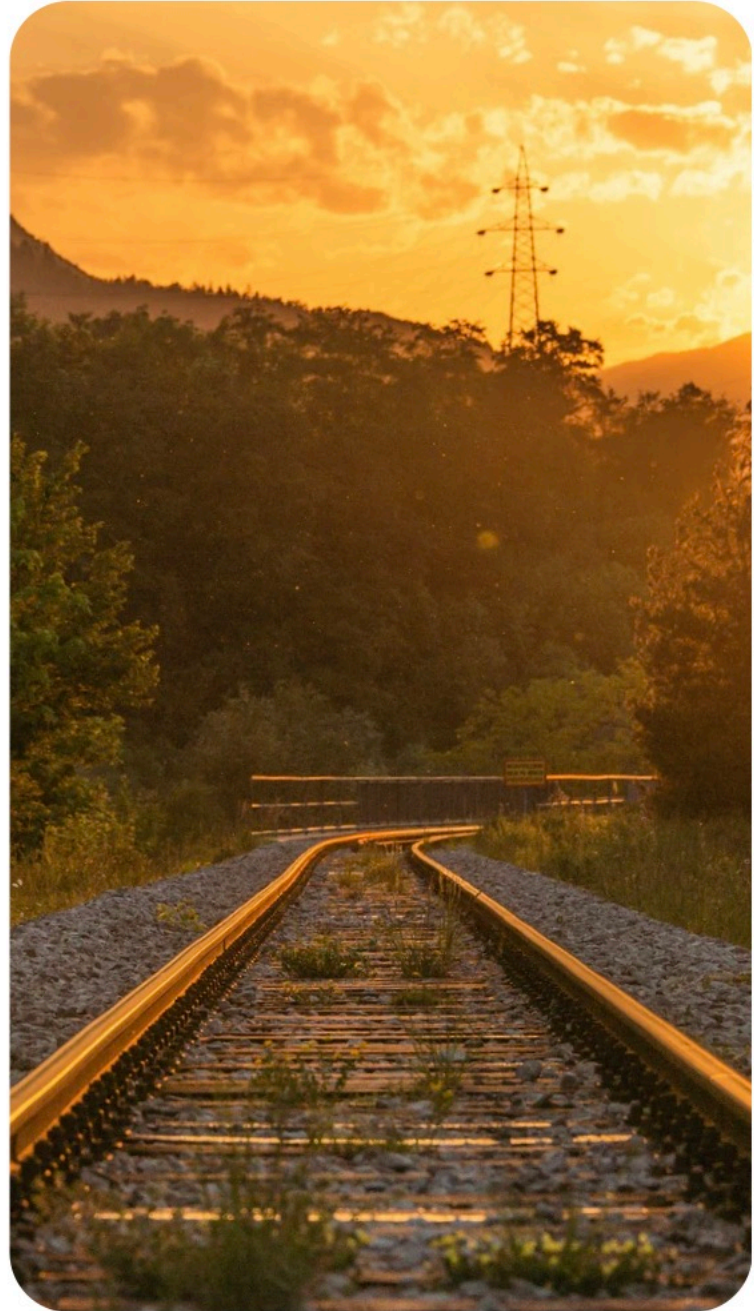
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Official Magazine of International Missionary Society  
Seventh-Day Adventist Church Reform Movement  
Canadian Field Youth Department

"Remember now thy Creator in the days of thy youth."  
Ecclesiastes 12:1

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“If by one man's offense death reigned by one; much more they which receive abundance of grace and of the gift of righteousness shall reign in life by one, Jesus Christ. Therefore as by the offense of one judgment came upon all men to condemnation; even so by the righteousness of one the free gift came upon all men unto justification of life. For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous.” These scriptures tell the story so important for every human being to know. On the one hand is presented the disobedience of Adam, with its consequences; on the other, the obedience of Christ. The garden of Eden was disgraced by Adam's disobedience; but as by that one transgression many were made sinners, so by the obedience of One, many are made righteous.

The world has been honored with the presence of one Man who was wholly and entirely obedient,—one who not only believed and taught the claims of God's law, but who lived the law. His whole life was a representation of its holy principles. His obedience was manifested in the awful agony he endured in the garden of Gethsemane; and through his suffering he has brought pardon to the disobedient.

When Christ gave to his disciples the conditions of salvation, he said, “If any man will come after me, let him deny himself, and take up his cross, and follow me.” Self-denial and crosses lie directly in the path of every soul who will follow Jesus. Our advance heavenward will be opposed at every step; for Satan will come in many ways to mislead, to deceive, and to clothe sin with the appearance of good.

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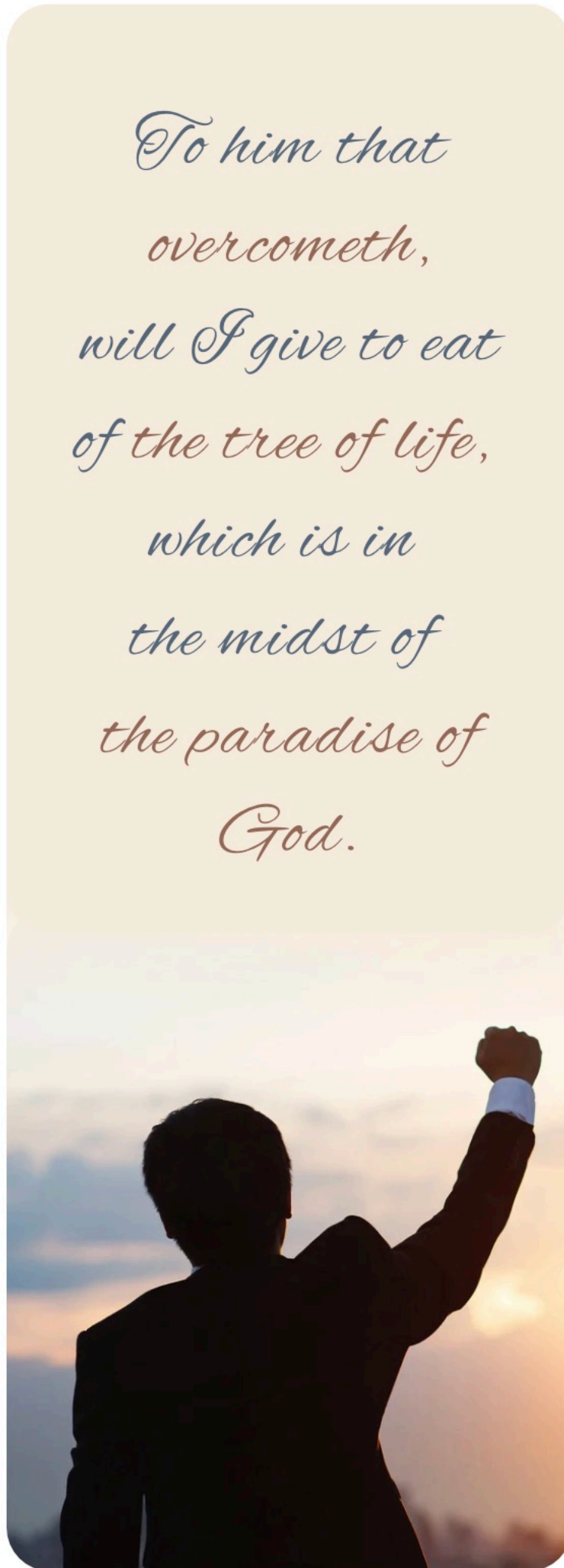
But the victory must be gained over the enemy. "To him that overcometh," says Christ, "will I give to eat of the tree of life, which is in the midst of the paradise of God." "And, behold, I come quickly; and my reward is with me, to give every man according as his work shall be. I am Alpha and Omega, the beginning and the end, the first and the last. Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city."

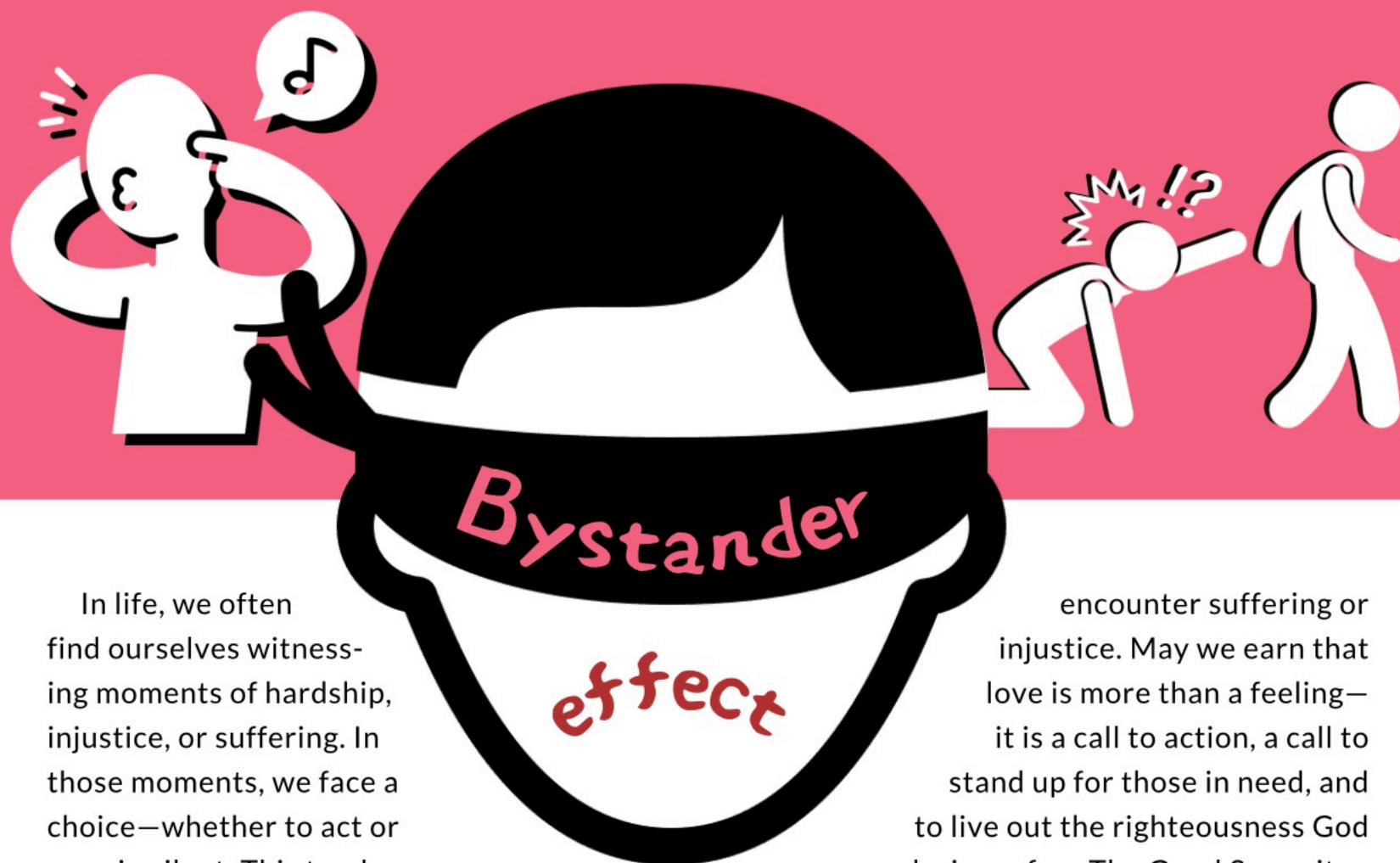
I would urge you, dear children and youth, carefully to consider the self-denial and self-sacrifice that Christ has endured in your behalf, that you, if you choose, may have that happiness and peace in this life which he alone can give, and an eternity of bliss by and by. Then will you not become missionaries for Christ? Are you not willing to deny self for his sake? to consider how you can do him service who has done such service for you in redeeming your soul from the power of sin and Satan? When upon earth, Christ said of himself, "I am among you as he that serveth." He did not strive to obtain the highest place; for he was meek and lowly in heart. He invites you to learn of him, to wear his yoke, —the yoke of obedience to every precept of Jehovah.

*Ellen G. White*

From *The Youth Instructor*, April 1, 1897

*To him that  
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In life, we often find ourselves witnessing moments of hardship, injustice, or suffering. In those moments, we face a choice—whether to act or remain silent. This tendency to watch from the sidelines, hoping someone else will step in, is known as the **bystander effect**. It challenges us to reflect on our responsibility to others and our call to live out love through action.

The Bible provides us with clear guidance on this matter, calling us to be compassionate, merciful, and just. Through the story of the Good Samaritan, we are reminded that indifference is not an option for those who seek to live out God's love. True faith is expressed not just in belief but in how we respond to the needs of others.

This article explores the spiritual dangers of being a bystander, drawing on Scripture to remind us of our responsibility to act with mercy, compassion, and justice. Through these reflections, may we be stirred to act with courage and compassion whenever we

encounter suffering or injustice. May we earn that love is more than a feeling—it is a call to action, a call to stand up for those in need, and to live out the righteousness God desires of us. The Good Samaritan story powerfully illustrates this. The priest and Levite, despite their

knowledge of God's law and their ability to help, passed by the wounded man without offering aid. Their indifference is a clear example of the bystander effect, where people witness suffering but fail to act. In contrast, the Samaritan chose to respond with compassion and justice, helping the man at personal cost. His actions reflected both mercy and righteousness, a calling that God gives to all of us.

The Bible makes it clear that we are not to be mere bystanders. Hebrews 13:16 reminds us, "But to do good and to communicate forget not: for with such sacrifices God is well pleased." We are called not only to feel compassion but to act on it. Similarly, Jeremiah 22:3 urges us to "execute judgment and righteousness, and deliver the spoiled

BY AINES ABRAGAN

out of the hand of the oppressor.” Justice is not passive; it requires action, especially when we see those in need.

The Samaritan’s response also highlights the importance of **self-denial**. He put aside his own plans, convenience, and even his safety to help a stranger. His act of love was sacrificial, mirroring the biblical call to deny ourselves and serve others. As Philippians 2:4 says, “Look not every man on his own things, but every man also on the things of others.” Justice and love often require us to set aside our own comfort in order to restore the dignity and well-being of those in need.

God’s call to action is not limited to specific situations. Whether it’s witnessing bullying, abuse, or any form of wrongdoing, when we see others in need and choose to remain silent, we take on the role of a bystander. In God’s eyes, love is more than a feeling—it is a call to intervene, even when it’s uncomfortable or inconvenient. As Proverbs 31:8-9 reminds us, “Open thy mouth for the dumb in the cause of all such as are appointed to destruction. Open thy mouth, judge righteously, and plead the cause of the poor and needy.” True righteousness compels us to stand up for those who cannot stand for themselves.

The Bible calls us not only to feel compassion but also to do justice. As Proverbs 21:3 tells us, “*To do justice and judgment is more acceptable to the Lord than sacrifice.*” The Samaritan embodied this by not only tending to the man’s immediate needs but also ensuring his long-term care, demonstrating that love and justice require us to correct the wrongs we witness and restore what has been broken.

By refusing to be bystanders, we align ourselves with God’s call for justice, mercy, and compassion. In a world filled with pain and injustice, the decision to act is a profound manifestation of our faith, showing love in action.

May we always strive to follow the example of the Good Samaritan, responding to the needs of those around us with both compassion and a commitment to do right.

True love is more than emotion; it is a choice to stand for righteousness and seek the well-being of others, even at personal cost. As followers of Christ, we are called to reflect His heart through our actions, refusing to stay silent in the face of injustice. May we be moved by the examples in the Bible to live lives of compassion, justice, and self-denial, choosing to make a difference wherever we see the need. The world is full of pain, but each of us has the power to bring hope, healing, and the love of Christ through our willingness to act.

Amen.





# HEALTHY SELF-ESTEEM

## SELF-DENIAL: THE SECRET OF TRUE SELF-LOVE

“Love yourself! You are perfect just the way you are!” is the message the world conveys to our generation so often. However, this message is dangerous, as it promotes loving our sinful nature, selfishness, self-centred ideas, and lustful desires. They say acting rude and sassy means being “cool.” They say, “Put yourself first,” and others will follow. It’s such a contrasting spirit against selflessness that Jesus has shown us.

But let’s think about it. Do we still need healthy self-esteem?

Yes, we do. Sister White said, “While we should not think of ourselves more highly than we ought, the Word of God does not condemn proper self-respect. As sons and daughters of God, we should have a conscious dignity of character, in which pride and self-importance have no part.” —*That I May Know Him*, p. 140

Sister White used the word “self-respect” here. She usually uses “Self-esteem” in a negative context. In this article, we will use the term “healthy self-esteem” instead of “self-respect,” as that’s the word we are more familiar with.

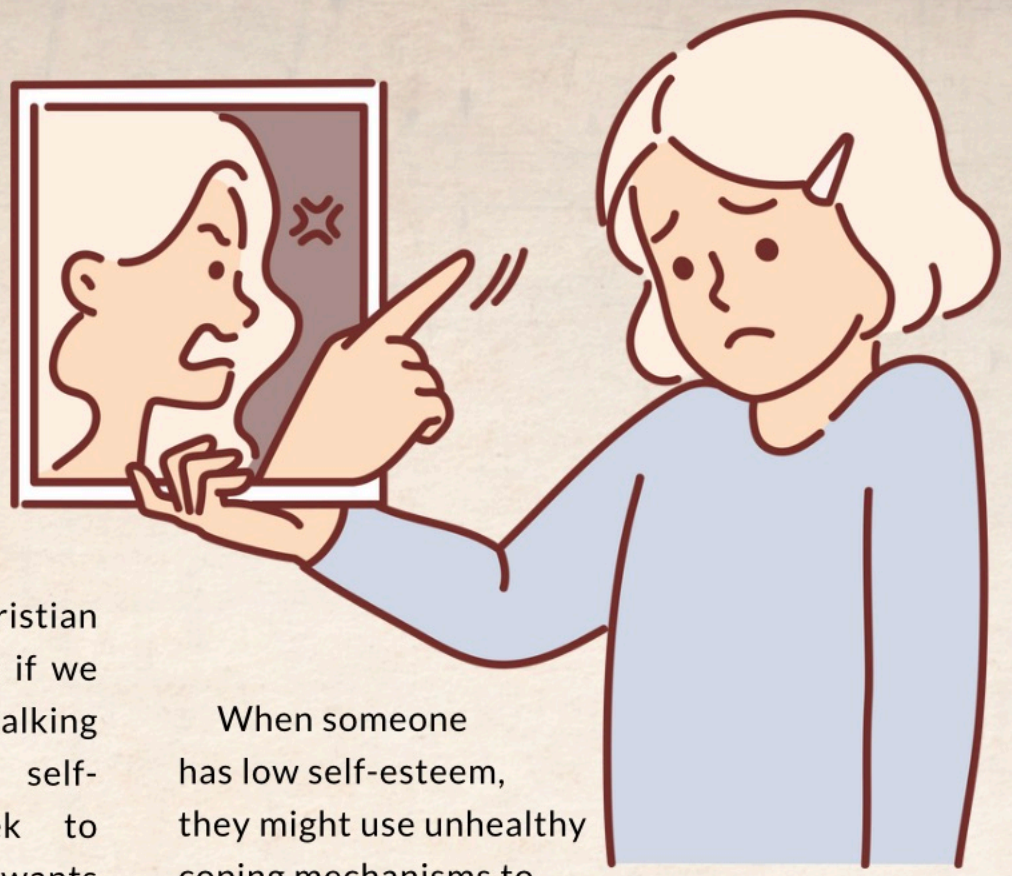
Self-esteem seems like the opposite of the concept of self-denial, which is the beauty of a true Christian character. Well, yes, it is the opposite if we interpret it the way the world is talking about, as it’s about pride and self-importance. However, if we seek to understand the true self-esteem God wants us to have, we learn that it’s in perfect harmony with self-denial. I invite you to join me on the journey to find true “self-love.”

## PART 1 - SIGNS OF LOW SELF-ESTEEM

What is self-esteem? It means how we perceive and value ourselves. Healthy self-esteem differs from pride, and low self-esteem differs from humility or self-denial.

Almost everyone experiences low self-esteem at least once, especially during puberty. Often depending heavily on our childhood experiences, some manage to restore healthy self-esteem quickly, while others take longer. There are even some who have never experienced healthy self-esteem in their lives.

What’s wrong with low self-esteem? You might think it means being humble, and it’s suitable for Christians. Well, it’s the opposite. Low self-esteem often leads to sins, causing much trouble in our lives. It frequently causes us to be troublemakers in the church even without us noticing it. How?



When someone has low self-esteem, they might use unhealthy coping mechanisms to compensate for their feelings. For example, they might criticize, judge and complain about others. Why? As they feel like nobody, they verbally push others lower than themselves to make themselves better than others. For the same reason, people with low self-esteem might quickly feel jealous, have an inferiority complex, seek power, and talk down to others.

Ironically, low self-esteem leads many people to pride and a sense of superiority because of these unhealthy coping mechanisms. And all these results are the root of all evil, as this was precisely how Lucifer became Satan. “How art thou fallen from heaven, O Lucifer, son of the morning! how art thou cut down to the ground, which didst weaken the nations! For thou hast said in thine heart, I will ascend into heaven, I will exalt my throne above the stars of God: I will sit also upon the mount of the congregation, in the sides of the north: I will ascend above the heights of the clouds; I will be like the most High.” (Isaiah 14:12-14).

The word of God strongly warns against this sin: “There is nothing so offensive to God



or so dangerous to the human soul as pride and self-sufficiency. Of all sins it is the most hopeless, the most incurable.” – *Christ’s Objects Lessons*, p. 154

What are other signs of low self-esteem? Interestingly, totally opposite signs of these coping mechanisms appear for the same cause. These include unhealthy self-hatred and self-criticism. These people have difficulty expressing their love and affection. They cannot accept others’ good comments about them and cannot believe that others mean it. They are not confident and believe that things they don’t like about themselves cannot be overcome or improved. More symptoms could be feeling lonely, isolated, and depressed. As a result, it is challenging to socialize with others. All these come from not being able to value themselves healthily. These signs can eventually lead to doubting God’s love for them and a lack of faith.

People with low self-esteem often develop an obsession with their friends or an obsession with finding a romantic partner. Don’t take me wrong. We all feel lonely, have social needs, and need a lover, but people

with low self-esteem are different: they seek a relationship that would satisfy their needs for self-esteem. Since they cannot love themselves healthily, they look for others who would do that in their place. Their pursuit of romantic love is a mere attempt to fill a void.

On this matter, Satan offers us a solution – one that’s harmful to us, of course. With the slogan, “Love yourself,” he says: “Love even your flaws; it’s part of yourself. Do you like drinking? Then it’s part of you. Keep it. Do you like smoking? Then it’s part of you. Love it. Do you have a difficult character and talk rudely to others? Love yourself. That’s just how you are. Are you proud and arrogant? That’s the positive sign of loving yourself.”

This slogan, “Love yourself,” was initially used to help people with physical disability accept their body image, which is good and acceptable. However, how did the message change nowadays? The world is prompting youths to seek after misbehaviour and foolishness, promoting pleasure-seeking and sinful lusts. People with low self-esteem easily fall for this message, as it seems to release them from their needs for improve-

ment and change. However, this message of “Do whatever you want” is a sin that destroys us. “Let not sin therefore reign in your mortal body, that ye should obey it in the lusts thereof.” (Romans 6:12). Another unhealthy

habit is a tendency to depend on others in our perception of ourselves. People with low self-esteem might feel insecure without the approval of others, experience a good child syndrome, and thirst for others’ compliments. Because of this, they become people-pleasers and often try to blend in with others. They are afraid to be different. In this case,



being firm on the principles would be difficult.

Let's think about Jesus. His mood was never affected by others' ideas of Him. Compliments did not make Him feel better, nor did objection and rejection discourage Him. "He was never elated by applause, nor dejected by censure or disappointment. Amid the greatest opposition and the most cruel treatment, He was still of good courage." - *Desire of Ages*, p. 330

As we can see, low or unhealthy self-esteem and self-hatred do not mean humility at all. They lead to massive spiritual problems, such as sins of being proud, sins of criticism and complaints, sins of following lusts, sins of doubting His love, sins of seeking worldly approval and sins of compromising. Then, how can we have proper, healthy self-esteem that's in harmony with Christian principles?

## PART. 2 - UNSATISFIED THIRST

Low self-esteem feels like an unsatisfied thirst. As we saw earlier, we try different coping mechanisms to satisfy ourselves, but none truly works. In the Bible, we can see an example of someone who experienced the same thing: the Samaritan woman who met Jesus at the well of Jacob. We can notice that she had low self-esteem from several facts: First, she had five unsuccessful marriages and now lived with a new boyfriend; as we discussed previously, people with low self-esteem eagerly seek a partner that satisfies their self-esteem needs. Also, she kept trying to change the topic when Jesus talked about her marriage life. It is because she felt ashamed of herself.

To her, Jesus said, "Whosoever drinketh of this water shall thirst again: But whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life." (John 4:13,14).

Jesus knew her. He knew her struggles and how she had been unsuccessful in finding solutions. What about us? Aren't we trying to satisfy our needs in the world? But how unsuccessful has it been? Let us not waste our time. The world would never succeed in providing what we truly need. "He who seeks to quench his thirst at the fountains of this world will drink only to thirst again. Everywhere men are unsatisfied. They long for something to supply the need of the soul. Only One can meet that want. The need of the world, 'The Desire of all nations,' is Christ. The divine grace which He alone can impart, is as living water, purifying, refreshing, and invigorating the soul." - *Desire of Ages*, p. 187

Do we want this water? Do we want to call it an end to this unsatisfied thirst? This Samaritan woman did, so she replied: "Sir, give me this water, that I thirst not, neither come hither to draw." (John 4:15).

However, Jesus did not give her this water immediately. Instead, He switched gears and started talking about her past. "Jesus saith unto her, Go, call thy husband, and come hither" (John 4:16). Why?

## PART. 3 - ACKNOWLEDGING OUR NEEDS

"The woman answered and said, I have no husband." She answered partially, wishing to swift the topic away. But Jesus kept going:



“Thou hast well said, I have no husband: For thou hast had five husbands; and he whom thou now hast is not thy husband: in that saidst thou truly.” (John 4:17,18). Why did Jesus have to mention all these at such timing? Doesn't it appear to be totally out of context?

No, it wasn't out of context. It was necessary. The first step in restoring healthy self-esteem is recognizing our needs, especially acknowledging our wrong coping mechanisms. We might have been using complaints, pride, judging, lust, self-hatred, people-pleasing, etc. Jesus is ready to replace these with the actual solution. But He cannot do so until we give up on our wrong solutions.

Imagine a cup full of dirty water. We have been drinking from it but unable to satisfy our thirst. If we keep pouring this dirty water into our cup, how can Jesus pour His water into it? We should empty it. How can we do

so? First, we should admit that we have the wrong water.

This is precisely what Jesus was trying to do by showing the sin of the Samaritan woman to her. “Jesus now abruptly turned the conversation. Before this soul could receive the gift He longed to bestow, she must be brought to recognize her sin and her Saviour.” – *Desire of Ages*, p. 187

Feeling ashamed of herself, the woman changed the topic again, yet admitted what Jesus said was true: “The woman saith unto him, Sir, I perceive that thou art a prophet” (John 4:19). Jesus did not insist further. She realized her wrongdoing and felt divine reproof. So that was enough. We should do the same when we help others with low self-esteem. We don't need to hear them admit they are wrong. If they realize it in their hearts, that's enough.

“She could deny nothing; but she tried to

evade all mention of a subject so unwelcome. With deep reverence, she said, 'Sir, I perceive that Thou art a prophet.' Then, hoping to silence conviction, she turned to points of religious controversy. If this was a prophet, surely He could give her instruction concerning these matters that had been so long disputed.

"Patiently Jesus permitted her to lead the conversation whither she would. Meanwhile He watched for the opportunity of again bringing the truth home to her heart." - *Desire of Ages*, p. 188

#### PART. 4 - APPEARANCE VS SPIRIT

Now, their conversation seems to take another interesting turn. "The woman saith unto him, Sir, I perceive that thou art a prophet. Our fathers worshipped in this mountain; and ye say, that in Jerusalem is the place where men ought to worship. Jesus saith unto her, Woman, believe me, the hour cometh, when ye shall neither in this mountain, nor yet at Jerusalem, worship the Father. Ye worship ye know not what: we know what we worship: for salvation is of the Jews. But the hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth: for the Father seeketh such to worship him. God is a Spirit: and they that worship him must worship him in spirit and in truth." (John 4:19-24).

This conversation seems totally out of context, but it makes sense when we meditate on the meaning. The Samaritan woman had low self-esteem and felt she was not valuable, especially in God's sight, due to her sins. So, she was actually asking, "How can I be loved by God? What do I need to do

o be valued by God?" It was natural for her to express this question in connection to the place of worship, as it was one of the main fights between Jews and Samaritans at her time. She thought she needed to find the right place of worship to be loved and valued by God.

We often ask the same question. We tend to compensate for our low self-esteem in apparent ways: We might try to dress nicely, or we might try to achieve some goals or trophies to prove we have values. This tendency appears in spiritual matters, too. We often believe we must be good enough first to be loved by God. We often ask, "What must I do to make God love and bless me?"

Jesus answered this question: "Here is declared the same truth that Jesus had revealed to Nicodemus when He said, 'Except a man be born from above, he cannot see the kingdom of God.' (John 3:3, margin). Not by seeking a holy mountain or a sacred temple are men brought into communion with heaven. Religion is not to be confined to external forms and ceremonies. The religion that comes from God is the only religion that will lead to God. In order to serve Him aright, we must be born of the divine Spirit. This will purify the heart and renew the mind, giving us a new capacity for knowing and loving God. It will give us a willing obedience to all His requirements. This is true worship. It is the fruit of the working of the Holy Spirit. By the Spirit every sincere prayer is indited, and such prayer is acceptable to God. Wherever a soul reaches out after God, there the Spirit's working is manifest, and God will reveal Himself to that soul. For such worshipers He is seeking. He waits to receive them, and to make them His sons and daughters." - *Desire of Ages*, p. 189

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of the water that I  
shall give him  
shall never thirst;  
but the water that  
I shall give him  
shall be in him a  
well of water  
springing up into  
everlasting life.*

Jesus told the woman that God loves her already. She didn't need to be "someone" to be loved by God. God loved her first when she was still a sinner. He loved her so much that He would forgive her sins and make her a new-born daughter of Him.

Jesus is telling us today. Don't try to make yourself better to be loved or valued. God loved and valued you already. "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." "But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us." (John 3:16, Romans 5:8).

What is self-esteem? It's how we perceive values in ourselves. Our self-esteem is low because we try to satisfy through our actions, efforts, appearance, and worldly standards, such as fame, money, and success. These things have no end, and we can never satisfy our thirst. We might try to keep the law of God, but we never succeed with our sinful nature.

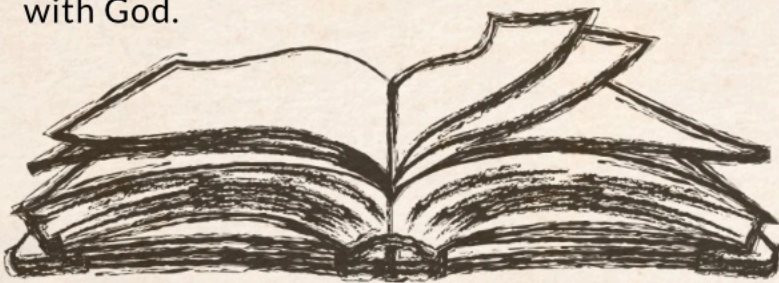
To us, Jesus says: "I love you, and I have loved you already. You don't need to try to be something first to be valuable. You are already precious to me." Our value does not come from ourselves, talents, or appearance. It comes from His love. We are not precious because of what we have. We are precious because Jesus called us precious and paid much - even His own life - for us. It is His blood that made us valuable.

My dear friends, you are precious beings. It is not because of what you have or how you are. It is because Jesus made you precious. God calls you His sons and daughters. It means that you are princes and princesses of heaven. God poured all heaven out to make you so. Then how can you not be precious?

## PART. 5 – HOW TO FEEL HIS LOVE

Now, the question is: How can I feel this love of Jesus that would satisfy my need? From the conversation between Jesus and the Samaritan woman, we can see that she was a student of God's words and had studied them with great interest: she listened to the teachers' arguments about the rightful place to worship, she even knew the story of the well from which she was getting water, and she knew the Bible enough to recognize Jesus as a prophet and, later, the Messiah.

How can we know His love? We need to search the Bible. We can feel His love for us in His word. Some might work hard for the church to satisfy their self-esteem. However, it is in vain if he doesn't have a personal encounter with Jesus. Some might say, "I know the Bible enough already." That's a tremendously dangerous thing to say. We cannot feel His love through theory or intelligence but through personal connection with God.



This is what Jesus meant when He said: "God is a Spirit: and they that worship him must worship him in spirit and in truth." (John 4:24). So I want to urge you today. This article will show you where you can find a solution to your low self-esteem but will not be able to fix it. You need to meet Jesus yourself. And I promise. You will find a solution to a problem that has suffocated you for years. You will find true satisfaction that will never thirst again.

## PART. 6 – DENY YOURSELF IF YOU TRULY LOVE YOURSELF

Now, let us note one thing. The fact that Jesus loved us when we were still sinners does not mean that we can let our sins stay in ourselves. Instead, if we have healthy self-esteem, we will reject all our sins. How?

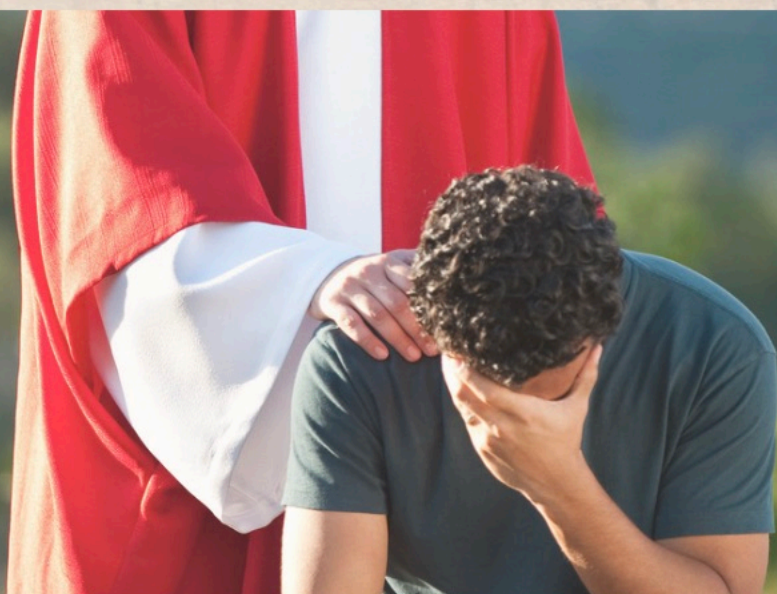
To understand the harmony between healthy self-esteem and self-denial, let us think about how we should perceive others. The Bible tells us to hate sin but love souls when we deal with our neighbours. "And of some have compassion, making a difference: And others save with fear, pulling them out of the fire; hating even the garment spotted by the flesh." "Brethren, if a man be overtaken in a fault, ye which are spiritual, restore such an one in the spirit of meekness; considering thyself, lest thou also be tempted." (Jude 1:22,23, Galatians 6:1).

Now, let us apply it to ourselves. We ought to love our souls but must hate our sins. This is also how God sees us. Why? Sin is destructive. God hates it because it harms us.

The Bible says, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbour as thyself." (Matthew 2:37-39). In other words, we should love ourselves as we love our neighbours. We cannot rightly love others if we do not know how to love ourselves. This is why many people with low self-esteem fail to express their love toward others in the right way.

Why is it a sin to deal with others carelessly? Because every soul is precious to Jesus, who paid so much for them. Now, this

*But God commendeth his  
love toward us, in that,  
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applies to our souls, too. Let's treat our own souls the way Jesus would like us to.

Once again, we should love our souls but hate our sins. So if we truly love our own souls, we should say no to sins, just as Joseph: "And it came to pass after these things, that his master's wife cast her eyes upon Joseph; and she said, Lie with me. But he refused, and said unto his master's wife, Behold, my master wotteth not what is with me in the house, and he hath committed all that he hath to my hand; There is none greater in this house than I; neither hath he kept back any thing from me but thee, because thou art his wife: how then can I do this great wickedness, and sin against God? (Genesis 39:7-9).

Joseph cared for his soul. He couldn't let sins enter his heart and damage its purity. So he said no to sin. He said, "How can I... sin against God?" God loves me so much. He has given me His only begotten son and called me precious. He paid so much for my soul. How can I dare to ruin His sacrifice? He has given value to my soul. Why would I lose it for worthless lusts? My soul is precious in His eyes. How can I dare to cast dust on it?

"What? know ye not that your body is the temple of the Holy Ghost which is in you,

which ye have of God, and ye are not your own?" (1 Corinthians 6:19).

By escaping temptation, Joseph proved to have healthy self-esteem. He chose not to defile himself to please others.

## PART. 7 - DIGNITY WITHOUT PRIDE

As we can see, the "self-love" the world is trying to convince us of is actually the damage to ourselves. The world compels us to put ourselves and our needs on a pedestal, exalting ourselves above others. That's not true self-love. Christ calls us to deny ourselves instead. We should reject all our sinful desires, pride and selfishness. Only by giving up on things that would harm us can we truly love ourselves.

In this sense, "Self-Denial" is so-called because all these harmful elements come from our "self," which is our sinful nature. So, my dear friends, if you truly care about yourself, deny yourself.

"We should preserve the strictest chastity in thought, and word, and deportment. Let us remember that God sets our secret sins in the light of His countenance. There are thoughts and feelings suggested and aroused by Satan

that annoy even the best of men, but if they are not cherished, if they are repulsed as hateful, the soul is not contaminated with guilt, and no other is defiled by their influence. O that we each might become a savor of life unto life to those around us!...

“It is not pleasing to God that you should demerit yourself. You should cultivate self-respect by living so that you will be approved by your own conscience, and before men and angels.

“It is not an evidence of true humility that you go with your head bowed down and your heart filled with thoughts of self. It is your privilege to go to Jesus and be cleansed, and to stand before the law without shame and remorse. ‘There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit’ (Romans 8:1). While we should not think of ourselves more highly than we ought, the Word of God does not condemn a proper self-respect. **As sons and daughters of God we should have a conscious dignity of character, in which pride and self-importance have no part.**” – *That I May Know Him*, p. 140

Dignity as God’s sons and daughters. That’s the definition of healthy self-esteem we have been looking for. Let us think, act, and live as His children. When Satan tries to make us sin by pride, selfishness, and lust, let us say, “I shall not let this sin enter.” I am valuable, not because of my merit but His merit. It is not because of my intelligence, talents or appearance but because of the price Jesus paid for me. My soul is now the temple of God. How can I sin in front of God? God loves me, so I am a precious pearl and jewel for Him. How can I dare to hurt myself? Yes, I don’t deserve it, but God called me precious.

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**Do you want to be a blessing  
for your fellow believers  
around the World?**



Please feel free to submit any articles, poems, personal testimonies, or photos, as the Holy Spirit inspires you and we will gladly publish them.

Send to: [canadianreformyouth@gmail.com](mailto:canadianreformyouth@gmail.com)

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Let us deny ourselves. That’s the only way to love ourselves truly. Let us drink water from Jesus, not from the world. Let us fill our hearts with His love. Let us take up our cross and follow Him. When we do these things, we will be ready to go and help others drink from the same water. “The woman then left her waterpot, and went her way into the city, and saith to the men, Come, see a man, which told me all things that ever I did: is not this the Christ?” (John 4:28,29).

Dear youth, I pray that you may learn to value yourself as God has valued your soul, not as the world does. May you build your self-esteem on a firm foundation so that when temptation comes, you may be able to resist it through a true, healthy love for yourselves.

Amen

For further studies, please read “Chapter 12: Self-Respect” from “*Daughters of God*” by Ellen G White





BY JUAN  
DANIEL OVIEDO

In the pursuit of a genuine Christian life, one cannot overlook the importance of continuous learning and mental discipline. As Ellen G. White wrote in her book *"Mind, Character, and Personality,"* "The Mind is to be disciplined, educated, trained; for men are to do service for God in ways that are not in harmony with inborn inclination" (p. 5). This aligns closely with the biblical principle found in Romans 12:2, which urges us to "be transformed by the renewing of your mind."

A studious approach to life involves setting clear goals and combining theoretical knowledge with practical application. As the

spirit of prophecy suggests in "Christ's Object Lessons," we should "have a definite aim" (p. 344) in our studies and "Let the study of books be combined with useful manual labor" (p. 334). This holistic approach to learning echoes the wisdom of Proverbs 18:15: "An intelligent heart acquires knowledge, and the ear of the wise seeks knowledge."

The journey of a consecrated Christian is one of constant growth and humility. Sister White reminds us in *"The Ministry of Healing"* to "Never think that you have learned enough and that you may now relax your efforts" (p.

499). This mindset reflects the apostle Paul's attitude in Philippians 3:12-14, where he speaks of pressing on toward the goal, forgetting what lies behind and pressing forward to what lies ahead: "Not as though I had already attained, either were already perfect: but I follow after, if that I may apprehend that for which also I am apprehended of Christ Jesus. Brethren, I count not myself to have apprehended: but this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus."

Moreover, a truly studious life involves more than just academic pursuits. It requires self-discipline and emotional intelligence. In "*Testimonies for the Church*," "In order to lead souls to Jesus there must be a knowledge of human nature and a study of the human mind." (Vol. 4, p. 67) This echoes Jesus' command to be "wise as serpents and innocent as doves" (Matthew 10:16).

Most important, the studious Christian life is not just about accumulating knowledge, but about drawing closer to God. Sister White beautifully expresses this in "*The Ministry of Healing*": "When every other voice is hushed, and in quietness we wait before Him, The silence of the soul makes more distinct the voice of God" (p. 58).

In conclusion, a studious Christian life is one of continuous learning, self-discipline, and spiritual growth. It involves engaging our minds, hearts, and hands in service to God and others. As we cultivate our minds and deepen our understanding, we grow not only in knowledge but in our capacity to reflect Christ's character and fulfill His mission in the world.

IN ORDER TO  
EXERT  
THE RIGHT  
INFLUENCE  
HE SHOULD HAVE  
PERFECT  
CONTROL  
OVER HIMSELF.

*Testimonies for the Church*,  
Vol 3, p. 135



# VOICE OF ) YOUTH BOX <sup>PART</sup> 4

**"Voice of Youth Box"** is a unique online space where you can share your voice. It can be questions about faith, requests for advice about your concern, suggestions about the youth department plan, or any voice you would like to make! It is all anonymous, so feel free to share your deep thoughts. Do you have anything to share? Please scan the QR code. In this article, we would like to share our answers to some suggestions/questions sent through this box.



## Suggestions

1. I know this is not a responsibility of the youth department, but can our hymns be published online so that in conferences and meetings, if we are short on hymnals, we can search for them online? Some hymns are not online because they are just translated into English.

The music department might be the best one to answer this question. So the answer to this is provided by the Canadian Field Music Department:

“Hello! Currently, there is a mobile app that you can download to see our International Hymnal online! Please search “IMS SDAC Hymnal” for English, and “Himnario Adventista SMIUP” for Spanish on App store or Google Play.”

By Mami Matsumoto, Canadian Field Music Department Leader

### QR codes for Apps



App Store (EN)



App Store (ES)



Google Play (EN)



Google Play (ES)



2. I suggest we do a meeting on the history of the IMS or/and the whole Adventism, like the different umbrellas under Adventism (e.g. Big Adventist, Shepherd's Rod, Home Church, IMS, 51, etc.) so that our youths can have a better understanding and be more equipped with our history :)

“This sounds like a great plan. I think hearing about the history of church is an important thing to do as it can serve as a roadmap of where we have been and where we are too! With this in mind, I think that this would be best done in an afternoon meeting. Keep an eye out in the new year for a meeting coming to a church near you!”

By Jason Climaco, Canadian Field Youth Department Leader

## Question: Prophecy



**1. What is significant about the forehead and hand when people will receive the mark of the beast? Why not other body parts? Why specifically the hand or the forehead?**

First of all, the forehead represents our thoughts and will. The frontal lobe, located right on the forehead, takes care of our thoughts, spiritual activity, character and intelligence. Sister White wrote: “Unless the name of God is written in your forehead—written there because God is the center of your thoughts—you will not be met for the inheritance in light.” – *The Indiana Reporter*, August 15, 1906

Now, let’s talk about the right hand. As most of the human population is right-handed, the right hand symbolizes strength, power, authority and action. “Fear thou not; for I am with thee: be not dismayed; for I am thy God: I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of my righteousness” (Isaiah 41:10).

So, the mark of the beast being given on the forehead and the right hand shows that Satan will take both the beliefs and actions of those who worship Sunday.

They also represent different types of people who receive Sunday worship – active

and passive receivers. Those with the mark on their foreheads represent those who accept Sunday law with their minds. They defend Sunday because they believe it is crucial.

Those with the mark on their right hand represent those who follow the crowd. They accept the mark just because everyone else does, and it is easiest this way. They have no trouble with the authorities of the land.

## Question: Dress Reform

**2. Why are suspenders not allowed?**

I believe you are referring to a men’s belt that keeps pants in place, also called a garter belt. At least in Canadian culture, I have not heard that suspenders are not allowed. I used to wear them as a kid, and I have met some brothers who use them, too. In the 1960s and 1970s, most of our leading brethren in the General Conference wore suspenders. It was encouraged to wear suspenders because it is better for your body to have the weight of your pants hanging on your shoulders rather than to have a tight belt around the hips. It is possible, though, that you have heard that suspenders are not allowed due to your culture’s perspectives on modesty.

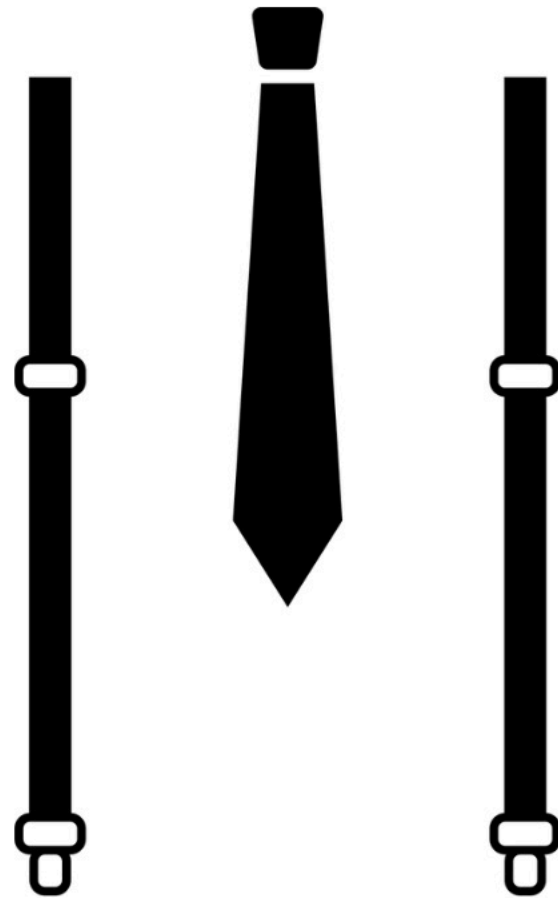
The principles of dress reform are universally applicable: modesty, simplicity, neatness, humility, and cleanliness. However, when it comes to details, such as what we regard as being modest, culture can influence them. For example, bright colours are not considered formal dress for worship in Japan or Korea. However, it is a very standard dress code for some African cultures. Taking a little exaggerated example, the mini skirt was the

modest, standard dress for men in ancient Greece and Rome. But now, it is not modest for either men or women.

As you can see from these examples, the standard of modesty is influenced by culture and the historical era. For example, men's suits became the standard of modest dress only after the late 17th century. The key to dress reform is, "Will people see Jesus through my dress?" This question tells us the importance of considering our context. Since God is glorified as people see Him through our dress, it is essential to dress according to the proper dress code that fits our culture and time.

Sister White explains as follows: "We are not Spiritualists. We are Christian women, believing all that the Scriptures say concerning man's creation, his fall, his sufferings and woes on account of continued transgression, of his hope of redemption thro' Christ, and of his duty to glorify God in his body and spirit which are his, in order to be saved. We do not wear the style of dress here represented to be odd,—that we may attract notice. We do not differ from the common style of woman's dress for any such object. We choose to agree with others in theory and in practice, if we can do so, and at the same time be in harmony with the law of God, and with the laws of our being. We believe it wrong to differ from others, unless it be necessary to differ in order to be right. In bearing the cross of adopting the reform dress, we are led by a sense of duty. And although it may appear objectionable to those who are governed by fashion, we claim that it is the most convenient, the most truly modest, and the most healthful style of dress worn by woman." – *The Dress Reform*, p. 1

Please note that the culture I am talking



about is totally different from the concept of fashion. Following the fashion is against the spirit of dress reform. If the world's fashion claims that unhealthy, showy, and expensive dresses are the standard of modesty, we do not mind being regarded as odd to keep the principles of dress reform. "And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God" (Romans 12:2).

Since I do not know any specific culture that forbids suspenders, I cannot explain what you have heard. I recommend you research what your culture thinks about suspenders. You may be able to ask someone from your local church who is experienced in the church.

For further studies, please read the following writings by sister White:

- The Dress Reform
- Guiding Principles in Dress Reform

## Question: Courtship

3. Traditionally, men approach the woman they like, but is it Biblical (or at least allowed) for a woman to approach the man first? Is there a Scriptural or Spirit of Prophecy evidence that says it's not recommended for the latter?

The Bible has never stated that women should not express their feelings first. Instead, the Bible shows us women of faith who were more active than passive. For example, let's think about Ruth and Boaz. Ruth was the first one to approach Boaz and make a move in their romantic relationship (Ruth 3:1-14).

Though they are not about romantic relationships, we can see more examples of active women in the Bible.

For example, Miriam approached the Egyptian princess to help her little brother Moses. Deborah was a female judge who led the nation. Queen Esther saw the king risking her life to rescue her people. Abigail took leadership of the household and saved her family when David was about to kill her husband.

In conclusion, the Bible describes women as active in romantic relationships and other aspects of their lives. However, it is wise to know your culture and consider it in your actions in courtship and marriage so that your choices and actions would not close the door of people against the truth you believe in.

If you want to learn more about women in the Bible, I recommend studying the Sabbath School Lessons we had in 2020 second half, titled "*The Daughters of Sarah and the Events of*

*the Last Days.*" You can download the lessons on:

<https://sda1844.org/resources/archive/sabbath-school-lessons/>

## Question: Wealth

4. Is it okay for Christians to get involved in million-dollar business transactions? and is a lot of wealth appropriate for us as IMS?



There is nothing wrong with Christians being wealthy and involved in million-dollar business transactions. There are many examples of faithful men of God who were very rich. For example, the Bible says, "Abram was very rich in cattle, in silver, and in gold" (Genesis 13:2). From the fact that Abraham brought 318 trained servants to rescue Lot and his family (Genesis 14:14), we can imagine he had hundreds of servants working for him.

Another example is Job. He was a very rich man while being a righteous man whom God was proud of. "His substance also was seven thousand sheep, and three thousand camels, and five hundred yoke of oxen, and five hundred she asses, and a very great household; so that this man was the greatest

of all the men of the east.... And the Lord said unto Satan, Hast thou considered my servant Job, that there is none like him in the earth, a perfect and an upright man, one that feareth God, and escheweth evil?" (Job 1:3,8).

We can also talk about Solomon, one of the wealthiest men in human history (1 Kings 10:14-25). Though he strayed in his later life, he became so rich when he was still faithful to God.

There's Lydia also, a businesswoman who sold purple cloth, a luxury item back in her time (Acts 16:14).

So, it is okay for Christians to be wealthy. What matters for Christians regarding money is how we consider, earn and use money. We should not love wealth. We should earn money with honesty. And we should use money to serve others, not to satisfy our lusts or pride.

"It is God who gives men power to get wealth, and He has bestowed this ability, not as a means of gratifying self, but as a means of returning to God His own. With this object it is not a sin to acquire means. Money is to be earned by labor. Every youth should be trained to habits of industry. The Bible condemns no man for being rich if he has acquired his riches honestly. It is the selfish love of money wrongfully employed that is the root of all evil. Wealth will prove a blessing if we regard it as the Lord's, to be received with thankfulness and with thankfulness returned to the Giver." - *Testimonies for the Church*, vol. 6 p. 452.

## Question: Culture

### 5. Can inculturation happen in our church? Is it allowed?

According to Oxford Languages, inculturation is defined as "the gradual acquisition of the characteristics and norms of a culture or group by a person, another culture, etc." or "the adaptation of Christian liturgy to a non-Christian cultural background." Can cultural differences exist within the church?

First of all, we should adopt Christian culture instead of Christianity being adopted by different cultures. What does it mean? It means we share the same principles, no matter where we come from. "There is one body, and one Spirit, even as ye are called in one hope of your calling; One Lord, one faith, one baptism, One God and Father of all, who is above all, and through all, and in you all" (Ephesians 4:4-6).

Of course, cultural differences exist in small details. Yet, in any case, the principles should remain the same. For example, we wear shoes in the church building in Canada, while we take off shoes in South Korea. However, the principle of reverence remains the same: we should be respectful and quiet in God's presence. Bright colours are considered modest in some African countries, while dark colours are considered modest in Japan. Either way, the principle of dress reform remains the same, such as short hair for men, long dresses for women, etc. Some hymns exist only in certain countries. However, the principle of music remains the same: no drum, no dance, etc. In any case,





culture should never change even a bit of the principles.

In terms of culture as the way people think and talk, sister White teaches about how we should carefully keep cultures in mind in our evangelism: “The worker in foreign fields will come in contact with all classes of people and all varieties of minds, and he will find that different methods of labor are required to meet the needs of the people. A sense of his own inefficiency will drive him to God and to the Bible for light and strength and knowledge.

The methods and means by which we reach certain ends are not always the same. The missionary must use reason and judgment. Experience will indicate the wisest course to follow under existing circumstances. It is often the case that the customs and climate of a country make a condition of things that would not be tolerated in another country. Changes for the better must be made, but it is

best not to be too abrupt.” – Gospel Workers, p. 468

To conclude, there’s unity in diversity. There’s diversity in methods and ways of living, but unity in faith and doctrine.

For further studies, please watch a video by General Conference, titled “Q&A - ‘*Cultural Differences in Biblical Perspective*’ - November 20, 2023.” You can watch through the QR code below:



## Question: Mental Health

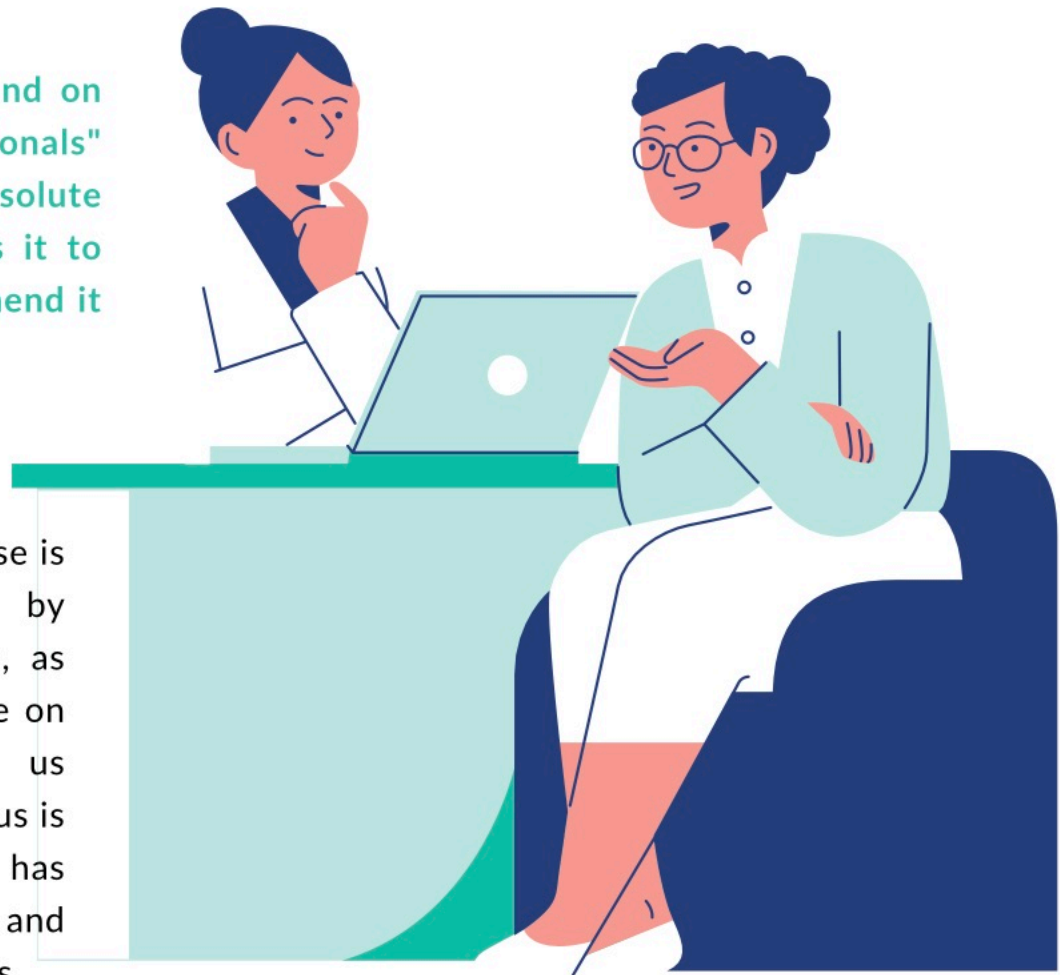
6. What is your church's stand on "seeking help from professionals" regarding mental health? Is absolute yes? Is it an absolute no? Is it to some extent? Do you recommend it to your members?

The answer is that every case is different. I'd like to begin by talking about physical health, as understanding our perspective on medicine would help us understand mental health. Jesus is the greatest physician. Yet, he has given talents, skills, and knowledge to human physicians

and made us receive professional health care from them. It is the same reason why He made us His missionaries despite Jesus being the greatest missionary himself – so that we can be blessings to others and be blessed by others.

As the church, we recommend natural remedies as our foundation. However, that does not eliminate the need for doctors, as our bodies are complicated and require years of academic learning to understand them properly. Natural remedies is a professional field that requires vast knowledge and strict training. So, we should ask for professional help in natural medicine. At the same time, we should seek to learn the mystery of our body and the principles of health reform ourselves.

Furthermore, it does not eliminate the



need for Western medicine doctors either, as our current natural medicine has certain limits. Natural medicine is not perfect, as humans have been developing the study in this area, and there is much more to go. We might need to take synthetic medicine in some instances. There might be a medicine that the alternative could not be found in herbal medicine yet. Or someone might not have access to natural medicine professionals in an emergency situation.

The limitation of natural medicine is most visible in trauma and surgeries. "It is our privilege to use every God-appointed means in correspondence with our faith, and then trust in God, when we have urged the promise. If there is need of asurgical operation, and the physician is willing to undertake the case, it is not a denial of faith

to have the operation performed." – *Selected Messages*, vol. 2, p. 284.

Therefore, we must have a balanced view of medicine. Each case – person, situation, disease, available resource, etc – is different, and we should judge accordingly, incorporating different solutions.

Keeping these in mind, let's consider mental health. The greatest psychologist is Jesus. Faith can improve a lot of our mentality. It touches deeply into our hearts. The foundational medicine for mental health is the Bible and prayer. Yet, God has given talents and knowledge to professionals for the same reason as doctors of physical health.

It is a great mistake to regard mental disease as a matter of spirituality. Mental health is much more complicated than that. It might involve factors such as genetic, physical, environmental, chemical, etc. Every case is different. Hence, the choice of treatment and how we recover vary.

As the most fundamental and holistic method, we believe lifestyle changes—health reform—can improve our mental health. "To eat healthfully, to exercise, to live a life of moderation is to preserve the powers of mind and body" – *Counsels on Diet and Foods*, p. 78.

Yet, we must consider that each case is different and that God has given us the professionals to help us. As one of the examples, we can think about emergencies such as someone suicidal or violent. In such a situation, God has appointed professionals to help these people.



**Do you have any further/other questions?  
Please feel free to ask through Voice of  
Youth Box!**



<https://forms.gle/g2fkfCV5VQCJaYN48>

CANADIAN REFORM YOUTH

# LOUD CRY NEWS

WHAT HAPPENED, IS HAPPENING AND WILL HAPPEN



## 2024-2025 LOOKBOOK

The Lookbook for 2024-2025 is now available! In this lookbook, you'll find all events, projects, and committees planned for YOU in this new year.

The lookbook is available on [4truth.ca/youth](https://4truth.ca/youth)

### JOIN OUR GROUP!



We have group chats on Facebook, Instagram, and WhatsApp. To join, please send your contact information to us at our email address!  
[canadianreformyouth@gmail.com](mailto:canadianreformyouth@gmail.com)



### FOLLOW US ON SOCIAL MEDIA

Are you interested in seeing more posts and news about upcoming events? Follow the official social media accounts of Loud Cry Youth.

Facebook: [CanadianReformYouth](https://www.facebook.com/CanadianReformYouth)  
Instagram: [LoudCry.Youth](https://www.instagram.com/LoudCry.Youth)

## UPCOMING EVENTS!

### Give Thanks Day

Location: London, ON & Calgary, AB

Dates: December 28, 2024

### Early Bird Devotional Weeks

Location: Online

Dates: February, June, November 2025

### Give Back Weekend

Location: Calgary, AB & Hamilton, ON

Dates: February 2025

### Spring Youth Camp

Location: British Columbia

Dates: May 2025

### Summer Youth + Family Camp

Location: Ontario

Dates: July 2025

### Post-Conference Activity

Location: Toronto, ON

Dates: July 2025

### Fall Youth + Family Camp

Location: Quebec

Dates: October



## YOUTH EVENTS IN OTHER COUNTRIES:

International Youth Conference

- Date: September 3-10, 2025
- Location: Leptokarya, Greece

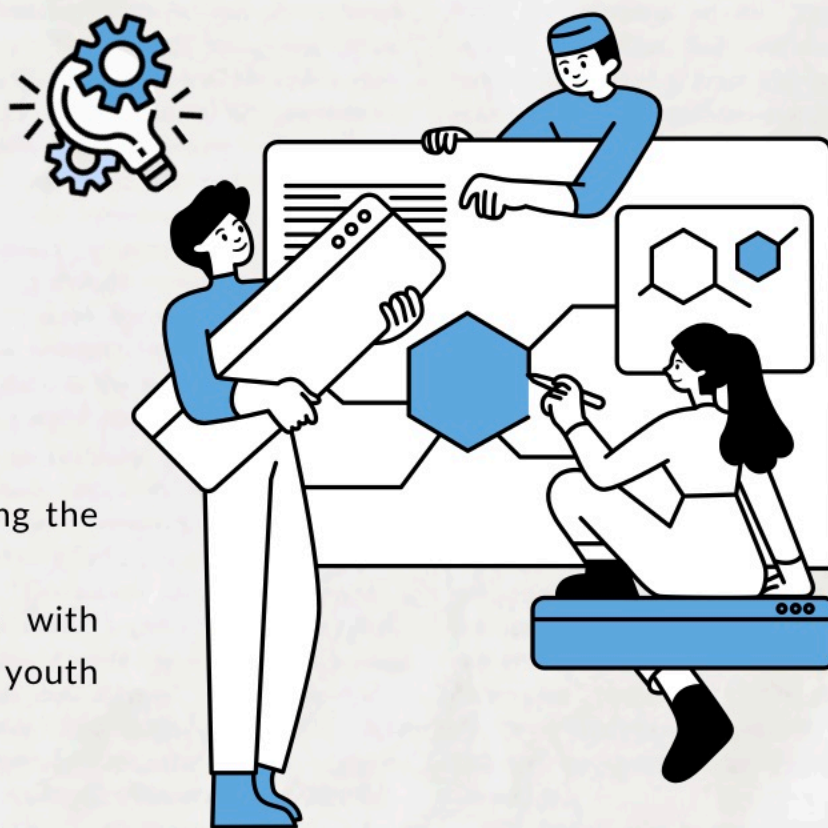
Please check out the link below for more information and for registration:  
<https://avventismo.com/eventi>

## VISIT OUR WEBSITES!

Visit our websites for more resources and information!

- General Conference Youth Department:  
[www.uponhighplaces.org](http://www.uponhighplaces.org)
- Canadian Field Youth Dept:  
[www.4truth.ca/youth](http://www.4truth.ca/youth)

# PROJECTS!



## **4TRUTH.CA:**

This project will be responsible for updating the Canadian Field Website

Youth page. They will update the page with important information regarding the youth department and initiatives.

## **BIBLE STUDY:**

As Bible study is an essential part of building our Faith as youth, this project is designed to encourage the youth to come together for study and discussion regarding God's word.

## **BIRTHDAY BUDDIES:**

As we are far away from one another, each youth that is a part of this project will be responsible for making another youth feel special on the most important day of their year: their birthday!

## **COURAGEOUS HEARTS:**

A sister's group meets to learn about relationships, self-love in Jesus, motherhood, life's purpose and more. In addition, this program is a safe online environment for sisters to talk about their challenges and experiences in their everyday lives with other sisters and lead mature sisters. Meetings are held monthly on the first Tuesday of the month. This program will be run exclusively by sisters and will only be held with sisters.

## **MEN OF VALOUR:**

The purpose of this project is to provide young men with an opportunity to discuss important topics that; interest or challenge them in their young lives as men.

Additionally, it provides a safe online environment where young men can talk about the obstacles they face in their relationships and life choices. In this group, they can encourage one another and celebrate milestones such as baptisms, graduation, and school endeavours. Meetings are held on the first Wednesday of the month.





IF ANY MAN WILL COME AFTER ME, LET HIM DENY HIMSELF,  
AND TAKE UP HIS CROSS DAILY, AND FOLLOW ME.

LUKE 9:23



THE YOUNG MESSENGER

Vol3, No1 January - March