

The background of the cover is a photograph of a serene lakeside scene. In the foreground, a sandy and pebbly shore leads to a calm body of water. The water reflects the sky and the surrounding forest. The shoreline is lined with a dense forest of evergreen and deciduous trees. A prominent white-barked tree stands on the left. The sky is a vibrant blue with scattered white clouds. The title 'The Reformation Messenger' is written in a large, elegant, golden-yellow script font across the upper portion of the image. Below the title, the volume and issue information is printed in a smaller, bold, yellow sans-serif font. A small logo of a dove is positioned to the right of the title.

*The Reformation*  
**Messenger**  
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**Seek Ye First the Kingdom of God**  
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**Come To Me**  
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**God of Mercy, God of Vengeance**  
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**WE BELIEVE:** The all-wise loving God created all things in the universe by His Son, Jesus Christ. He is the Owner and Sustainer. He met the challenge to His loving leadership and authority by reconciling the world to Himself through the life, death, and resurrection of His Son, the Word made flesh. The Holy Spirit, Jesus' representative on earth convicts of sin, guides into truth, and gives strength to overcome all unrighteousness. The Bible is the record of God's dealings with mankind and the standard of all doctrine, the Ten Commandments are the transcript of His character and the foundation of all enduring reform. His people, in harmony with God's word and under the direction of the Holy Spirit call all men everywhere to be reconciled to God through faith in Jesus. Bible prophecy reveals that earth's history will soon close with the visible return of Jesus Christ as King to claim all who have accepted Him as the world's only Redeemer and their Lord.

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- Telephone: 905-876-2518
- E-mail: [ismessenger@yahoo.com](mailto:ismessenger@yahoo.com)
- Internet: [www.ismessenger.org](http://www.ismessenger.org)
- Mail: RR #3, 7899 15 Side Road  
Milton, ON L9T 2X7, Canada

#### PHOTO CREDITS

**Front Cover Photo:**  
Helen Marttinen, Canada

**Back Cover Photo:**  
Jason Climaco, Canada

**Inside Front Cover:**  
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**Pages 3 and 6:**  
Henry Dering, USA

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Nicholas Anca, Romania

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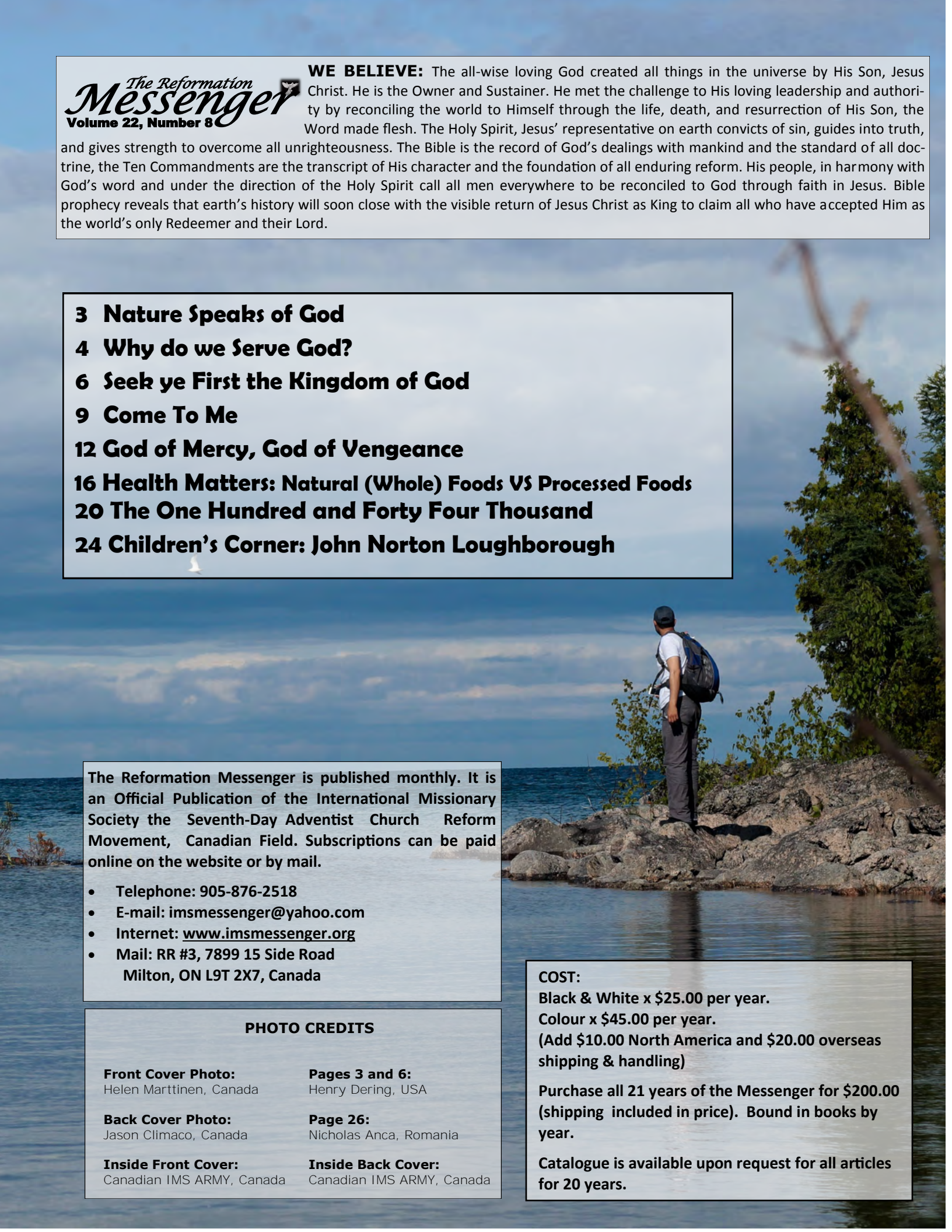
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# Nature Speaks of God



ple, a covert from the storm, a shadow from the burning heat. He has given us His promises, which are more firm and immovable than the rocky heights, the everlasting hills. The mountains shall depart, and the hills shall be removed; but His kindness shall not depart, nor His covenant of peace be removed from those who by faith make Him their trust. If we would look to God for help as steadfastly as these rocky, barren mountains point to the heavens above them, we should never be moved from our faith in Him and our

“I remember the days of old; I meditate on all thy works; I muse on the work of Thy hands. I stretch forth my hands unto Thee: my soul thirsteth after Thee, as a thirsty land.’ Psalm 143:5, 6

“We have looked upon the lofty, terraced mountains in their majestic beauty, with their rocky battlements resembling grand old castles. These mountains speak to us of the desolating wrath of God in vindication of His broken law; for they were heaved up by the stormy convulsions of the flood. They are like mighty waves that at the voice of God stood still—stiffened billows, arrested in their proudest swell. These towering mountains belong to God; He presides over their rocky fastnesses. The wealth of their mines is His also, and so are the deep places of the earth.

“If you would see the evidences that there is a God, look around you wherever your lot may be cast. He is speaking to your senses and impressing your soul through His created works. Let your heart receive these impressions, and nature will be to you an open book, and will teach you divine truth through familiar things. The lofty trees will not be regarded with indifference. Every opening flower, every leaf with its delicate veins, will testify of the infinite skill of the great Master Artist. The massive rocks and towering mountains that rise in the distance are not the result of chance. They speak in silent eloquence of One who sits upon the throne of the universe, high and lifted up. ‘Known unto God are all His works from the beginning of the world.’ All His plans are perfect. What awe and reverence should His name inspire!

“God is Himself the Rock of Ages, a refuge for His peo-

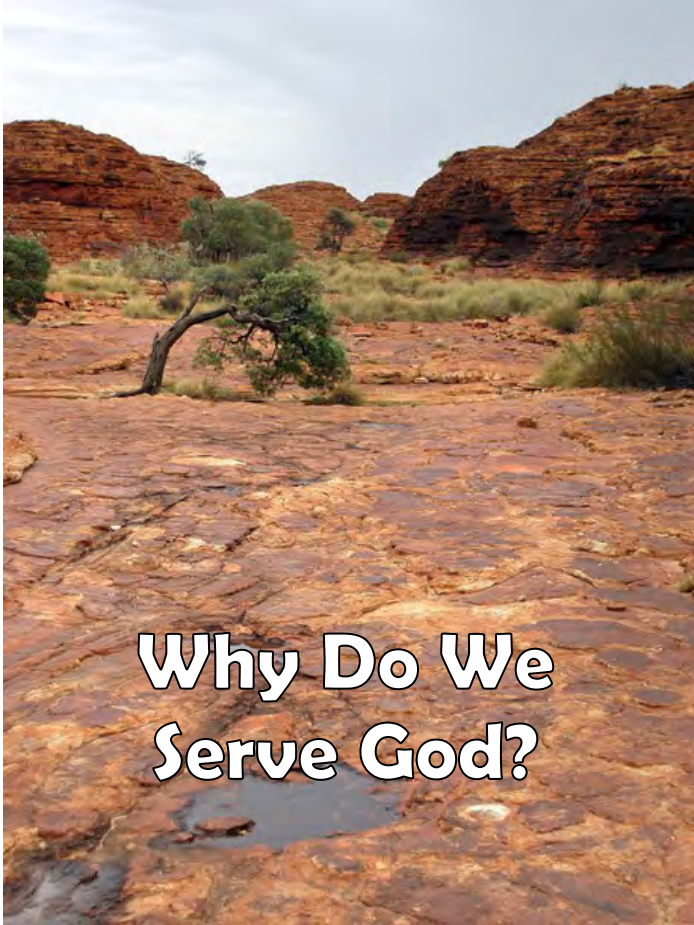
allegiance to His holy law.” —*Our High Calling*, p. 251

“There is beauty in the valley’s awful grandeur, in the solemn, massive, cleft rocks; there is majesty in the towering mountains that look as if they touched the heavens. There are the lofty trees with their delicately formed leaves; the spires of grass, the opening bud and blossoming flower, the forest trees, and every living thing. They all point the mind to the great and living God. Every faculty of our being testifies that there is a living God, and we may learn from the open book of nature the most precious lessons in regard to the Lord of heaven.

“In this study the mind expands, is elevated and uplifted, and becomes hungry to know more of God and His majesty. We have awakened in our hearts feelings not only of reverence and awe but of love, of faith, of trust and entire dependence upon One who is the giver of all good. And as I look at His marvelous works and see the evidences of His power I instinctively inquire, ‘What is man that Thou art mindful of him? and the son of man, that Thou visitest him?’ Psalm 8:4

“All the greatness and glory of these wonderful things in God’s house can only be appreciated as they are, in the mind, associated with God and the future home of bliss He is preparing for those who love Him. . . . He has made all these things, and designs that we shall see God in His created works. These things are to keep God in our remembrance and to lift our hearts from sensual things and bind them in bonds of love and gratitude to our Creator.” —*Our Father Cares*, p. 107

**Ellen G. White**



## Why Do We Serve God?

There are different reasons why we serve God, and why we go to church. Two men went to the temple to pray, a Pharisee and a publican, but each had a different motive. Because of their motives, one was justified and the other was not.

“Two men went up into the temple to pray; the one a Pharisee, and the other a publican. The Pharisee stood and prayed thus with himself, God, I thank Thee, that I am not as other men are, extortioners, unjust, adulterers, or even as this publican. I fast twice in the week, I give tithes of all that I possess. And the publican, standing afar off, would not lift up so much as his eyes unto heaven, but smote upon his breast, saying, God be merciful to me a sinner. I tell you, this man went down to his house justified rather than the other: for every one that exalteth himself shall be abased; and he that humbleth himself shall be exalted.” Luke 18:10–14

One received a blessing from God and the other did not. Even the good deeds that are done from wrong motives have no value. “He should understand the nature of the two principles that are contending for supremacy, and should learn to trace their working through the records of history and prophecy, to the great consummation. He should see how this controversy enters into every phase of human experience; how in every act of life he himself reveals the one or the other of the two antagonistic motives; and how,

whether he will or not, he is even now deciding upon which side of the controversy he will be found.” — *Education*, p. 190

These two antagonistic motives are selfishness and love to God. A selfish person cannot believe the word of God, and seek salvation, and eternal life, and seemingly pay the price that is required for heaven.

Many times we are not aware of our own motives. What we call love to God can be selfishness. Judas was following Christ, but from the wrong motive. He wanted a worldly position in the kingdom of Christ.

But the motives can be changed. “The natural inclinations are softened and subdued. New thoughts, new feelings, new motives, are implanted. A new standard of character is set up—the life of Christ. The mind is changed; the faculties are roused to action in new lines. Man is not endowed with new faculties, but the faculties he has are sanctified. The conscience is awakened. We are endowed with traits of character that enable us to do service for God.” —*Christ’s Object Lessons*, p. 98–99

“When Jesus speaks of the new heart, He means the mind, the life, the whole being. To have a change of heart is to withdraw the affections from the world, and fasten them upon Christ. To have a new heart is to have a new mind, new purposes, new motives. What is the sign of a new heart?—A changed life. There is a daily, hourly dying to selfishness and pride.” —*Messages to Young People*, p. 72

Many have correct deeds—keeping the Sabbath, paying tithes, and doing missionary work—but all from wrong motives, from selfishness, just to have heaven and eternal life. When selfishness is the motive for serving God, people do as little as possible. Their service to God, their sacrifice, and giving is just what is required, and nothing more. They are not going the second mile. But when love to God is the motive, we do more than what is required, we do all what we can; our sacrifice has no limit.

Eliezer, The servant of Abraham asked from Rebecca only a drink for himself, and she offered it immediately, and said, “I will draw water for the camels also.” This was the sign that Eliezer was looking for, the second mile.

Doing all what is required is the first mile, from duty; but the second mile is from love. Jesus spoke a parable of the sower, and some seeds fell upon stony ground.

“They on the rock are they, which, when they hear, receive the word with joy; and these have no root, which for a while believe, and in time of temptation fall away.” Luke 8:13

They had great emotional experiences, the gospel appealed to them. With joy they receive the word, are baptized, and become members of the church. They seem very enthusiastic. They find fault in others, who are not as good as they themselves. But under the surface there is a rock which is not visible, and it is the rock of selfishness. When trials and tests come upon them, they fall away, because there is no root. What is this root that was lacking?

“That Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love.” Ephesians 3:17

“Rooted and built up in Him, and established in the faith, as ye have been taught, abounding therein with thanksgiving. Which are a shadow of things to come; but the body is of Christ.” Colossians 2:7, 17

When this takes place, trials and afflictions will not make us fall. “Who shall separate us from the love of Christ? shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? As it is written, For Thy sake we are killed all the day long; we are accounted as sheep for the slaughter. Nay, in all these things we are more than conquerors through Him that loved us. For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, Nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord.” Romans 8:35–39

Our roots are our motives, and all our thoughts, words, and actions stem from the motives or roots. “For if the firstfruit be holy, the lump is also holy: and if the root be holy, so are the branches.” Romans 11:16

If the motives, which are invisible to the human eye, are holy, then the branches, our actions, are also holy, which are visible.

A selfish person loves himself more than he loves God. He would rather receive than giving to others. He loves money, it is his idol. He enjoys a lazy, comfortable life. All the good he could have done, but did not do, will stand against him in the judgment.

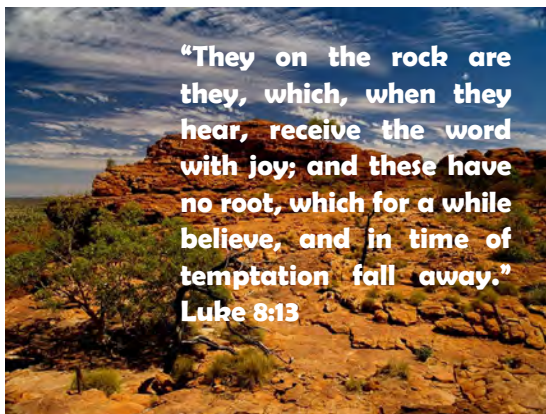
Idleness is a sin. Our time is very precious, it must not be wasted. “Take a book with you to read when traveling on the cars or waiting in the railway station. Employ every spare moment in doing something. In this way an effectual door will be closed against a thousand temptations.” –*Gospel Worker*, p.279

Jesus said, “Watch and pray, that ye enter not into temptation: the spirit indeed is willing, but the flesh is weak.” Matthew 26:41

When we have the right motives and the love of God fills our hearts, then we will be interested in helping others and doing missionary work. We will meditate on the law of God every day. Our greatest enemy, which is selfishness, will be overcome. Then the reason why we serve God will not be just to gain heaven and eternal life, but our love to God will make us serve Him and to sacrifice all to Him and to His cause. This kind of service will guarantee us the gift of salvation and eternal life.

May the Lord help us to gain the right motives. Amen.

*Timo Martin*



## LOOKING FOR YOU . . .

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# Seek Ye First the Kingdom of God

Dwight Moody tells us of an experience he made in his childhood years when his parents sent him to visit a family friend who was being held in a mental hospital. This man's mind remained stuck upon one very well-known Bible text, "Seek ye first the kingdom of God."

The man was young when he first arrived there and he was poor. He had received a large plot of land in America and, taking his tools, he began the hard work of cutting down as many trees as he could, turning the land into farmland.

He wanted to put an end to the legacy of poverty in his family. After he finished six days of work he went with some other people from nearby to the church. The Pastor came to the pulpit and the message he preached about was, "seek ye first the kingdom of God." Mathew 6:33. This young man got angry and said, "But I do not have time right now to seek the kingdom of God. I have other, better plans right at the moment. I want to obtain a career and become wealthy; I do not have time now to seek for the kingdom of God." His thoughts were in the forest and how much work needed to be done to make more farmland. Although his body was sitting on the chair in the church, his mind was dwelling on his ambitions and selfish plans.

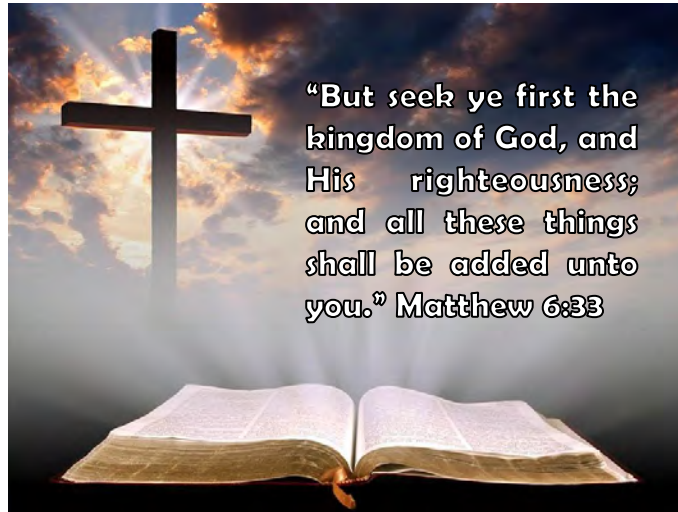
After another week of hard work he said to himself, "I will not go to the same church. I did not like it there. I will go to another one." So he went to another church and another Pastor went to the pulpit and preached the same message, "seek ye first the kingdom of God." Disturbed by this message he said to himself, "I will not go to any church any more until I have taken care of my situation regarding my wealth. After I have obtained everything that I desire on my own then I will go to church."

After many years this man indeed did make a name for himself. He now had everything he wanted so he said to himself, "now it is time for me to go to church." And he went to listen to the sermon. Looking around him he saw people touched by the powerful word that was preached. He heard them saying "come, Lord Jesus." He saw them bowing down on their knees and praying with all their heart. When he saw all of this taking place he said to himself, "This is not possible. Am I the only one in this room who feels nothing? Am I the only one here who has not been touched by the message?" Then he went to another church and another one, but his heart was never touched again. Little by little, because of the many worries and stresses brought upon his life due to his wealth, he lost his mind. Step by step he lost

his grip on reality and was put into a mental hospital. Then Moody, sent by his parents to spend his vacation there, went to the hospital to visit this man. Moody tells us that he saw him behind the iron bars where he was kept. Moody asked him if he recognized him. Of course he did not recognize Moody, but coming near to those iron bars he spoke to young man saying, "seek ye first the kingdom of God."

My brothers and sisters, dear friends, no matter what you are looking for in this life, whatever your plans are, seek ye first the kingdom of God because "the heart is deceitful, no one can know it." If we neglect our preparation for the Lord's coming, our hearts will not be sensitive forever to the appeals of the Holy Spirit. David tells us in Psalm 90:12, "So teach us to number our days, that we may apply our hearts unto wisdom."

As part of His famous Sermon on the Mount, one of the most extensive documentations of His preaching, Jesus addressed the common questions each of us faces in order to survive. "Therefore I say unto you, Take no thought for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on. Is not the life more than meat, and the body than raiment? Behold the fowls of the air: for they sow not, neither do they reap, nor gather into barns; yet your heavenly Father feedeth them. Are ye not much better than they? Which of you by taking thought can add one cubit unto his stature? And why take ye thought for raiment? Consider the lilies of the field, how they grow; they toil not, neither do they spin: And yet I say unto you, That even Solomon in all his glory was not arrayed like one of these. Wherefore, if God so clothe the grass of the field, which to day is, and to morrow is cast into the oven, shall He not much more clothe you, O ye of little faith? Therefore take no thought, saying, What shall we eat? or, What shall we drink? or, Wherewithal shall we be clothed? (For after all these things do the Gentiles seek:) for your heavenly Father knoweth that ye have need of all these things. But seek ye first the kingdom of God, and His righteousness; and all these things shall be added unto you. Take therefore no thought for the morrow: for the morrow shall take thought for the



things of itself. Sufficient unto the day is the evil thereof." Matthew 6:25–34. How am I going to meet my needs? Will I have food and drink? Will I have clothing? Many are aware that Jesus said, "Seek ye first the kingdom of God." But what does it mean? Why is it necessary? How can we fulfill this command?

Primarily, it means we are to seek the salvation that is inherent in the kingdom of God because it is of greater value than all the world's riches. The Apostol Paul says we were bought, not with silver and gold, but with the precious blood of the Son of God. We are not our own, as many people in the world think. An infinite price was paid for our redemption.

Does this mean that we should neglect the necessary daily duties that help sustain our lives? Certainly not. But for the Christian, there should be a difference in attitude toward these duties. If we are taking care of God's business as a priority, seeking His salvation, living

in obedience to Him, and sharing the good news of the kingdom with others, then He will take care of our business as He promised.

I and my family, by the grace of God, had the opportunity recently to visit Europe. We went to the church I was born in, the local church in Badeni, Romania. What a privilege it was to see our families and encourage

them to give their hearts to Jesus and to seek first the kingdom of God. We had wonderful fellowship with our brethren, spending a few Sabbaths with them. The last Sabbath we spent both in Badeni and also in Ploiesti, with a congregation I used to preach the word of God to. It was a great joy for us all to encourage and strengthen each other by the word of God. It is so true that when we accept the Gospel of Christ, the time spent together goes quickly. We do not want it to be over; we want to continue hearing the word of God. What a privilege has been given to those who preach the good news of salvation, the good tidings, as Isaiah writes in chapter 52:7. "How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace; that bringeth good tidings of good, that publisheth salvation; that saith unto Zion, Thy God reigneth!"

On the other hand, how sad it is then when you see brethren who once used to be church members, and then all of a sudden for one reason or another they left the church for the pleasures and entertainments of this world. Brothers and Sisters, if we do not realize that we live on the verge of Jesus' second coming and if we do not feel the necessity of an earnest repentance and conversion, forsaking all that separates us from God, we are not ready to seek first the kingdom of God. We might think we are but our deeds may show something else. What are we looking for in this world? Are we seeking first the kingdom of God? Are we employing all our powers in gaining at least one soul for Jesus?

What does it mean to seek first the kingdom of God and His righteousness? Jesus was pretty clear when He said to forsake all and follow Him. What He said at that time, He means today too. It is true that the Lord wants to give us blessing after blessing. He wants to open every window of Heaven and rain down gifts, both spiritual and natural, into our souls. He wants to fulfill the desires of our hearts. Sometimes we forget, however, that it is humble obedience and faith which brings Him on the scene.

Let us take the example of Solomon. He was about to take the throne of his father, David, and what was it he needed most? Did he ask wealth from God? "In that night did God appear unto Solomon, and said unto him, ask what I shall give thee. And Solomon said unto God, Thou hast shewed great mercy unto David my father, and hast made me to reign in his stead. Now, O LORD God, let Thy promise unto David my father be established: for Thou hast made me king over a people like the dust of the earth in multitude. Give me now wisdom and knowledge, that I may go out and come in before this people: for who can judge Thy people, that is so great? And God said to Solomon, Because this was in thine heart, and thou hast not asked riches, wealth, or honour, nor the life of thine enemies, neither yet hast asked long life; but hast asked wisdom and knowledge for thyself, that thou mayest judge My people, over whom I have made thee king: Wisdom and knowledge is granted unto thee; and I will give thee riches, and wealth, and honour, such as none of the kings have had that have been before thee, neither shall there any after thee have the like." 2 Chronicles 1:7-12. We see how God honours His sincere people when they ask Him in prayer for blessings so that they can benefit others.

What is the kingdom of God? The kingdom of God is not an earthly kingdom as the Jewish people believed.

It is the place our first parents lost by sin. It is the paradise of God where righteousness lives, where peace and harmony dwell and where all the Angelic beings find joy and happiness in serving their Creator with love. It is the place where Jesus wants us to be forever and ever. He paid an infinite price at Golgotha on Calvary's cross so that you and I can be in this place.

Putting God first in our daily life means giving Him priority in everything we do. Each morning we come and worship God through a song and by reading the Scripture, taking with us that message through the entire day. Then we go to our work. Sometimes we may forget our morning commitment to Jesus and when night comes, we meditate upon what we asked of God in the morning and what we ended up doing, realizing that God was not the number one priority in our lives. If we just take a moment to meditate deeply on God's willingness to bestow His blessings upon His children today, how much more carefully will we listen and obey Him. I have sometimes made these mistakes in my daily life and have found that there is an emptiness in my heart when Jesus occupied second place. I did not feel happy and, praise be to God, that He does not give me peace of mind until I put Him first. I realized how many blessings passed me by because of my uncaring attitude regarding God's will. Then I come back to myself saying, "God help me to love the things You love and go to the places You want me to go." Nothing else in this life brings more happiness than doing the will of our loving Father in Heaven.

Oh today, if only can we realize that Jesus and His Angels are watching over us. Oh today, if only can we understand what Jesus is doing in the Most Holy place for us. I have seen many people coming to Christ, and their lives have been completely changed. I have seen the joy and happiness of salvation on their faces as they came to the word of God. I stand as a living testimony of what Jesus is able to do with one's life. No matter how ugly or ruined your life is, that does not matter, but what does matter is what Jesus can do when that life is put into His hands. Seek ye first the kingdom of God and His righteousness and everything shall be added unto you, is what the Saviour is saying in His word. Paul said in Romans 14:17, "For the kingdom of God is not meat and drink; but righteousness, and peace, and joy in the Holy Ghost." Amen!

*Nicholas Anca*





# Come To Me

“Come to Me, all you who labour and are heavy laden, and I will give you rest. Take My yoke upon you and learn from Me, for I am gentle and lowly in heart, and you will find rest for your souls. For My yoke is easy and My burden is light.” Matthew 11:28–30

“Come to Me,” says Jesus. This is an invitation to come to Him. We are all excited and happy when we get invited to a special occasion, for example, an invitation to a wedding or birthday party. We feel it a privilege to be invited to share in our friends’ celebration. We invite people we care about—someone special. A lot of thought goes into deciding who to invite. Jesus is here giving an invitation to one special group, “all who labour and are heavy laden.” Anyone that belongs to this group is invited. Do we not all belong to this group? It seems as if life is putting too much pressure on us. Often the work week feels like it is way too long and the weekend is much too short.

We would think we have overcome this problem in the 21<sup>st</sup> century, with all the machinery, fast cars, comput-

ers, and cell phones. However, statistics prove that it has not become more relaxed in our society today, and many jobs are more stressful today than they used to be. Lately, in the city of Hamilton, Ontario, five police officers have committed suicide; nurses complain that their job is too demanding, school teachers are going on strike, wanting better working conditions. We never heard about that when I went to school about sixty years ago. I am not trying to get involved in politics or taking sides, but it appears that many people are heavy laden and need to come to Jesus, because Jesus says, “I will give you rest.”



We find an interesting text in Luke 10:38–40, “Now it happened as they went that He entered a certain village; and a certain woman named Martha welcomed Him into her house. And she had a sister called Mary, who also sat at Jesus’ feet and heard His word.

But Martha was distracted with much serving, and she approached Him and said, ‘Lord, do You not care that my sister has left me to serve alone? Therefore tell her to help me.’”

There are things to do and often we feel that we are

alone carrying the burden. It seems like I am doing all the work; if more people would help, it would be easier. Sometimes that may be true, but what did Jesus say to Martha? "And Jesus answered and said to her, 'Martha, Martha, you are worried and troubled about many things. But one thing is needed, and Mary has chosen that good part, which will not be taken away from her.'" Luke 40:41-42

We all enjoy having a good lunch after the sermon on Sabbath. If no one would make it, there would not be any, and thanks to everyone that participates and helps, it is much appreciated. But maybe sometimes we go overboard. If you feel that you are overburdened, try to make something simple which does not take as long to prepare and is not so labour intensive. Sister White says that we should make something special for Sabbath, especially if there are children. We want them to look forward to the Sabbath Day. But the mother should not be slaving all week in order to make a big feast for Sabbath. Keep it simple. Jesus says, "Mary has chosen that good part, which will not be taken away from her."

The Bible tells us that Jesus loved to come to visit this home, not only because they prepared the meals and gave Jesus a place to sleep, but also because they had time to communicate, to listen, and worship together with Him.

Children and grandchildren need to be taken care of physically, but they also need your time. The best memories from my childhood are when my parents took time to play with us, read stories for us, or when we simply sat and talked together. Parents, your children need your time. There is nothing you can do that will replace the time that you spend with them. No gadget or toy will replace it. We need to have time for one another, and we need to have time for Jesus. Do not think your time is wasted when you sit down and read a good book, or simply lie on the couch and relax. Your body needs it. You will last longer and you will be more relaxed. It is good for both your body and your nerves. Everything should be within reason; we need a balance in life. Today it seems as if our lives are more unbalanced than ever before. We are all expected to be specialists. People are trained to do one specific job

and they can do this job very fast and very well, but it burns them out. It is very difficult to stand or sit in one position all day long and do the same thing over and over again. Many sit too many hours at the computer or other paperwork; this is very unhealthy. Jesus says, "I will give you rest." Go for a walk, take time to enjoy nature, take time to feed the birds and the chipmunks around your house or in the park and take time to watch them.

Then Jesus says, "Take My yoke upon you." What is a yoke? It is a tool, something to help you carry a burden. Some items can be heavy, but with the right tool it can be made easy. When I think of a yoke, I always remember a picture I saw years ago. A person was carrying two pails of water, hanging from a piece of wood which was formed so that it fit exactly over the neck and shoulders. You try to carry two pails of water in your hands, and then try to carry them by a yoke so that the weight is placed over your neck and shoulders. It is so much easier when the weight is distributed over your neck and shoulders.



What do you have to carry? It may be your job. It may be your family. Or it may be the job that you have lost. So what is Jesus going to do for you? Give you another job, if you do not like the one you have? Give you

another wife, if you do not like the one you have? Jesus may not change your circumstances, but He will give you strength to carry the burden that you have.

Did Jesus walk down to King Herod and take John the Baptist out of prison? John the Baptist had put his whole life's effort into proclaiming that the Messiah is going to come. He had said, "The kingdom of God is at hand." "Repent and be baptized." He had pointed to Jesus and said, "This is the Lamb of God," and He encouraged people to change their life style and exercise justice. His language was straight forward to the Pharisees and Sadducees. "Brood of Vipers", he said, "Bear fruit worthy of repentance."

He told King Herod straight out, "It is not lawful for you to have your brother's wife." In those days you had to be careful what you said to a king. For this statement John ended up in prison. I can read between the lines that John must have thought, "How long do I have to

be here? When is Jesus going to come and get me out?" Time can be long when you are behind bars, especially when you do not know when you can get out again. Finally he sent the message to Jesus, "Are You the Coming One, or do we look for another?" Did Jesus say, "I'm sorry, I forgot, I will be there tomorrow?" The answer can be found in Luke chapter 7, verse 22 and 23. "Jesus answered and said to them, [the messengers which John had sent to Jesus] 'Go and tell John the things you have seen and heard: that the blind see, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised, the poor have the gospel preached to them. And blessed is he who is not offended because of Me.'"

"Go and tell John." To a selfish person, this would have accomplished nothing. John was still in prison. It did not change his physical circumstances. In *Desire of Ages* we read on page 217, that John was satisfied with the answer the disciples brought back to him. It was enough for him to know that the gospel was going forward and that Jesus was the real Messiah. Jesus did not take the burden away. Jesus did not go down and open the prison doors, but Jesus gave him a yoke—power and strength to carry the burden.

Your faith may not change your circumstances, but your faith in Jesus is like a yoke that makes the burden light and much easier to deal with. Matthew 11:29, second part states, "And you will find rest for your souls." In Philippians 2: 5–8 we read, "Let this mind be in you which was also in Christ Jesus, Who, being in the form of God, did not consider it robbery to be equal with God, but made Himself of no reputation, taking the form of a bond servant, and coming in the likeness of men. And being found in appearance as a man, He humbled Himself and became obedient to the point of death, even the death of the cross."

If we have the mind of Jesus, we can also have the confidence of Jesus. He came in the likeness of men and He was obedient to death, even the death of the cross, without complaining. We will never be asked to go through anything like Jesus, to face Satan and his whole army without any support from heaven. Jesus died the death of the lost sinner. This will never be expected of

any of His followers, for Jesus said, "I am with you always, even unto the end of the world." May we have this assurance and that peace that only Jesus can give. Amen

*Evald Pedersen*

**Note:** All Bible texts in this article are from the New King James Version except the last quotation which is taken from the King James Version.

## ONLY

**Only a seed—but it chanced to fall**

**In a little cleft of a city wall,**

**And, taking root, grew bravely up,**

**Till a tiny blossom crowned its top.**

**Only a thought—but the work it wrought**

**Could never by tongue or pen be taught;**

**For it ran through a life, like a thread of gold,**

**And the life bore fruit, a hundredfold.**

**Only a word—but 'twas spoken in love**

**With a whispered prayer to the Lord above,**

**And the angels in Heaven rejoiced once more,**

**For a new-born soul "entered in by the door."**

— Anonymous





# God of Mercy, God of Vengeance

When people think about God, some think of Him as a God of mercy, “God, who is rich in mercy,” Ephesians 2:4. Others view Him as a God of vengeance, Someone to be feared. “For our God is a consuming fire.” Hebrews 12:29. Although He is both, a God of mercy and a God of vengeance, He is not Someone to be feared. Our view of God is dependent on our lifestyle and our perceptions. If our lives are not in accordance with the will of God, we view Him as a God of vengeance. If we desire to follow the Lord and surrender to Him, to us He is the gentle Shepherd.

## MERCY

God truly is a God of mercy. We are poor sinners, deserving nothing but death, eternal death. The sinful lifestyle that we have lived deserves no better and yet He came to live and die for us. Today He is interceding in heaven for us. “Who is a God like unto Thee, that pardoneth iniquity, and passeth by the transgression of the remnant of His heritage? He retaineth not His anger for ever, because He delighteth in mercy. He will turn again, He will have compassion upon us; He will subdue our iniquities; and Thou wilt cast all their sins into the depths of the sea.” Micah 7:18–19

“In those days, and in that time, saith the LORD, the iniquity of Israel shall be sought for, and there shall be none; and the sins of Judah, and they shall not be found: for I will pardon them whom I reserve.” Jeremiah 50:20

“I will forgive their iniquity, and I will remember their sin no more.” Jeremiah 31:34. “I will heal their backsliding, I will love them freely: for Mine anger is turned

away from him.” Hosea 14:4. “But God, who is rich in mercy, for His great love wherewith He loved us, Even when we were dead in sins, hath quickened us together with Christ, (by grace ye are saved);” Ephesians 2:4–5

“O give thanks unto the God of gods: for His mercy endureth for ever.” Psalm 136:2. “Far more than we do, we need to speak of the precious chapters in our experience. We should speak of the mercy and loving-kindness of God, of the matchless depths of the Saviour’s love. Our words should be words of praise and thanksgiving. If the mind and heart are full of the love of God, this will be revealed in the conversation. It will not be a difficult matter to impart that which enters into our spiritual life. Great thoughts, noble aspirations, clear perceptions of truth, unselfish purposes, yearnings for piety and holiness, will bear fruit in words that reveal the character of the heart treasure. When Christ is thus revealed in our speech, it will have power in winning souls to Him.” —*Christ’s Object Lessons*, p. 338

How does God show His mercy to His children? God does not willingly afflict the righteous. In fact, I am sure He prefers not to; however, sometimes that is what it takes for us to listen to His voice and return to Him.

“As many as I love, I rebuke and chasten.” Revelation 3:19. Why does He do this? “Be zealous therefore, and repent.” Often this is the only way to stop a person in their tracks and bring them to the point of decision, whether to repent or continue on in the downward pathway. “See now that I, even I, am He, and there is no god with Me: I kill, and I make alive; I wound, and I heal.” Deuteronomy 32:39. He promises to heal the afflicted.

“Happy is the man whom God correcteth: therefore despise not thou the chastening of the Almighty.” Job 5:17. “For whom the Lord loveth He chasteneth, and scourgeth every son whom He receiveth.” Hebrews 12:6

And again, why? “Now no chastening for the present seemeth to be joyous, but grievous: nevertheless afterward it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby.” Hebrews 12:11

“The path in which He invites us to walk would never have cost us a pang had we always walked in it. It is when we stray from the path of duty that the way becomes difficult and thorny. The sacrifices which we must make in following Christ are only so many steps to return to the path of light, of peace and happiness. Doubts and fears grow by indulgence, and the more they are indulged, the harder are they to overcome. It is safe to let go every earthly support and take the hand of Him who lifted up and saved the sinking disciple on the stormy sea.” –*Testimonies for the Church*, vol. 4, p. 558

## **VENGEANCE**

Sadly, some are so stubbornly going in the wrong direction that no matter how much affliction is brought, they still refuse to follow the Lord. “Howsoever I punished them: but they rose early, and corrupted all their doings.” Zephaniah 3:7

Zephaniah gives us a view of God regarding those that refuse to accept the reproof from the Lord. “Therefore wait ye upon Me, saith the LORD, until the day that I rise up to the prey: for My determination is to gather the nations, that I may assemble the kingdoms, to pour upon them Mine indignation, even all My fierce anger: for all the earth shall be devoured with the fire of My jealousy.” Zephaniah 3:8

In the days of Christ, the Pharisees taught that God is an angry God. Vengeful. They focused on the verses that described God’s vengeance on the unrighteous. They instilled fear into the hearts of the people, which led them to comply, as much as possible, with the seemingly endless list of useless traditions imposed upon them by the Pharisees in the name of God. They extracted unreasonably large sums of money from the poor people, telling them this was necessary in order to appease an angry God.

Some Christian religions continue to do the same today. They preach an eternally burning hell fire, instilling fear into the minds of many people, collecting large sums of money.

The reality is that the “anger” of God comes only upon the defiant ones; those that refuse to repent. It is not a sin for God to be jealous, as mentioned in Zephaniah 3:8. Let us use example of marriage, remembering that the relationship of the church to Christ is compared to marriage. If a husband should see another man flirting with his wife, he is right to be jealous, for only he has the right to flirt with his wife. This type of jealousy is not sinful. Rather, it is entirely appropriate. Being jealous for something that God says belongs to you is appropriate. Jealousy is a sin when it is a desire for something that does not belong to you. Worship, praise, honour, and adoration belong to God alone, for only He is truly worthy of it. Therefore, God is rightly jealous when worship, praise, honor, or adoration, is given to idols.

We are told to, “Mortify therefore your members which are upon the earth; fornication, uncleanness, inordinate affection, evil concupiscence, and covetousness, which is idolatry:” or then we will face the wrath of God. “For which things’ sake the wrath of God cometh on the children of disobedience.” Colossians 3:5–6

“For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who hold the truth in unrighteousness.” Romans 1:18. In the end His wrath will be poured out upon the unrighteous “without mixture.” Revelation 14:10. This a side of God that no one wants to see; and, in the end, those that do face this will be calling the rocks and mountains to fall on them to hide them from God (Revelation 6:16).

Yet in all of this, God is truly a God of mercy and His vengeance is His strange act. “For the LORD shall rise up as in mount Perazim, He shall be wroth as in the valley of Gibeon, that He may do his work, His strange work; and bring to pass His act, His strange act.” Isaiah 28:21. There is no ever-burning hell. The wicked will be completely consumed.

## **FEED MY SHEEP**

The shepherds of the flock of God are under special attack by the evil one. “Smite the shepherd, and the sheep shall be scattered.” Zechariah 13:7. They have a grave responsibility to be faithful to their trust. They may live a seemingly righteous life themselves; but if they are not leading their flock according to God’s will, or they are neglectful of the flock given to their trust, they will face the wrath of God.

“Thus saith the LORD my God; Feed the flock.” Zechariah 11:4. To feed is to be proactive. It is to give nourish-

ment so that growth can happen.

After the resurrection, Jesus had a private discussion with Peter. During this discussion, “Jesus saith unto him, Feed My sheep.” John 21:17. Peter took this counsel to heart and did his best to be a faithful shepherd and encouraged others to do the same. “Feed the flock of God which is among you, taking the oversight thereof.” 1 Peter 5:2

Unfortunately, many religious leaders do not follow this counsel. They preach, but neglect the nurturing part to lead for growth of their members. To feed the sheep is to lead them beside the still waters and to make them lie down in green pastures (Psalm 23). It is a very peaceful and serene setting—one where the shepherd is leading the sheep, and teaching them. Jesus led by example. He was often seen preaching and teaching; sometimes to a large audience and sometimes to one person.

There are false shepherds who neglect their sheep. “Woe to the idol shepherd that *leaveth the flock.*” Zechariah 11:17 (emphasis mine). The punishment here uttered against the shepherd was simply because they “leaveth” the flock. They neglected the flock, left them open to prey from the “wolves.”

“Woe be unto the pastors that destroy and scatter the sheep of my pasture! saith the LORD. Therefore thus saith the LORD God of Israel against the pastors that feed My people; *Ye have scattered My flock, and driven them away, and have not visited them:* behold, I will visit upon you the evil of your doings, saith the LORD.” Jeremiah 23:1–2 (emphasis mine). Here we see false shepherds; leaders in God’s church, doing what? Scattering the flock and not visiting them. A curse is placed upon them. Is it not a shepherd’s duty to gather the flock and not scatter? To visit them and not neglect them?

God holds accountable the false leaders who have been unjust in the manner dealt with the flock. In fact, God will punish them. Regardless how seemingly faithful they may appear, their duty to the flock is what God looks at. “There is a voice of the howling of the shep-

herds; for their glory is spoiled.” Zechariah 11:3. “Woe be to the shepherds of Israel that do feed themselves! should not the shepherds feed the flocks?” Ezekiel 34:2. Yes, they feed themselves. They become “hermits” and keep their religion to themselves. They are like the Pharisees who preached their traditions, while they themselves violated the clear law of God in some areas.

Thankfully, the Lord has promised to oversee the flock when “Their own shepherds pity them not.” “Woe to the idol shepherd that leaveth the flock.” Zechariah 11:5, 17

“I will seek that which was lost, and bring again that which was driven away, and will bind up that which was broken, and will strengthen that which was sick: but I will destroy the fat and the strong; I will feed them with judgment.” Ezekiel 34:16. “In that day shall the LORD defend the inhabitants of Jerusalem; and he that is feeble among them at that day shall be as David.” Zechariah 12:8

The false shepherds will definitely be punished. “Three shepherds also I

cut off in one month; and My soul loathed them.” Zechariah 11:8. “The sword shall be upon his arm, and upon his right eye: his arm shall be clean dried up, and his right eye shall be utterly darkened.” Zechariah 11:17. “Thus saith the Lord GOD; Behold, I am against the shepherds; and I will require My flock at their hand, and cause them to cease from feeding the flock.” Ezekiel 34:10

God will take control when the shepherds are unjust. We cannot leave the church of God if we see an unjust shepherd. God will take care of matters—where is our faith and trust? In God or in the shepherd? “We have been inclined to think that where there are no faithful ministers there can be no true Christians, but this is not the case. God has promised that where the shepherds are not true He will take charge of the flock Himself. God has never made the flock wholly dependent upon human instrumentalities.” –*Testimonies for the Church*, vol. 5, p. 80. If the shepherds do not feed the flock, God does not leave them destitute. He says He will feed



them.

God speaks mercy to the flock, but vengeance to the false shepherds. The flock that have been deceived are being called by the true Shepherd.

“And I will feed the flock of slaughter, even you, O poor of the flock.” Zechariah 11:7. “I will feed My flock, and I will cause them to lie down, saith the Lord GOD. I will seek that which was lost, and bring again that which was driven away, and will bind up that which was broken, and will strengthen that which was sick: but I will destroy the fat and the strong; I will feed them with judgment.” Ezekiel 34:15–16. “And I will gather the remnant of My flock.” Jeremiah 23:3

God will eventually remove the false shepherds, “And I will set up shepherds over them which shall feed them.” Jeremiah 23:4

“Upon those who have taken upon them the work of shepherds of the flock, will be visited the heaviest judgments, because they have presented to the people fables instead of truth. Children will rise up and curse their parents. Church members, who have seen the light and been convicted, but who have trusted the salvation of their souls to the minister, will learn in the day of God that no other soul can pay the ransom for their transgression. A terrible cry will be raised, ‘I am lost, eternally lost.’ Men will feel as though they could rend in pieces the ministers who have preached falsehoods and condemned the truth. The pure truth for this time requires a reformation in the life, but they separate themselves from the love of the truth, and of them it can be said, ‘O Israel, thou hast destroyed thyself.’”—*Seventh-day Adventist Bible Commentary*, vol. 4, p. 1157

Who are the shepherds? By definition a shepherd is one who guides sheep, or a member of the clergy; however, it can also mean, “a person who protects, guides, or watches over a person or group of people.” This can be anyone who gives Bible Studies, or leads a church group of some sort, a parent, a teacher. It includes anyone who is obliged to share their knowledge of the gospel. Paul said, “I am debtor both to the Greeks, and to the Barbarians; both to the wise, and to the unwise.” Romans 1:14. We are in the same position. We are debtors to the wise, and unwise—anyone who does not know the truth.

Shepherds are not only the leaders, ministers and Bible workers. There are many undershepherds and each individual member is called to this position to teach the truth to others (and that includes you). If they are not true to their calling, the curse of God will be placed upon them.

We can take heart from the promise, “For, lo, I will command, and I will sift the house of Israel among all nations, like as corn is sifted in a sieve, yet shall not the least grain fall upon the earth.” Amos 9:9. No one will be lost through the lack of an unfaithful shepherd, or then God would not be fair.

If we are not saved, can we blame God? It will be a sad day for those who utter these words: “The harvest is past, the summer is ended, and we are not saved.” Jeremiah 8:20. No, we cannot blame our parents, friends, church leaders, or unconverted members in the church who provided a poor example. The fault is our own; the decisions we make. Everyone has been given the capability of making their own decisions.

“Serve the LORD your God, that the fierceness of His wrath may turn away from you.” 2 Chronicles 30:8

“The Christian is subject to sickness, disappointment, poverty, reproach, and distress. Yet amid all this he loves God, he chooses to do His will, and prizes nothing so highly as His approbation. In the conflicting trials and changing scenes of this life, he knows that there is One who knows it all, One who will bend His ear low to the cry of the sorrowful and distressed, One who can sympathize with every sorrow and soothe the keen anguish of every heart.” —*Our High Calling*, p. 9



While there is still time, the Lord is calling. “Come, and let us return unto the LORD: for He hath torn, and He will heal us; He hath smitten, and He will bind us up.” Hosea 6:1

“The LORD is merciful and gracious, slow to anger, and plenteous in mercy. He will not always chide: neither will He keep His anger for ever.” Psalm 103:8–9

My prayer is that each one of us will be found a faithful shepherd or undershepherd so we can experience God’s mercy and not His wrath. Amen.

**Wendy Eaton**



## Natural (Whole) Foods VS Processed Foods



“And God said, Behold, I have given you every herb bearing seed, which is upon the face of the earth, and every tree, in the which is the fruit of a tree yielding seed; to you it shall be for meat.” Genesis 1:29. “Thou shalt eat the herb of the field.” Genesis 3:18

For almost 6,000 years, man ate food that he grew, hunted for, or bartered for from local farmers. Food was simple, made from natural ingredients that were grown and harvested locally. People knew what they were eating. Food was either eaten raw or cooked, combining ingredients in their natural form to produce the final product. There was no question as to what people were putting into their bodies.

The term, “whole foods” was first introduced in 1946. Prior to that date, this term did not exist. Why have the terms “natural foods” or “whole foods” been introduced into our vocabularies? Why do we even need these definitions? Is not all food natural and whole?

A definition for “whole foods” is: “Foods that are unprocessed and unrefined, or processed and refined as little as possible, before being consumed. Whole foods typically do not contain *added* salt, carbohydrates, or fat.” In Canada, by law, a “natural food” is “not expected to contain, or to ever have contained, an added vitamin, mineral nutrient, artificial flavouring agent or food additive. A natural food or ingredient of a food does not have any ingredient or fraction thereof removed or significantly changed, except the removal of water.”

Based on this definition, it sounds like a lot of the foods that are available to us now are not “natural” or “whole”. Go down any grocery store aisle, and the option to purchase food that is still in its natural form is limited to a very small area of the store. The rest of the food products on the shelves would be unrecognizable to anyone born before the 1800s. What has happened to our food in the last 200 years or so? And what is the reason for

this change? Before we look at the very recent phenomenon that we refer to as processed foods, let us look through history to answer these questions.

### HISTORY OF FOOD PRESERVATION

Food naturally begins to spoil the moment it is harvested, within just a few days. Food spoilage is a complex process that involves several factors, including oxygen, water, light, enzymes, temperature, insects, and microorganisms such as bacteria, molds, and yeast. Once food is spoiled, eating it can make you sick, and it would be unusable as a source of nutrition. The very cycle of the seasons creates periods of shortage and abundance of different foods at different times of the year.

From the beginning of earth’s history, food preservation methods were used to prevent food spoilage so that food products would be available year round, even during winter or non-growing periods of the calendar year. Food preservation enabled people to put food aside for use later. A food is considered preserved once it is stabilized with respect to safety and quality. Food preservation slowed down the spoilage of food, but it did not change the actual form of the food.

In hot climates, one of the earliest forms of food preservation



was drying. Evaporation of water from the food by exposing it to the sun’s rays produced a safe and stable product. In the Middle Ages “still houses” were purposely built to dry fruits, vegetables, and herbs in areas that did not have enough strong sunlight.

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In cold climates, food was preserved by freezing it. Natural ice was used to preserve food for extended periods of time. Any geographic area that had freezing temperatures for part of the year made use of the temperature to preserve foods.

Cellars, caves, and cool streams were used. In America, icehouses were built to store ice and food that was placed on the ice. Finally, in the 1800s, mechanical refrigeration was invented and people could preserve food easily, any time of the year.



Preservation with the use of honey or sugar was used in ancient times. Fruits kept in honey were commonplace. In ancient Greece quince was mixed with honey, then dried and packed tightly into jars. The Romans improved the method by cooking the quince and honey, producing a solid texture. In northern climates without enough sunlight to successfully dry fruits, housewives learned to make preserves by heating fruit and combining it with sugar.

Pickling, a method of preserving foods in vinegar; curing of meat by the addition of salt; smoking of meat and fish; and, fermentation, by promoting the growth of beneficial microorganisms, were a few other food preservation methods used throughout history.



The ancient methods of food preservation remained unchallenged until the introduction of canning in the 18th century. Canning is the process of plac-

ing food in jars or cans, then heating it to a temperature that destroys microorganisms and inactivates enzymes. This method of food preservation, the use of high temperatures to produce safe food products dates to the 1790s in France.

Napoleon Bonaparte offered a prize to scientists to develop preserved foods for the armies of France. A French confectioner, Nicolas Appert, discovered that the applying of heat (above the boiling point) to food in sealed glass bottles preserved the food from deterioration. Around 1806, the French Navy successfully tested Appert's principles on a wide range of foods, including

meat, vegetables, fruit, and even milk. In 1820, an Englishman, Peter Durand, preserved food in cans based on Appert's methods. Appert thought that it was the lack of air that preserved the food. However, in the 1860s, Louis Pasteur discovered that the reason for the success of this method was that the high temperatures killed the microorganisms that could spoil the food. This discovery led to the commercial sterilization of food products.

Also, in the late 1800s, Clarence Birdseye discovered that quick freezing at very low temperatures made for better tasting vegetables. After some time he perfected his "quick freeze" process and revolutionized this method of food preservation.

In the years that followed World War II, Americans practiced at-home food preservation less frequently. This is partly the result of the movement from farming to other occupations. Once the products used for preservation had to be purchased, it was economical to simply buy food that had already been preserved.

Food preservation had declined among agricultural families as well. This was due in part to the cheaper costs in commercially preserved food vs fresh foods. As is the case with most families, those living in rural areas also were feeling the pressure of increased responsibilities that demanded more time outside of food preparation. This significantly reduced the time that could be invested in activities such as canning, making preserves, etc.

This switch from people preserving their own foods to purchasing already preserved foods led to the surge in the food processing industry.

## HISTORY OF PROCESSED FOODS

In contrast to food preservation, food processing actually alters the form of the food by various means. The definition of food processing is: The **transformation** of raw ingredients, by physical or chemical means into food, or of food **into other forms**. Food processing combines raw food ingredients to produce marketable food products that can be easily prepared and served by the consumer.

Increases in technology that allowed for processing of foods were first developed in the 19<sup>th</sup> and 20<sup>th</sup> centuries. Food processing instead of food preservation began to be used as technology increased. Food processing became more and more of an industry as techniques improved. Throughout the 1900s, the food industry produced thousands of products as the desire for ready-prepared meals grew.

How is food processed? Methods of processing food can be divided into two main categories—chemical and physical.

Physical processes include sterilization, pasteurization, blanching, emulsifying, extruding, dehydrating, microwaving, and irradiation. Chemical processes include binding the water that is present in food with drying ingredients such as glycerol, glycols, sorbitol, sugars, and salts to prevent decomposition brought about by moisture. Stabilizing the pH balance of the food product by chemical means also prevents spoilage. Finally, many chemicals are added to food for various reasons which we shall find out about later in the article.

Much of food processing is a mechanical process that uses large mixing, grinding, chopping and emulsifying equipment. These processes can introduce a number of contamination risks. When food is highly processed, the nutrition in the food becomes less available to us.

Not all processed food is a bad choice. Some foods need processing to make them safe. Other foods need processing to make them suitable for use, such as pressing that needs to be done to make oil. Freezing fruit and vegetables preserves most vitamins, while canned produce can mean convenient storage, cooking and choice to eat all year round, with less waste and cost than fresh. Many foods are now processed with methods that are also food preservation methods, to prevent spoilage.

The packaging that our food comes in protects it from the air and light. Controlling the temperature of the food by freezing or refrigerating it slows down the chemical reactions that spoil our food. Finally, to fight the microorganisms that can spoil food, chemicals known as preservatives are added to food. However, much of food processing does not improve the quality of the food in any way, and, in many cases, decreases the quality of the final food product.

Some of the many examples of processed foods include: bread, cakes, cookies, breakfast cereals, canned soups, meat substitutes, potato chips, corn chips, microwave-ready meals, milk, soft drinks, juices, olive oil, and margarine.

### **BENEFITS OF PROCESSED FOODS**

Food processing ensures food product safety, by removing potential toxins and stopping microbial growth. This in turn extends the shelf life of the food. Most of food processing history is based on preservation of the food product, either to control human health concerns or to extend the product shelf life. It was quite evident that foods, after a short period of time, without some form of preser-

vation, could create illness if eaten. The goal in processing foods was so that the products would ensure the health and safety of those who ate them, by inhibiting microbial growth.

In extending the shelf life of the product, it provided people with the ability to purchase many of the seasonal foods on a year-round basis. Because processed foods are usually less susceptible to early spoilage than fresh foods, they are also better suited for long distance transportation from the source to the consumer. Modern supermarkets would not exist without modern food processing techniques, and long voyages would not be possible. This improves the availability of certain food products that are not grown or processed locally.

Processed foods are cheaper overall than meals made wholly from raw ingredients. Manufacturers could make larger profits, and consumers could purchase cheaper food. With many families struggling to make ends meet, fresh foods are often not affordable.

Processed foods also free people from the large amount of time involved in purchasing, preparing, and cooking “natural” unprocessed foods. For example, most of us do not have the time to bake our own bread, so we purchase bread from the local supermarket. Buying frozen veg-

etables means shopping once a week as opposed to every few days, as fresh produce will spoil in a short amount of time, even in the refrigerator.

Modern food processing also improves the quality of life for people with allergies, diabetics, and other people who cannot consume some common food elements. Food processing can also add extra nutrients such as vitamins. In climates where the sun does not provide adequate Vitamin D in the winter months, foods enriched with Vitamin D prevent vitamin deficiencies.

### **DRAWBACKS OF PROCESSED FOODS**

Any processing of food can affect its nutritional density. The amount of nutrients lost depends on the food and the processing method. On average this process reduces any given nutrient by 5%-20%. Vitamin C, especially, is depleted by processing. When a food containing Vitamin C is heated it can result in up to a 50% reduction.

As we learned in the *Messenger* health series about bacteria, research also highlights the importance to human health of a rich microbial environment in the intestine. Food processing endangers this environment by removing



healthy microbes from our food as well as unhealthy ones.

Many processed foods have “additives” that are not obtained from natural sources. A food additive is any chemical substance that is added to food during preparation or storage and either becomes a part of the food or affects its characteristics for the purpose of achieving a particular technical effect (as compared to a nutritional effect). So, why are they put in the processed foods? Once a food is processed, it often loses many of the characteristics that made it appealing as a food in its natural form. Therefore, additives are used to improve the appeal of a processed food. These purpose of these additives include: flavor-enhancing, often with sweeteners that don’t add a lot of calories to the food; preventing or delaying the spoilage of food (to increase shelf life); improving the texture; adding colour or removing colour by bleaching to make it look more appetizing. Some additives prevent the food product from clumping, other additives thicken or gel foods so that the ingredients stick together. The list goes on. . . Each country has a list of “permitted” chemical agents that can be added to processed foods by law.

The health risks of any given additive vary greatly from person to person. Approved food additives (e.g., sweeteners, preservatives, stabilizers) are permitted at specified levels for use in food products. Certain additives can also result in an addiction to a particular food item.

As the effects of chemical additives are learned, changes to laws and regulatory practices are made to make processed foods safer. Over time, additives that were once allowed by law have been determined to cause detrimental health effects, including cancer, therefore many additives that have been used in the past have now been banned. But, for many years, people ate processed foods with these additives, without realizing that they were damaging their bodies.

Other ingredients such as salt, sugar, and fat are also added to processed foods to make them more appealing and to prolong shelf life. Salt in bread and sugar in cakes contribute to the food’s structure. Eating processed foods regularly will contribute to consuming more than the recommended amounts of these ingredients.

Sugar, from sugar cane, is an expensive food product. Manufacturers have developed many sugar substitutes for processed foods to keep costs down. Saccharin, one of the earliest sugar substitutes, developed in 1879, was shown to cause cancer in rats, and was banned from food products for many years, however it is now back on the approved list as it could not be proven to cause cancer in humans. There are now many more sugar substitutes used as additives to sweeten foods, and research is con-

tinually being done on them to determine whether they are harmful to human health. When a sugar substitute begins to receive bad press, researchers search for new additives to replace them. The manufacturers of Aspartame, which was once widely used, and is now considered an unsafe sugar substitute, has created a new sugar substitute called “Neotame.” Neotame is 13,000 times sweeter than sucrose (table sugar), therefore very small amounts are needed to sweeten food. This is a bonus for the manufacturer in terms of lowering the cost of producing food. Current research shows that it is safe, but this was also the case with many other additives that are now proven to be unsafe.

Recent news items have revolved around food processing manufacturers and fast-food restaurants promising to remove the chemically-produced colour additives from their foods and replacing them with colour additives obtained from natural sources. Artificial Red Dye No. 2 that was in wide use for many decades was banned in the 1970s. Now research is showing that some of the other Red and Yellow Dyes cause harmful effects. Other additives that are used as preservatives and antioxidants (to prevent oils from becoming rancid) are also being proven to be harmful to our health.

Could we be consuming additives now in our processed foods that will be found to be harmful at some point in the future?

Life in 2015 has provided us with many conveniences to make our life easier, to free up time that in the past was spent in tasks that were necessary for our existence; we now have more time with our families, we have more leisure time, more time to rest, and to worship. But conveniences come with a cost to our overall health. How can we live in a world that provides us with food that contributes to a more comfortable life, without compromising our health? Do we need to consume processed foods? And, when necessary, how do we choose the processed foods that are least likely to damage our health? God provided us with the perfect diet at creation. Ultimately, we need to rely less on processed foods and eat more of the natural, whole foods that will be our diet in the New Earth.



**Coming in the September 2015 issue:  
Using Processed Foods Wisely**



# The One Hundred And Forty-Four Thousand

by J. N. Loughborough

my path, I believe that God, through His prophet, has shown me my error. I have no new light. My message is the old, old doctrines taught in the early days of this truth. But I have not understood the above subject, and so have had nothing to say about it. I write you, knowing the way you look at it, but not knowing the reasons you have

“Having received the following question, to which I prepared a reply, the thought occurred that the same might be of interest to the readers of the REVIEW, so I forward it for publication.

“For some to see how the one hundred and forty-four thousand could be made up partly of those who have died during the third angel’s message. Such a position seems to be contrary to the teachings of the Spirit of Prophecy. Of this favored number, Sister White has written that they are taken ‘from among the living.’ How could this be if they are taken partly from ‘among the dead?’ Again, she says that they ‘have endured the anguish of Jacob’s trouble,’ passed ‘through the final outpouring of God’s judgments.’ How could all sing a song of such an experience if a part, perhaps hundreds, had never had the experience? How could one hundred and forty-four thousand dear souls sing that they had ‘passed through the time of trouble such as never was since there was a nation,’ and had endured anguish, hunger, sun heat, and the sight of the seven last plagues, if they were sleeping, or at least a part of them? Would not a part of this company be unable to tell and sing a part of that song?

“It may be said that Sister White, in one of her writings, makes herself one of the one hundred and forty-four thousand, but Ezekiel does also. Speaking of the seven last judgments, he represents himself as present at their pouring out, and says, ‘and I was left.’

“I am a firm believer in the Spirit of Prophecy. I believe what it says. By this I mean, that when it comes across

for so doing. Perhaps you will help me out. There is no controversy in this field about the subject.

“Before making a direct answer to your questions, it may be of interest to note the facts as to how the Seventh-day Adventists were led to the sealing message of Revelation seven, and how they held the doctrine when they received it. Elder Joseph Bates began teaching the truth of the seventh-day Sabbath, as connected with the third angel’s message of Revelation fourteen, in 1845. But the believers did not discover the light on the sealing message until 1848. They were led to it on this wise:—

“February 22, 1848, France became disorganized, deposed her king, and burned up his throne, and in the twilight of that evening he fled from Paris with his family in a hack, he himself being the hack driver, disguised in the garb of a ‘hackney coachman.’ Following closely on the riot of Paris, the turmoil spread to other countries, until thirty-six kingdoms, principalities, and petty states were involved in the melee. Just at this time the spirit rappings began in the Fox and Fish families, in Hydesville, Wayne Co., N. Y. (This was about seventeen miles from my birthplace, and only a few miles from where Joseph Smith claimed that he found his gold plates of the Book of Mormon.) The First-day Adventists of New England said, ‘This strife among the nations of Europe is the rally of the nations to the battle of the great day of God. The Lord is going to come now. These rapping spirits are the spirits of devils going out to gather the nations to that battle.’

At this time the Seventh-day Adventists received the light on the sealing message. Their reply to the first-day people was, 'No. This is not the rally to the last great battle. Before that event takes place, one hundred and forty-four thousand are to be sealed with the seal of the living God. There is a message to go forth bearing the seal, and we have discovered that message in the seventh chapter of Revelation, and are going forth to give that message.'

"Elder Bates, in a tract, makes mention of a meeting of a few of those who had accepted the sealing message. The meeting was held November 18, 1848. Of this meeting he says, 'A small company of brethren and sisters were assembled in meeting in Dorchester, near Boston, Massachusetts. We made the publication of the message [the sealing message] a subject of prayer. The way to publish appeared not sufficiently clear. We resolved unitedly to refer it all to God. After some time spent in earnest prayer for light and instruction, God gave Sister White the following, in vision:—

"Speaking of the Sabbath truth, she said, 'That truth arises and is on the increase, stronger and stronger. It's the seal! It's coming up! It arises, coming from the rising of the sun. Like the sun, first cold, grows warmer, and sends its rays.

"The angels are holding the four winds. It is God that restrains the powers. The angels have not let go, for the saints are not all sealed.

"The time of trouble has commenced. It is begun. The reason why the four winds have not let it go, is because the saints are not all sealed.

"When Michael stands up this trouble will be all over the earth. Why, they [the winds] are just ready to blow. There is a check put on because the saints are not all sealed.'

"You notice that the Testimony said, in 1848, 'the saints are not all sealed.' The position of our people then was that the sealing work at that time was going on, and that some of the one hundred and forty-four thousand were then being sealed.

"You will note how this idea was confirmed by other Testimonies that followed soon after. In *Early Writings*, p. 43, is a vision given March 24, 1849, which reads: 'Satan is now using every device in this sealing time to keep the minds of God's people from the present truth, and cause them to waver. I saw a covering that God was drawing over His people to protect them in the time of trouble; and every soul that was decided on the

truth, and pure in heart, was to be covered with the covering of the Almighty.' On page 44 of the same volume we read: 'I saw that Satan was at work in these ways to distract, deceive, and draw away God's people just now in this sealing time.

"Satan was trying his every art to hold them where they were, until the sealing was passed, until the covering was drawn over God's people, and they left without a shelter from the burning wrath of God in the seven last plagues. God has begun to draw this covering over His people, and it will soon be drawn over all who are to have a shelter in the day of slaughter.'

"From this you can see some of the reasons why those accepting the original faith on the subject of the one hundred and forty-four thousand believed that some were then being sealed, and that they were to be of those resurrected in the time of trouble, and be of the one hundred and forty-four thousand.

"On page 38 of the same book we read, 'The four angels had power from God to hold the four winds, and that they were about to let them go, but while their hands were loosening, and the four winds were about to blow, the merciful eye of Jesus gazed on the remnant that were not sealed, and He raised His hands to the Father, and pleaded with Him that He had spilled His blood for them. Then another angel was commissioned to fly swiftly to the four angels, and bid them to hold, until the servants of God were sealed with the seal of the living God in their foreheads.'

"Again we read: 'I saw that the four angels would hold the four winds until Jesus' work was done in the sanctuary, and then will come the seven last plagues. These plagues enraged the wicked against the righteous; they thought that we had brought the judgments of God upon them, and that if they could rid the earth of us, the plagues would then be stayed. A decree went forth to slay the saints, which caused them to cry day and night for deliverance. This was the time of Jacob's trouble. Then all the saints cried out with anguish of spirit, and were delivered by the voice of God. The one hundred and forty-four thousand triumphed. Their faces were lighted up with the glory of God.' —*Life Sketches*, p. 117

"Who were included in this company that are to hear the voice of God? We read in *Early Writings*, p. 285, 'Dark heavy clouds came up, and clashed against each other. But there was one clear place of settled glory, whence came the voice of God like many waters, shaking the heavens and the earth. There was a mighty

earthquake. The graves were opened, and those who had died in the faith under the third angel's message, keeping the Sabbath, came forth from their dusty beds, glorified, to hear the covenant of peace that God was to make with those who had kept His law.'

"The faith of the Sabbath-keepers from that time until some of the modern 'lights' came in, was that those who died in the faith were among the sealed ones, and would constitute a part of the one hundred and forty-four thousand.

"Just when this partial resurrection takes place may be seen by comparing Daniel 11:45; 12:1–2, and Revelation 16:12. It is when Michael 'stands up,' in the time of trouble; but at that time Turkey comes to his end, with none to help: or, as expressed in Revelation 16, when that power is 'dried up.' But when that power is 'dried up,' five of the seven plagues have been poured out. The wicked have become enraged by those plagues, and seek to put the saints to death, which brings the living and the resurrected ones into the time of Jacob's trouble. Jacob's trouble in olden time was when Esau was coming with four hundred armed men to take his life. The resurrected ones share in this cry for deliverance, and they hear the voice of God that pronounces the everlasting covenant upon those who have honored Him by keeping His Sabbath.

"In *Early Writings*, p. 34, we read: 'I saw the sword, famine, pestilence, and great confusion in the earth. The wicked thought that we had brought the judgments upon them, and they rose up and took counsel to rid the earth of us, thinking that then the evil would be stayed.

'In the time of trouble, we all fled from the cities and villages, and were pursued by the wicked, who entered the houses of the saints with the sword. They raised the sword to kill us, but it broke, and fell as powerless as a straw. Then we all cried day and night for deliverance, and the cry came up before God. The sun came up, and the moon stood still. The streams ceased to flow. Dark heavy clouds came up, and clashed against each other, but there was one clear place of settled glory, whence came the voice of God like many waters, which shook the heavens and the earth. The sky opened and shut, and was in commotion. The mountains shook like a reed in the wind, and cast out ragged rocks all around. The sea boiled like a pot, and cast out stones upon the land. And as God spoke the day and hour of Jesus' coming, and delivered the everlasting covenant to His people, He spake one sentence, and

then paused, while the words were rolling through the earth. The Israel of God stood with their faces fixed upward, listening to the words as they came from the mouth of Jehovah, and rolled through the earth like peals of the loudest thunder. It was awfully solemn. And at the end of every sentence, the saints shouted, Glory! Alleluia! Their countenances were lighted up with the glory of God, and they shone with the glory, as did the face of Moses when he came down from Sinai. The wicked could not look upon them for the glory. And when the never-ending blessing was pronounced on those who had honored God, in keeping His Sabbath holy, there was a mighty shout of victory over the beast and over his image.'

"According to Revelation 15:2–3, we see that those who sing the song of victory over the image, etc., sing also the song of Moses. But in chapter 14:3 we learn that none can learn that song but the one hundred and forty-four thousand. In *Great Controversy*, p. 649, we read: 'None but the one hundred and forty-four thousand can learn that song; for it is the song of their experience,—an experience such as none other company has ever had. "These are they that follow the Lamb whithersoever He goeth." These having been translated from the earth, from among the living [those who are raised in the partial resurrection of Daniel 12:1–2 are surely among the living when the final translation comes], are counted as the "first-fruits unto God and the Lamb." "These are they which came out of great tribulation;" they have passed through the time of trouble such as never was since there was a nation [the climax of that trouble among the nations is when, under the sixth plague, the nations are rallied to the great battle. Surely the resurrected ones see that]. They have endured the anguish of the time of Jacob's trouble [let it be remembered that these resurrected ones saw the time of Jacob's trouble]; they have stood without an intercessor through the final pouring out of God's judgments, but have been delivered, for they have "washed their robes and made them white in the blood of the Lamb [the final of God's judgments is in the sixth and seventh plagues, and these resurrected ones will see that]. They have seen the earth wasted with famine and pestilence, the sun having power to scorch men with great heat, and themselves have endured sufferings, hunger, and thirst." They, even the resurrected ones, see the earth, as it has been brought into this condition by the things mentioned, and in fact have actually experienced a part of the very things that are mentioned.

“Of the final translation of God’s people we read in *Great Controversy*, p. 645, ‘At the voice of God they [the living saints] were glorified; now they are made immortal, and with the risen saints are caught up to meet the Lord in the air.’ It was true of the resurrected ones in the time of trouble that at the voice of God they were glorified, but at the actual coming of Christ, they, with those then resurrected, are caught up to meet the Lord in the air. So in their final deliverance they are “redeemed from the earth,” and “redeemed from among men.””

“From the Testimony cited in this writing, we see that in 1849 the sealing work was going on. Persons were then being sealed, and Satan was trying to hinder the work. National troubles commenced there that would soon have brought the final conflict, but the four angels had their commission to ‘hold the winds’ until the servants of God are sealed. How can we reconcile that with the idea (which some have taught) that none would be sealed until the last decree of the image of the beast—that the saints shall be killed—is passed?

“Again the expression connected with the third angel’s message, ‘Blessed are the dead that die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labors; and their works do follow them’ (Revelation 14:13, is something more than ordinary, for it applies especially to those who die in the Lord, under that message. Of the expression, ‘their works do follow them,’ some have said, ‘It means if they have lived a holy life, and sought to do good, the influence of this will be left behind them.’ That has been true of God’s people. But there is a special blessing on those who die under the third angel’s message. Let us inquire, What works have they engaged in? And what has been their hope? Was it not that they might be alive to hail the Master at His coming? If raised in the time of trouble, glorified at the voice of God, and translated with the saints at Christ’s actual coming as living saints, do not their works follow them? Do they not get what they set out for?

“Now as to Sister White’s own case. It is true that she has intimated several times, in her talks in General Conferences, that she might be called to sleep before the

end, but let us see what is said of her case as connected with the one hundred and forty-four thousand. In *Early Writings*, p. 19, we read of her vision of the new earth, etc.: ‘Mount Zion was just before us, and on the mount was a glorious temple, and about it were seven mountains, on which grew roses and lilies. . . . As we were about to enter the temple, Jesus raised His lovely voice and said, “Only the one hundred and forty-four thousand enter this place,” and we shouted alleluia.’ It seems from what follows that she entered the place, for she gave a description of what she saw in it, in these words: ‘This temple was supported by seven pillars, all of transparent gold, set with pearls most glorious. The wonderful things I saw there I can not describe. . . . I saw there two tables of stone in which the names of the one hundred and forty-four thousand were engraved in letters of gold. After we beheld the glory of the temple, we went out, and Jesus left us, and went into the city.’ She ‘went out.’ Then she will, as seen in the vision, ‘go into’ that temple. But recollect, ‘none but the one hundred and forty-four thousand enter that temple.’



“On page 40 of the same volume, while viewing Saturn, she says: ‘I begged of my attending angel to let me remain in that place. I could not bear the thought of coming back to this dark world again. Then the angel said, “You must go back, and if you are faithful, you shall have the privilege of visiting all the worlds, and viewing the handiwork of God.”’

“I never supposed that the decision of who should constitute the one hundred and forty-four thousand depended upon the possession of the physical vitality sufficient to live without death until the Lord should make His second appearing. It would rather seem more in harmony with the Lord’s dealings with His people that those who sacrificed and earnestly labored in the beginning of the work, such persons as Elders Bates, White, Andrews, and Sister White, whose labors have been interwoven with the very life and progress of the message, should be a part of the company whose works follow them, and who will be a part of that grand triumphal company of the one hundred and forty-four thousand.

Taken from *The Review and Herald*, June 14 & 21, 1906

## CHILDREN'S CORNER



# John Norton Loughborough

John Norton Loughborough was born in Victor, Ontario County, New York, on January 26, 1832. His father was an earnest, local Methodist preacher. When he was three years of age, a young woman named Miss Bibbins started a school for little children in one of the classrooms of the Methodist Church which he attended. On the last day of school they were all taken into the sanctuary where the parents and others were assembled to hear their presentations. Among the rest, Loughborough was called upon to make his first public speech, which consisted of a bit of poetry he had learned.

In their childhood days the parents of J. N. Loughborough took their children regularly to church. Sadly, his father died at the age of 35 years of from Typhoid Fever. Those were the days of bleeding and dosing with calomel for every affliction. A patient was not allowed any water or fresh air. He loved his father dearly and after the funeral went to live with his grandfather who was a Methodist class leader.

His grandfather was a devout Christian and lived his religion before his fellow men. It was not popular in those days to be a Methodist, and some of their Universalist neighbors ridiculed them and persecuted them. They would often come home from church, and sometimes find several lengths of fence pulled down and the cattle in the grain field. His grandfather well knew who did the mischief for he would see them sneering as he drove out the cattle and put up the fence on Sunday, but he said nothing. One summer day as the family came home, his grandfather was astonished to see his fine cherry trees stripped of large limbs of ripe cherries. Many weeks later they were discovered a half-mile away in a deep woods. His grandfather said nothing, but prayed for his enemies. John learned many precious lessons from the life of his grandfather.

One Sunday in December, 1843, His sister told him that

there is a man by the name of Adams coming to their town the next week to preach about the millenium, and the family was going to hear the lectures. John was not too pleased, but his grandfather sent him around the neighborhood to spread the news. Many of the neighbors looked sad, and he also felt sad enough, too, for he thought he was unready and would have to burn eternally in hell for his sins.

After Elder Adams' lectures, a second series was given by Elder Barry. Victor, New York, was then only a small town of 300 inhabitants, but the Methodist Church comfortably seated 1,000. It was not only full every evening, but all standing room was taken. These lectures on the prophecies and signs of the times, mingled with exhortations to seek God, created a profound interest.

As a result of the lectures, his grandfather and his whole family, with hundreds of others, believed the doctrine. They used to bring home books and papers such as *Signs of the Times*, and *Voice of Truth*. He read them eagerly and carried them to the neighbours. A great revival followed the preaching of the Advent doctrine. The first time that was set for the Lord to come (in the spring of 1844), John worked all the day the Lord was expected, sawing wood and frequently looking up to see if the Lord was coming. He was very fearful He would come that day, for he thought he was not ready. Although the day passed and He did not come, Loughborough did not lose his desire to be saved.

After the passing of the time in 1844 and Jesus did not come, John and his family still remained faithful Christians. In April, 1847, at the age of fifteen, John Loughborough left his grandparent's home and went to his native village to live with his oldest brother who was an Adventist. He wanted to learn the trade of carriage-making. Here he soon mixed with wild companions and became very careless about religion. Often when he



stopped to think seriously and wished to be good like his brother, he found he had no strength to leave his companions and make a start to serve the Lord. During the winter of 1848–49, he attended the school in Victor, living with his widowed mother, paying his school tuition by sweeping the school floor, kindling the morning fires, and ringing the bell. When his mother would ask him to go to church on Sunday, he would make some excuse,—his studies needed attention, he must write a composition, or something of the kind. Thus things went until June when he accompanied his Uncle Norton to visit his older brother who had moved to Adam’s Basin. Soon after their arrival they attended an all-day meeting held by P.A. Smith, an earnest Adventist minister.

The First-day Adventists taught that the great commotion among the nations of Europe would bring on the Battle of Armageddon, and the Lord would now come very soon. Under this preaching, his convictions of 1844 were again fully aroused. After the meeting, as the minister visited with his brother, he began to talk with John, and obtained a promise from John to serve the Lord. He felt relieved that the way was thus opened for him. He wanted to be in earnest about being a Christian, and as there was to be more meetings in two weeks he wanted to attend them.

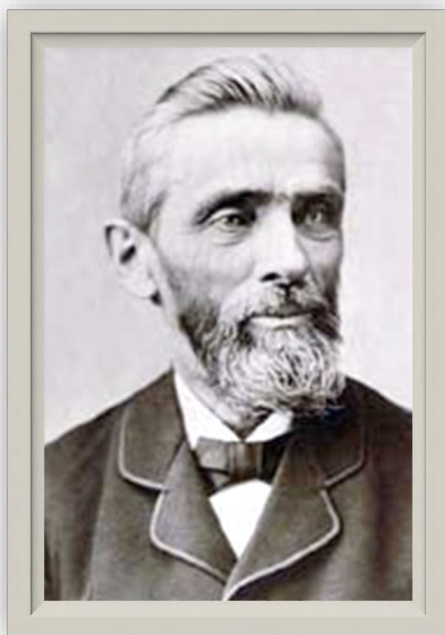
After John Loughborough became a Christian, he began preaching for the First-day Adventists when he was 17. While still a preacher for the First-day Advent Church, Loughborough married Mary J. Walker in Rochester (1851). Together they had three children, all born in Battle Creek, Michigan—a son, Delmer, and twin girls, one of whom died at birth. Tragically, Mary also died in childbirth (1867). Mother and daughter were buried together.

He accepted the Sabbath at Rochester, New York, in 1852, as a result of the preaching of J. N. Andrews. It was here that he first met James and Ellen White. A month after he was introduced to them, he left the First-day Adventists and began preaching for the movement that later would become known as the Seventh-day Adventist Church.

Devoting himself to preaching, he was ordained at

Grand Rapids, Michigan, June 18, 1854, by James White and M. E. Cornell. Loughborough was the youngest to be ordained to the ministry, being only 22 years old. After discussing it with James White, he decided to sell complete sets of Adventist publications issued by the press at that time—35 cents’ worth. It was a success from the beginning

A vision given to Ellen White helped him to begin, when he doubted whether he could support his family. Relating this vision Ellen White said: “Brother Loughborough is holding back from his duty to preach the message, trying to get means for his support. The Lord told me to say, ‘Decide to preach the message and the Lord will open the way for your family’s support.’” —*Divine Predictions Fulfilled*, p. 25–27. He had been selling sashlocks, but it had not gone well. Down to his last three cents, he gave his wife a penny for thread and a penny for matches. While she was gone, a man came to the door and ordered \$60 worth of sashlocks. Loughborough made a profit of more than thirty dollars on the sale. His ministry was begun.



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In 1856 he became discouraged by the enormous challenges of those days and decided to go to Waukon, Iowa, to farm. James and Ellen White traveled there by horse and sleigh to encourage him. The Whites persuaded Loughborough to return to the

ministry, and he never wavered again—no matter how difficult the tasks were. He returned with great zeal to his work, although for some time he still laboured under difficult circumstances.

For the next several years, Loughborough conducted evangelistic work in Pennsylvania, New York, and the Midwest. He took an interest in selling Adventist literature and helped pioneer the concept of selling printed material in conjunction with evangelism meetings. He then served as president of the Michigan Conference (1865–1868) and treasurer of the General Conference (1868–1869). Loughborough joined James and Ellen White in advocating church organization in 1860. Often they traveled together, in public ministry to the church.

As a result of a serious illness brought on by overwork (1865), he became deeply interested in health reform

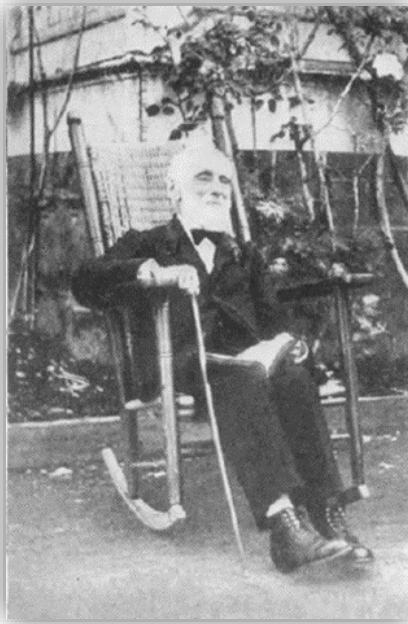
and wrote a book called *Hand Book of Health; or a Brief Treatise on Physiology and Hygiene* (1868).

In 1868, Loughborough was sent by the General Conference to assist pioneering the Adventist work in California. Loughborough had been thinking of California for several months, based on a number of dreams he had received, showing him making the journey to California by ship. Thus, at the General Conference session in Battle Creek, when James White asked if anyone might be willing to go west, Loughborough stood and said he was willing. Bourdeau joined him. Just prior to boarding the ship in New York, Loughborough married Margaret Newman, with Bourdeau performing the ceremony.

The California Conference of Seventh-day Adventists was officially formed in 1873. Loughborough was selected to serve as the first president, with offices in Oakland. It was during this time that his second wife, Margaret (Maggie) passed away. In 1877, he married his third wife, Anna Driscoll, who was secretary and treasurer of the publishing house; James White officiated at the ceremony.

A widower once again, Loughborough made a world

tour in 1908, at the age of 76, traveling through Europe, Africa, Hawaii, Australia, and New Zealand. During this extended journey he traveled some 30,000 miles by water and 6,000 miles by land, attending 500 meetings and preaching 352 times. Soon after the end of this trip, he retired from active ministry, settling in Lodi to be near his daughter. He continued serving the church through occasional trips to camp meetings, institutions, and General Conference sessions.



Loughborough saw Ellen White in public vision more often than any other person, with the exception of her husband, James. Late in his life he claimed to have witnessed more than 50 public visions. On several occasions, these visions included physical phenomena. He was also present in Rochester, New York, when she prayed for the healing of the pressman, Oswald Stowell.

Stowell had been given up by the physician to die. He was healed and back at work in two days.

Due to failing health, Loughborough moved to St. Helena Sanitarium where he remained until he passed away on April 7, 1924, at age 92, after more than a half century of service.

## Believers in Romania

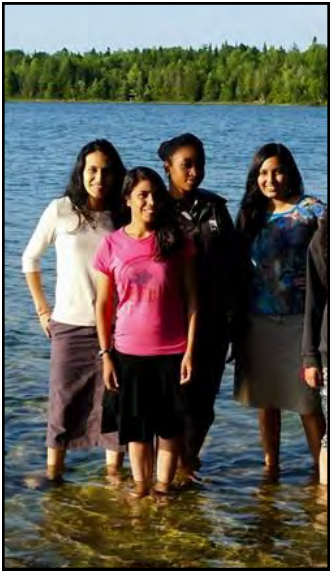


# Canadian IMS ARMY, camping trip

June 29–July 2, 2015



The path of each young Christian consists of the confrontation of obstacles, the attaining of goals and the winning of souls for Christ. This spiritual camping experience proved to be as much of a challenge of life as any other challenge. These four days spent by the youth in the Bruce Peninsula put their endurance, team building skills and strength to the test. There were many activities, both physical and spiritual, to exercise their bodies as well as their minds with the goal of preparing each young Christian for the Challenge of Life. The theme: "The Challenge of Life" was the focus of each activity, as well as morning and evening worship. The topics covered were: Perseverance, Holiness, Moral Purity, Companionship, Trusting in God and Experiencing His Presence.



Looking back on those four days, we can all attest to the fact that we received a great blessing. From the first night when we pitched our tents to the extremely cold water we swam in at the cove (and everything in between), our spirits were higher than ever!


What we learned as a group was that life truly is a rigorous challenge. A challenge that each one of us is called to face and overcome. Praise God that this challenge is not one that we must face alone but rather one in which we are accompanied by the greatest Ally!



We hope you will join us on our next youth activity!

(Photos [as well as inside cover photo] courtesy of the "Canadian IMS ARMY" Facebook page)



A raccoon is climbing a tree trunk, looking towards the camera. The tree bark is textured and has some yellowish-green lichen or moss. The background is a blurred forest with green and blue foliage.

“Those who profess to love God do not always consider that abuse to animals, or suffering brought upon them by neglect, is a sin.” – *Signs of the Times*, November 25, 1880. “The animals were created by God. They see, they hear, they use their organs as faithfully as human beings use theirs. They are the Lord's creatures. And His word declares, ‘A righteous man regardeth the life of his beast.’” (Proverbs 12:10.)” – *Manuscript Releases*, vol. 7, p. 422–423