



The Reformation
Messenger
VOLUME 29, NUMBER 8, AUGUST 2022

Unity
Page 3

Are You Ready For Jesus to Come?
Page 4

Good Habits to Develop
Page 7

WE BELIEVE: The all-wise loving God created all things in the universe by His Son, Jesus Christ. He is

the Owner and Sustainer. He met the challenge to His loving leadership and authority by reconciling the world to Himself through the life, death, and resurrection of His Son, the Word made flesh. The Holy Spirit, Jesus' representative on earth convicts of sin, guides into truth, and gives strength to overcome all

unrighteousness. The Bible is the record of God's dealings with mankind and the standard of all doctrine, the Ten Commandments are the transcript of His character and the foundation of all enduring reform. His people, in harmony with God's word and under the direction of the Holy Spirit call all men everywhere to be reconciled to God through faith in Jesus. Bible prophecy reveals that earth's history will soon close with the visible return of Jesus Christ as King to claim all who have accepted Him as the world's only Redeemer and their Lord.

In This Issue:

3 Unity

4 Are You Ready for Jesus to Come?

7 Good Habits to Develop

12 The Polzer Family Share their Experiences and Memories (Part 2)

17 Noah (Poem—Part 3): The Flood

20 Health Matters: Fruits and Vegetables: Our Main Staple

24 Children's Corner: A Wild Colt and A Man Overboard

PHOTO CREDITS

Front Cover: Helen Marttinen, Canada

Inside front Cover, Back Cover :Helen Marttinen, Canada

Page 3: Wendy Eaton, Canada

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

- Telephone: 905-876-2518
- E-mail: imsmessenger@yahoo.com
- Internet: www.imsmessenger.org
- Mail: RR #3, 7899 15 Side Road, Milton, ON L9T 2X7, Canada

COST:

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

Purchase all 28 years of the Messenger for \$200.00 (shipping included in price). Bound in books by year.

Catalogue is available upon request for all articles for 28 years.



“Behold, how good and how pleasant it is for brethren to dwell together in unity!” Psalm 133:1

“In these first disciples was presented marked diversity. They were to be the world’s teachers, and they represented widely varied types of character. In order successfully to carry forward the work to which they had been called, these men, differing in natural characteristics and in habits of life, needed to come into unity of feeling, thought, and action. This unity it was Christ’s object to secure. To this end He sought to bring them into unity with Himself. The burden of His labor for them is expressed in His prayer to His Father, ‘That they all may be one; as Thou, Father, art in Me, and I in Thee, that they also may be one in Us;’ ‘that the world may know that Thou has sent Me, and hast loved them, as Thou hast loved Me.’ John 17:21, 23.” *—The Acts of the Apostles*, p. 20

“We must now, by diligent, self-sacrificing effort, endeavor to walk in the love of Christ, in the unity of the Spirit, through sanctification of the truth. No halfway work will suffice to fulfill the representation given in the prayer of Christ. We are to practice the principles of heaven here below. In heaven there is one grand meeting place.” *—Testimonies for the Church*, vol. 9, p. 197

“Unity existing among the followers of Christ is an evidence that the Father has sent His Son to save sinners. It is a witness to His power; for nothing short of the miraculous power of God can bring human beings with their different temperaments together in harmonious action, their one aim being to speak the truth in love.

“God’s warnings and counsels are plain and decided. As we read the Scriptures and see the power for good that there is in unity . . . Unity bears witness to the power of the truth.” *Ibid*, p. 194

“The Lord desires His chosen servants to learn how to unite together in harmonious effort. It may seem to some

that the contrast between their gifts and the gifts of a fellow laborer is too great to allow them to unite in harmonious effort; but when they remember that there are varied minds to be reached, and that some will reject the truth as it is presented by one laborer, only to open their hearts to God’s truth as it is presented in a different manner by another laborer, they will hopefully endeavor to labor together in unity. Their talents, however diverse, may all be under the control of the same Spirit. In every word and act, kindness and love will be revealed; and as each worker fills his appointed place faithfully, the prayer of Christ for the unity of His followers will be answered, and the world will know that these are His disciples.” *—Evangelism*, p. 99–100

“The unity that exists between Christ and His disciples does not destroy the personality of either. In mind, in purpose, in character, they are one, but not in person. By partaking of the Spirit of God, conforming to the law of God, man becomes a partaker of the divine nature. Christ brings His disciples into a living union with Himself and with the Father. Through the working of the Holy Spirit upon the human mind, man is made complete in Christ Jesus. Unity with Christ establishes a bond of unity with one another. This unity is the most convincing proof to the world of the majesty and virtue of Christ, and of His power to take away sin.” *—The Seventh-day Adventist Bible Commentary*, vol. 5, p. 1148

“Union is strength; division is weakness. When those who believe present truth are united, they exert a telling influence. Satan well understands this. Never was he more determined than now to make of none effect the truth of God by causing bitterness and dissension among the Lord’s people.

“The world is against us, the popular churches are against us, the laws of the land will soon be against us. If there was ever a time when the people of God should press together, it is now.” *—Testimonies for the Church*, vol. 5, p. 236

“Strive earnestly for unity. Pray for it, work for it. It will bring spiritual health, elevation of thought, nobility of character, heavenly-mindedness, enabling you to overcome selfishness and evil surmisings, and to be more than conquerors through Him that loved you and gave Himself for you. Crucify self; esteem others better than yourselves. Thus you will be brought into oneness with Christ. Before the heavenly universe, and before the church and the world, you will bear unmistakable evidence that you are God’s sons and daughters. God will be glorified in the example that you set.” *—Counsels for the Church*, p. 290

Ellen G. White



Are You Ready for Jesus to Come?

For many years we have been in the church and listened to many sermons, studied many Sabbath school lessons; also, we have seen many signs of the times being fulfilled, and the result of all this should be that we are reflecting the life of Jesus more fully every day. If we are not, then we have wasted many years in a lukewarm condition. There is only one thing that can keep us away from heaven, and it is sin. Is sin so precious that we want to hold on to it? If not, then the power of God is promised to each one of us to overcome every sin.

We sing in the gospel song, "There is power, power, wonder working power, in the blood, of the Lamb." For years we have listened to the messages of Christ's righteousness, which will change sinners into saints. By this message, perfection will be possible one day.

We also know that the end of the world is upon us, and Jesus will come soon. But the people have neglected to read the word of God. The Bible is a forgotten book today. In the Middle Ages the Bible was a forbidden book. But today, every person can have the word of God, often for free. I believe that in this city alone (Toronto), there may be more than a million copies of the Bible. There are crosses on the churches. People have crosses on their necklaces and in their homes, yet they are meaningless symbols, because the One who died on the cross is forgotten.

In early years, children learn in their Sabbath school lessons to love their neighbour as themselves. This is the

ideal that Christ presented; it is the ideal that every Christian knows. But, who practices it?

An important part of the Sermon on the Mount in Matthew 5 was teaching people how to live in peace with one another. Jesus spoke, "Blessed are the peacemakers." Whosoever is angry with his brother and who shall say "thou fool" to his neighbour is in danger of hell fire. If thy brother hath something against you, leave your gift and first be reconciled with your brother. Resist not evil, turn the other cheek, walk the second mile. Love your enemies, judge not that you be not judged. Forgive your neighbour their trespasses, then your heavenly Father will forgive you. Why behold a mote in your brother's eye if you have a beam in your own eye. Whatsoever ye would that men would do to you, do ye even so to them.

Is not the Bible language clear? Then from where come jealousy, covetousness and anger? From where come riots and fighting? From where come separations and divorces?

In the King James Version of the Bible, Matthew 24:12 states, "Because iniquity shall abound, the love of many shall wax cold." The New English Translation states in Matthew 24:12, "Because lawlessness will increase so much, the love of many will grow cold." Selfishness and lawlessness have killed the love. Even in the Adventist Church it happened. Sister White brought the message to the people. It was a message from the angel of God.

“Draw together, draw together, draw together.” Yet, what happened in 1914? Just the opposite. Separation came to the church. What the angel called them to do, the opposite was done—the faithful remnant were disfellowshipped against their own will.

Separation is the only salvation that people understand when unity is not possible. Churches have separated over and over again, and that is why we have almost 4,000 churches today, all teaching something different. People cannot live together with one another in peace. Families are separating, half of all marriages are breaking up.

“The world is becoming a second Sodom. At the same time anarchy is seeking to sweep away all law, not only divine, but human.” —*Education*, p. 228

The spirit of unrest and riot are in the world today. The same teachings that led to the French Revolution are now involving the whole world. The Spirit of God has steadily been withdrawing from the world. The controlling power of God is leaving the people to the hand of Satan. As our judgment day is nearing, Satan is doing his utmost effort to keep the people of God sleeping. Just a little longer and he knows that their ruin is sure.

The rich young ruler who had kept the commandments of God from his youth up, who had been taught by the Pharisees and Rabbis, came to Jesus with a serious question. “Good Master, what shall I do to inherit eternal life?” Luke 18:18. Could it be that we must ask this same question? We may have wasted many years in a lukewarm, formal religion. Jesus answered him, “One thing thou yet lackest.”

What is the one thing that we may be yet lacking? Jesus may answer each one of us in a different way. To the one He may say, “You must overcome your appetite, give up harmful foods and drinks.” To the other, “You must put away your desire for ease and comfort, which is selfishness—self-love.” And then to another, “You must overcome your pride that is so easily offended.” The pride of opinion also must be overcome, and to respect the understanding of others. Put away your, “I am holier than thou” attitude. You must humble yourself as a little child. Also, put away evil speaking, faultfinding, and judging others.

To the one He may say, “You must learn to be more polite and gentle with others.” “If we would humble ourselves before God, and be kind and courteous and tenderhearted and pitiful, there would be one hundred conversions to the truth where now there is only one.” —

Testimonies for the Church, vol. 9, p. 189. But often we carry around with us a bundle of self that we regard as altogether too precious to be given up.

Someone may hear, “Your love is not strong enough. You do not love your neighbour as yourself, and your missionary spirit has been dying out. You have neglected to put out an effort to save your fellow men.”

To the other He may say, “You must pay tithes and offerings or you will be lost and your prayer life is intermittent; you do not pray without ceasing.”

Yet to another He may say, “Your mind is wandering, wrong thoughts fill your mind. Also, you may have neglected your daily Bible reading. And little jealousies have destroyed your happiness. And bitterness in your heart must be put away.”

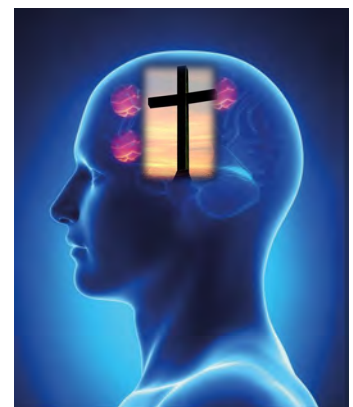
All these sins can keep us away from heaven. Yet for many Christians the sin of neglected duties is prominent.

Satan, with all his power, with his deceitfulness, with all his temptations, cannot make you commit a sin. Sin is your own act. Your desire to sin makes it possible.

Every sin we do is because of a lack of faith. If you had faith even as a grain of mustard seed, you could eventually overcome all sin. Every sin begins in the mind. When you let your mind dwell on sin, the result is an act of sin. By thinking of sin you take your eyes and mind away from God to Satan.

“In their mouth was found no guile.” “The sin of evil-speaking begins with the cherishing of evil thoughts. Guile includes impurity in all its forms. An impure thought tolerated, an unholy desire cherished, and the soul is contaminated, its integrity compromised. ‘Then when lust hath conceived, it bringeth forth sin: and sin, when it is finished, bringeth forth death.’ If we would not commit sin, we must shun its very beginnings. Every emotion and desire must be held in subjection to reason and conscience. Every unholy thought must be instantly repelled.” — *Testimonies for the Church*, vol. 5, p. 177

So then, let us remember this. If you let your mind dwell on impure, sinful thoughts, you are already a captive of Satan’s, he has you. An act of sin is a result of wrong thoughts. “And GOD saw that the



wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually." Genesis 6:5. The moment you start thinking about sin, selfish thoughts, proud, sensual, jealous thoughts, Satan hypnotizes you.

"Satanic agencies are clothing false theories in an attractive garb, even as Satan in the Garden of Eden concealed his identity from our first parents by speaking through the serpent. These agencies are instilling into human minds that which in reality is deadly error. The hypnotic influence of Satan will rest upon those who turn from the plain word of God to pleasing fables." *-Ibid.*, vol. 8, p. 294

"In dealing with the science of mind cure, you have been eating of the tree of knowledge of good and evil, which God has forbidden you to touch. It is now high time for you to begin to look to Jesus, and by beholding His character become changed into the divine likeness.

"Cut away from yourselves everything that savors of hypnotism, the science by which satanic agencies work." *-Selected Messages*, bk. 2, p. 350

When you are under satanic hypnotism, nothing except the power of God can then save you. Because your mind is under Satan's control, you cannot reason correctly. Satan can hypnotize you the moment you start thinking of sin, like Adam and Eve. The rest of it is not in your control. "The experiences of the past will be repeated. In the future, Satan's superstitions will assume new forms. Errors will be presented in a pleasing and flattering manner. False theories, clothed with garments of light, will be presented to God's people. Thus Satan will try to deceive, if possible, the very elect. Most seducing influences will be exerted, minds will be hypnotized." *-Testimonies for the Church*, vol. 8, p. 293

Satan has hypnotized the world into rioting and hatred.

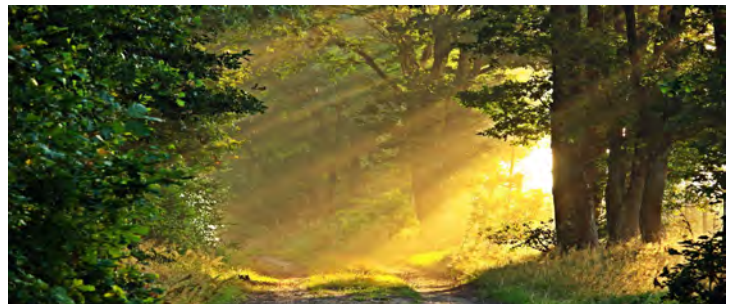
Satan has hypnotized the Christians to believe errors, false teachings. What happens to those who are hypnotized by Satan when they are before the judgment seat of God?

Not one of us has to sin. It is not necessary. The power to overcome is available to each one. Satan has hypnotized people into thinking that sin cannot be overcome, that we must sin. It is part of us. It is our nature.

Brothers and sisters, we in God's remnant church must show to the world that sin can be overcome, and that there is happiness in obedience. We must show to the professed Christians in the fallen churches that it is possible to love our neighbours as ourselves, and the Ten Commandments can be kept. And also, that there is one church in the world that strives to have perfect love and harmony among its members, where they all are united in one spirit. In this church, one day the power of God will be poured upon its members in the Latter Rain. It will be as a mighty rushing wind passing over them and tongues of fire will rest upon them.

Brothers and sisters, this promise is sure; and before this, we must fulfil the conditions, and then the Latter Rain will come. This has happened once before, 2,000 years ago. And it will be given to the remnant church again. Perhaps sooner than we realize. Amen.

Timo Martin



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: ismessenger@yahoo.com



Good Habits to Develop

We have all heard multiple sermons and studies about developing good habits. This is very essential for our Christian growth.

A “habit” is something we are aware of, as opposed to “learning” something. When we learn something we gain knowledge of something we did not know before, but a habit is something we know is good, or bad, and thus we do it with full knowledge.

People can develop bad habits. For example: they may start to experiment with alcohol and drugs at an early age. At first it may be distasteful, but over time, with constant trying, it becomes more delightful and thus a habit is formed.

There are many bad habits that Satan wants people to develop. They range from eating habits, sleeping habits, incorrect computer habits (video games) and so on. The list can be large. With most bad habits, the first try is not always that exciting and the conscience even may feel guilty, but with constant practice, the habit becomes more agreeable and thus it becomes addictive. It is not always easy to break a bad habit.

“Every habit or practice that leads into sin and brings dishonor upon Christ must be put away, whatever the sacrifice. The blessing of heaven cannot attend any man in violating the eternal principles of right. One sin cherished is sufficient to work degradation of character and to mislead others.” –*The Acts of the Apostles*, p. 312

It is equally the same with good habits. Sometimes they can be distasteful, or boring in the initial stages. Give a child a King James Bible to read after they have read an exciting novel or watched a comedy show, or played a computer game. See how interesting the Bible is. This is true, not only with children, but many adults also. You cannot force someone to find interest in the Bible; however, if you examine yourself and find this true for yourself, then remove some of those bad habits, and make a firm decision to “try the Bible”. You may find that it slowly becomes more interesting and even exciting. King David wrote, “O taste and see that the LORD is good: blessed is the man that trusteth in Him.” Psalm 34:8

We all need to develop the good habits of praying without ceasing, regular Bible reading, and healthy eating and sleeping practices. I do not need to tell you this. You know it to be true.

As you read the Spirit of Prophecy, you can find over 4000 sources where the word “habit” is used. Many of them are directed to parents teaching their children to form correct habits. This is important as this is the time when people begin to form their characters and habits. It is much more difficult to remove a bad habit, and replace it with a good one, as opposed to having a good one in the first place.

Ask a meat eater to give up his meat and it is a struggle to remove the bad habit. Many meat eaters realize it is

not very healthy, but they cannot live without it. But, start a child as a vegetarian, and they have no relish for meat as they grow up. It is a challenge to give up bad habits, thus to form good habits from an early age is a blessing.

I was reading a book the other day by an author named Oswald Chambers who was a Scottish minister at a Bible Training College in England. The book is entitled *My Utmost for His Highest*. It is a daily devotional from talks that he gave between 1911 and 1915. His wife compiled the talks from his notes after he passed away in 1917.

There were five pages that caught my attention. The first one was entitled, "The Habit of having no Habits." That was an interesting thought for me and I will share this one in the end.

The other four were regarding habits that I never thought of as needing to be habits.

Firstly, by definition, a "habit" is: "an acquired behaviour pattern regularly followed until it has become almost involuntary." *Dictionary.com*. There are several slightly different definitions, but this is the one we are most familiar with and the one I will use here.

So, a habit is not something that comes on suddenly and unexpectedly. It is a behaviour pattern that has been regularly followed so that eventually it becomes involuntary.

Thus, when we read quotes like: "It came to pass that as disciples were multiplied, the enemy succeeded in arousing the suspicions of some who had formerly been in the habit of looking with jealousy on their brethren in the faith and of finding fault with their spiritual leaders." *-The Acts of the Apostles*, p. 88. Who was suspicious of the work of the disciples? Those who were in the habit of looking with jealousy on their brethren and finding fault with their leaders. These people had acquired a behaviour pattern that led to this habit. If we begin this behaviour pattern, it can develop into a very negative habit and become an involuntary action.

As soon as temptation of any sort comes, send a prayer up to heaven immediately and make a firm decision with all your strength, and help from above, to not participate in that particular behaviour, lest it turn into a habit and becomes involuntary.

Yet there is hope for those who have fallen into sinful habits. "Through the power of Christ, men and women have broken the chains of sinful habit." *-The Acts of the*

Apostles, p. 476. And chains they are.

"If any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new." 2 Corinthians 5:17

The first habit Oswald Chambers mentioned was:

Habit of rising to the occasion. What does it mean to rise to the occasion? When faced with a challenge, you immediately face it, not concerned about the consequences, but go forward despite the seen obstacles.

When there is work to be done in the church, or donations required for different local projects and international needs, some are always ready to step in and help. They are the first to raise their hands. You can always count on them to make sacrifices and help without any need for extra encouragement. They are the ones who always rise to the occasion. They help spontaneously when they see a need.

Some think of all the obstacles and focus on them when a project is brought up, as did the Jewish people in the time of Nehemiah. They had left the walls in ruin and were concentrating on all the obstacles as to why they could not build. Nehemiah rose to the occasion, left his comfortable life in Persia and came to help the people to build. And the wall was built.



When mankind fell into sin, Jesus immediately rose to the occasion and willingly decided to pay the penalty for man's sin. He had a private meeting with the Father and they both agreed with the plan, both knowing the pain and heartache they would suffer in man's behalf. But they willingly agreed and rose to the occasion.

And why? Just so that we can enjoy the bliss of heaven and avoid burning in hell fire? No, it was to restore the image of God in man, the image that was lost through sin. "Christ in you, the hope of glory." Colossians 1:27

To be like Jesus is to rise to the occasion when there is a need. Habitually and automatically they go forward disregarding their own needs at the time and looking past all obstacles by faith, putting the needs of the Lord first. They are not concerned about the sacrifices they will have to make because they trust the Lord to take

care of them. The duties may be very unpleasant, but they are not deterred. They can do them with a smile on their face and can go forward. It is good to make a habit of rising to the occasion for the Lord.

Oswald Chambers then wrote about the habit of wealth. I wondered, how on earth can we have a habit of wealth? In the world there are many who make a habit of obtaining wealth by using dishonest and crooked methods. They steal, they lie, they cheat, etc.

In contrast, we need to develop a habit of wealth in an honest manner. We are not to sit back and do no work, living off social assistance or the generosity of others. Nor are we to rest and do nothing if we have enough to live off and are healthy. If a man in good physical health has property, and has no need of entering into employment for his own support, he should labor to acquire means that he may advance the cause and work of God." —*The Seventh-day Adventist Bible Commentary*, vol. 7, p. 912. "If riches increase, set not your heart upon them." Psalm 62:10. If you have no immediate need for the excess, it could be that the Lord is giving extra to you, because His church or other poor members are in need.

The man given ten talents (Matthew 25) could have sat back and been satisfied. He was well off compared to his companions who had only two talents and one talent. Yet, he did not. He had developed a good habit of wealth in order to support the cause of God.

When we have developed the habit of wealth, then comes the paying of our tithes. If we are faithful here, God has promised to "open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it." Malachi 3:10

The blessing may not be a blessing of an abundance of money, but if your treasure is in heaven (Matthew 19:21), and you "Cast thy bread upon the waters," the promise is, "thou shalt find it after many days." Ecclesiastes 11:1. When we are in real need the Lord will not forsake us.

One of the worst lies people tell themselves is that they cannot afford to pay tithes and offerings for the church. I counter them with, I cannot afford *not* to pay my tithes and offerings. Is our heavenly Father so cruel that He asks for tithes and generous offerings which in total may amount to 20% of our gross income, and then leave us to suffer and languish due to lack of means?

No, this is the furthest thought on His mind. He asks for a return some of the means He has given us so that we

can trust Him when we may be in need. It is a good habit to develop—trusting God to take care of our financial stability.

The Lord owns the cattle on a 1000 hills (Psalm 50:10). The resources He has at His disposal are beyond our greatest imagination. It is often our lack of faith that hinders the blessings.

"Constant, self-denying benevolence is God's remedy for the cankering sins of selfishness and covetousness. God has arranged systematic benevolence to sustain His cause and relieve the necessities of the suffering and needy. He has ordained that giving should become a habit, that it may counteract the dangerous and deceitful sin of covetousness. Continual giving starves covetousness to death. Systematic benevolence is designed in the order of God to tear away treasures from the covetous as fast as they are gained, and to consecrate them to the Lord, to whom they belong." —*The Adventist Home*, p. 470–471

Habit of having a good conscience. (conscience: the ability to distinguish right from wrong). A woman from the Watchtower Society visited me many years ago and she wore a lot of jewelry. We spoke about the Sabbath together and somehow managed to get onto the topic of jewelry. I read to her from Isaiah 3:16–26 after I had read various Bible verses regarding the Sabbath. Her response was that she will stop wearing jewelry when the Holy Spirit convicts her. Also, she will start to keep the Sabbath, again when He convicts her. Although it was my conviction, she stated it was not hers and therefore these claims were not binding on her. The reading of the Bible verses had no effect on her because the Holy Spirit did not convict her of the necessity of these things. What is the conviction or impression by the Holy Spirit? Is it some feeling or impression on the mind? Is it not the word of God? If we take the Bible as our rule of faith and we have a good conscience, we will believe



all that is written there and desire to put all into practice in our lives regardless of any feeling or impression we may have. This is true with the entire Bible and writings in the Spirit of Prophecy. They all come from God.

We are to have “a conscience void of offence toward God.” Acts 24:16

Conscience is described by Oswald Chambers as, “that faculty in me which attaches itself to the highest that I know, and tells me what the highest I know demands that I do.” Page May 13

Having said this, it is possible then to have a variety of standards because the standard one aims at is what he has set his heart and mind on to know. Some are willingly ignorant (2 Peter 3:5), because they fear they *cannot* reach a higher standard or they may not *want* to reach a higher standard. Many years ago, we met a man who belonged to the Seventh-day Adventist Church. After a few Bible Studies, he decided he did not want to hear more. He stated that he feels he struggles to live up to the standard of his church, so it would be hopeless to try to aim at a higher standard in the Reform Church. His conscience bothered him, but he was unwilling to educate his conscience any more. He did not want to learn any more.

“One safeguard removed from conscience, the indulgence of one evil habit, a single neglect of the high claims of duty, may be the beginning of a course of deception that will pass you into the ranks of those who are serving Satan, while you are all the time professing to love God and His cause. A moment of thoughtlessness, a single misstep, may turn the whole current of your lives in the wrong direction.” –*Testimonies for the Church*, vol. 5, p. 398

If we are in the habit of looking to God, our conscience will want to be aiming to reach His perfect standard in His law. If we are in the habit of looking lower, our conscience will compel us to aim for that lower standard. Thus it is very important to educate our conscience.

God only has one standard. There is only one road to heaven. The health of the conscience is dependent on the knowledge of the Word of God.

Although, initially God’s standard may seem insurmountable; however, as we begin, one step at a time, it be-

comes easier as one moves forward. If we make a habit of constantly looking into the mirror of God’s law, and choose to obey, our conscience will be educated to do right at all times. Conscience needs educating to be habitually choosing obedience as second nature, involuntarily.

Is it possible to find a variety of standards in God’s church? People may make their own standards on issues such as dress or health. Here the conscience needs educating so that there can be perfect harmony amongst God’s children.

“It is a solemn thought that the removal of one safeguard from the conscience, the failure to fulfill one good resolution, the formation of one wrong habit, may result not only in our own ruin, but in the ruin of those who have put confidence in us. Our only safety is to follow where the steps of the Master lead the way, to trust for protection implicitly to Him who says, ‘Follow Me.’ Our constant prayer should be, ‘Hold up my goings in Thy path, O Lord, that my footsteps slip not.’” –*Sons and Daughters of God*, p. 154

As we educate our conscience, our ear will be able to hear the tiniest whisper of the Holy Spirit and we would not want to “grieve the Holy Spirit.” Ephesians 4:30. Thus, there will be no debate when the Spirit speaks. We do not barter with God as did Balaam. To keep the conscience strong, we have to make a habit of listening to, and obeying, every faint whisper. No questions asked. Do as Abraham did when asked to sacrifice his son. He quietly obeyed without question.

Habit of enjoying the disagreeable. This is a habit that many find challenging. It does not sound like a habit many would want to make.

They say that in a crisis, character is revealed. Satan will throw many negative situations our way and it is the way in which we meet them that determines our character. Do we get angry and upset? Do we cheerfully enjoy the disagreeable circumstance, knowing that our character is being developed, and in Christ the devil has no power over us? Can we simply smile, trusting that God is in control?

Jesus was mistreated more than any man that walked on this earth and He never let the devil get the better of Him. He truly manifested the character of His Father. He told Philip, if you have seen Me, you have seen the Father (John 14:9). Thus He wants to do the same in us. With our humanity combined with the divinity of Christ, the devil cannot disturb our inner peace and



thus we can face any disagreeable situation with a smile on our face. We can either have the sweetness of the love of Christ in us, or we can allow the irritation of our sinful humanity when facing the disagreeable situation. Never should we give way to self-pity.

When God puts you in a disagreeable situation, take heart, "There hath no temptation taken you but such as is common to man: but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it." 1 Corinthians 10:13

Ellen White wrote about a young sister who was always gloomy. "She can, by habit, accustom herself to cheerful thinking." –*The Adventist Home*, p. 259. It may take effort to make it a habit to always be thinking cheerful thoughts in disagreeable circumstances. Initially it will not be easy, but remember, a habit is acquired by a practiced behaviour pattern. Although it may seem unnatural at first, it will soon become involuntary to be cheerful in every trying experience.

Does it really matter if our external circumstances are hard? Not really; because God is with us and our character is being perfected. Thus, if we give way to self-pity and become miserable, we lose the blessing and the lesson the Lord is trying to teach us. The sin of self-pity removes God from first place in our lives and puts self-interest upon the throne.

So now, what did Oswald Chambers mean when he wrote a page about the habit of having no habits? I will summarize a few points.

When we first start to form habits, we are conscious of the fact that we are doing so. We make a conscious effort to read our Bible and to pray without ceasing. When a sudden unpleasant situation occurs, rather than using incorrect language, or getting angry, we hold back and "bite our tongue" and consciously say nothing. Eventually these good habits are so programmed into our character, and our lives are so hid in Christ, that all that we say or do is Christ-like involuntarily.

There is no need to *develop* more good habits, if Christ is in our lives. The good habits will already be there. We need to habitually hold onto the hand of Christ, and He will see that our practices are in line with His law. Christ does not sin. Thus, if Christ is dwelling in us, there should be no sin. We sin when we lose sight of Christ briefly and let go of His hand.

Here is an important point. There is danger of making a god out of our habit of praying and Bible reading. We have set aside a specific time and in the midst of the study, there is someone in need. Do we ignore the need and say that, no, I cannot address your need now because I am praying; it is my hour with God? It is a good habit to put aside an hour with God every day, but we have to be flexible in the event that there is a sudden need that needs attending to. The Pharisees developed "good" Sabbath-keeping habits, but they went too far to the neglect of the poor and needy. Jesus came to demonstrate true Sabbath-keeping, and the Jewish leaders accused Him of Sabbath-breaking.

With true love, there is no habit visible. You have come to a place where the habit is lost, because you unconsciously always choose the Christlike pathway. If you are unconsciously holy, there are certain practices you will automatically perform, certain people you will avoid.

As I said, with Christ in you, the habits do not need to be developed. They are already there.

"Every wrong habit must be overcome. Make a complete surrender to God. Fall on the Rock, Christ Jesus, and be broken." –*The Adventist Home*, p. 342

Make it a habit to turn to Jesus in all times of need. Some go to Jesus as a last resort, when all other avenues have failed. The best way to live a successful Christian life is to be in the habit of turning to Jesus at all times. Amen.

Wendy Eaton

"As you confess before men and women your confidence in the Lord, additional strength is imparted to you. Determine to praise Him. With firm determination comes increased will power; and soon you will find that you cannot help praising Him. 'I will call upon the LORD, who is worthy to be praised: so shall I be saved from mine enemies.' Psalm 18:3" –*The Seventh-day Adventist Bible Commentary*. vol. 3, p. 1143

The Polzer Family Share Their

Experiences and Memories (Part 2)

(Family of Franziska Pedersen, Canada)

The Yugoslavian government decided to put all of the German people of Yugoslavia into concentration camps. Soon one day at 4:00 a.m. the army knocked on our door and said, "We will give you ten minutes to take what you can. Leave the rest." Mother and Father had us three little girls to dress. Mother asked, "Are we coming back?" to which the soldiers replied, "No." Mother told Father to pack as much of the girls' clothes as he could. She took some bread and milk, and then time was up. We were put in a wagon pulled by horses. They closed half of our village Jabuka off with barbed wire, put a gate, and placed a guard there; that is where everyone was brought to live. No one could get in or out. Most of the people were elderly or mothers with children. All the younger ones and those who were able to work were taken to a different location to work for the government. As soon as we left the house, a seal was put on our door that said, "Government Property."

Our Mother, with us three girls, Theresa, Barbara, and Franziska and our cousins (our mother's brother Wendel's boys), Bernhard and Michael were with us, and Oma Janko (grandma Yanko)—our mother's mother. In this camp was a community kitchen where we all had to get our food. Our aunt Eva, Uncle Wendel's wife and mother to Bernhard and Michael worked in the kitchen for the police at that time. She was allowed to remain in the village, outside the camp.

One week after our family, together with many others, had been put in the camp, our Father was walking with

several other men with a soldier watching them. They were carrying bags of salt on their shoulders, when a jeep came along and stopped. Peter Cosic got out of the jeep and stopped the men, but the soldier said he was not allowed to speak with the prisoners. (Remember, Peter Cosic was the spy for the Partisans, whose false passports Father had found but did not turn in to the authorities, and who later took Father across the river).

Peter said to the soldier, "This man is not your prisoner. I am taking him with me," and then he showed his ID. Peter told Father to put the bag of salt down. He then told the soldier to pick up the salt and take it with him. Peter took Father to the headquarters where he told him to wait in the first room, while he went into the next. Father said that there was a lot of loud talking going on, but finally Peter came out with a document in his hand and said, "Let's go get your family. You are free to go home. I got your house for you and everything in it." They had a soldier go with them and they had to show the documents that Peter gave to many different officers on the way, and finally they got our Mother and us girls and we went home.

When we got home, our clothes, the bedding, the chickens and horses were gone. Our neighbour had heard the animals get restless when there was nobody there to look after them. When he went over to see what was happening, and saw the sign on our door, he decided to feed the animals and take care of them. In the evening he and his son took the horses to their property to make

it easier to look after them. We also got our clothes and bedding back.

Life was not too bad for a few months. Father and Mother had ID cards which were good, but of course they stated that we were German and in those days one had to show the ID cards practically daily. The Police made checks on the buses, trains and in the stores, or when just walking in the village. Usually several times a day they had to explain their situation because it was common knowledge that Germans were in camps.

Many times, they came to get Father to force him to work on the Sabbath. One Friday night, Father was tied up, hands and feet, and thrown in the corner behind a door in the town hall. The door flew open very early in the morning and Peter Cosic walked in. When he saw Father, he said, "What are you doing here?" Father said, "I am waiting for the transport truck to come get me." That was the way they collected people and took them out of town to be shot. Peter went through the door and after a while, someone came out, cut Father loose and said, "Go home."

This freedom did not last very long. About six months after being allowed to go home from the camp, the soldiers, rifles in hand, knocked at our door one evening, "Open up," they shouted. They stormed in and collected everybody, put us on a wagon and took us back to the concentration camp. They accused us of harboring Germans at night and giving them food. Sometimes young mothers would get away from the camp and beg for food for their children. Of course our parents would help as much as they could. The soldiers went to the pantry and took out what they liked. They said, "If you can show us the receipt from the store, we will let you keep it." That was the beginning of three years in the concentration camp. Peter Cosic had been transferred to another area, so he did not know what happened to the Polzer family. Thank the Lord that Peter Cosic had been able to intervene for our Father so many times and save his life more than once.

After a few days in the camp in another area of our village Jabuka, where we had been before, everyone was rounded up and we walked about 14 km north-east to a railway station at Kacarevo (Kacharevo). Beside this railroad station was a brickyard; it was a very low area; we were all made to go down there and the guards were above us with their machine guns, ready in case someone would try to run away. Our oldest sister Theresa thought this was the place they would kill us all. She prayed to God that if they did it, please let us all die

quickly with the first bullet and without pain. Thank God, it did not happen. It was not our time yet to die. The Lord had again intervened.

Later we were all put into box cars—120 people in each car. There was standing room only. The train travelled all night and on the following morning we arrived in Knicanin (Knichanin), a large town fenced in by barbed wire, with a gate and guards at the gate.

In 1945 the authorities of the new Communist Yugoslavian government made the former ethnic German community of Rudolfsgnad into a massive concentration camp and renamed it Knicanin. This concentration camp was the largest of the eight camps for ethnic Germans ('Donauschwaben'), active from 1945 to 1948 in what is now modern Serbia. Most of the inhabitants of Knicanin had been evacuated with the retreat of the German forces and the Russian army advancing, but the town was severely damaged during the battles raging around it by the military. Those brought in the box cars were put into the ruined or damaged empty houses. Our Mother, we three girls, our Grandmother Janko and her husband Johan (our Grandfather), and our cousins Bernhard and Michael, were again together in a house, as well as some other people. We slept on straw on the floor with a walkway through the middle with a total of 18 people in the room.

There was nothing to eat, so we went to look for vegetables in the garden, but found nothing. There were some large kettles found in one of the buildings to cook for the people, but the only thing we got to eat were dry peas and corn groats infested with bugs—no salt, no oil, and often no bread for weeks and months. Sometimes cooking was done only every third day, so we ate dandelions, grass, and all kinds of greens that we could find. There were days when the rations were reduced or no rations given at all which only heightened the level of starvation in the camp. Those who were able were sent outside the camp to work. If they found some food and tried to smuggle it back into the camp, the food was taken away from them and they were punished.

The resistance to disease was very low as a result of malnutrition and starvation and so there were many health problems in the camp such as infections, rashes, typhus, diphtheria and diarrhea which also contributed much to weakness. There was absolutely no medical help either. People died every day. Most of the victims were women and children as most of the men had been shot earlier.

At first Father was not in this camp with us. He had to stay with the working class back in Jabuka and things were not going well in our village back home. Every morning all the men had to stand at attention and get their assignments. Although all the officers knew that our Father would not work on the Sabbath, they brought him tools and commanded him to get to work.



One Sabbath they told him to get a tree stump out. Father said, "It is the Lord's Sabbath, and I will not do it." They then took him to the basement of that building and beat him very badly. Then they said, "Ok, get out there and get that stump out." So he began walking up the steps staggering and spitting blood—some of his teeth fell out. At that time an officer arrived in a Jeep and looked at our Father. The officer asked the soldiers, "What is this?" and went inside with them. Father remained standing at the steps. His fellow townspeople said, "Josef, why are you doing this? It would not kill you to take that stump out." He said, "This is God's Sabbath. If I did it, the communists would say, 'I am your god and you better do what I tell you to do.'" After that Sabbath, they left our Father alone in the barracks and nobody tried to force him to go work anymore on the Sabbath.

Back in Knicanin where Mother was with the children and grandparents, things were not going well. Within six months, most of the people in our house had died of starvation and disease. Every morning, those that were still alive had to take the dead out, wrapped in blankets and place them on the sidewalk. Some men on a wagon pulled by horses came through the street to collect the dead bodies and take them out of town to bury them all in a mass grave. Our Janko Oma and Opa (our mother's parents) also died in Knicanin. The houses were infested with rats which at times chewed on those who had died during the night. Mother was six months pregnant with our brother Josef, and Franziska was 2 ½ years old; so Mother had to watch us at night so that the rats would not bite us. Hunger was so great that some people even ate their pets. While we were in this camp our cousins' mother Eva, who was working for the police in the Jabuka area, having connections with people of power got permission to get her two sons out of the camp.

Father ran away from Jabuka one night; he wanted to be with his family, our Mother and us girls. He walked all night and day and came to be with us in Knicanin, about 50 km north-west of Jabuka. He had to sneak in

through the fence at night. He made it through all right.

While in this camp, the Polzer family met Sister Juliana Bauman, her sister Barbara and their five children and grandmother Gebhard, a family of eight. After becoming acquainted with them, they studied the Bible with Father and then became members of the Reform Church.

God was good to our family. There was a brother from the SDA Reform Church, Br. Velimir Jankic; we called him Cika Velimir, (Uncle Velimir). He was Nicola Sattelmayer's uncle (his mother's brother). Sometimes Cika Velimir came walking, carrying on his back a knapsack full of food for the Polzer family. Uncle Velimir lived in Besni Fok about 33 km south of Knicanin. He always had to have some extra food for the guards; otherwise, they would not let him into the camp to bring us the food. Sometimes, the members of the church let him have their wagon and horses, so he did not have to walk. The food from Cika Velimir kept us alive. Out of the 18 people in our house, 10 died, and that is how it was throughout the whole camp.

One day Cika Velimir asked our parents if it would be OK to take our sister Theresa home with him. They agreed. She had to put on a disguise and go through the gate at the camp with the ladies who looked after the cattle outside the camp. She got out ok. Cika Velimir was waiting at the main road to the next town. They had to walk many kilometers, plus take a truck ride until they got to his home in Besni Fok. Theresa got very sick with scarlet fever and almost died while with Brother Velimir. He took her to the doctor and took good care of her, and she got well again. She remembers that she had lost so much weight that her shoes fell off her feet. She loved staying with Brother Velimir. He also had a lady and two young men who had run away from the army hiding out at his house. Once Theresa had recovered well he brought her back to us into the camp at Knicanin. Theresa was hiding under a blanket in his wagon. He told Theresa that while he spoke with a guard around the corner of the building, she was to get out from the wagon and crawl through the hole in the fence, which she did.

While away from our parents for almost a year, Theresa also spent some time with another young couple, who had no children, but she was not very happy there. And then one day one of the elders from the church came. He was a friend of our family; it was Br. Djura Milic. He asked Theresa whether she liked it with this couple. She began to cry. He then asked her if she

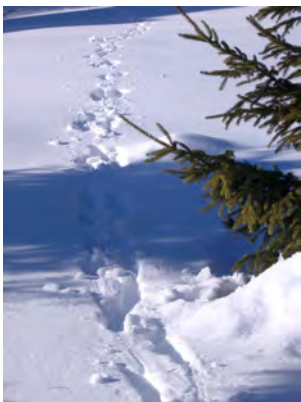
wanted to go stay at the Jelovac's house. The Jelovac family were also members of the Reform Church. They lived not too far from Uncle Velimir. They had a girl, Mara, and Theresa was good friends with Mara. Theresa was very happy and went to stay at Mara's for a while. At Jelovac's she met Peter, Dusan, and Ivanka Sattelmayer; they were Brother Fritz Sattelmayer's children.

During this time our brother Josef was born in Knicanin in January 1946. He did not have cow's milk until he was 2 ½ years old. Mother nursed him for a long time, but that was very hard since there was not much food for her to eat.

Officially, over 11,000 Germans died in this camp by starvation, disease and execution by the communists led by Josip Tito, who ruled after the Nazis were defeated. Theoretically, however, the numbers of German victims was much higher due to the thousands that were sent to the Soviet labour camps. All ethnic Germans were treated as war criminals, despite the fact that a very low percentage of them sympathised with the Nazi party.

In 1947, rumours were going around that all the men and their families were going to be sent to Serbia to the coal mines. Father told us we had to get out at once. If we were taken to the coal mines, there would be trouble because of working on Sabbath, plus his health could not take working underground. There were ladies who got out at night to look for food, and one of the ladies offered to take our family and some friends past the guards and barbed wire at night.

One day, we all got ready to flee the camp. We packed



all the belongings we had (which were very few), had prayer with some friends and then sneaked out in the dark, very close to the guardhouse. It was January 1948, and it had snowed during the day. The snow was frozen and our walking could be heard. We crouched under the fence close to the guardhouse. There were three or four guards in that little house trying to stay warm,

smoking cigarettes, talking and laughing loud, so they did not hear us going by. God had surely sent His angels to protect us, because on the other side of the fence was an open field, white with snow and the moon shining brightly. It was almost like daytime, and none of the guards saw us.

We walked all night and had to cross a few rivers by rowboat. At daybreak, the lady who was our leader took us to a guardhouse. She knew the people there already from other trips. They were kind and put us up in the stable on clean straw. She gave us breakfast of cornmeal porridge with milk, and that was the first time our brother Josef had milk to eat. During that night, the walking had been so hard on our feet. We had no shoes with hard soles, only some handmade slippers that our mother had knitted out of wool. She undid Father's sweater and made slippers for us children. The soles were made of several layers of old fabric. Theresa was 11 years old, Barbara was 8 and Franziska was not yet 5 (4 years and 3 months). Father had to carry Franziska all night on his neck or back, sitting on top of his knapsack. Mother had a kerchief tied around her neck hanging down to the front over her shirt, and that is where little Josef was laying. Sometimes because the ground was frozen and slippery, mother would fall and Josef started to cry. In the night, you could hear sounds very far, but thank God, He kept us safe. Mother would tell Josef, "Soon we would get some kulja (cornmeal porridge) and milk to eat," and that kept him quiet again for a little while.

The next day, we started out to walk some more to go to Besni Fok to a family from the church, the Jelovac family. They had a big farm and a little house. We walked all afternoon and at night sometime around 10:00 p.m., we arrived there. They had four or five big dogs, and they came to meet us quite far away from the house, barking very loudly. Theresa knew the dogs by name and called them. At first, they did not trust to come near because there were so many of us, but then the old dog came to Theresa and she petted him and called the others by name. After a while, they walked with us to the gate, but seeing that we were going into the yard, they started to get mean and bark loudly, so we stopped. Zdravko, one of the boys, came out telling the dogs to stop and asked who was there. Theresa said, "it's Lepa (a nickname she had) and my family." He could not believe it. He opened the door to the house and yelled, "The Polzers are here!" They all knew we were in the concentration camp.

We stayed in that area for six weeks with Cika Velimir; he lived not too far from the family Jelovac. While there we put a little weight on and got all new shoes and clothes and got ready to take a train trip to Slovenia towards the German border. There were people there who had a vineyard on the border of Austria and Germany. They helped many people get across the border

by night. After six weeks, Cika Velimir and Maria (the lady who was our guide) came, and we all started out for Germany. On the train trip it was not easy because Franziska, Barbara, and Josef did not speak the Serbian language, so they always spoke with our parents in German, and the passengers stared at us. That was dangerous because at any moment somebody could have told the conductor that we were a German family and we could have been arrested. But all went well all day long and we got out of Serbia Bocho into Slovenia.

In the afternoon, we arrived in a city called Sombor (Zombor). This was about 200 km north-west of Jabuka, near the Hungarian border. There we had to get off the train and wait in the station for two hours to catch another train that went to Slovenia which was close to the Austrian border. We sat on benches, and Cika Velimir and Maria went to look for food. After half an hour, a policeman came to look at everybody and recognized our Father from the concentration camp because Father had worked in the vegetable gardens and delivered vegetables to the guard's station. The policeman did not say a word, but just left. Fifteen minutes later, he came back with two more officers and just said, "Okay, Polzer, get your family together and come with us." So they took us to the camp in that town, Sombor, about 180 km north of Belgrade.

When Cika Velimir and Maria came back, they arrested them. We do not know what happened to Maria later on. Cika Velimir was in prison for one year. He never told us that, but his sister Dara, Nicholas Sattelmayer's mother, told Theresa years later when both Theresa and Dara, with their family, lived in the USA, that Cika Velimir went to prison for helping us.

Compiled by, *Franziska Pedersen*

TO BE CONTINUED NEXT MONTH.

Coming up: Events during and after the Concentration Camp. Photo below taken in 1950, in Jabuka, two years after being released from the concentration camp.



“Angels are belting the world, refusing Satan his claims to supremacy, made because of the vast multitude of his adherents. We hear not the voices, we see not with the natural sight the work of these angels, but their hands are linked about the world, and with sleepless vigilance they are keeping the armies of Satan at bay till the sealing of God's people shall be accomplished.

“The ministers of Jehovah, angels have skill and power and great strength, being commissioned to go forth from heaven to earth to minister to His people. They are given the work of keeping back the raging power of him who has come down like a roaring lion, seeking whom he may devour. The Lord is a refuge for all who put their trust in Him. He bids them hide in Him for a little moment, until the indignation shall be overpast.” –*The Seventh-day Adventist Bible Commentary, vol. 7, p. 967*

NOAH – The Story of the Flood

Based on Genesis 5-9 in Four Parts

Part Three: The Flood



*Each couple had their quarter and then did gather
To pray and worship God to lay their lives
Into His care, be with them in that new home,
And to guide them safely through the coming storm,
Into a strange, new world to come.
Each of them in that first night, when lying in their bed,
Thought about what lies ahead,
It was concerning, surely something awful, also frightening
Now is forever gone the life they knew, all will be new –
What great a change – and to face a future of great challenge!
What will it sound like when the rain comes down?
A sound yet still unknown! What will it feel like
When the ark is taken up to float, this giant, heavy massive boat?*

*Nothing happened the next days, this was needed by God's grace,
For there was much to do to get acquainted,
With the new chores appointed,
All the family did have a work and deed daily to complete,
Most of all the animals to feed, to clean their quarters, stalls and cages,
Sweep the floors and all the ledges.
The women had the household duties, cooking cleaning, grinding grain,
Preparing meals and after all the work was done to eat and entertain.
Every day at dawn and dusk did Noah call on God,
With his loved ones close around, praising God with gratefulness,
Giving thanks for all His goodness, care, protection, love,
Coming daily down to them from high above.*

.....
*Thus seven days came on, they were for Noah a great test,
There was one Sabbath day of rest,
Where the family did pray for strength of faith,
To fully trust God's ways, and to help them in those days of waiting,
Keeping them from doubt and fainting.
Outside the mob engaged in noisy laughing, mocking on,
As the ark stood there so lonesome and forlorn
On the dry land, it was the object of much ridicule and scorn.*

.....
*During those days to heaven taken was the Garden Eden
Adam's former home, be spared the curse that was to come,
Upon the world to be hurled into destruction fierce unfurled,
Till on earth nothing would remain the same,
As from the Creator's hand it came.*



.....
*In the 600th year of Noah, in the second month on the 17th day of the month
 All at once broke heaven's windows loose.
 The foretold rain did fall – and now the wicked people - all –
 Were in shock and consternation!
 Gone was now all scorn, contempt and mockery,
 Now they cried out in bitter lamentation:
 "It is true what Noah preached and said, and now it is too late –
 the ark is closed – and we are lost, lost, lost!"...*



*Then the fountains of the deep broke up, shooting jets of waters high and up
 In all directions with a force that severed sections
 Of the rocks upon the earth to split and thrust them in the air,
 Killing any living creature near.
 Noah and his family could hear the roar of winds, the thunders
 And the lightnings,
 The beating of the water on the ark. It was frightening.
 Those noisy, unaccustomed sounds came and went in rounds,
 Eased off then raged anew with violence against the giant wooden structure,
 Making anxious man and beast inside, by that mighty force of nature.
 The horror of the wicked was incredible, unimaginable,
 The shrieking, howling of despair,
 Filled the air everywhere.*

*Seeing death before their eyes made them insane with maddening cries,
 As the waters rose and rose up close, till there was nothing
 More to hold on, and man and beast at last sank down,
 Miserably then to drown....*

*In the unstoppable fury of the tempest huge and mighty
 trees uprooted in a flash, buried creatures
 With it in the clash, big and small in untold numbers,
 And the air did shake from mighty thunders.*



*The works of men, their idol altars, edifices, arts and wealth,
 Gold and jewels, diamonds, the idols of their hearts
 Were swept away by furious waves,
 To be entombed deep, deep in underwater caves,
 Forever out of sight, nevermore to come to light.
 By God assigned to be avenged.*

*Forty days and nights the entire planet was entrenched,
 Rain from above, waters from beneath, to cover all the earth
 To quickly rise in the inevitable demise, to destroy a world so full of sin and vice.
 Then the heavy ark was lifted up,
 The raging billows made it sway, giving its dwellers great dismay,
 Till it fully was afloat – this marvel of a superb boat.*

*Sometimes the ark was truly tossed about, causing man and beast cry out aloud.
 Fear was written on the faces, as the ark did ache in many places,
 The pressure on the timber was immense,
 Keeping anxious minds concerned and tense.
 But unseen hands were on the helm, guiding them through the deluge,
 The wise, divine design moved the ark the huge,
 Amidst the thrust of fierce, tempestuous surge, crashing on the boat,
 By God's mighty grace and power, it was securely kept afloat.*

.....
*150 days the waters did prevail on earth
 High above the highest mountain, all was one vast ocean,
 Nothing living did remain.*

*Then heaven shut the windows once again, to stop the mighty rain.
 The deep closed up its fountains to stop the gushing out of water spouts.
 The crushing noise of thunders, the lightning's fury ceased,
 The sea was from the violence of turbulence released.
 And God did send a wind to pass over all the earth –
 So, the waters were decreased.*

*Now the sun came out, the sky again was blue and clear,
 Sending blissful light into the ark, after many days of grey and dark,
 Cheering every soul and creature, giving hope and trust for the near future.
 Birds began to sing, their cheerful chirping also brightened moods and everything.
 Then Noah and his family tuned in joyfully
 With songs of praise most thankfully.*

*Only one thing was seen there on the ocean – it was the ark in motion –
 A tiny speck upon the endless sea, with its precious cargo on an unknown journey
 By divine decree.*

*“And the waters returned from off the earth continually,
 And at the end of 150 days the waters were abated.”
 In the 7th month, day 17, the ark did rest upon the mountains of Ararat.*

*The tops of the mountains after three months could be seen,
 And 40 days after “Noah opened the window of the ark, .. to send forth
 A raven which went to and fro,
 till the waters were dried up from the earth.”
 Then he let out a dove, but found no footing, she came back to take her in.
 After 7 days did send her out again, returning with an olive leaf
 In her beak, This did put a smile on Noah's cheek,
 Knowing that the land was slowly getting dry,
 and after seven more days, the dove did fly away...*



End of Part Three. To be continued.

Edda Tedford, Canada

HEALTH MATTERS:

Fruits and Vegetables: Our Main Staple

“Eat largely of fruits and vegetables.” —*Testimonies for the Church*, vol. 2, p. 63. These words are simple, yet powerful in the message that they portray. Whenever I do research for an health article or meeting, I am often awestruck when the information that I find on current health guidelines are just beginning to confirm the divinely inspired counsels that Sister White gave to the Adventist church well over 100 years ago regarding health reform.

Just over a year ago, I did a series of articles based on Canada’s Food Guides, and how they progressed from the 1940s to the newest one published in 2019, which, for the first time in the history of food guides, encouraged a plant-based diet. The new 2019 Food Guide also contains only three groups, showcased on a plate, no longer having specific titles on the groupings. Each group was labeled with a comment: 1) have plenty of vegetables and fruits; 2) choose whole grain foods; and 3) eat protein foods. To identify the proportions that are recommended, half the plate was made up of fruits and vegetables, a quarter of the plate was made up of whole grains, and the other quarter of the plate was made up of protein foods. Thus, half of our daily food intake should be vegetables and fruits, more so than any of the other food groups.

When people criticize those who follow a plant-based diet, the main question is “are you getting enough protein?” According to the latest food guide, the question should be “are you eating enough fruits and vegetables?” Which, in a plant-based diet, the answer can be a resounding YES.

If we look at the progression of the fruits and vegetables portion of Canada’s Food Guide (which aligns with food guides from many other countries) the first food guide published in 1942 separated fruits and vegetables into two different categories. The vegetable section stated, “in addition to potatoes of which you need one serving daily—two servings daily of vegetables, preferably leafy green, or yellow, and frequently raw.” The fruit section indicated “one serving of tomatoes daily [yes, tomatoes are fruits], or of a citrus fruit, or of tomato or citrus fruit juices, and one serving of other fruits, fresh, canned or dried.” This food guide focused on the types of vegetables and fruits that were readily available at the time. Remember, this was during the war, and many fresh foods were not available, and food rationing was in place in order to feed the soldiers fighting in the war.

I particularly like that the vegetable section promotes raw vegetables. Cooking often removes important nutrients from our foods, therefore eating raw is the most healthy way to eat fruits and vegetables. However, some vegetables must be cooked in order to be eaten, such as potatoes, yams, and corn.

In 1942, potatoes were grown in many areas of Canada, and were available year-round, therefore the emphasis on eating potatoes. The fruit and vegetable section of the food guide was the same for the next 20 years. 1961 saw the additional comment in the fruit section “including a satisfactory source of vitamin C such as oranges, tomatoes, vitaminized apple juice.” By that time, changes in methods of food processing, storage and transportation changed the types of foods available

to Canadians throughout the year. The variety of food options increased as fresh fruits and vegetables could be transported long distances at times when locally-sourced options were not available.

In 1977, fruits and vegetables were finally listed together as a single grouping as it was determined that their nutritional contributions overlapped. The recommendation was “4–5 servings. Include at least two vegetables. Choose a variety of both vegetables and fruits—cooked, raw or their juices. Include yellow or green or green leafy vegetables.” In 1992, the recommendation was to have 5–10 servings of vegetables and fruits daily.

The earlier food guides made no mention about any specific food group being more important than another. In 2007, for the first time, fruits and vegetables were identified as the most important food group, showcasing them as the most prominent arc of the food guide’s rainbow design. Details included in this guide focused on food choices that reduced the risk of chronic illnesses and obesity, while also meeting the nutritional requirements for the Canadian population. Now the challenge changed from the early years of the food guides, where food options to ensure a balanced diet was limited, to having too many unhealthy food options that contributed to negative health outcomes.

Finally in 2019, there was no longer a recommended amount of servings in any food category. Trying to calculate servings was considered unnecessary and onerous as the amount of servings would differ from person to person depending on the amount of calories that were required. Someone doing manual labour all day would require more calories than someone who had an office job. Now the simplified recommendation is that everyone should have half of their daily food intake from the fruits and vegetables category.

The 2019 Food Guide also emphasizes that healthy eating patterns help to improve overall health. A healthy eating pattern refers to what you eat and drink on a regular basis. In a healthy eating pattern, all the foods and drinks work together to help you feel good, maintain your health, and meet your nutritional needs. The final comment made was that the most healthy eating patterns include little to no highly processed foods. The

emphasis on plant-based foods promotes a diet high in fiber and low in saturated fats, which lowers the risk of illnesses such as cancers, heart disease, and type 2 diabetes. Instead of focusing on specific foods and amount of servings, the best healthy eating patterns encompass foods that reflect choices based on taste, culture, budget, and lifestyle. The food guide also promotes water as the healthiest beverage. “Make water your drink of choice.”

With the focus this month on fruits and vegetables, the guide explains the reasons for eating fruits and vegetables, and their health benefits. They have important nutrients such as fibre, vitamins, minerals, and various health-promoting phytochemicals. They also do not contain harmful components such as cholesterol and saturated fats.

The typical Western diet tends to be very calorie-dense and nutritionally poor. This is due to the large volume of processed foods, especially refined carbohydrates like cereals, baked goods, white breads and pastas, and chips. The best way to improve one’s diet is to substitute processed carbohydrates for natural carbohydrates in the form of vegetables and fruits which are low calorie and nutrient dense. With the availability and cheaper price of processed foods, a recent survey showed that only 12% of Americans met the recommended daily fruit intake, and only 9% met the daily vegetable intake.

Because of the huge variety of vegetables and fruits, you can choose to increase your calorie intake by eating more starchy vegetables such as potatoes and corn, fruits, beans, and legumes. On days when you want less calories, you can choose to replace these foods with lower calorie vegetable such as leafy greens which include kale, chard, spinach, arugula and lettuce, also cucumbers, green beans, tomatoes, and broccoli. Vegetables and fruits have a high water content, which helps you keep hydrated.



Phytochemicals are defined as those chemicals found in plants that protect plants against bacteria, viruses, and fungi. The same protection that these phytochemicals provide for the plants also protect the health of those who eat the plants.

The way in which the phytochemicals work depends on the colour and the type of food. We have the lycopenes (red) contained in tomatoes, anthocyanins (red, blue) in raspberries and blueberries, carotenoids (yellow, orange, dark green) in oranges and spinach, indoles found in cruciferous vegetables. Each phytochemical has a differing action, from their antioxidant properties, in preventing inflammation, decreasing the risk of cancer and heart disease, to protection from toxins, and in slowing down the aging process. The options for fruits and vegetables are endless, therefore choosing a variety of colours and types will incorporate all the different nutrients that each plant has that differs from another.

Fruits are the ovary of a seed plant, usually developed from flowers. They also contain seeds so that they can continue the reproductive cycle. A vegetable can come from any part of the plant such as the root, stems, flowers, and leaves, and does not need to take part in the reproductive process. The recommendation is to aim for a vegetable:fruit ratio of 3:2 if you are active, and a ratio of 4:1 on days that you do not exercise. Fruits are higher in sugars, anywhere from 5–15%. Vegetables contain less than 5% sugars. Vegetables contain more fibre, calcium, folate, Vitamin A, and iron than fruits. Both fruits and vegetables are a good source of Vitamin C. As you can see, vegetables are higher in nutrition content than fruits; however, fruits also contain these components, just to a lesser degree.

The early food guides recommended either fruit or its juices. However, fruit juices are high in sugars and salt, and low in fibre. The current food guide recommends that juice should be replaced with water, and that fruit should be eaten whole. I have a motto that I have told to many people, “I prefer to eat my fruit than to drink my fruit.” Whole foods are always more nutritious than foods that have been processed. Even when juicing your own fruits, there is always the leftover pulp that is discarded, which contains most of the fibre and some of the nutrients.



Water provides hydration without the added unhealthy ingredients or extra calories. Water can be drunk at whatever temperature is most desirable. However avoid drinking water with meals whenever possible, as it can lead to digestive

issues. Carry a reusable water bottle when you eat out so that you can drink water after your meal. Some people add lemons or other fruits to enhance the flavour. I recently have started to place a pitcher of water with a cut-up lemon in my fridge.

When choosing vegetables and fruits, fresh, frozen or canned can all be healthy options and are equally nutritious. Fresh foods are always the best option when available as they have had no processing. However, frozen and canned foods take a shorter time to prepare and are a healthy and convenient option. Many frozen foods now are “flash frozen” which creates less cellular damage, allowing all the nutrients to remain in the food during the freezing process. Canning is done very quickly after the crop is picked. Both methods ensure that nutritional content is not lost. Choose frozen vegetables and fruits that do not include added sugars, seasonings, or breadings or rich sauces.

Fruits and vegetables are naturally low in sodium (salt). However, the canned version can often contain high levels of sodium, added as a preservative or to enhance the taste. This can create an increased risk of high blood pressure and heart disease. Check the can for details on the sodium content; the nutrition label will indicate how much of the daily sodium allowance is contained in the can. Choose canned vegetables with little or no added sodium. Also, draining and rinsing canned vegetables can reduce the sodium content. Many manufacturers now promote “low sodium” in their canned foods to entice customers to their products.

Canned fruits often contain added sugars, leading to an increased risk of type 2 diabetes. Check the label to ensure that the ingredient list does not contain added sugar. Food labels are very handy in order to make the best choices for canned fruits and vegetables. The %Daily Value allows you to see if a food has a little or a lot of a specific ingredient or nutrient. For the best options, buy canned foods that have less than 5%DV of the “bad” ingredients, and more than 5%DV of the “good” ingredients.

Dried fruit is also an option, however they can stick in your teeth and cause cavities. They are also very high in sugar because they are dried and all the water content has been removed.



When preparing vegetables, use healthier cooking methods such as baking, roasting, steaming or stir-frying. Boiling will remove a lot of healthy nutrients into the water. Frying in oil will add toxic compounds from the heating of the oil that the vegetables are fried in. The flavour of vegetables can be enhanced by using olive oil, lemon juice or fresh or dried herbs.

Vegetables and fruits can be made for handy on-the-go meals. Cut fresh vegetables can be kept in the fridge; choose from broccoli, cauliflower, carrot sticks, celery sticks, or cucumber slices. Fruits can be eaten whole as an easy snack. Add fruit to whole grain cereals or dairy-free yogurts. Some people enjoy freezing seedless grapes and enjoying them as a snack.

Other ideas to add more vegetables to your diet is to add pumpkin or squash purees to soups to make it rich and creamy. Serve raw vegetables with meals. For people who live alone, having to buy a lot of fresh vegetables can mean that they will go bad before they



are all eaten. Many grocery stores have frozen mixed vegetables. In this way, you can incorporate a variety of vegetables in your diet without having to throw away food that has spoiled. Remember, the more varied your diet, the more nutritionally complete it will be. Avoid pre-bagged salads as they have often been washed in chlorine and then packaged along with a mixture of gases in order to look fresh

and to increase their shelf life; along with the chemicals, they have very little nutrition left in them. Smoothies have become a popular food item, as it is easy to toss in a blend of various ingredients for a nutritious and portable meal.

Often in the winter, options for fresh fruits and vegetables are limited, especially locally sourced foods. Even when fruits are available, they often taste bland as they have been picked before they fully ripen to prevent spoiling in the long journey from the country of origin to our grocery stores. If you have access to a deep freezer, buying fruits in the summer and freezing them for winter use is a good option for to ensure fruit retains its sweet taste.

“It is not well to eat fruit and vegetables at the same meal. If the digestion is feeble, the use of both will often cause distress, and inability to put forth mental effort. It is better to have the fruit at one meal, and the vegetables



at another. . . . Fruit and vegetables taken at one meal produce acidity of the stomach; then impurity of the blood results, and the mind is not clear because the digestion is imperfect.” –*Counsels on Diet and Foods*, p. 112

Sister White counsels against eating fruits and vegetables at the same meal because it can cause indigestion. Current science is mixed on this, with some nutritionists saying that it does not matter if we combine fruits and vegetables, because our body is equipped to absorb protein, fats, and carbohydrates at the same time. There are others who agree with Sister White that it makes for better digestion if they are not eaten together, especially for those who have sensitive digestion systems.

“The meals should be varied. The same dishes, prepared in the same way, should not appear on the table meal after meal and day after day. The meals are eaten with greater relish, and the system is better nourished, when the food is varied.” –*The Ministry of Healing*, p. 299

Simply put, eating a variety of vegetables and fruits are the best types of food we can eat. Just a little bit of planning will ensure that this food group plays the necessary and prominent role in your diet to best preserve your health.

Helen Marttinen



CHILDREN'S CORNER:



A Wild Colt and a Man Overboard

A wild colt was feeding in the pasture of one of the Adventist men who lived near Topsham, Maine. This colt belonged to a man who lived very far away and he wanted him brought home. He did not have time to come and get the colt, so he suggested that the next time someone coming in that direction, could bring the colt for him.

For quite some time, no one wanted to bring the young animal. He had been mistreated by the men who were trying to train him, and had become terribly frightened and so wild that it was almost impossible to manage him. Once when the men were trying to drive him, the colt had become so frightened that he had run against the rocky cliff at the side of the road and crushed one of the men to death.

If someone did hitch up the colt to a buggy, the reins had to be held tightly and not allowed to touch the sides of the colt, for if anything touched him, he at once began to kick furiously.

After prayer meeting one night at Topsham, Maine, James and Ellen White announced that they decided to go to the town where the owner of the colt lived. Joseph Bates was at the meeting and he decided to accompany them.

"Brother White, why do you not take that colt back to its owner, since you are going there shortly?" suggested someone.

"Oh, no, I do not think that is a good idea," said someone else. "He is not safe and could hurt someone."

"I think I can manage him," answered James White. "I have trained several colts in my lifetime and I think I will be all right."

Someone offered James the use of their wagon, which had a front and a back seat. It was without a dashboard,

and to enter, one had to step up onto an iron step on the shafts and then onto a step that went across the front of the wagon.

The colt was brought and hitched to the wagon, and James climbed up holding the reins tight and straight. While someone held the horse's head, Ellen sat down beside her husband. Joseph Bates and another brother climbed into the back seat. When all were ready, the colt was let loose, and the wagon started off. Brother White had his hands full, but he managed the colt, and they went on their way without any real difficulty.

As they followed the road through the beautiful hills that were filled with the colors of late autumn, Ellen spoke of the beauties of the new earth and of the joy that will come to all the followers of Christ.

While she was talking, the power of God came upon her and she was given a vision. In a beautiful voice she called, "Glory! Glory! Glory!" as she saw the glories of heaven opened before her. As soon as she began to speak, the colt suddenly stopped perfectly still and stood with his head drooped. At the same time, Ellen stood up, and with her eyes looking upward, stepped over the front of the wagon, and laying her hand on the haunches (the back side) of the colt, stepped down onto the shafts (the shaft is what connects the wagon to the horse).

"That colt will kick her to death!" called out Brother Bates.

"The Lord has the colt under His control; I do not wish to interfere," James quietly answered. The colt stood as gently as an old horse, as Sister White, with her hand on his back, stepped down onto the ground. She then went up the bank onto a grassy spot beside the road, and walked back and forth while she described the beauties of the new earth she was seeing.

While Sister White was out of the wagon, Brother White thought he would test the horse to see what was making him so tame. First, he simply touched the colt with the whip, but he did not move. Then Brother White struck the horse harder and harder, but still the colt remained quiet, as though it had not even felt the touch of the whip.

“This is a solemn place,” said Brother Bates. “Surely the power that gives the vision, also has subdued the wild nature of this colt.”

Then Sister White walked slowly down the bank, and again putting her hand on the colt’s haunches, stepped back up onto the shafts and into the wagon. When she took her seat, the vision ended. The colt at once started to walk again, and the travelers continued on their journey and reached their destination safely.

Brother and Sister White went from church to church encouraging the believers. Many times, meetings were held in a barn since there were no houses large enough to hold all the people who came together. At times the meetings lasted several days, and the neighbors opened their homes to the visitors, who brought their own bedding and food.

After each meeting closed, the workers would hurry on to the next place, for they had no time to lose, with so many waiting to hear their message.

The meeting in Port Gibson, New York, lasted longer than they had expected, and the Whites, along with Joseph Bates and another worker, hurried to catch the boat that was to take them on to New York City for a Sabbath meeting. They reached the dock too late. The boat for New York City had gone. There was another smaller but faster boat going down the river a short distance, and they decided to take it and to transfer to the larger boat as they overtook it.

As they neared the larger boat, they called out to the captain, but he did not stop the boat because he did not hear them. There was nothing for the travelers to do but to jump from the small boat to the deck of the larger one



when they floated alongside each other. James jumped onto the low deck of the large boat first and then helped his wife. The other worker jumped next, and then Joseph came last. Brother Bates had the money for their fare in his hand as he leaped off the smaller boat. Just before he jumped, the boats separated a little and the gap became so large that he fell into the dirty water. Immediately he started swimming after the big boat, with the money for their fare in one hand and his pocketbook in the other. His hat fell off, and while rescuing it, he lost the fare money. At last the captain of the larger boat noticed what was happening and ordered his boat to slow down, and the dignified Joseph Bates was taken aboard, dripping wet, but with his pocketbook held tightly.

It was not possible for them to make the appointment in New York as originally planned. They had no money for the fare. James asked the boat captain to let them off at the next village. This he did, and James, Ellen, the other brother and Joseph (who was still drenched), left the boat. In this town there lived few Adventist families, and the travelers went to the home of one of them for the night. These wonderful people opened up their home to the visitors, and Brother Bates was soon comfortable in dry clothes, while his wet ones were being washed.

This unplanned visit proved a great blessing for this family. The mother had been sick for many years, so they talked with her and prayed that God would heal her. She was restored to health. The next day others in the village came in and also received a blessing and some encouragement from the visitors.

Brother White felt that as soon as they could they should try to reach New York. They started their journey once more, but soon realized they could not reach the city before the Sabbath as they hoped, so they decided to spend the day with another family of Adventists who lived not far away. They had never met this family before.

“Here we are,” said Brother Bates, when they reached the gate in front of the house.

“Let just one of us go to the door first,” said Brother White, “and see if they can give us a place to stay; if they are not able to do so, we will continue on and spend the Sabbath in a hotel.”

When the woman of the house opened the door, James said, “I am a Sabbathkeeper.”

“I am glad to see you. Come in,” she said.

“But there are three more in the carriage with me. I thought if we came in together we might frighten you.”

“I am never frightened of Christians, especially Sabbathkeepers,” was the woman’s gentle reply.

The good sister heartily welcomed the travelers. When she was introduced to Brother Bates, she said, “Can this be Brother Joseph Bates who wrote that book on the Sabbath question? And he has come to see us? I am unworthy to have you come under my roof. But the Lord has sent you to us, for we are all starving for the truth.”

The next day was a wonderful Sabbath for this family as they called all their neighbors to come hear the words of truth. The travelers now understood why God had allowed all these trials to happen to them on the way to New York. Here were people hungry to hear their message.

Never be afraid to go forward when the Lord tells you to go. Sometimes we may meet trials in life, but God never makes mistakes. All the trials are for a reason and at first we may not understand why the trials are happening, but we have to trust God. Sometimes the trials are to teach us lessons, but other times it is for the benefit of other people who God puts in our way.

It will not be good to ever complain about your trials. Simply trust God to continue leading you. He will be with you in every trial of life.

Alberta, Canada



Youth Conference, June 23-26, 2022

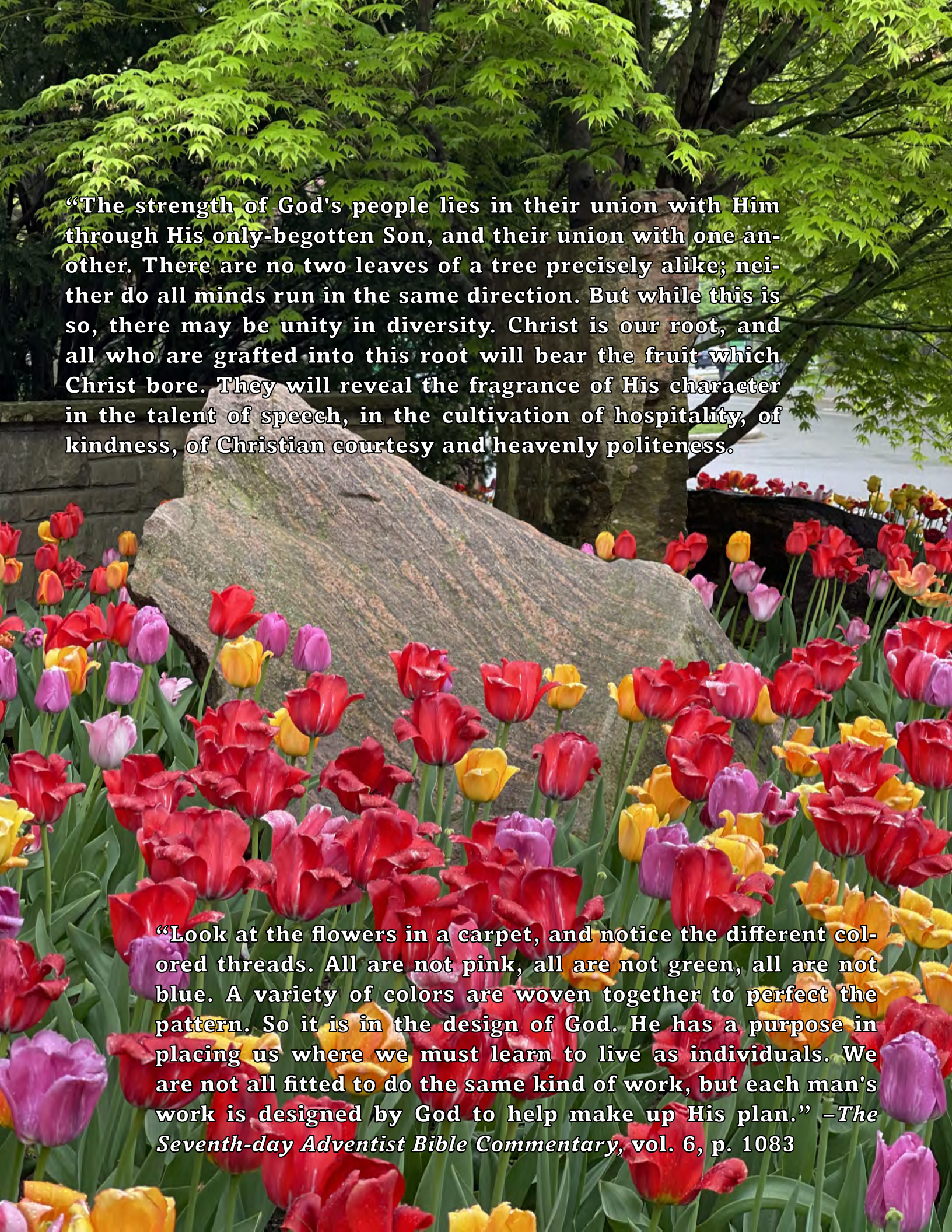
India



**Church Dedication by
Asuthosh Sangma in
North East India.
July 2, 2022**

Luzon, Philippines





“The strength of God's people lies in their union with Him through His only-begotten Son, and their union with one another. There are no two leaves of a tree precisely alike; neither do all minds run in the same direction. But while this is so, there may be unity in diversity. Christ is our root, and all who are grafted into this root will bear the fruit which Christ bore. They will reveal the fragrance of His character in the talent of speech, in the cultivation of hospitality, of kindness, of Christian courtesy and heavenly politeness.

“Look at the flowers in a carpet, and notice the different colored threads. All are not pink, all are not green, all are not blue. A variety of colors are woven together to perfect the pattern. So it is in the design of God. He has a purpose in placing us where we must learn to live as individuals. We are not all fitted to do the same kind of work, but each man's work is designed by God to help make up His plan.” –*The Seventh-day Adventist Bible Commentary*, vol. 6, p. 1083