

Sabbath Remnant VOICE

Jul-Aug 2016

Striving to be among the remnant of her seed

Life and Mission of John-Part 2

Advent Review and Sabbath Herald, January 14, 1873

As John looked forward to the ministry and miracles of Christ, he appealed to the people, "saying, Repent ye; for the kingdom of Heaven is at hand."¹ He was successful in his ministry. Persons of all rank, high and low, rich and poor, submitted to the requirements of the prophet, as necessary for them in order to participate in the kingdom he came to declare. Many of the scribes and Pharisees came to him, confessing their sins, and were baptized of him in Jordan. The confessions made by the Pharisees astonished the prophet; for they had exalted themselves as better than other men, and had maintained a high opinion of their own piety and worthiness. As they sought to obtain remission of their sins, and revealed the secrets of their lives, which had been covered from the eyes of men, the prophet was amazed. "But when he saw many of the Pharisees and Sadducees come to his baptism, he said unto them, O generation of vipers, who hath warned you to flee from the wrath to come? Bring forth, therefore, fruits meet for repentance. And think not to say within yourselves, We have Abraham to our father; for I say unto you, that God is able of these stones to raise up children unto Abraham."²

The whole Jewish nation seemed to be affected by the mission of John. The threatenings of God on account of their sins, repeated by the prophet, for a time alarmed them. John knew that they cherished the idea that, because they were of the seed of Abraham, they were securely established in the favor of God, while their course of action was abhorred of him. Their conduct was, in many respects, even worse than that of the heathen nations to whom they felt so much superior. The prophet faithfully presented to them the ability of God to raise up those who would take their place, and would become more worthy children of Abraham. He told them plainly that God was not dependent upon them to fulfill his purposes; for he could provide ways and means independent of them to carry forward his great work which was to be accomplished in purity and righteousness. John further adds: "And now also the ax is laid unto the root of the trees; therefore every tree which bringeth not forth good fruit is hewn down, and cast into the fire."³ He impresses upon them that the value of the tree is ascertained by the fruit it produces. Though a tree may bear an exalted name, yet if it produces no fruit, or if its fruit is unworthy of the name, the name will avail nothing in saving the tree from destruction.

1. Matt 3:2

4. Luke 6:44

2. Matt 3:7-9

5. Matt 3:10

3. Matt 3:10

"Of thorns men do not gather figs, nor of a bramble bush gather they grapes."⁴

The prophet of God was impressed by the Holy Spirit that many of the Pharisees and Sadducees who asked baptism had no true convictions of their sins. They had selfish motives. They thought that if they should become friends of the prophet, they would stand a better chance to be personally favored of the coming Prince. In their blindness they believed that he was to set up a temporal kingdom, and bestow honors and riches upon his subjects.

John rebuked their selfish pride and avarice. He warned them of their unbelief, and condemned their hypocrisy. He told them that they had not fulfilled the conditions of the covenant on their part, which would entitle them to the promises God made to a faithful and obedient people. Their proud boasts of being children of Abraham did not make them really such. Their exhibitions of pride, their arrogance, jealousy, selfishness, and cruelty, stamped their characters as a generation of vipers, rather than the children of obedient and just Abraham. Their wicked works had disqualified them to claim the promises God made to the children of Abraham. John assured them that God would raise up children unto Abraham from the very stones, to whom he could fulfill his promise, rather than to depend on the natural children of Abraham who had neglected the light God had given them, and had become hardened by selfish ambition and wicked unbelief. He told them that if they were really the children of Abraham, they would do the works of their father Abraham. They would have Abraham's faith, love, and obedience. But they did not bear this fruit. They had no claim to Abraham as their father, or the promises God made to the seed of Abraham. "Every tree which bringeth not forth good fruit is hewn down, and cast into the fire."⁵ While they were professing to be God's commandment keeping people, their works denied their faith, and without true repentance for their sins they would have no part in the kingdom of Christ. Justice, benevolence, mercy, and the love of God would characterize the lives of his commandment-keeping people. Unless these fruits were seen in their daily life, all their profession was of no more value than chaff which would be devoted to the fire of destruction.

The Jews had deceived themselves by misinterpreting the words of the Lord through his prophets, of his eternal favor to his people Israel.

"Thus saith the Lord, which giveth the sun for a

light by day, and the ordinances of the moon and of the stars for a light by night, which divideth the sea when the waves thereof roar; the Lord of hosts is his name: If those ordinances depart from before me, saith the Lord, then the seed of Israel also shall cease from being a nation before me forever. Thus saith the Lord: If heaven above can be measured, and the foundations of the earth searched out beneath, I will also cast off all the seed of Israel for all that they have done, saith the Lord.”⁶

6 Jer. 31:35-37

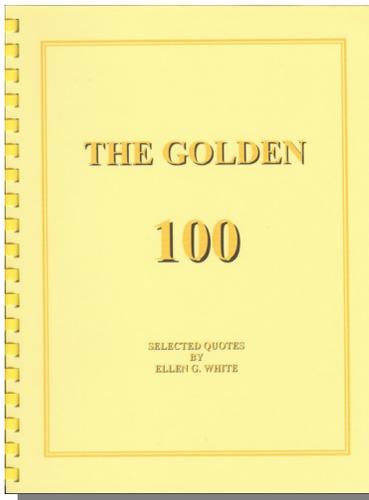
These words the Jews applied to themselves. And because God had shown them so great favor and mercy, they flattered themselves that, notwithstanding their sins and iniquities, he would still retain them as his favored people, and shower especial blessings upon them. They misapplied the words of Jeremiah, and depended for their salvation upon being called the children of Abraham. If they had indeed been worthy of the name of Abraham’s children, they would have followed the righteous example of their father Abraham, and would have done the works of Abraham.

This has been the danger of the people of God in all ages; and especially is this the danger of those living near the close of time. We are cited by the apostle to the unbelief, blindness, rebellion, and repeated sins of the Hebrews, as a warning. Paul plainly states that “all these things happened unto them for ensamples; and they are written for our admonition, upon whom the ends of the world are come.”⁷ If, in these last days of peril, for the

7. 1Cor. 10:11

encouragement of persons in responsible positions, God in mercy gives them a testimony of favor, they frequently become lifted up, and lose sight of their frailties and weaknesses, and rely upon their own judgment, flattering themselves that God cannot accomplish his work without their especial aid. They trust in their own wisdom; and the Lord permits them, for a time, to apparently prosper, to reveal the weakness and folly of the natural heart. But the Lord will, in his own time, and in his own way, bring down the pride and folly of these deceived ones, and show to them their true condition. If they will accept the humiliation, and by confession and sincere repentance, turn unto the Lord, perfecting holiness in the fear of God, he will renew his love to them. But if they shut their eyes to their own sins, as did the Jews, and choose their own ways, the Lord will give them up to blindness of mind, and hardness of heart, that they cannot discern the things of the Spirit of God.

God cannot do much for man, because he misinterprets his blessings, and concludes that he is favored on account of some goodness in himself. It is not safe to speak in the praise of mortals; for they cannot bear it. Satan has the special work to do of flattering poor souls, and he needs not the help of the Lord’s servants in this matter. How few realize the weakness of human nature and the subtlety of Satan. Many in these last days are preparing themselves for affliction and sorrow, or for complete separation from the favor of God, because of their pride and self-righteousness. They will fall, through self-exaltation.

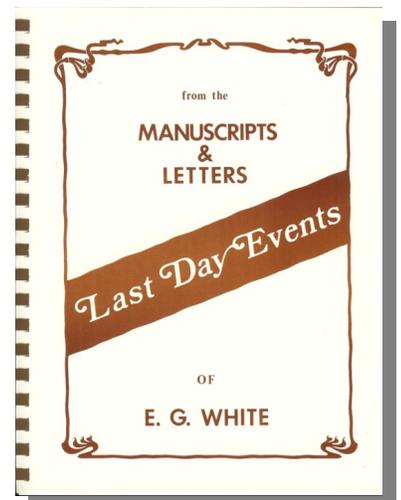


THE GOLDEN 100

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.

LAST DAY EVENTS
(non-conference edition)

In this spiral bound book you will find over 200 pages of unpublished letters and manuscripts of E.G. White concerning the last days. **English & Spanish** versions available! Suggested donation of \$13.00 per copy.



Sabbath Remnant VOICE
Vol. 11, No. 4, July-August 2016.
Published by the Sabbath Remnant Publishing Association, P. O. Box 1794, Willits, California 95490.
Phone 877 723-6213 Leave a message.
POSTMASTER: Send address changes to the above address. Return postage paid.
SUBSCRIPTIONS are by donation only. Send questions about your subscription to the above address. Printed in USA.
Web: www.srvoice.org
E-mail: sreditor@srpa.org

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The prophet John impressed upon the people the necessity of their profession being accompanied with good works. Their words and actions would be their fruit, and would determine the character of the tree. If their works were evil, the truth of God would testify against them. God would in no wise excuse sin in a people who had been enlightened, even if he had, in their days of faithfulness and purity, loved them, and given them especial promises. These promises and blessings were always upon condition of obedience upon their part.

The Lord pronounced, by the mouth of Moses, blessings upon the obedient, and curses upon the disobedient. "Ye shall make you no idols," was the command of God. "Ye shall keep my Sabbaths, and reverence my sanctuary. I am the Lord. If ye walk in my statutes, and keep my commandments, and do them; then I will give you rain in due season, and the land shall yield her increase, and the trees of the field shall yield their fruit."⁸ Many and great blessings are enumerated, which God would bestow; and then, above all the other blessings, he promised, "I will set my tabernacle among you; and my soul shall not abhor you. And I will walk among you, and will be your God, and ye shall be my people."⁹ "But if ye will not hearken unto me, and will not do all these commandments; and if ye shall despise my statutes, or if your soul abhor my judgments, so that ye will not do all my commandments, but that ye break my covenant, I also will do this unto you: I will even appoint over you terror, consumption, and the burning ague, that shall consume the eyes, and cause sorrow of heart; and ye shall sow your seed in vain; for your enemies shall eat it. And I will set my face against you, and ye shall be slain before your enemies. They that hate you shall reign over you, and ye shall flee when none pursueth you."¹⁰

8. Lev. 26:1-4

9. Lev. 26:11,12

10. Lev. 26:14-17

The Jews were experiencing the fulfillment of the threatened curse of God for their departure from him, and for their iniquity; yet they did not lay these things to heart, and afflict their souls before God. A people that hated them ruled over them. They were claiming the blessings God had promised to confer upon them should they be obedient and faithful. But at the very time they were suffering under the curse of God because of disobedience. John declared to them that unless they bore fruit, they would be hewn down and cast into the fire.

He specified the fruit they were required to bear in order to become the subjects of Christ's kingdom; which were works of love, mercy, and benevolence. They must have virtuous characters. These fruits would be the result of genuine repentance and faith. If blessed with plenty, and they saw others destitute, they should divide with them. They must be workers. "He that hath two coats, let him impart to him that hath none; and he that hath meat, let him do likewise. Then came also publicans to be baptized, and said unto him, Master, what shall we do? And he said unto them, Exact no more than that which is appointed you. And the soldiers likewise demanded of him, saying, And what shall we do? And he said unto them, do violence to no man, neither accuse any falsely; and be content with your wages."¹¹

12. John 1:29

11. Luke 3:11-14

John gave his disciples lessons in practical godliness. He showed them that true goodness, honesty, and fidelity, must be seen in their daily life, and that they should be actuated by unselfish principles, or they would be no better than common sinners.

Unless others should be made better within the sphere of their influence, they would be like the fruitless tree. Their wealth was not to be used merely for selfish purposes. They were to relieve the wants of the destitute, and to make free-will offerings to God to advance the interests of his cause. They should not abuse their privileges, to oppress, but should shield the defenseless, redress the wrongs of the injured, and thus give a noble example of benevolence, compassion, and virtue, to those who were inferior and dependent. If they made no change in their conduct, but continued to be extravagant, selfish, and void of principle, they would correctly represent the tree bearing no good fruit. This lesson is applicable to all Christians. The followers of Christ should evidence to the world a change in their life for the better, and by their good works show the transforming influence of the Spirit of God upon their hearts. But there are many who bear no fruit to the glory of God; they give no evidence of a radical change in their life. Although they make high profession, they have not felt the necessity of obtaining a personal experience for themselves, by engaging in Christian duties with hearts of love, intensified by their new and holy obligations, feeling a weight of their responsibility in doing their Master's work with readiness and diligence.

The people thought that John might be the promised Messiah. His life was unselfish, and marked with humility and self-denial. His teachings, exhortations, and reproofs, were fervent, sincere, and courageous. In his mission, he turned not to the right or to the left to court the favors or applause of any. He did not aspire to worldly honor or worldly dignity, but was humble in heart and life, and did not assume honors that did not belong to him. He assured his followers that he was not the Christ.

John, as a prophet, stood forth as God's representative, to show the connection between the law and prophets, and the Christian dispensation. His work and ministry pointed back to the law and the prophets, while he, at the same time, pointed the people forward to Christ, as the Saviour of the world. He raised his voice and cried to the people, "Behold the Lamb of God, which taketh away the sin of the world."¹²

Multitudes followed this singular prophet from place to place, and many sacrificed all to obey his instruction. Kings, and the noble of the earth, were attracted to this prophet of God, and heard him gladly. As John saw that the attention of the people was directed to him, thinking that he might be the Coming One, he sought every opportunity to direct the attention of the people to One mightier than himself.

—Ellen G White

— *Continued in next issue*

Editorial—Is Your All On The Altar?

The song “Is Your All On The Altar” has been a favorite of many for a long time. It is a very thought-provoking song. What does “my all” mean to you? Do you start naming your possessions, or thinking about friends and family? Let’s think about this a different way. Ask yourself: “Are all my ‘likes’ on the altar? Are all my ‘wants’ on the altar? What about my dislikes, my hopes, my fears, my words, my goals, my

attitudes? Is there something I am hoarding somewhere for myself and not placing on the altar?”

When we think through the list (and you can make your own list), it comes very close to home and makes us consider what we value. Have we truly put Christ first in every part of our life? Is there something we’ve never even thought about that we might be holding back? Is it really worth

holding back if it will make us lose heaven? We are living in a time when everyone is looking for something to own, but the Bible says to let everything be in our Lords hands. Brothers and Sisters, our Saviour is coming very soon to take His children home. Can each of us truly say right at this moment that Christ is the owner of all that we are and all that we have? It is something to think about.

Children’s Story—Heart Murder

Our minister was to preach to the children one Sabbath afternoon, and all the little people were invited to come. Even the infant-school children were told that for once they should understand a sermon.

Little Nattie was one of the smallest boys, a bright, black-eyed fellow, just five years old. He was his mother’s darling, just as all of you, dear children, are; but even while yet so small, he had one very great fault. He was a lazy little boy. He was very fond of dogs, too; and soon after the minister began to talk, Nattie whispered, “O mamma, it is a sermon about dogs; I am so glad!” and directly he began to listen, with his eyes and ears and mouth all wide open, and was sure to hear every word.

The minister told about very cold countries, where they use dogs for horses. He said men go to these countries in ships, and often they get stuck fast in the ice, for the sea is full of it; and sometimes the ships are broken in pieces, and the poor men starve or freeze on the great, dreary fields of ice.

Once an Englishman, Sir John Franklin, went with three ships to those frozen seas to make some great discoveries; but he never came back. After waiting many years, other men and ships went after these, to see if they could learn what had become of them. This last party came home safely, and wrote a book, telling wonderful stories about their life in the Arctic seas.

Sometimes they left their ships fast in the ice, and taking sledges, with dogs for horses, traveled for many days over the ice. One of these dogs was named “Grim.” He was a great, strong fellow, and could draw a larger load, catch a fox quicker, and eat more, than

any of the rest, and was a very agreeable, intelligent dog, as you shall see.

He went with them once or twice, to help drag the sledge on their long journeys; but they found that, with all his strength, he was the first dog to lie down when they came to a rough place: all the dogs did this, and the men had to unload the sledge and carry it over the bad place, and then the dogs would pull again. But old Grim was the first fellow down, and the last to start again. The next time they were about leaving the ship, Grim was nowhere to be seen. When he found them, getting ready for another sledge journey, he very quietly took himself off. They looked for him as long as they could spare time, and then had to start without him. After a day or two, Grim came back to the ship, looking very innocent and very hungry, having had nothing to eat in his walk.

The next time they started, they called him to harness him, but found the poor dog was very lame. He could only walk on three legs, and seemed in great pain. Of course he was of no use, and so they left him again. By the time they were out of sight, old Grim’s leg suddenly grew quite well, and he was all right again. And always, when they wanted him to work, he acted in this way; he was lame, or tired, or sick, or ran away, and so was of no use to anyone.

Children, I have never been to the ice countries; but I think I have seen many a dog like Grim in our own land. When a little boy or girl is asked to go up or down stairs to bring something, and he “don’t want to;” or when he is told to put up his toys, and he is “too tired;” when he can’t learn his lesson because his “headaches” or his “eyes hurt;”

when he wants the maid to bring him a glass of water, and yet he can run all about the house at play isn’t such a little boy or girl very like dog Grim ?

“Mamma,” said little Nattie, growing quite red all over his face, “does he mean me?” After that, when his mamma wanted help, she had only to say, “Remember dog Grim,” and it was enough.

—*The Youth’s Instructor, August 15, 1870*

And the scribe said unto him, Well, Master, thou hast said the truth: for there is one God; and there is none other but he:

And to love him with all the heart, and with all the understanding, and with all the soul, and with all the strength, and to love his neighbour as himself, is more than all whole burnt offerings and sacrifices.

And when Jesus saw that he answered discreetly, he said unto him, Thou art not far from the kingdom of God. And no man after that durst ask him any question.

Mark 12:32-34

Health Nugget—What Are Beet Greens Good For?

The Buzz on Beet Greens

Botanical name: *Beta vulgaris*

Grown in the Mediterranean region as far back as 2,000 B.C., beet cultivation spread to Babylonia in the eighth century, then to China around 850 A.D.

Beets, along with their greens, belong to the Goosefoot family, known as Chenopodiaceae. Within the botanical family, beet greens are factored alongside spinach, Swiss chard, quinoa, lamb's quarter, and a number of other wild plants, which means that beet greens can be placed in the "dark, leafy" category. Because they are a cool season crop, beets grow quickly and can survive almost freezing temperatures, making them a favorite of northern gardeners. Beets and their greens also enjoy a longer than normal growing season.

It's best to use beet greens within two or three days after refrigeration. Enjoy beet greens by themselves as a salad or with other leafy vegetables, or sauté them in a bit of olive oil or balsamic vinegar and salt for a delicious side dish.

Here's a great tip: if you find yourself with too many beet greens, don't throw them away. Freeze them and use for soup stock.

Health Benefits of Beet Greens

Besides supplying good amounts of protein, phosphorus, and zinc, beet greens are also a great source of fiber. Packed with antioxidants, they're high in vitamin B6, magnesium, potassium, copper, and manganese, and low in fat and cholesterol. Based on a 2,000 calorie diet, daily values of beet greens contain: 220% of vitamin A, 60% of vitamin C, 16% of calcium, and 15% of iron.

As if that weren't enough, studies have also shown that the vitamin K in beet greens contains blood clotting properties, helps ward off osteoporosis, works with calcium to boost bone strength, and may also play a role in fighting Alzheimer's disease. Beet greens have a higher iron content than spinach, and a higher nutritional value than the beetroot itself.

The vitamin A content in beet greens helps strengthen the immune system and stimulates production of antibodies and white blood cells. The beta-carotene in vitamin A is a known antioxidant that can fight the effects of free radicals in the body along with cancer and heart disease. Doctors often recommend vitamin A to patients at risk of developing night blindness.

Beet Greens Nutrition Facts

One cup of cooked, boiled, and drained beet greens (144 grams) without salt, cut in 1-inch pieces.

	Amt. Per Serving	% Daily Value
Calories	39	
Sodium	347	14%
Carbohydrates	8 g	
Fiber	4 g	17%
Sugar	1 g	
Protein	4 g	

Beet Greens Fun Facts

Cultivated since prehistoric times, early Romans only ate the beet tops, leaving the beet roots for medicinal purposes.

Summary

Beets and their greens offer not only two great dishes for the table, but two sets of nutritional attributes as well. In the greens, vitamins A and K, especially, offer a plethora of benefits for the whole body, from your brain to your blood to your eyes. In the kitchen, beet greens can be enjoyed sautéed or as a salad.

Another way to get nutrients from beet greens is through juicing.

— Dr. Mercola

<http://foodfacts.mercola.com/beet-greens.html>

RECIPE—Roasted Beets and Sautéed Beet Greens

Use every part of your fresh beets and get two delicious dishes.

Ingredients:

- One bunch beets with greens
- ¼ cup olive oil
- 2 cloves garlic, minced
- 2 Tbsp. chopped onions
- 1 Tbsp. Lemon juice
- Sea salt to taste

Directions:

1. Preheat oven to 350 degrees Fahrenheit.
2. Wash beets thoroughly, leaving skins on. (It's easier to peel

the beets once they've been roasted.) Remove the greens and rinse, removing any large stems and set aside.

3. Place beets in a small baking dish or roasting pan, toss with 2 tablespoons of olive oil, cover and bake for 45 to 60 minutes or until tender.
4. Serve with lemon juice or butter and salt.
5. For the greens: heat remaining olive oil in a skillet over medium-low heat. Add garlic and onion and cook for one minute. Tear the beet greens into 2 to 3 inch pieces, and add to skillet, stirring until wilted and tender. Season with salt to taste.

<http://foodfacts.mercola.com/beet-greens.html>

King of the North—Part 9

A Time of Trouble Such as Never Was

Many people do not know that there ever was an official Adventist position on who the king of the north in Daniel 11:40-45 is. If they are aware of any of the history they believe that the time of unity was during the first twenty-five years after the great disappointment. But as we showed in the first article of this series, this first period of Adventist history saw no agreement on the topic. The general agreement came after the publication of a series of articles by Uriah Smith in the Review in 1870. This was followed by the book on Daniel. From this time until sometime around 1950 the official position of the church in its published papers and books was that the Ottoman empire, or Turkey, as they called it, was the king of the north. This all changed after the publication of Luis Were's work in 1949 and the Bible Commentary in the 1950's.

Why did the church change what it taught on the king of the north? Why did they miss the fulfillment of the prophecy by the Ottoman Empire? One reason was that there was a small error in interpretation that created a major problem. The error was interpreting the planting of his tabernacles as meaning a large event, the removal of the sultan's entire government to Jerusalem, when it was a much less significant event than that. This relatively minor error was allowed to become a major source of doubt and ultimately led to the church's entire reversal of position on this prophecy. The second reason was that the church was being lulled to sleep by doubt and confusion amongst the leadership. The secret, 1919 Bible Conference, allowed this doubt to escalate into a much larger problem.

J. S. Washburn, who was present at the conference, wrote the following in an open letter to A.G. Daniells in 1922 (the very year the Ottoman Empire, the king of the north, was floundering to its final end):

"Two of our best writers told me that articles on the Turkish question were kept out of our papers since that secret council had thrown doubt on that question and many others. So while Islam is gathering her millions for the last great fulfillment of the prophecy of Daniel 11th and 12th chapters, our papers, our ministers, our sentinels are chloroformed to sleep, are muzzled into silence by this Council of Darkness, this Diet of Doubts. Was not this secret council a

crowning act in the program of doubt and darkness and criticism that has been enveloping Washington recently? Will this bring the latter rain, the full assurance of faith and the victorious life? And you and Professor Prescott were the leading figures in that Institute. No doubt you found it impossible to agree with all the new chaotic theology of that council, but Elder Daniells, how could you permit such a dangerous parade of doubts, and preside over such a cloud of misty higher criticism? Did that institute cure the the criticism you tell me is destroying our work? No, it multiplied it a hundred times. And you more than any other man are responsible." <http://www.sdanet.org/atissue/books/1919bc/hal-3.htm#washburn>

The doubt continued to escalate until in 1982 N. Gordon Thomas was able to write in the Review:

"Our record for predicting has been less than perfect." *Adventist Review January 14, 1982.*

In 1989 Ritchie E. Way stated:

"Prior to and during the First World War, Adventists generally believed and taught that Turkey was 'the king of the North' of Daniel 11, that it would be driven out of Europe, that it would set up a capital in Jerusalem, and that it would then be permanently obliterated. This would be followed by the battle of Armageddon and the return of Christ. Instead, the Turks remained in Europe, were driven out of Jerusalem, and continue to exist as a people today, with their own national identity. Other misinterpretations might be mentioned, but the examples given will suffice to make the point." *Adventist Review October 19, 1989.*

Between the demise of the Ottoman Empire in 1922 and the Adventists' change of interpretation in the 1950's, articles about Turkey as the king of the north continued to appear in the Review. Some people in the church recognized that the Ottoman Empire had fulfilled the prophecy. For we read in 1930:

"If the Ottoman power answers to this description, is it true, **as some affirm, that this power has already established the tabernacles of its palace in Jerusalem?**" *Review and Herald March 27, 1930.*

One of the most prominent men to affirm this position was A.W. Anderson, father of

Roy Allan Anderson.

"While it is a fact that the Ottoman Government has ceased to exist, and no one can deny it, yet it may be asked whether the Turkish Republic should not be considered now as the power referred to in the prophecy. To this suggestion we would say, No; Turkey is not now the power alluded to, because the prophecy is dealing with a power designated as 'king of the north,' and with no other power. The definition of the term 'king of the north,' as laid down by Uriah Smith, is that 'whatever power at any time should occupy territory which at FIRST constituted the kingdom of the north, that power, SO LONG AS IT OCCUPIED THAT TERRITORY, would be king of the north.' (Capital letters ours.) Very well; while the Ottoman power occupied the territory of the king of the north, that power was the king of the north; but when it ceased to occupy that territory, obviously it ceased to be the king of the north. The Ottoman power was driven out of the territory of the king of the north in 1917: therefore the Ottoman power then ceased to be 'king of the north,' and five years later it ceased to exist—he came to his end, as the prophecy predicted he would do. Following the overthrow of the Ottoman Government there burst upon the world 'a time of trouble, such as never was.' The year 1923 is known as 'the earthquake year,' for the most terrible earthquakes ever recorded, occurred that year. These disasters were followed by the greatest flood in China since the deluge which destroyed the world in the days of Noah. This was followed by the greatest financial disaster ever experienced, accompanied with the greatest amount of unemployment this world has ever known... It is practically universally admitted that the present world crisis is unprecedented, therefore it is most accurately described in Scripture as 'a time of trouble SUCH AS NEVER WAS.' As we have been permitted to live to see the fulfillment of this wonderful prophecy of Daniel 11, we should therefore recognize that the time is fully come when we should be ready to meet our Lord when He returns for His people." *Australian Record November 11, 1935 (Capitols and parenthesis were in the original article). (The entire article can be found on the General Conference Archives website, or by writing to this ministry.)*

Now that is a startling idea to us today. The time of trouble in 1923? Is it even possible? But Anderson wasn't the only Adventist to write in this vein. No less a person than Arthur S. Maxwell, well known author of the Bedtime Stories and The Bible Story sets, had this to say in 1933:

"Cries one: 'There shall be a time of trouble, such as never was since there was nation even to that same time.' 'And at that time shall Michael stand up, the great prince which standeth for the children of thy people...' Amazing words! 'A time of trouble such as never was!' Do we not see at least the beginnings of it surrounding us today?... Prophecy has indeed become history, and light shines out of obscurity. Another piece of life's puzzle has found its place. Destiny's map has become yet more complete. The broad highway is now completely marked. We can see where we are going. The last steep, slippery descent stands out as plain as pen can make it. And above the precipice shine in glittering letters the warning words: 'The coming of the Lord draweth nigh.'" *This Mighty Hour pages 30-31.*

This is such a far cry from what we have been taught by the church all our lives that it takes a little while to digest the concept. Is there any possibility that they might be correct? Has the church really allowed a small error in interpretation to escalate into a complete denial of where we really are?

There was another error made that helped take the leaders away from the traditional Adventist interpretation of this prophecy. They associated the events of verse 45 with the Battle of Armageddon in Revelation 16. This connection was made as a direct result of Uriah Smith's book. While Smith himself did not actually point out the connection between the two prophecies, it is obvious when you read his work. Smith viewed the drying up of the river Euphrates as the end of the power that controlled the region where this river is located. The power that controlled this area in his day was the Ottoman Empire. He believed that the ending of the empire would be the drying up of the river Euphrates and the battle of Armageddon would immediately follow. The connection to the end of the power in Daniel 11:45 is immediately obvious. If the powers that end in these two prophecies are one and the same, then the prophecies must be describing the same event. This line of reasoning was followed by Adventists from 1900 on. Even those who heartily reject Smith's interpretation of the king of the north often cling to the idea that Daniel 11:45 correlates with Revelation 16:12. In fact, this assumption is one of the things that Luis Were's predictions about the papacy

were based on.

What is interesting is that the early pioneers never made this connection between the two prophecies. They did not view these prophecies as describing the same event. The connection was only made after the publication of Smith's book. When the Ottoman Empire came to its end in 1922 and there was no immediate battle of Armageddon and second coming, the Adventists had to look elsewhere for the fulfillment of Revelation 16:12, and by extension, of Daniel 11:45. But if we look at the two prophecies themselves it only takes a little bit to realize that they cannot be describing the same event at all.

Let's take a look at the time line in Daniel 11. "And he shall plant the tabernacles of his palace between the seas in the glorious holy mountain; yet he shall come to his end, and none shall help him. And at that time shall Michael stand up, the great prince which standeth for the children of thy people: and there shall be a time of trouble, such as never was since there was a nation even to that same time: and at that time thy people shall be delivered, every one that shall be found written in the book." *Daniel 11:45, 12:1*

Who is Michael? We know from the Bible that Michael is the same as Jesus Christ. (See *Daniel 12:1, 10:21, 9:25, and Revelation 1:5*)

What is the standing up of Michael? We have seen this phrase used before in the prophecy.

"And now will I show thee the truth. Behold, there shall stand up yet three kings in Persia... And a mighty king shall stand up, that shall rule with great dominion, and do according to his will. And when he shall stand up, his kingdom shall be broken, and shall be divided toward the four winds of heaven..." *Daniel 11:2-4*

From these verses we gather that the standing up of a prince signifies the beginning of his reign as king. When Michael stands up he takes his kingdom.

"He shall be great, and shall be called the Son of the Highest: and the Lord God shall give unto him the throne of his father David: And he shall reign over the house of Jacob for ever; and of his kingdom there shall be no end." *Luke 1:32,33*

In 1849 sister White made this statement. "The nations are now getting angry, but when our High Priest has finished His work in the sanctuary, He will stand up, put on the garments of vengeance, and then the seven last plagues will be poured out." *Early Writings, page 36.*

If you read Daniel 11 and 12 literally, it is plain that the king of the north comes to his end **before** Michael stands up. Now let's

look at Revelation 16.

"And the sixth angel poured out his vial upon the great river Euphrates; and the water thereof was dried up, that the way of the kings of the east might be prepared."

Revelation 16:12

This was the sixth angel. The sixth angel of what? In verse 1 it tells who this sixth angel is.

"And I heard a great voice out of the temple saying to the seven angels, Go your ways, and pour out the vials of the wrath of God upon the earth. And the first went, and poured out his vial upon the earth; and there fell a noisome and grievous sore upon the men which had the mark of the beast, and upon them which worshiped his image."

Revelation 16:1,2

This sixth angel in verse 12 is pouring out the sixth plague of the seven last plagues, also known as the wrath of God. The seven last plagues occur **after** the close of probation (as we saw in Early Writings) and are the very last events to occur before Christ appears in the heavens. How can the two prophecies be referring to the same event, when one happens before the close of probation and the other happens after it? The drying up of the river Euphrates and the end of the king of the north cannot be the same event.

Here we run into yet another problem with the king of north being the papacy. The papacy is not destroyed until the second coming.

"And then shall that Wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming:" *2 Thessalonians 2:8*

"And the fifth angel poured out his vial upon the seat of the beast; and his kingdom was full of darkness; and they gnawed their tongues for pain." *Revelation 16:10*

It seems obvious from this that the papacy is still around for the plagues because he still has a kingdom to be darkened by the fifth angel. How can the papacy come to his end before the close of probation and still be around to be destroyed by the second coming? The only way to make the drying up of the river Euphrates or the papacy as the king of the north fit in with Daniel 11:45 is to twist the verse out of context and place it after Daniel 12:1.

We read of Rome in Daniel 8:

"And through his policy also he shall cause craft to prosper in his hand; and he shall magnify himself in his heart, and by peace shall destroy many: he shall also stand up against the Prince of princes; but he shall be broken without hand." *Daniel 8:25*

The word "without" is number 657 in Strong's and means "cessation, i. e. an end

(espec. of the earth).” It comes from number 656 which means, “to disappear, i. e. cease:—be clean gone (at an end, brought to naught), fail.

The word “hand” is number 3027 and means, “a hand (the open one [indicating power, means, direction, etc], in distinction from 3709, the closed one).”

The word “broken” is number 7665 and means, “to burst—break (down, off, in pieces, up), broken ([—hearted]), bring to birth, crush, destroy, hurt, quench.”

This gives us quite a picture of the end of the Roman power. Not by a human hand will this power be destroyed and it’s end will be a dramatic one. Many correlate this verse with Daniel 11:45 “yet he shall come to his end, and none shall help him.” They claim that this verse is saying the same thing as Daniel 8:25, but let’s look at the words here.

The word “end” is 7093 and means, “an extremity... after, (utmost) border, end... process.” It’s a contraction (shortened form) of 7112 which means, “to chop off—cut (asunder, in pieces, in sunder, off).”

This end does not seem to be as dramatic as the one described for Rome but let’s look at the word “help.” It is 5826 in Strong’s and means, “to surround, i.e. protect or aid—help, succour.”

This is a completely different picture than the one we find in Daniel 8:25. In chapter 8, Rome is conquered, crushed, quenched by a power other than human, or by Christ’s return, as we understand from other passages. But the king of the north comes to his end, by a process, almost like a natural death from illness, and there is none to protect, or succour him. This would seem to indicate that there had been help before but now the help is removed and he dies alone. Not even close to the pictured end of Rome, but one that describes perfectly the end of the Ottoman Empire.

But let’s consider this time of trouble that A.W. Anderson says began in 1923. The time of trouble of Daniel 12 begins at the end of the king of the north and the trouble continues to increase in intensity right up to the second coming.

“The judgments of God are in the land. The wars and rumors of wars, the destruction by fire and flood, say clearly that the **time of trouble, which is to increase until the end, is very near at hand.** We have no time to lose. The world is stirred with the spirit of war. The prophecies of the eleventh of Daniel have almost reached their final fulfillment.” *Review and Herald, November 24, 1904.*

But does not the time of trouble begin after the close of probation? Not necessarily. The verse reads “And at that time shall Michael stand up, the great prince which

standeth for the children of thy people: and there shall be a time of trouble.” *Daniel 12:1*

This does not have to indicate that the time trouble follows the standing up of Michael, but that the two events occur during the same time period. During the time of trouble, Michael stands up. The events are listed in the order of importance, not in the order of occurrence. The Bible often does this. “And I gave unto Isaac Jacob and Esau.” *Joshua 24:4* “By faith Isaac blessed Jacob and Esau concerning things to come.” *Hebrews 11:2.* Jacob is mentioned first, not because he was born first, but because he was of greater importance to the plan of salvation.

This thought is confirmed by sister White. “The **commencement of that time of trouble,** here mentioned does not refer to the time when the plagues shall begin to be poured out, but to **a short period just before they are poured out, while Christ is in the sanctuary.**” *Early Writings page 85 (emphasis supplied)*

If the time of trouble commences a short time before the plagues, while Christ is still in the sanctuary, then the time of trouble must begin before Michael stands up. But it says “...A short period...” What is a short period?

“Eternity is endless. Our life here is a short period at best, and what and whom are we living and working for? And what will be the outcome of it all?” *In Heavenly Places, page 155.*

How long does man live in this world at best? Eighty to One-hundred years. So one-hundred years could be considered a short period. Let’s look at another statement.

“The elders of Israel were taught by angels that the time for their deliverance was near, and that Moses was the man whom God would employ to accomplish this work. Angels instructed Moses also that Jehovah had chosen him to break the bondage of His people.” *Patriarchs and Prophets page 245.*

This is referring to the time when Moses was living in Pharaoh’s palace. He then fled to Midian and lived there for forty years before he came back at God’s instruction and Israel was delivered. We do not know how old Moses was when this instruction was given in Pharaoh’s palace, but we know he entered the palace at the age of twelve and fled to Midian at the age of forty. You add this to the forty years in Midian and you come to the conclusion that the Israelites were instructed that their deliverance was near yet it wasn’t until some forty to sixty-eight years later that they were actually delivered. So if their deliverance being near was forty to sixty years, then would not “a short period” be more than that?

“And as it was in the days of Noah, so

shall it be also in the days of the Son of man.” *Luke 17:26.* How long was the probationary period for the ante-deluvians before the flood came? “For 120 years he waited for the people of the old world to receive the warning of the flood.” *Review and Herald, October 21, 1890.*

How long has it been since the collapse of the Ottoman Empire? Close to one hundred years. It certainly fits within the definition of a short period found in inspiration, doesn’t it?

Is there a distinct line of demarcation between the commencement of the time of trouble and the seven last plagues? A line where everyone will know that this is the close of probation? “...God has not revealed to us the time when this message will close, or when probation will have an end. Those things that are revealed we shall accept for ourselves and for our children; but let us not seek to know that which has been kept secret in the councils of the Almighty... Letters have come to me asking me if I have any special light as to the time when probation will close; and I answer that I have only this message to bear, that it is now time to work while the day lasts, for the night cometh in which no man can work. Now, just now, it is time for us to be watching, working, and waiting.” *Review and Herald, October 9, 1894.*

“...God gives no man a message that it will be five years or ten years or twenty years before this earth’s history shall close. He would not give any living being an excuse for delaying the preparation for his appearing. He would have no one say, as did the unfaithful servant, ‘My Lord delayeth his coming;’ for this leads to reckless neglect of the opportunities and privileges given to prepare us for that great day. Everyone who claims to be a servant of God is called to do his service as if each day might be the last.” *Review and Herald, November 27, 1900.*

We see clearly from *Early Writings* that the time of trouble commences before the close of probation. But what of the statements that Christ leaves the sanctuary before the time of trouble begins? “When Christ stands up, and leaves the most holy place, then the time of trouble commences, and the case of every soul is decided, and there will be no atoning blood to cleanse from sin and pollution.” *The Spirit of Prophecy, Vol 1, page 123.*

There seems to be a contradiction between this statement and the one in *Early Writings* we quoted earlier. Some have tried to resolve the difficulty by creating the concept of the little time of trouble. This “little time of trouble” is not found in the Spirit of Prophecy. But the concept has been inserted by the editors of the compilations.

They use it in the headings of sections, but sister White never used it herself. This little time of trouble is often placed by Adventists after the national Sunday law but before the universal Sunday law and followed by the great time of trouble found in Daniel 12:1. During this "little time of trouble" we are supposed to receive the latter rain and give the loud cry. Daniel 12:1, however, speaks of only one time of trouble. A trouble of nations worse than any that precedes it and Sister White indicates this time of trouble begins before the close of probation. But how do we handle the other statements indicating that the time of trouble begins after the close of probation?

The answer is simply that there ARE two times of trouble at the end, but they do not follow sequentially one after the other. They occur simultaneously, at the same time. Just as the great tribulation was a time of trouble for God's people, the time of Jacob's trouble is also for God's people. The time of Jacob's trouble occurs after the close of probation at the very climax of the time of trouble of nations. Every time Ellen White speaks of the time of trouble commencing after the close of probation it is in the context of Jacob's trouble. Daniel 12:1 is often quoted as referring to Jacob's trouble, but there is no contradiction here when we understand that Jacob's trouble occurs within the time of trouble of nations given in Daniel 12:1.

But even with all this evidence some will contend that we have not entered the commencement of the time of trouble. They will point to the Spirit of Prophecy statements where she uses Daniel 12:1 to refer to Jacob's trouble, after the close of probation. But what about this one? "... 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; they have endured the anguish of the time of Jacob's trouble; they have

stood without an intercessor through the final outpouring of God's judgments. But they have been delivered, for they have 'washed their robes, and made them white in the blood of the Lamb.'" *Great Controversy*, page 648.

This seems to define three distinct troubles within the time of trouble of Daniel 12:1. There is the time of trouble of nations, there is the time of Jacob's trouble, and there is the outpouring of God's judgments, also known as the seven last plagues. It is true that when sister White quotes Daniel 12:1 she is often talking about Jacob's trouble. But does it then mean that every other time she uses the phrase "time of trouble" she is speaking of a different time than Daniel 12:1? There is no other place in Bible prophecy that mentions the phrase "a time of trouble such as never was." Was Ellen White given a view of a separate and distinct time of trouble that was not the time of trouble spoken of by Daniel that she is talking about when she says this? "... **The time of trouble** which is to increase until the end, **is already in the world.**" *Letter 93, 1904, pp. 7, 8—To W. C. White.*

No, this reasoning is not logical. Also consider this statement. "We have no time to lose. Troublous times are before us. The world is stirred with the spirit of war. Soon the scenes of trouble spoken of in the prophecies will take place. The prophecy in the eleventh of Daniel has nearly reached its complete fulfillment... Let all read and understand the prophecies of this book, **for we are now entering upon the time of trouble spoken of:** '...and there shall be a time of trouble, such as never was since there was a nation even to that same time...' Daniel 12:1-4" *Manuscript Releases, Volume 13, page 394, 1904.*

If Ellen White only uses Daniel 12:1 to refer to Jacob's trouble, then she said that we were entering Jacob's trouble in 1904! This

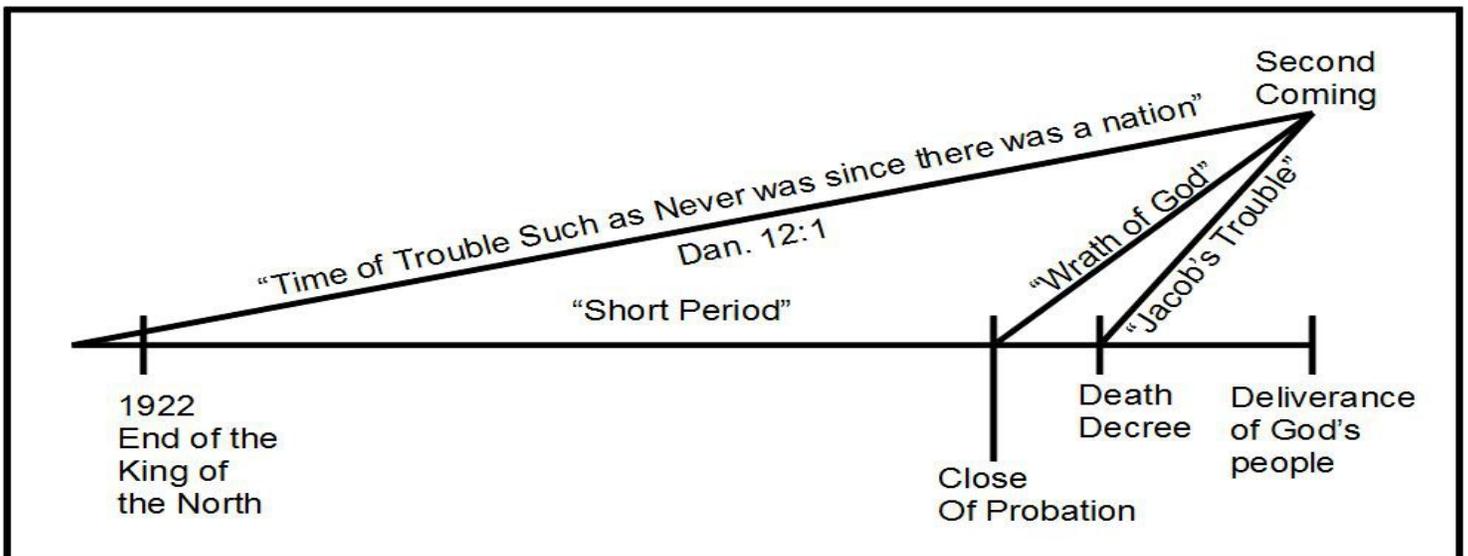
is not a logical conclusion. The only thing that makes sense is that Daniel is pointing to a time period that commences at the end of the king of the north and only ends when Christ appears. But the king of the north came to his end in 1922 and Ellen White indicates the time of trouble was beginning in 1904. How can this be reconciled?

When we look up the words in Daniel 11:45 we find that the word "end" is 7093 and means, "an extremity... after, (utmost) border, end... process."

Now, when we look up the word "time" in verse 12:1 we find that the word is number 6256 and means "time, especially now, when, etc: after, certain, continually... (due) season, so [long] as... when."

So, this could mean that as the king of north has begun the process of coming to his end, the time of trouble begins. As we have seen, the demise and fall of the Ottoman Empire was a long drawn out process of death that began in 1840 and accelerated in the 1890's when he planted his tabernacle in Jerusalem. Ellen White's comment in 1904 goes right along with this. After mentioning that we have nearly reached the final fulfillment of Daniel 11, she says that we are already entering the time of the trouble of Daniel 12:1.

So, as the king of the north is coming to his end, the time of trouble begins. This period is marked by national trouble on a scale this world has never seen before. Daniel only calls it "A time of trouble such as never was since there was a nation." But Revelation gives us more detail about the events that will occur during this period in chapters 13, 16, and 17. Sister White gives us even more detail by defining the time of national trouble, Jacob's trouble, and the seven last plagues all of which are covered very briefly by



the angel with the words. “A time of trouble such as never was since there was a nation.” *Daniel 12:1*

We were told in 1906: “The events connected with the close of probation and the work of preparation for the time of trouble, are clearly presented. But multitudes have no more understanding of these important truths than if they had never been revealed. Satan watches to catch away every impression that would make them wise unto salvation, and the time of trouble will find them unready.” *Review and Herald, June 7, 1906.*

It is obvious that there are three times of trouble. The one in Daniel 12:1 commences before the close of probation and increases steadily till it climaxes in the wrath of God, which is the seven last plagues. During this climax the people of God experience Jacob’s trouble, which Daniel does not mention but includes in his statement, a “time of trouble such as never was since there was a nation.” We do not know when the close of probation takes place during this period of trouble, but we know it happens before the seven last plagues and the period of Jacob’s trouble.

According to Daniel 12:1, this time of trouble commences during the end of the king of the north in Daniel 11:45. This end finally came in 1922. With this history in mind let’s look at the following statements arranged in order of when they were written.

- **1849**—“...the time of trouble, such as never was, had not yet commenced.” (*Early Writings, page 36*)
- **1894**—“We are in the very shadow of the time of trouble which is fast approaching, a time of trouble such as never was since there was a nation.” (*The Home Missionary, December 1, 1894*)
- **1904**—“**Soon great trouble will arise among the nations—trouble that will not cease until Jesus comes.**” (*Review & Herald, February 11, 1904*)
- **1904**—“The time of trouble, which is to increase until the end, is very near at hand. (*Review & Herald, November 24, 1904*)
- **1904**—“We are **now entering upon the time of trouble** spoken of: [Daniel 12:1-4 quoted]” (*Manuscript Releases, Volume 13, page 394*)
- **1904**—“...**the time of trouble which is to increase until the end, is already in the world.**” (*Letter 93, 1904, pp. 7, 8—To W. C. White*) (see also *Manuscript Releases, Volume 4, page 89*)
- **1905**—“There are stormy times before

us...” (*Christian Service, page 136*)

- **1906**—“The time of trouble—trouble such as was not since there was a nation [Dan. 12:1]—is right upon us...” (*Manuscript Releases, Volume 3, page 305*)
- **1907**—“**The time of trouble has already begun.**” (*Manuscript Releases, Volume 21, page 101*)
- **1909**—“We are on the very verge of the time of trouble.” (*Testimonies for the Church, volume 9, page 43, printed in 1909, but written at an earlier date.*)
- **1914**—“We are standing on the threshold of the crisis of the ages.” (*Prophets & Kings, page 278*)

Do these statements make sense if you put the commencement of the time of trouble in the future? Doesn’t this leave a gap of more than one hundred years? A gap in which we have experienced the worst events in human history? But these statements make perfect sense when you understand the time of trouble as commencing while the king of the north is coming to his end, with his end coming in 1922, and the time of trouble continually increasing till the great climax of the wrath of God and the end of all things.

How could we have missed this for so long? The answer is simple and we were warned that this very thing would happen.

“We are nearing the most important crisis that has ever come upon the world. If we are not wide awake and watching, it will steal upon us as a thief. **Satan is preparing to work through his human agencies in secrecy.**” (*Letter 5, November 1883*) *Last Day Events, (non conference edition) page 140.*

“There was a present truth—a truth at that time of special importance—in the days of Christ, of Paul, of Luther; there is a present truth for the church today. But truth is no more desired by the men of today than it was by the Jews in the time of Christ, or by papists in the days of Luther. Therefore Satan, **working now with tenfold greater power**, succeeds as of old in blinding the eyes of men and darkening their understanding” *Signs of the Times, June 21, 1883.*

But does the world’s history since 1900 really fit the description of Daniel 12:1? Have we truly been living in a time of trouble such as never was since there was a nation, for one hundred years? We will consider the events of the 1900s in our next article.

— Rick & Virginia Markwell

Is Your All On The Altar?

1. You have longed for sweet peace,
And for faith to increase,
And have earnestly, fervently prayed;
But you cannot have rest,
Or be perfectly blest,
Until all on the altar is laid.

Refrain:

Is your all on the altar of sacrifice laid?
Your heart does the Spirit control?
You can only be blest,
And have peace and sweet rest,
As you yield Him your body and soul.

2. Would you walk with the Lord,
In the light of His word,
And have peace and contentment always?
You must do His sweet will,
To be free from all ill,
On the altar your all you must lay.

3. Oh, we never can know
What the Lord will bestow
Of the blessings for which we have prayed,
Till our body and soul
He doth fully control,
And our all on the altar is laid.

4. Who can tell all the love
He will send from above,
And how happy our hearts will be made;
Of the fellowship sweet
We shall share at His feet,
When our all on the altar is laid.

Elisha A Hoffman, 1900

Letters—Kenya, Philippines

Kenya

Heb. 6:10-11

First and foremost we are privileged to be among those passing out the message of Present Truth to others at a solemn time when the whole world is to be enlightened with His glory. At the advance of this message of present truth; the Remnant are to convert the world into the church because wonderful possibilities are provided for everyone who has faith in Christ. As watchmen, by God's grace, effectual characters of a peculiar people will enlighten the world with His glory. What the church needs is to come out of the world and be cleansed of those who defile it. The adversary seems to be very cunning to lie to our fallen nature of thinking whenever we plan to enlighten the world with His glory, he is busy filling men's mind so that they don't see the time we stand in beyond our lips!! Job 1:7 Clear signs of the solemn time we live in unfolds before our eyes by pointing to the great image in Dan. 2 showing that the great economies will try to cleave together and, prophecy being fulfilled, they cannot because clay and iron cannot mix and no unity and strength as in the toes of the image—what has been seen in Brexit.

However, as Christ lives in us, a life that is wholly and completely for God; we are to search prophecy to carry on the message of present truth which exemplifies His love for the Remnant and we stand to distribute God's love everywhere we go; to everyone we meet. There is no one who is not a child of this love. Whatever we do to one of "the least," we are doing unto Him. Rom. 5:5; John 3:16, 17; Matt. 25:40. We have freely received freedom and wholeness; we are to "freely give" that same freedom and wholeness to those we meet. Matthew 10:8. Giving wholeness includes: Healing the sick, cleansing the lepers, raising the dead, casting out devils, and preaching that "the kingdom of God has come nigh unto you." Matthew 10:8; Luke 10:9. This kingdom of God is within us—His character within us—enlightening the world, and it is our responsibility and privilege to invite all to enter in by teaching them to emulate Christ. Luke 14:23, 17:21. I am awed, and amazed to realize that!

This is what occupies most of my time, making travels from church to church, addressing the contentions which arise. We have used the available means to get the

message of Present truth on even when measures are difficult!

I managed to visit Pastor O__ F__ of Eastern Uganda Field headquarters, who at one time was an evangelist in the local SDA church, at his home in B__. I had gone a long time without meeting him but when I heard that he is the Eastern Uganda Field Director; I boldly traveled to his home in K__ and shared the message of present truth with him. I told him that the SDA church is now Babylon fallen and listed to him a number of reasons which made me and my family separate from the SDA Church. I further told him that this message determines our destiny as we labor in these last days and therefore it is a decision of life and death. I scheduled another meeting for further study in the SOP and Bible to discuss the major doctrinal issues in the Adventist movement.

Dear brethren, many of the Remnant people of God have not fully comprehended what it means to work as independent churches where "all ye are brethren" Mt. 23: We are not all organized alike. Some have a much better organization than others; while some are continually having to war with internal foes and the corruption of their nature. We are laboring to help them stand as in John 17—those who are less and poorly organized, it is just such ones whom Jesus prayed for, because Satan is employing his power with them, and is constantly taking advantage of their weak points to hit them where they are least protected. It has taken me time to talk about unity and organization in such churches and most have been informed in K__, M__, J__ and B__ until we had to secure an agreeable point as we are guided by Bible & SOP to work together.

I have been sharing the issue of who is the King of the north and to some of our members it seemed to be a lesson to be learned from a special moral bearing to avoid misapplication. I had to save much time and project some lessons since I acquired a projector and printing of the booklets "Caught Unprepared" and "Time of Trouble" which have made it easier to explain the details when we are not there. This is helping to build up the remnant movement with a message for now. However, Satan had thought to fail me by controlling the funds which would enable me to accomplish a wide range of activities but God provided an intervening hand to get His work to continue on at the same pace. I have resumed getting some print outs and sending them to the brethren who badly need

them. I hope this will go a long way in building God's Kingdom and Christ will come back soon. Amen.

"The work of building up the kingdom of Christ will go forward, though to all appearances it moves slowly and impossibilities seem to testify against advancement.... and He will furnish means, and will send helpers, true, earnest disciples, whose hands also will be filled with food for the starving multitude. God is not unmindful of those who labor in love to give the word of life to perishing souls, who in their turn reach forth their hands for food for other hungry souls." DA 370.2

I do thank God for impressing all His faithful servants to sustain His work and it is my continual prayer for the support rendered to work in God's vineyard.

God bless you.

N J

Philippines

3 John 2.

Hello! bro Jim.

How are you doing? I am so sorry for not communicating to you and for not attending our meeting in SRA for the past months. We are just so busy with our work here and having a hard time to connect to the internet since I am just renting at the internet cafe.

After our youth camp that we held for the youth last April, we went directly to M__ for the work there. We held a camp meeting there last May 1-8 and we were able to meet all our brethren in M__ Island again. Its really a blessing that we were able to present several studies and give encouragement to the young people and parents and for the whole church there. We are happy that God is continuing to bless and unite the church here and helping us to organize it according to His will.

After the camp meeting in M__, we went back to our regular schedule here in our region. We continue doing our house to house labor, giving Bible studies, helping the sick, training the young people and visiting different churches here. We have another new six members added to the church now. They have been regularly attending our Sabbaths for a month now and we still have a regular weekly Bible studies with them. Also, Bro Jim, every Sunday we gather all the students and young people here only in D__ church, teaching and training them and preparing them for our next plan of work this coming August. We have 17 young people, their ages range from 14-28 years

old. We are planning that this August, every Sunday we will bring these youth to the field for house to house labor and tract distribution, using their ability and what they learned as gospel and medical missionaries. We are also planning to preach publicly either in the market or in the park or where there are many people while the youth are distributing tracts. That's why we are soliciting and raising funds for what we need

such as speakers, microphones, tracts and whatever materials that we will be needing.

Our young people are willing to help us to do God's work, we just have a lack of means but we believe that God will provide for His work.

Also, Bro Jim, please include our plan of opening a Vegetarian Health Food Store. We are already renting a place, we are just renovating it now, and waiting for the added

capital. I know that this will open another door to reach more people and will be a help to those brethren who have no job.

So I ask you to please pray for all our plans and work here. I will update you with the progress of our work here next time.

'Til then, Bro Jim, God bless you always!

in Christ,
Sis B__

The world's Redeemer was treated as we deserve to be treated, in order that we might be treated as He deserved to be treated. He came to our world and took our sins upon His own divine soul, that we might receive His imputed righteousness. He was condemned for our sins, in which He had no share, that we might be justified by His righteousness, in which we had no share. The world's Redeemer gave Himself for us. Who was He?—The Majesty of heaven, pouring out His blood upon the altar of justice for the sins of guilty man. We should know our relationship to Christ and His relationship to us. We are to trust God fully, and ask Him to supply the least as well as the greatest want. The Lord encourages our confidence; and the great proof of our union with Christ, and the best manifestation of our love to Him, is in yielding obedience to His claims. If you have love to Jesus Christ, which is an expression of the life of Christ in the soul, then you will do what He commands you. This is practical religion. Redeemed by the ransom money paid for your souls, you will go forth and show how much you love Jesus by obedience to His commandments. You are to bring forth fruit by doing His commandments, because you are branches of the living Vine. It is His prayer that His joy might remain in you, and that your joy might be full.

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