

## The Return of the Exiles—No. 14, Advent Review and Sabbath Herald, February 20, 1908

**T**he coming of Ezra and his company to Jerusalem brought courage and hope into the hearts of many who had long labored under trying difficulties. Since the first company of exiles had returned with Zerubbabel and Joshua, over seventy years before, much had been accomplished in the work of restoration. The temple had been finished; the walls of the city had been partially repaired. Yet much remained undone. At times, the people had become disheartened, and had well-nigh ceased all effort to restore the city. Even during the years of comparative peace following the troublous times of Queen Esther, but little was done to upbuild the wall.

The indifference of many of the Israelites who had returned, is directly traceable to their violation of the plain precepts of the law given at Sinai. Some who had returned, remained faithful; but many of their children and children's children, lost sight of the law of heaven. The Mosaic code, given for the good of the people, was sadly disregarded. Sin was in the camp. Even some of the men who had been entrusted with sacred responsibilities, lived in open sin. Their course of action largely neutralized the efforts of others to advance the cause of God; for so long as flagrant violations of God's law were allowed to go on unrebuted, the blessing of heaven could not rest richly upon the people.

In the providence of God, those who returned with Ezra had sought the Lord earnestly, before undertaking their journey. They had humbled themselves before God, confessing their sins, and imploring forgiveness. With agony of soul they had pleaded for divine guidance and blessing. The experiences through which they had just passed, led them to realize that in God alone was their strength, and that sin, by separating them from the source of their power, would leave them weak and defenseless. Many of them had become strong in faith; and as these mingled with the discouraged and the indifferent, their influence for good was a powerful factor in the work of reform instituted soon afterward by Ezra.

On the fourth day after the arrival at Jerusalem, the treasures of silver and gold, with the vessels for the service of the sanctuary, were delivered by the treasurers in the hands of the temple officers. Every article was examined "by number and by weight."<sup>1</sup> The delivery of the treasures was made in the presence of witnesses, with the utmost exactitude. Nothing had been lost. The care exercised in this transaction is an object-lesson of the care with which the Lord would be pleased to have the affairs of his cause conducted at all times and in every place.

2. Ezra 8:35

3. Ezra 8:36

4. Ezra 9:1

5. Ezra 9:2

6. Ezra 9:3

7. Ezra 9:4

1. Ezra 8:24

8. Ezra 9:6

The children of the captivity who had returned with Ezra, "offered burnt-offerings unto the God of Israel,"<sup>2</sup> for a sin-offering, and as a token of gratitude and thanksgiving for the protection of holy angels during their journey. "And they delivered, the king's commissions unto the king's lieutenants, and to the governors on this side the river; and they furthered the people, and the house of God."<sup>3</sup>

Ezra's arrival at Jerusalem was opportune. His brethren were in great need of the influence of his presence. Soon after his return, some of the chief men of Israel approached him with a serious complaint. Some of "the people of Israel, and the priests, and the Levites,"<sup>4</sup> had so far lost sight of the holy character of the commands of Jehovah given them through Moses, that they had intermarried with the surrounding heathen peoples. "They have taken of their daughters for themselves, and for their sons," Ezra was informed, "so that the holy seed have mingled themselves with the people" of heathen lands; "yea, the hand of the princes and rulers hath been chief in this trespass."<sup>5</sup>

In his study of the causes that led to the Babylonish captivity, Ezra had learned that the terrible apostasy of Israel was largely traceable to their mingling with the surrounding nations. Had they obeyed God's command to keep separate from the heathen, they would have been spared many sad and humiliating experiences. And so, when the servant of God was informed that notwithstanding the plain lessons of the past, men of prominence in Israel had dared transgress the laws given them as a safeguard against apostasy, his heart was made inexpressibly sad. "When I heard this thing," he says, "I rent my garment and my mantle, and plucked off the hair of my head and of my beard, and sat down astonished."<sup>6</sup>

"Then were assembled unto me every one that trembleth at the words of the God of Israel, because of the transgression of those that had been carried away; and I sat astonished until the evening sacrifice."<sup>7</sup> The servant of God suffered intense agony of soul over the commission of sins so grievous by those who had had great light and privileges.

At the time of the evening sacrifice, Ezra arose, and, once more rending his garment and his mantle, he fell upon his knees, and unburdened his soul in earnest supplication to God. Spreading out his hands unto the Lord, he exclaimed, "O my God, I am ashamed and blush to lift up my face to thee, my God: for our iniquities are increased over our head, and our trespass is grown up unto the heavens."<sup>8</sup>

Ezra remembered the goodness of God in again

giving his people a foothold in their native land, and he was overwhelmed with righteous indignation and with grief at the thought of their ingratitude.

"Since the days of our fathers," the humble suppliant continued, "have we been in a great trespass unto this day; and for our iniquities have we, our kings, and our priests, been delivered into the hand of the kings of the lands, to the sword, to captivity, and to a spoil, and to confusion of face, as it is this day. And now for a little space grace hath been showed from the Lord our God, to leave us a remnant to escape, and to give us a nail in his holy place, that our God may lighten our eyes, and give us a little reviving in our bondage. For we were bondmen; yet our God hath not forsaken us in our bondage, but hath extended mercy unto us in the sight of the kings of Persia, to give us a reviving, to set up the house of our God, and to repair the desolations thereof, and to give us a wall in Judah and in Jerusalem."<sup>9</sup>

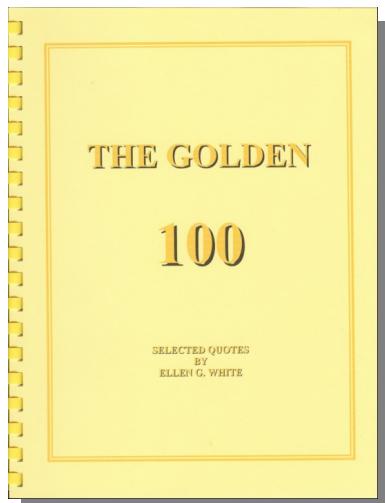
"And now, O our God, what shall we say after this? for we have forsaken thy commandments, which thou hast commanded by thy servants the prophets... And after all that is come upon us for our evil deeds, and for our great trespass, seeing that thou our God hast punished us less than our iniquities deserve, and hast given us such deliverance as this; should we again break thy commandments, and join in affinity with the people of these abominations? wouldest not thou be angry with us till thou hadst consumed us, so that there should be no remnant nor escaping? O Lord God of Israel, thou art righteous: for we remain yet

escaped, as it is this day: behold, we are before thee in our trespasses: for we can not stand before thee because of this."<sup>10</sup>

Ezra's language in this petition is that of true humiliation of soul, the contrition that prevails with God in prayer. Only the prayer of the humble enters into the ears of the Lord of Sabaoth. "Though the Lord be high, yet hath he respect unto the lowly: but the proud he knoweth afar off."<sup>11</sup> "To this man will I look," saith the Lord, "even to him that is poor and of a contrite spirit, and trembleth at my word."<sup>12</sup>

The sorrow of Ezra and of his associates over the evils that had insidiously crept into the very heart of the Lord's work, wrought repentance. Many of those who had sinned, were deeply affected. "The people wept very sore."<sup>13</sup> They had begun to realize, in a limited degree, the heinousness of sin, and the horror with which God regards it. The sacredness of the law spoken at Sinai was brought clearly before their minds, and many trembled at the thought of their transgressions.

One of the company, Shechaniah by name, acknowledged that all the words spoken by Ezra were true. "We have trespassed against our God," he confessed, "and have taken strange wives of the people of the land: yet now there is hope in Israel concerning this thing."<sup>14</sup> Shechaniah proposed that all who had transgressed, should make a covenant with God to forsake their lives of sin, and to be adjudged "according to the law." "Arise," he bade Ezra, "for this matter belongeth unto thee: we also will be with



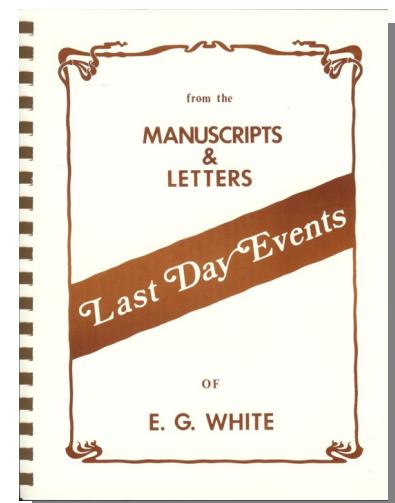
## THE GOLDEN 100

The SRPA has a book available entitled "The Golden 100." It consists of 100 selected quotes by Ellen G. White. Its focus is on the apostasy in the SDA church and defining our position as the Remnant people of God. It is spiral bound, is about thirty pages, and is formatted with a 16 point font, so it will make a handy reference for mission workers in the field. We are asking a suggested donation of \$7.50 for each copy.

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thee: be of good courage, and do it.”<sup>15</sup>

“Then arose Ezra, and made the chief priests, the Levites, and all Israel, to swear that they should do according to this word.”<sup>16</sup>

This was the beginning of a wonderful reformation. With infinite patience and tact, and with careful consideration for the rights and welfare of every individual concerned, Ezra and his associates

**15. Ezra 10:4**

**16. Ezra 10:5**

labored to lead the repentant of Israel into a right way of living. Above all things else, Ezra was a teacher of the law; and as he gave personal attention to the examination of every case, he sought to impress upon the mind of the sinner the holiness of the law of heaven, and the blessings to be gained through obedience to this law.

—Ellen White  
*(To be concluded)*

## Editorial—Ready Or Not

“So likewise ye, when ye shall see all these things, know that it is near, [even] at the doors. Verily I say unto you, This generation shall not pass, till all these things be fulfilled.” Matt 24:33-34.

We are all familiar with these two verses—maybe even a little too familiar. Some of us may have heard them all our lives. But when something becomes too familiar, sometimes it gets put on the back burner of our minds as something we already know and accept, rather than something vital requiring our constant attention. We need to bring these verses to the forefront of our minds again! For over two thousand years the Lord has shown each generation that they need to be ready. We cannot afford to disregard the urgency now!

As we look at what is happening in the world today we see that so many of the signs are all around us—earthquakes, famines, pestilences, wars and rumors of wars, people crying “peace, peace” when there is no peace, the Sunday law, the time

of trouble, wickedness as great as in the days of Noah. But how much thought do we give it on a daily basis? Does it compel us to prepare for our Lord’s return and to share the warning with others, or are we so comfortable with our current lives that we’d rather everything just continued on as it is? I had a relative once say to me: “I have heard about the end of the world all my life and nothing has happened, so I’m not going to worry about it.” We need to examine ourselves and make sure that this apathetic attitude is not a part of our thoughts or our actions. There are a few people around the world who see the urgency, who feel the shortness of time and have a pressing burden to preach the gospel to the world. They see how near Satan is to completely taking over the governments of the world, and they are sounding the alarm. How many of us can say with confidence that we stand ready for the tests of our faith that are soon coming? Are we armored against Satan’s fiery darts? Have we made our foundation sure? Are we one of that

small number who will live to see the Lord coming in the clouds? Sister White tells us always to strive to be among the 144,000, but how many of us are truly striving, and how many have turned a blind eye to the signs or have even given up hope?

Part of the work the Lord has given us to do is to be an encouragement for our brothers and sisters around the world. We will each face different obstacles and trials along our Christian journey, and we can help each other along through our prayers, our kindness, our financial support, and perhaps most of all through our example. How are we living our own lives? What example are we setting for others? Do we reflect the urgency of the times in our words and actions, or are we trying to ignore it? Our Maker is swiftly returning, and we must prepare the way! Let us all remember this and press daily toward that mark of our high calling that we may be ready to meet Him in the air very, very soon!

## The Judgment Has Set

F E Beldin

1886

1. The judgment has set,  
the books have been opened;  
How shall we stand in that great day,  
When every thought, and word, and action,  
God, the righteous Judge, shall weigh?

### Refrain

How shall we stand in that great day?  
How shall we stand in that great day?  
Shall we be found before Him wanting?  
Or with our sins all washed away?

2. The work is begun with those who are  
sleeping,

Soon will the living here be tried,  
Out of the books of God’s remembrance,  
His decision to abide. [Refrain]

3. O, how shall we stand that moment of  
searching,

When all our sins those books reveal?  
When from that court, each case decided,  
Shall be granted no appeal? [Refrain]

—Page 482 in the old SDA hymnal

# Children's Story—*The Lost Inheritance*

An elderly man was standing by the road-side gazing earnestly at a homestead. His dress was shabby, his shoulders were bent forward, a wistful longing was in his face, a gloomy shadow darkened his eyes, and he seemed absorbed in the deepest thought.

The farm land which attracted his attention was productive, and delightfully situated. On a slight elevation of ground that rose gradually before him stood an old-fashioned farm-house. The roof sloped down over the front, under which there was a spacious piazza. Everything about the place was trim, neat, and thrifty.

Beyond the house was a beautiful landscape, hill and sward and mountain and dell, with streams and a lake in the distance.

The stranger who was gazing so intently on the pleasant scene seemed lost in thought. There was something fascinating to him in every tree and flower. When he turned away, the tears were coursing down his face. It may seem strange that so much of beauty should excite emotions of grief.

He had gone but a short distance when a neighbor met him, and instantly recognized him as a former acquaintance.

"Why, Randolph," said he, extending his hand, "how do you do? I'm glad to see you. It really seems as if you had a right here. Been to look at the old place, I suppose?"

The gloom still rested on Walter Randolph's face as he answered slowly: "Yes, I was on the main road, and thought I would walk down and take one more look. You see, they've got it away from me entirely. They have the family burying ground, too; but that, as yet, is undisturbed. Father and mother lie there, my two brothers and my sister, and three of my children. I could see the spot where they sleep on the hillock beyond. I would have gone in and sat down by the graves again, but something seemed to tell me that I was a stranger. These settlers have got it all,—all,—and"

"But, Randolph, you can't blame the present owners. They bought, the property of the mortgagee; and he, as you must know, had to bid it in at the foreclosure sale. I can't see that anybody is to blame but yourself. Your brothers and sister died, and you were the only surviving heir. Your inheritance was a splendid one. You had lands and money enough. But, for some reason, you let the farm run down, the house go un-repaired, the fences get out of shape, and the barns have broken doors and dangling shutters. Besides, your wife and your two remaining children went away; and then you left, and the property had no one to take care of it. Now, won't you let me ask you what was the cause of all this?"

Randolph was deeply moved; but, after a

pause, he answered:

"I will tell you. I had, as you have said, a splendid property, a farm of two hundred and fifty acres, with good house, barns, implements, and everything in running order. I had also a kind father and mother, who pointed out to me early in life the right way. But, somehow, I fell into the habit of stopping at the village store, and I used to go over to the Shades saloon. Things were more lively there. I became a drinker, a gambler, and a swearer. The attractions of the Shades were more to me than home or family; and slowly but surely, though I knew it not, I was drinking up my inheritance. When my third child died, my wife's reason was impaired, and in order to provide an asylum for her, I mortgaged my property; but I am ashamed to say that I squandered the money and neglected her. She is still insane. My remaining children are— are—I know not where. My life is a ruin! My inheritance is lost!"

He turned from the neighbor; and as he went away, every beat of his heart seemed to echo, "Lost! lost! Lost!"

There is a greater inheritance that may be lost. The dreadful words, "Depart from me," may be spoken. And then oh, sad departure! It may be added, "These shall go away into everlasting Punishment."

*Youth's Instructor March 28, 1883*

**As we near the end,  
the gospel will go with greater and yet greater rapidity.**

**And opportunities will be given us  
to give more and more of the means  
of which the Lord had made us His stewards.  
In this God would have us act as His colaborers.**

**What a blessing, to be a worker and an heir with the world's Redeemer!**

**If we suffer with Him, the promise is, we shall also reign with Him.**

**As we hear the calls and demands being more and more urgently made  
for means to enter the many doors that are opening,  
we may know that the Lord's coming is nearing.**

**Who would delay it by withholding for selfish gratification the means  
God has placed in our hands for this very work?**

**Pacific Union Recorder October 24, 1901**

# Health Nugget—What's So Great About Garlic?

Garlic is one of the most important culinary herbs there is, but it's also one that's a proven health tonic. Eating a clove or two of garlic a day really might keep the doctor away, as it benefits health on multiple levels.

Interestingly, while garlic is often described as an herb or a spice, it's actually neither. Garlic grows underground in a bulb and sprouts long green shoots. It is more accurate to call garlic a vegetable than an herb, and, in fact, it belongs to the allium family of vegetables, along with onions and leeks.

This is where its health benefits begin, because allium vegetables are known for their stink (and garlic is sometimes referred to as "the stinking rose"). That unique scent comes from sulfur-containing compounds, such as allicin, that have many health-promoting effects.

## Garlic Fights 160 Diseases, Including Cancer.

Studies have demonstrated garlic's effects for more than 160 different diseases. In general, its benefits fall into four main categories:

1. Reducing inflammation (reduces risk of osteoarthritis and other diseases associated with inflammation)
2. Boosting immune function (antibacterial, antifungal, antiviral, and antiparasitic properties)
3. Improving cardiovascular health and circulation (protects against clotting, retards plaque, improves lipids, and reduces blood pressure)
4. Toxic to 14 kinds of cancer cells (including brain, lung, breast, gastric, and pancreatic)

In terms of cancer, garlic has been shown to kill cancer cells in laboratory studies, as well as shown promise when consumed via your diet. One study showed that women who regularly ate garlic (along with fruits and vegetables) had a 35 percent lower risk of colon cancer.

Those who consume high amounts of raw garlic also appear to have a lower risk of stomach and colorectal cancers.

Furthermore, among people with inoperable forms of colorectal, liver, or pancreatic cancer, taking an extract of

aged garlic for six months helped to improve immune function, which suggests it may be useful for helping your immune system during times of stress or illness.

Also worth noting, diallyl sulfide (DAS), a sulfur-containing compound in garlic, has been found to inhibit the formation of carcinogenic heterocyclic amines (HCAs), which form when meat is cooked at high temperatures.

DAS prevents a specific type of HCA from transforming into DNA-damaging compounds by decreasing the production of certain liver enzymes required for this transformation.

What this means is that adding chopped garlic to your burgers, meat loaf, and possibly to your steak via a marinade may help cut down on cancer-causing cooking byproducts.

## Immune-Boosting Effects to Fight Infectious Disease (Even Antibiotic-Resistant Bacteria)

Garlic is known for its powerful antibacterial and antiviral properties. It also helps fight infection from yeasts/fungi and worms.

The combination of biochemicals in garlic, including tannins, saponins, phenols, flavonoids, and essential oils, has even been found to fight antibiotic-resistant bacteria. Some of the superbugs killed by garlic were resistant to more than 10 different antibiotics.

Even more intriguing, the garlic used in the study was whole, simply ground with a mortar and pestle, and the researchers recommended adding garlic to your diet as a way to help prevent infections...

Eating garlic can also help fight off infections from colds and flu. According to one study, those who consumed garlic daily for three months had fewer colds than those who took a placebo.

When they did come down with a cold, the duration of illness was shorter—an average of 4.5 days compared to 5.5 days for the placebo group.

While this may not seem overly impressive, it's still better than the results achieved by the much-advertised flu drug Tamiflu, which if taken within 48 hours of onset of illness, might reduce the duration

of flu symptoms by 16 hours—similar to eating garlic daily.

## Antioxidants, Vitamins, and Minerals for a Potent Health Elixir

Like many natural foods, it's difficult to confine garlic to just one or two benefits, as it appears to offer benefits throughout your body. Garlic is rich in manganese, calcium, phosphorus, selenium, and vitamins B6 and C, so it's beneficial for your bones as well as your thyroid.

Other health-promoting compounds include oligosaccharides, arginine-rich proteins, selenium, and flavonoids...

## Sprouted Garlic Might Be Even Healthier

Have you ever let a head of garlic sit on your counter too long, only to find it had sprouted green shoots? You don't need to throw it away! Sprouted garlic is not only safe to eat... it may be even healthier than non-sprouted garlic.

In an article published in the *Journal of Agricultural and Food Chemistry*, garlic sprouted for five days was found to have higher antioxidant activity than fresher, younger bulbs, and it had different metabolites, suggesting it also makes different substances.

Researchers concluded that sprouting your garlic might be a useful way to improve its antioxidant potential. Extracts from this garlic even protected cells in a laboratory dish from certain types of damage. This isn't really surprising when you consider the nutritional changes that typically occur in plants when they sprout.

When seedlings grow into green plants, they make many new compounds, including those that protect the young plant against pathogens. The same thing is likely happening when green shoots grow from old heads of garlic...

## Have You Heard of Fermented Black Garlic?

Black garlic, which is basically fermented garlic, may be even healthier than other forms. In a 2009 mouse study, Japanese researchers found that black

garlic was more effective than fresh garlic in reducing the size of tumors, for instance.

The study was published in the journal. In another study, black garlic was found to have twice the antioxidant levels as fresh—the aging/fermenting process appears to double the antioxidants.

Black garlic is packed with high concentrations of sulfurous compounds, especially one in particular: s-allylcysteine (SAC). Science has shown a number of health benefits from SAC, including inhibition of cholesterol synthesis. Perhaps this is why Mandarin oil painter Choo Keng Kwang experienced a complete reversal of his psoriasis after just four days of eating half a bulb of black garlic a day—this, after trying countless medically prescribed skin

creams that were all complete failures.

An advantage of SAC is that it is well-absorbed and much more stable than allicin and 100 percent bioavailable. Researchers are confident it plays a significant role in garlic's overall health benefits. Unfortunately, fermenting garlic is a lengthy process that requires a room with controlled humidity and heat for about a month. Most people don't have access to such equipment to ferment garlic at home, but you can find it from reliable sources online (in whole bulb form, which tastes surprisingly sweet) or in supplement form.

As an aside, I strongly recommend you include raw garlic in your diet as well, but when you do the fresh clove must be crushed or chopped in order to stimulate the release of an enzyme called alliinase,

which in turn catalyzes the formation of allicin. Allicin, in turn, rapidly breaks down to form a number of different organosulfur compounds. So to "activate" garlic's medicinal properties, compress a fresh clove with a spoon prior to swallowing it, chop it finely to add to a salad, or put it through your juicer to add to your vegetable juice.

—Dr. Mercola.com

<http://articles.mercola.com/sites/articles/archive/2015/11/16/benefits-garlic.aspx>

**Added Note:** For those who have a hard time eating raw garlic when fighting a cold, or some other illness, take the garlic with some oily peanut butter or almond butter, the oiliness will help you get it down.

## RECIPE—Honey Whole Wheat Bread

1 package yeast (2 1/2 tsp).  
2 1/4 cups warm water  
1/2 cup honey or brown sugar  
1/4 cup oil  
1 tbsp salt  
4 cups whole wheat flour  
2 cups white flour

Put all ingredients into the bread machine and set on the whole wheat setting.

Note—Most bread machine recipes can be made by hand by following directions that come with any regular bread recipe.

**Suppose that today Christ should appear in the clouds of heaven,  
who... would be ready to meet Him?**

**Suppose we should be translated into the kingdom of heaven just as we are.  
Would we be prepared to unite with the saints of God, to live in harmony with the  
royal family, the children of the heavenly King?**

**What preparation have you made for the judgment?**

**Have you made your peace with God?... Are you seeking to help those around  
you, those in your home, those in your neighborhood, those with whom you  
come in contact that are not keeping the commandments of God?... Remember  
that profession is worthless without a practice that enters into the daily life. God  
knows whether we are keeping His law in truth. He knows just what we are doing,  
just what we are thinking and saying. Are we getting ready to meet the King?**

**When He comes in the clouds of heaven**

**with power and great glory, will you be able to say,**

**"Lo, this is our God; we have waited for him, and he will save us" (Isaiah 25:9)?  
To those who can say this Christ will say,**

**"Come up higher. Upon this earth you have loved Me. You have loved to do My  
will. You can now enter the Holy City and receive the crown of everlasting life."**

**Heavenly Places 356.2**

# The King of the North

## Part 7—Total Genocide

Adventists once taught that the king of the north in Daniel 11 was the Ottoman Empire or what was known as Turkey in their day. In more recent years they have claimed that this was a misinterpretation of prophecy and that the pioneers actually taught something different. As we have seen in our previous articles, the stories about what the pioneers taught on this prophecy are largely fabrications, invented to promote the modern, spiritualistic theories of Adventist theologians. But if the current theory of the king of the north being the papacy is the truth, why would it need lies and fabrications to support it?

So far we have seen every word in the prophecy of Daniel fulfilled by the Ottoman Empire. The question to consider now is, did the Ottoman Empire fulfill the final statements regarding the king of the north in verses 44 and 45? According to most Adventists, the answer is no. But when we look at things more closely we find that what the Ottoman Empire did not fulfill where the predictions of Adventists, who were not infallible prophets.

James White recommended caution when it came to predicting events based on unfulfilled prophecy, but Adventists had the homesick factor to contend with. They were so eager for everything to be finished and to get home to heaven that they ignored minor issues, such as the fact that Daniel 11:45 and Revelation 16:12 cannot logically be describing the same event. William Miller and his associates were also dealing with the homesick factor, and believing that Christ would come in 1844, they had to fit the fulfillment of Daniel 11 in before that year. This lead them to ignore the obvious inconsistencies in applying the last 5 verses to Napoleon.

Many people in the Adventist church began making predictions based on Daniel 11:45 and Revelation 16:12. They predicted that the Turk would be driven from Europe, which was what the news reports of the time were saying, but the prophecy says nothing about the king of the north being driven from anywhere, it only says that he will come to his end with none to help. This focus on predictions that were founded in the popular press, instead of in the prophecy itself, led the church to confusion.

But the question to answer here is not whether or not the church was wrong in it's

predictions, but whether or not the Ottoman Empire fulfilled the Bible's predictions. It is time to consider carefully some of the events of World War I that are not well known today.

"But tidings out of the east and out of the north shall trouble him: therefore he shall go forth with great fury to destroy, and utterly to make away many." *Daniel 11:44*. We have clearly seen the tidings from the north and the east and how they troubled the Ottoman Empire, making the Ottomans desperate for their self preservation. But could they be said to "go forth with great fury?" Uriah Smith pointed to the way the Turks fought in the 1877 Russo-Turkish War as a fulfillment of the "great fury." This certainly could fit, for the Turks were said to "fight like devils." They were fighting with the desperation of people who saw their empire and way of life threatened by powerful enemies and they continued to fight in this manner throughout World War I. But there is more here than just great fury. The great fury is directed toward an object. That object is the utter destruction of many. Smith died in 1903 and so never saw the complete fulfillment of this verse. We notice in the prophecy that it is the tidings from the north and east that cause this power to "go forth with great fury to destroy, and utterly to make away many."

For more than a century Russia had been pressuring Turkey to grant civil rights to the Christians in their realm. There were also rumors that Russia was looking toward Constantinople with a greedy eye. This all served to make the Ottoman Empire very nervous. But with incredible skill and tenacity the tottering empire played off the European powers against each other and by so doing managed to survive when by all appearances the "sick man of the east" should have died long before.

The tensions fostered by the declining empire finally erupted when on June 28, 1914, the heir to the throne of Austria-Hungary was assassinated in Serbia, a former Ottoman territory. The man was not well liked by anybody but it was the spark that set off the powder keg. Within weeks the world was embroiled in World War I. And what of the Ottoman Empire, this tottering power who was the cause of all the tension?

"It is one of history's little jokes, surely, that Turkey and the Ottoman Empire that it ruled had no part to play in the July crisis that brought on the Great War." *A World Undone*, G.J. Meyer

For several months the Ottoman Empire tried to remain neutral in the conflict, even though the powers of Europe were looking with longing at its domains. Turkey wanted to be on the winning side and waited to see which side it should join, making overtures to both sides to see who would provide the stronger support for Turkey's aims. Continuing it's game of playing the powers off against each other. Finally, a German subterfuge led Turkey into the war on the side of the central powers, Germany and Austria-Hungary.

Stung to fury by the disloyalty of a few Armenian Christians who betrayed the empire by joining up with the Russians in the Caucuses (part of Armenian territory lay under Russian control), the Ottoman regime began the systematic annihilation of every Christian ethnic group in the realm, beginning with the largest Christian group, the Armenians. It didn't help any that the triple entente powers of France, Britain, and Russia supported and promoted the idea of a sovereign Armenian state in eastern Turkey. The traditional homeland of the Armenians is the region around Mt. Ararat. They had lived there for millenia, at one time having a kingdom and king of their own. The history of Armenian Christianity is fascinating.

One Seventh-day Adventist Armenian wrote a book about her experiences during the first world war and says, "According to tradition Jude (Thaddeus) and Bartholomew preached Christianity to the Armenians in the first century. Some say that Thomas also preached there before going to India. By the end of the third century the whole nation was considered Christian. Armenians believe that the Armenian Apostolic Church is the oldest organized Christian church body. They are called Gregorian Christians after Saint Gregory." *Terror by Night and Day, An Armenian Girl's Story*, By Marie Abelian Egitkhanoff, page 5.

"Waves of Persecution followed one another down through the centuries, some more severe than others. Political fortunes altered the boundaries of nations without regard to the people living there. By the dawn of the twentieth century Armenia as an entity had long ceased to exist. The territory

once belonging to the “house of Togarmah” had been carved into three principle sections. The western part, including Mount Ararat, belonged to the Turkish Empire; the northern part along the Caucasus mountains became one of the republics under Russian rule; the eastern part bordering the Caspian Sea had long been under Persian control. The people, like many other national groups, became dispersed; but unlike others, they largely maintained their identity.” *Terror by Night and Day, An Armenian Girl’s Story, By Marie Abelian Egikhanoff, page 6.*

Notice that the land of Armenia was divided into Persia, on the east, Russia, on the north, and Turkey, on the west, the exact regions the prophecy describes as producing troubling tidings.

Converted to Christianity very early on, the Armenians and Assyrians refused to join in the corruption of the Catholic Church and kept the Sabbath for centuries, like the Waldenses of the West, and the Ethiopians of the South. They early had the Scriptures in their own language and guarded them carefully. Many faithful Christians became traveling merchants—missionaries, with Bibles hidden carefully in their wares, they would witness faithfully for their faith in foreign lands. Some became known as Paulicians or Pietists and spread their pure doctrine of Christ up through Bulgaria, Romania, and the Ukraine in Eastern Europe and all the way north into German Bavaria. Combined with the missionary activities of the Waldenses from the northern Italian mountains, they spread all the way across southern France and Northern Spain to the Atlantic Ocean on the west. Here they were known as Albigenses or Toulousians, after the names of the principal towns where they lived. In fact there were many towns in southern Europe that were almost entirely made of up of inhabitants who believed and practiced the faith of the Pietists, including keeping the seventh day Sabbath.

In the east companies of believers were raised up in India, becoming known as the Saint Thomas Christians, because of the labors of the apostle Thomas in India, but in 345 AD a group of Assyrian Sabbath keepers migrated into India and where welcomed by the king of Malabar. Their doctrine spread to many parts of southern India. They became known as Syrian Christians in large portions of India and the surrounding countries.

But the Pietist Armenian and Assyrian Christians did not stop there. Their labors extended as far away as China and Japan, where companies of Sabbath keepers were raised up even in these far distant lands.

These were the activities of the Church in the wilderness.

Throughout the ages of papal supremacy these peoples and their descendants were persecuted relentlessly. In some areas, such as southern France and southern India, their populations were entirely wiped out. The Albigenses in France where all but destroyed, those who escaped the inquisition fled to Eastern Europe, where the Inquisition was never able to get a foothold, this region being too heavily influenced by the true faith.

In India the inquisition was so relentless and harsh that today the descendants of these Christians have been almost wholly Catholicised. Even the records of the Inquisitional proceedings have been destroyed, their Syriac Bibles obliterated, and their descendants raised to reverence the very ones who persecuted their ancestors.

The Armenians and Assyrians in north eastern Turkey were heavily persecuted by the Greek Orthodox church from Constantinople. But they found protection and safety among the Moslem populations of the surrounding areas. Some of the more radical of the Armenians even took up arms with the Turks to fight the Byzantines. But once the Turks had control of the area, the Christians were not allowed political freedom. Some were persecuted by the Moslems but in general their condition was better than what it had been under the Byzantines.

The relentless persecution suffered by the Armenian and Assyrian Christians caused them to loose some of their ancient beliefs. They eventually gave up the Sabbath and joined the rest of the world in Sunday worship. But they refused to become a part of the Catholic church. Keeping an entirely separate church and organization, not under the dictation of the pope.

In speaking of the little horn of Daniel 8, Uriah Smith reminds us “that earthly governments are not introduced into prophecy till they become in some way connected with the people of God.” *Thoughts on Daniel, 1881 edition, page 185.*

It has been contended that the Ottoman Empire cannot be the power mentioned in Daniel 11:40-45 because it wasn’t connected in any way with the people of God. But we must ask the question how much of God’s people do you need to persecute to be brought into prophecy? Must a power persecute only Seventh-day Adventists to warrant a place in prophecy in the 20<sup>th</sup> century?

Sabbath keeping was reintroduced into

the land of the Paulicians and Pietists in the 1890’s. It was a man named Theodore Anthony, a Greek shoemaker, who started the Adventist work in Turkey.

“A Greek shoemaker, born on the shores of the Black Sea, came to this country and attended one of our camp-meetings in California. His heart was so filled with love for the newly found truth that he promised the Lord that if he would send him a purchaser for his shoe shop, he would return to his own country to give the message to his people. Returning to his home from the meeting, among the first whom he met was a man who wanted to buy his business. He sold, and started at once for his native country, stopping a short time in Constantinople.” *Youth’s Instructor, January 8, 1907.*

After being imprisoned for a time for his witnessing activities, Anthony found work in a shoe shop in Constantinople and got a room with a man named Baharian. Anthony took every opportunity he found to witness, going from house to house each evening and sharing the Adventist message. Baharian had a son who was away in college. When his father started sending him letters about the new teaching the young man was intrigued. When he came home for the summer he started studying with Anthony. After reading the *History of the Sabbath* by Andrews and *Thoughts on Daniel and Revelation* by Smith, he was convinced of the truth.

This energetic young Armenian began traveling throughout Turkey, sharing the message of truth everywhere he went and raising up companies of Adventists. His most ready listeners where the Armenians, although he gained converts among the Greeks as well. The message from heaven struck an answering cord in the hearts of these people who had stood alone for the truth for so many centuries. Arrested, imprisoned, and sentenced to death time and time again, Z.G. Baharian never relaxed his efforts and never gave up. For twenty-four years this man was the most faithful and active Seventh-day Adventist minister in the realm of the Ottoman Empire. His work was only stopped when he met a violent death by the hand of a Turk during the genocides of 1915.

“By 1914, Ottoman authorities had already begun a propaganda drive to present Armenians living in the Ottoman Empire as a threat to the empire’s security. An Ottoman naval officer in the War Office described the planning: ‘In order to justify this enormous crime the requisite propaganda material was thoroughly prepared in Constantinople.’ [It included such statements as] ‘the Armenians are in league with the enemy. They will launch an uprising in Istanbul, kill off the

Committee of Union and Progress leaders and will succeed in opening the straits (of the Dardanelles).” Wikipedia, Armenian Genocide (parenthesis supplied by Wikipedia).

In 1910 “A convention in Salonika called for the total extermination of Armenians in Turkish territory.” In 1914 “Turkey joined the German axis. The German authorities advised moving all Armenians from Russian border regions and replacing them with the Arabs who had moved north.” On October 30, 1914, “Turkey declared Jihad (Holy War) against all ‘infidels.’” In 1915 “Secret plans were formulated for the final eradication of Armenians. Germans advised a ‘white massacre—Simply let them ‘walk to their graves.’”

“Ultimatum: Accept the Moslem faith, or forfeit all right to remain at home. Those deported had to turn over to Turkish officers the keys to their homes ‘for safekeeping’” *Terror by Night and Day, An Armenian Girl’s Story, By Marie Abelian Egikhanoff, page 7 (parenthesis supplied by Egikhanoff)*.

The Turks rounded up the Armenians on the pretext of protecting them and sent them on a march into the Syrian desert without food or water. Men, women, and children were forced to march on and on till they collapsed and died of exhaustion and starvation. Hundreds were put on ships and sent into the Black Sea where the ships were capsized and the people on board, mostly women and children, drowned. Others were inoculated with typhus and died of disease.

Stripped of their goods, hungry and naked, these people were forced to march hundreds of miles on foot. Those who had money could pay to ride the train, packed like sardines into stinking cattle cars. Those who were wealthy were often beaten twice a day and forced to pay for each beating. All the time being driven relentlessly on toward the Syrian dessert, if they weren’t massacred outright before they arrived, they were put into concentration camps in the heart of the desert.

“According to Christopher J. Walker, ‘Deportation was just a euphemism for mass murder. No provision was made for their journey or exile, and unless they could bribe their guards, they were forbidden in almost all cases food and water.’ Those who survived landed up between Jerablus and Deir ez-Zor, ‘a vast and horrific open-air concentration camp’” [http://en.wikipedia.org/wiki/Deir\\_ez-Zor\\_Camps](http://en.wikipedia.org/wiki/Deir_ez-Zor_Camps).

“Those who survived the long journey south were herded into huge open-air

concentration camps, the grimmest of which was Deir-ez-Zor... where they were starved and killed by sadistic guards. A small number escaped through the secret protection of friendly Arabs from villages in Northern Syria.”

[http://en.wikipedia.org/wiki/Deir\\_ez-Zor\\_Camps](http://en.wikipedia.org/wiki/Deir_ez-Zor_Camps).

“Nouritza Matossian wrote for Armenian Voice, ‘Last month I visited the desert of Deir-ez-Zor in the killing fields, caves and rivers where a million Armenians perished. I was shown a piece of land that keeps subsiding. It is called the Place of the Armenians. So many thousands of bodies were buried there that the ground has been sinking for the last 80 years. Human thigh bones and ribs come to the surface.’”

[http://en.wikipedia.org/wiki/Deir\\_ez-Zor\\_Camps](http://en.wikipedia.org/wiki/Deir_ez-Zor_Camps).

Only a handful who reached the camps survived to return. The first massacres actually occurred in the 1890’s and they extended to 1923, with the worst ones occurring during the war years. By 1923 the Turks had killed one and a half million Armenian Christians as well as many members of other Christian ethnic groups. The western world was aghast at the enormity of the destruction and cruelty. In the end only two of the Adventist literature evangelists in Turkey remained alive. Half the Adventist church membership were dead and three-quarters of the worker’s had been killed. Adventist work in Turkey basically had to start over after the war.

But how could a government known as the sick man of the east, a government that was bankrupt and powerless in every way, have the means to carry out a work of destruction like this? How could they possibly “go forth with great fury to destroy, and utterly to make away many?” The answer is they were subsidized by the Germans. The Germans paid for the massacres and we can be sure that behind the Germans was Jesuit influence. For, had not these people resisted the pope for centuries?

The Germans not only subsidized the Turks and agreed to turn a blind eye to the Turks’ activities, in some cases they advised and aided them.

“Despite Turkish denial, there is no doubt about the Armenian Genocide. For example, **German ambassador** Count von Wolff-Metternich, Turkey’s ally in World War I, wrote his government in 1916 saying: ‘The Committee [of Union and Progress] demands the annihilation of the last remnants of the Armenians and the [Ottoman] government must

**bow to its demands.’** German consuls stationed in Turkey, including Vice Consul Max Erwin von Scheubner-Richter of Erzerum [Erzurum] who was Adolf Hitler’s chief political advisor in the 1920s, were eyewitnesses. Hitler said to his generals on the eve of sending his Death’s Heads units into Poland, ‘Go, kill without mercy... who today remembers the annihilation of the Armenians.’

“Henry Morgenthau, Sr., the **neutral American ambassador** to the Ottoman Empire, sent a cable to the U.S. State Department in 1915: ‘Deportation of and excesses against peaceful Armenians is increasing and from harrowing reports of eye witnesses [sic] it appears that a campaign of race extermination is in progress under a pretext of reprisal against rebellion.’

“Morgenthau’s successor as Ambassador to Turkey, Abram Elkus, cabled the U.S. State Department in 1916 that the Young Turks were continuing an ‘... unchecked policy of extermination through starvation, exhaustion, and brutality of treatment hardly surpassed even in Turkish history.’” Fact Sheet: Armenian Genocide Knights of Vartan Armenian Research Center, The University of Michigan-Dearborn, Dearborn, MI 48128 [www.umd.umich.edu/dept/armenian/facts/genocide.html](http://www.umd.umich.edu/dept/armenian/facts/genocide.html) (emphasis and parenthesis supplied by the website).

The Armenian Genocide was one of the first modern genocides. In fact the word genocide was coined to describe what happened to the Armenians in Turkey. There was no word to describe it before.

While some claim that the expulsion of the Circassians by the Russians in the 1860’s was the first modern genocide, there is a big difference between what the Russians did and what the Turks did. Russia told the Circassians to move, they refused and were killed. But the Armenians were locked down by the Turks, they were not sent out of the country, they were exterminated without the option of leaving.

“Law professor Raphael Lemkin, who coined the term ‘genocide’ in 1943, has stated that he did so with the fate of the Armenians in mind, explaining that ‘it happened so many times... First to the Armenians, then after the Armenians, Hitler took action.’” Wikipedia, Armenian Genocide.

Could there be a better fulfillment of the prophecy than this? The troublesome tidings caused him to “go forth with great fury to destroy, and utterly to make away many.” Just as the prophecy said it would.

When we compare the one and a half million Armenians to the holocaust or the

millions who died under Stalin it seems insignificant. But remember, those events hadn't happened yet. Just for comparison, one million Jews died in the destruction of Jerusalem by the Romans and this was thought horrendous till Hitler killed six million of them. The total number killed during the Napoleonic wars was about six and a half million and that was considered staggering during the 19<sup>th</sup> century. If you don't think that 1.5 million Armenians is enough to qualify the Ottomans for the phrase "Destroy and make away many," we can add to that about 800 thousand Greek Christians in Turkey, and 750 thousand Assyrian Christians in what is now Iraq and Iran. This brings the total number of Christians slaughtered by the Ottomans to nearly 3 million.

The Armenian Genocide may not have been the largest genocide in the 20<sup>th</sup> century in terms of numbers, but it was the most effective in reaching its goal of total annihilation. The only genocide more effective was that against the Assyrian Christians who were also massacred by the Ottomans at the same time as the Armenians. The only reason we hear so little about the Assyrian genocide was because it was so effective that almost no one was left alive to tell the story.

The prophecy says that the king of the north would use "great fury." When we read of the Jewish Holocaust, we find that the Nazi's resorted to poison gas to speed the process up and spare the men from the mental effects of the brutality inherent in shooting millions of people. But we find no such "concern" or "compassion" among the Turks who preferred to beat their victims to death with clubs and not "waist" bullets on them. The Armenian and Assyrian genocides surpass all others in sheer brutality and effectiveness.

This is a piece of history that few people are even aware of today. Why is it so little known? Satan does not want people to know that prophecy has been fulfilled. It perfectly suits his purpose to keep people ignorant of where we are in history.

"But tidings out of the east and out of the north shall trouble him: therefore he shall go forth with great fury to destroy, and utterly to make away many." *Daniel 11:44*. Could there be a more perfect fulfillment of this verse than what happened in the Ottoman Empire from 1840 to 1920? Uriah Smith applied this verse to the way the Turks "fought like devils" in the Russo-Turkish war of 1877-78, but he didn't know about the Armenians. If he had known, would he have applied the verse to the genocide? I believe he would have, but he died in 1903 and so never knew about the

fulfillment of the verse.

But let's dig a little deeper into this. When we look up the definition of the word "destroy" in Strong's we find that it is #8045 and means "to *desolate*—destroy, bring to nought, overthrow, perish, pluck down, utterly." When we look up the word "utterly" we find that it is #3632 and means "*complete*; the *whole* (specifically a sacrifice *entirely consumed*); *fully*:—all, every whit, flame, perfect, utterly, whole burnt offering (sacrifice), wholly." And when we look up the word "make away" we find that it is #2763 and means "to *seclude*; specifically (by a ban) to *devote* to religious uses (especially destruction); - make accursed, consecrate, (utterly) destroy, devote, forfeit, utterly (slay, make away)."

This is interesting, all three words that describe what the king of the north does in great fury mean to destroy completely as in a burnt offering. Now, consider the meaning of the word "holocaust" as found in the 1913 Webster's dictionary. "A burnt sacrifice; an offering, the whole of which was consumed by fire, among the Jews and some pagan nations."

Everyone is familiar with the word holocaust as referring to an event of genocide directed against the Jews in Nazi Germany, but before this term was used for the Jewish genocide it was used, and is still used, as a term for the Armenian genocide.

Again, is this exact meaning a mere coincidence? Or did the angel know exactly what he was talking about more than two thousand years before the event?

Is it any coincidence that this first holocaust was conducted by the Ottoman Empire, the very power who has fulfilled all the other specifications of the prophecy up to this point? Or that this was the beginning and the example used for the extermination of Jews and Sabbath keepers in Eastern Europe thirty years later? No, it is no coincidence at all. But can we show that this same power fulfills the final verse of Daniel 11? In our next article we will consider verse 45.

—Rick and Virginia Markwell

**Christ's ministry lasted only three years, but a great work was done in that short period.**  
**In these last days there is a great work to be done in a short time.**  
**While many are getting ready to do something, souls will perish for lack of light and knowledge.**  
**Gospel Workers 376.3**

# Christian Service

## Chapter three-Continued

When the reproach of indolence and slothfulness shall have been wiped away from the church, the Spirit of the Lord will be graciously manifested. Divine power will be revealed. The church will see the providential working of the Lord of hosts. The light of truth will shine forth in clear, strong rays, and as in the time of the apostles, many souls will turn from error to truth. The earth will be lightened with the glory of the Lord.—Testimonies, vol. 9, p. 46. {ChS 43.2}

### Delay Is Fatal

I was shown God's people waiting for some change to take place,—a compelling power to take hold of them. But they will be disappointed, for they are wrong. They must act; they must take hold of the work themselves, and earnestly cry to God for a true knowledge of themselves. The scenes which are passing before us are of sufficient magnitude to cause us to arouse, and urge the truth home to the hearts of all who will listen. The harvest of the earth is nearly ripe.—Testimonies, vol. 1, p. 261. {ChS 43.3}

On the other hand, there are some who, instead of wisely improving present opportunities, are idly waiting for some special season of spiritual refreshing by which their ability to enlighten others will be greatly increased. They neglect present duties and privileges, and allow their light to burn dim, while they look forward to a time when, without any effort on their part, they will be made the recipients of special blessing, by which they will be transformed and fitted for service.—The Acts of the Apostles, p. 54. {ChS 43.4}

### Not Producers but Consumers

The professed followers of Christ are on trial before the heavenly universe; but the coldness of their zeal and the feebleness of their efforts in God's service, mark them as unfaithful. If what they are doing were the best they could do, condemnation would not rest upon them; but were their hearts enlisted in the work, they could do much more. They know, and the world knows, that they have to a great degree lost the spirit of self-denial and cross-bearing. Many there are against whose names will be found

written in the books of heaven, Not producers, but consumers. By many who bear Christ's name, His glory is obscured, His beauty veiled, His honor withheld. There are many whose names are on the church books, but who are not under Christ's rule. They are not heeding His instruction or doing His work. Therefore they are under the control of the enemy. They are doing no positive good, therefore they are doing incalculable harm. Because their influence is not a savor of life unto life, it is a savor of death unto death.—Christ's Object Lessons, pp. 303, 304. {ChS 43.5}

### Commandment Keeping a Cloak for Sin

The same danger exists today among the people who profess to be the depositaries of God's law. They are too apt to flatter themselves that the regard in which they hold the commandments will preserve them from the power of divine justice. They refuse to be reproved for evil, and charge God's servants with being too zealous in putting sin out of the camp. A sin-hating God calls upon those who profess to keep His law to depart from all iniquity. Neglect to repent and obey His word will bring as serious consequences upon God's people today as did the same sin upon ancient Israel. There is a limit beyond which He will no longer delay His judgments.—Testimonies, vol. 4, pp. 166, 167. {ChS 44.1}

### Dead in Trespasses and Sins

Today a large part of those who compose our congregations are dead in trespasses and sins. They come and go like the door upon its hinges. For years they have complacently listened to the most solemn, soul-stirring truths, but they have not put them in practice. Therefore they are less and less sensible of the preciousness of truth... While making a profession, they deny the power of godliness. If they continue in this state, God will reject them. They are -45-unfitting themselves to be members of His family.—Testimonies, vol. 6, pp. 426, 427. {ChS 44.2}

### Human Moralists

Many who call themselves Christians are mere human moralists. They have refused the gift which alone could enable them to honor Christ by representing Him to the world. The work of the Holy Spirit is to them a strange work. They are not doers of the word. The heavenly principles that distinguish those who are one with Christ from those who are one with the world have become almost indistinguishable. The

professed followers of Christ are no longer a separate and peculiar people. The line of demarcation is indistinct. The people are subordinating themselves to the world, to its practices, its customs, its selfishness. The church has gone over to the world in transgression of the law, when the world should have come over to the church in obedience to the law. Daily the church is being converted to the world.—Christ's Object Lessons, pp. 315, 316. {ChS 45.1}

### A Spotted Record

Many have a form of godliness, their names are upon the church records, but they have a spotted record in heaven. The recording angel has faithfully written their deeds. Every selfish act, every wrong word, every unfulfilled duty, and every secret sin, with every artful dissembling, is faithfully chronicled in the book of records kept by the recording angel.—Testimonies, vol. 2, p. 442. {ChS 45.2}

### The Burden-Bearers Are Wearing Out

Because some will not lift the burdens they could lift, or do the work they might do, the work is too great for the few who will engage in it. They see so much to do that they overtax their strength, and are fast wearing out.—Testimonies, vol. 2, p. 645. {ChS 45.3}

### Unable to Give an Intelligent Reason for Faith

Many who profess to believe the truth for these last days, will be found wanting. They have neglected the weightier matters. Their conversion is superficial, not deep, earnest, and thorough. They do not know why they believe -46- the truth, only because others have believed it, and they take it for granted that it is the truth. They can give no intelligent reason why they believe... Others are not enlightened or edified by their experience, or by the knowledge which it was their privilege and duty to obtain. Strength and stability are with truehearted professors.—Testimonies, vol. 2, p. 634. {ChS 45.4}

### Some Will Trace Down the Prophetic Roll

God has a people upon the earth who in faith and holy hope are tracing down the roll of fast-fulfilling prophecy, and are seeking to purify their souls by obeying the truth, that they may not be found without the wedding garment when Christ shall appear.—Testimonies, vol. 4, p. 307. {ChS 46.1}

When the reproach of indolence and slothfulness shall have been wiped away

from the church, the Spirit of the Lord will be graciously manifested. Divine power will be revealed. The church will see the providential working of the Lord of hosts. The light of truth will shine forth in clear, strong rays, and as in the time of the apostles, many souls will turn from error to truth. The earth will be lightened with the glory of the Lord.—Testimonies, vol. 9, p. 46. {ChS 43.2}

### An Impressive Dream

In a dream given me Sept. 29, 1886, I was walking with a large company who were looking for berries. There were many young men and women in the company who were to help in gathering the fruit. We seemed to be in a city, for there was very little vacant ground; but around the city there were open fields, beautiful groves, and cultivated gardens. A large wagon laden with provisions for our company went before us. {ChS 46.2}

Soon the wagon halted, and the party scattered in every direction to look for fruit. All around the wagon were both high and low bushes, bearing large, beautiful whortleberries; but the company were all looking too far away to see them. I began to gather the fruit near by, but very carefully, for fear of picking the green berries, which were so mingled with the ripe fruit that I could pick only one or two berries from a cluster. {ChS 46.3}

Some of the nice large berries had fallen to the ground, and were half consumed by worms and insects. "Oh," thought I, "if this field had only been entered before, all this precious fruit might have been saved! But it is too late now. I will, however, pick these from the ground, and see if there is any good in them. Even if the whole berry is spoiled, I can at least show the brethren what they might have found if they had not been too late." {ChS 46.4}

Just then two or three of the party came sauntering around where I was. They were chatting, and seemed to be much occupied with each other's company. Seeing me, they said, "We have looked everywhere, and can find no fruit." They looked with astonishment at the quantity I had. I said, "There are more to be gathered from these bushes." They began picking, but soon stopped, saying, "It is not fair for us to pick here; you found this spot, and the fruit is yours." But I replied, "That makes no difference. Gather wherever you can find anything. This is God's field, and these are His berries; it is your privilege to pick them." {ChS 47.1}

But soon I seemed to be alone again. Every little while I heard talking and laughing at the wagon. I called out to those who were there, "What are you doing?" They answered, "We could not find any berries, and as we were tired and hungry, we thought we would come to the wagon and take a lunch. After we have rested awhile, we will go out again." {ChS 47.2}

"But," I said, "you have brought in nothing as yet. You are eating up all our supplies, without giving us any more. I cannot eat now; there is too much fruit to be picked. You did not find it because you did not look close enough. It does not hang on the outside of the bushes, you must search for it. True, you cannot pick it by handfuls; but by looking carefully among the green berries, you will find very choice fruit." {ChS 47.3}

My small pail was soon full of berries, and I took them to the wagon. Said I, "This is the nicest fruit that I ever picked, and I gathered it near by, while you have wearied yourselves by searching at a distance without success." {ChS 47.4}

Then all came to see my fruit. They said, "These are high-bush berries, firm and good. We did not think we could find anything on the high bushes, so we hunted for low-bush berries only, and found but few of these." {ChS 47.5}

Then I said, "Will you take care of these berries, and then go with me to look for more fruit on the high bushes?" But they had made no preparation to care for the fruit. There were dishes and sacks in abundance but they had been used to hold food. I became tired of waiting, and finally asked, "Did you not come to gather fruit? Then why are you not prepared to take care of it?" {ChS 47.6}

One responded, "Sister White, we did not really expect to find any fruit where there were so many houses, and so much going on; but as you seemed so anxious to gather fruit, we decided to come with you. We thought we would bring enough to eat, and would enjoy the recreation, if we did not gather any fruit." {ChS 48.1}

I answered, "I cannot understand this

kind of work. I shall go to the bushes again at once. The day is already far spent, soon the night will be here, in which we can gather no fruit." Some went with me, but others remained by the wagon to eat. {ChS 48.2}

In one place a little company had collected, and were busily talking about something in which they seemed much interested. I drew near, and found that a little child in a woman's arms had attracted their attention. I said, "You have but a little time, and might better work while you can." {ChS 48.3}

The attention of many was attracted by a young man and a young woman who were running a race to the wagon. On reaching it, they were so tired that they had to sit down and rest. Others also had thrown themselves down on the grass to rest. {ChS 48.4}

Thus the day wore on, and very little was accomplished. At last I said: "Brethren, you call this an unsuccessful expedition. If this is the way you work, I do not wonder at your lack of success. Your success or failure depends upon the way you take hold of the work. There are berries here; for I have found them. Some of you have been searching the low bushes in vain; others have found a few berries; but the high bushes have been passed by, simply because you did not expect to find fruit on them. You see that the fruit which I have gathered is large and ripe. In a little while other berries will ripen, and we can go over the bushes again. This is the way in which I was taught to gather fruit. If you had searched near the wagon. You might have found fruit as well as I. {ChS 48.5}

"The lesson that you have this day given to those who are just learning how to do this kind of work, will be copied by them. The Lord has placed these fruit-bearing bushes right in the midst of these thickly settled places, and He expects you to find them. But you have been altogether too much engaged in eating, and amusing yourselves. You did not come to the field with an earnest determination to find fruit. {ChS 48.6}

"You must hereafter work with more zeal and earnestness, and with an altogether different object in view, or your labors will never be successful. By working in the right way, you will teach the younger workers that such matters as eating and recreation are of minor importance. It has been hard work to bring the wagon of supplies to the ground, but you have thought more of the supplies than of the fruit you ought to carry home as the result of your labors. You should be diligent, first to pick the berries nearest you, and then to search for those farther away; after that you can return and work near by again, and thus you will be successful."—Gospel Workers, pp. 136-139. {ChS 49.1}

### The Test to Be Met

In the last solemn work few great men will be engaged. They are self-sufficient, independent of God, and He cannot use them. The Lord has faithful servants, who in the shaking, testing time will be disclosed to view. There are precious ones now hidden who have not bowed the knee to Baal. They have not had the light which has been shining in a concentrated blaze upon you. But, it may be under a rough and uninviting exterior the pure brightness of a genuine Christian character will be revealed. In the daytime we look toward heaven, but do not see stars. They are there, fixed in the firmament, but the eye cannot distinguish them. In the night we behold their genuine luster. {ChS 49.2}

The time is not far distant, when the test will come to every soul... In this time, the gold will be separated from the dross in the church. True godliness will be clearly distinguished from the appearance and tinsel of it. Many a star that we have admired for its brilliancy, will then go out in darkness. Chaff like a cloud will be borne away on the wind, even from places where we see only floors of rich wheat. All who assume the ornaments of the sanctuary, but are not clothed with Christ's righteousness, will appear in the shame of their own nakedness.—Testimonies, vol. 5, pp. 80,81. {ChS 49.3}

—to be continued

**I entreat you, brethren and sisters, to labor earnestly to secure the crown of everlasting life. The reward will be worth the conflict, worth the effort... In the race in which we are running, everyone may receive the reward offered—a crown of everlasting life.**

**I want this crown; I mean by God's help to have it. I mean to hold fast to the truth, that I may see the King in His beauty.**

**Heavenly Places 356.5**