

Sabbath Remnant VOICE

Mar-Apr 2015

Striving to be among the remnant of her seed

The Return of the Exiles—No. 10

“Not by Might, Nor by Power”

Advent Review and Sabbath Herald, January 16, 1908

Intimately associated with Joshua, the high priest, was Zerubbabel, governor of Judea. It was under the leadership of these two men that the remnant of Israel returned at the close of the seventy years' captivity. They also led out in the re-establishment of the ancient worship at Jerusalem. In the second year of Cyrus, Zerubbabel laid the corner-stone of the temple. It was Zerubbabel and Joshua who, in response to the messages of the Lord through Haggai and Zechariah, “rose up,” with courage renewed, and once more “began to build the house of God which is at Jerusalem.”¹ These men were true leaders, and “the spirit of all the remnant of the people”² was largely influenced by the cheerful willingness with which they carried out the Lord's commands.

Immediately after Zechariah's vision of Joshua and the angel, given to the high priest as a personal testimony for his own encouragement and the encouragement of all the people of God, the prophet received a personal testimony regarding the work of Zerubbabel. “The angel that talked with me,” Zechariah declares, “came again, and waked me, as a man that is waked out of his sleep, and said unto me, What seest thou? And I said, I have looked, and behold a candlestick all of gold, with a bowl upon the top of it, and his seven lamps thereon, and seven pipes to the seven lamps, which are upon the top thereof: and two olive trees by it, one upon the right side of the bowl, and the other upon the left side thereof.”³

“So I answered and spake to the Angel that talked with me, saying, What are these, my Lord?... Then he answered and spake unto me, saying, This is the word of the Lord unto Zerubbabel, saying, Not by might, nor by power, but by my Spirit, saith the Lord of hosts...”

“Then answered I, and said unto him, What are these two olive trees upon the right side of the candlestick and upon the left side thereof? And I answered again, and said unto him, What be these two olive branches which through the two golden pipes empty the golden oil out of themselves?... Then said he, These are the two anointed ones, that stand by the Lord of the whole earth.”⁵

From the two olive trees the golden oil was emptied through the golden pipes into the bowl of the candlestick, and thence into the golden lamps that gave light to the sanctuary. So from the holy ones that stand in God's presence his Spirit is imparted to the human

instrumentalities who are consecrated to his service. The mission of the two anointed ones is to communicate to God's people that heavenly grace which alone can make his Word a lamp to the feet and a light to the path.

In rebuilding the house of the Lord, Zerubbabel had been encompassed with manifold difficulties. In former years, adversaries had “weakened the hands of the people of Judah, and troubled them in building,” “and made them to cease by force and power.”⁶ But the Lord interposed in behalf of the faithful builders, and now he speaks through his prophet, Zechariah, to Zerubbabel, saying, “Not by might, nor by power, but by my Spirit, saith the Lord of hosts. Who art thou, O great mountain? before Zerubbabel thou shalt become a plain: and he shall bring forth the headstone thereof with shoutings, crying, Grace, grace unto it.”⁷

Throughout the history of God's people, great mountains of difficulty, apparently insurmountable, have loomed up before those who were advancing in the opening providences of God. Such obstacles to progress are permitted by the Lord as a test of faith. When hedged about on every side, this is the time above all others to trust in God and in the power of his Holy Spirit. We are not to walk in our own strength, but in the strength of the Lord God of Israel. It is folly to trust in man or to make flesh our arm. We must trust in Jehovah; for in him is everlasting strength. The One who, in response to words and deeds of faith, made the way plain before his servant Zerubbabel, is able to clear away every obstacle devised by Satan to hinder the progress of his cause. Through the exercise of persevering faith, every mountain of difficulty may be removed.

Sometimes God trains his workers by bringing to them disappointment and apparent failure. It is his purpose that they shall learn to master difficulty. He seeks to inspire them with a determination to make every apparent failure prove a success.

Oftentimes men pray and weep because of the perplexities and obstacles that confront them. But if they will hold the beginning of their confidence steadfast unto the end, God will make their way clear. Success will come to them as they struggle against apparently insurmountable difficulties; and with success will come the greatest joy.

This was true of Zerubbabel; and for his encouragement he was given, through Zechariah, the

6. Ezra 4:23

1. Ezra 5:2

2. Haggai 1:14

7. Zech 4:6,7

3. Zech 4:1-3

4. Zech 4:4,6

5. Zech 4:11,12,14

assurance: “The hands of Zerubbabel have laid the foundation of this house; his hands shall also finish it; and thou shalt know that the Lord of hosts hath sent me unto you. For who hath despised the day of small things? for they shall rejoice, and shall see the plummet in the hand of Zerubbabel, with those seven; they are the eyes of the Lord, which run to and fro through the whole earth.”⁸

The promise, “The hands of Zerubbabel have laid the foundation of this house; his hands shall also finish it,” was literally fulfilled. “The elders of the Jews builded, and they prospered through the prophesying of Haggai the prophet and Zechariah the son of Iddo. And they builded, and finished it, according to the commandment of the God of Israel, and according to the commandment of Cyrus, and Darius, and Artaxerxes king of Persia. And this house was finished on the third day of the month Adar [the twelfth month], which was in the sixth year of the reign of Darius the king.”¹⁰

Shortly afterward, the restored temple was dedicated. “The children of Israel, the priests, and the Levites, and the rest of the children of the captivity, kept the dedication of this house of God with joy, and offered at the dedication of this house of God an hundred bullocks, two hundred rams, four hundred lambs, and for a sin-offering for all Israel, twelve he-goats, according to the number of the tribes of Israel.”¹¹

This second temple did not equal the first in magnificence, nor was it hallowed by those visible

tokens of the divine presence which pertained to the first temple. There was no manifestation of supernatural power to mark its dedication. No cloud of glory was seen to fill the newly erected sanctuary. No fire from heaven descended to consume the sacrifice upon its altar. The shekinah no longer abode between the cherubim in the most holy place; the ark, the mercy-seat, and the tables of the testimony were not to be found therein. No voice sounded from heaven to make known to the inquiring priest the will of Jehovah.

And yet this was the building concerning which the Lord had declared by the prophet Haggai, “The glory of this latter house shall be greater than of the former.”¹² “I will shake all nations, and the desire of all nations shall come: and I will fill this house with glory, saith the Lord of hosts.”¹³ For centuries afterward the Jews vainly endeavored to show wherein the promise of God, given by Haggai, had been fulfilled; yet eventually, when the Desire of all nations actually appeared and hallowed the precincts of the temple by his personal presence, pride and unbelief had blinded their minds to the true meaning of the prophet’s words. The second temple was honored, not with the cloud of Jehovah’s glory, but with the living presence of One in whom dwelt all the fulness of the Godhead bodily,— God himself manifest in the flesh. The “Desire of all nations”¹⁴ had indeed come to his temple, when the Man of Nazareth taught and healed in the sacred courts. In the personal presence of Christ during his earthly ministry, and in this only, did the second

8. Zech 4:9,10

9. Zech 4:9

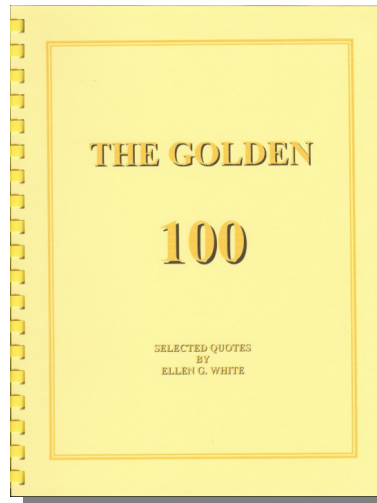
12. Hag 2:9

13. Hag 2:7

10. Ezra 6:14-16

14. Hag 2:7

11. Ezra 6:16,17

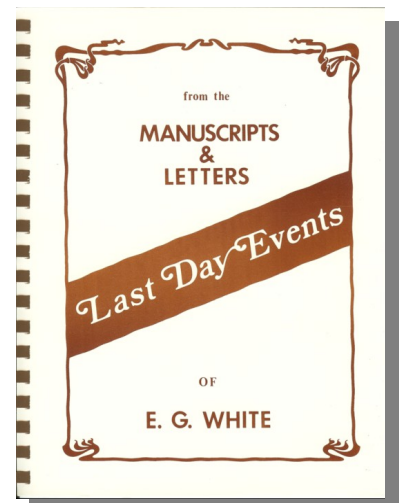


THE GOLDEN 100

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.



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temple exceed the first in glory.

Following the dedication of the house of God, the Israelites “set the priests in their divisions, and the Levites in their courses, for the service of God, which is at Jerusalem; as it is written in the book of Moses. And the children of the captivity kept the passover upon the fourteenth day of the first month. For the priests and the Levites were purified together, all of them were pure, and killed the passover for all the children of the captivity, and for their brethren the

15. Ezra 6:18-22

priests, and for themselves. And the children of Israel, which were come again out of captivity, and all such as had separated themselves unto them from all the filthiness of the heathen of the land, to seek the Lord God of Israel, did eat, and kept the feast of unleavened bread seven days with joy: for the Lord had made them joyful, and turned the heart of the king of Assyria unto them, to strengthen their hands in the work of the house of God, the God of Israel.”¹⁵

—Ellen G. White

Editorial—“Humble and Teachable”

Sharing our faith is an important duty that the Lord requires from each of us. Yet He allows us to choose how we go about sharing our faith, and is always near to help us with the right words and actions and a bit of extra courage when we need it. Sometimes we are rewarded with the thrill and joy of seeing firsthand the results of our efforts, and sometimes we may never know the results until we reach heaven. But no matter how our efforts are received, we show honor and love to God by obeying His will. Think what an amazing privilege it is to be a part of His great plan of sharing and enlarging the family of those who are preparing for heaven.

As you share the message with people, you will notice many different attitudes in their responses. Some will turn right away and leave, some will listen politely and then

tell you that they are not interested. Others will argue, but still others will readily engage in conversation and discuss with you the issue you have presented.

But have you ever considered how you yourself would react if the situation were reversed? What if someone were to come up to you with a different message than the one you believe? Wouldn't it be very easy to turn away and say that you are not interested, or to disagree and argue with them? Perhaps you would enter into a discussion and try to share your faith as well, but would your attitude be humble or would it be condescending? What if the person speaking to you were of your own faith, but had a somewhat different opinion or interpretation of something? Would you listen patiently to see if there was something they might be able to teach you, or would

you dismiss their words because you think you already know everything about the subject?

Sister White mentions the phrase of character qualities “humble and teachable” fifty times in her writings. These are qualities that each of us need when we share our faith and when we study. Ask yourself if you have these qualities—do they show in your actions and words when you share your faith with others? You can never boast that you are humble and teachable. Pray to the Lord to help you develop these qualities as you study His word. Then when you share your faith with others, they will see Christ shining through you instead of your own attitude and opinions. The Holy Spirit will be able to work through you in a greater way to the glory of God.

Five Answers to a Question

I ASKED a student what three things he most wished.

He said, “Give me books, health, and quiet, and I care for nothing more.”

I asked a miser, and he cried, “Money! money!”

I asked a pauper, and he faintly said, “Bread!”

I asked a drunkard, and he loudly called for “strong drink.”

I asked the multitude around me, and they lifted up a confused cry, in which I heard the words,

“Wealth, fame, and pleasure.”

I asked a poor man, who had long borne the character of an experienced Christian.

He replied that all his wishes could be met in Christ. He spoke seriously, and I asked him to explain. He said,

“I greatly desire these three things:

first, that I may be found *in* Christ;

secondly, that I may be *like* Christ;

thirdly, that I may be *with* Christ.”

The Youth's Instructor October 15, 1870

What Are Garbanzo Beans Good For?

By Dr. Mercola

Garbanzo Bean Goodness

Botanical name: *Cicer arietinum*

It's been around 7,000 years since garbanzo beans (a.k.a. chickpeas) appeared in Middle Eastern regions, but they weren't cultivated until about 3,000 BC. By the 16th century, Spanish explorers had spread the love of this natural food's nutty, buttery taste and slightly grainy texture beyond Rome and Greece.

Today, India, Pakistan, Turkey, Ethiopia, and Mexico are the highest producers, as well as some of the largest consumers, of garbanzo beans.

There are two garbanzo bean varieties: the large, round, cream-colored "kabuli-type" usually found in canned chickpeas and salad bars, and the smaller, darker and less uniform "desi-type." Both get high marks for versatility, but nutritionally, the darker the better.

To cook your own garbanzo beans, rinse them first, examine, and pre-soak them in a large saucepan with three times the water per cup of beans. Boil for two minutes, remove from heat, cover, and allow to stand for four hours. This reduces the oligosaccharides and the chances for flatulence problems when they're eaten.

Whether it's affection that elicits so many monikers, like Bengal grams and Egyptian peas, or an indication of the many cultures with an appreciation for this humble bean, whatever you call them, they're a legume and as such, three cups per week are recommended by the USDA for even more advantageous nutrition. Read on to learn why.

Health Benefits of Garbanzo Beans

Low in saturated fat and very low in cholesterol and sodium, garbanzo beans contain high amounts of folate (71 percent of the daily value) and manganese (84 percent), which may make the amounts of the other nutrients look a little ineffective. But they're not! You get 29 percent *each* of the protein and copper you need, 28 percent of the phosphorus, 26 percent of the iron, and 20 percent of the magnesium.

The fiber, thiamin, zinc and vitamin B6 are in healthy supply as well. It's a perfect combination and one way to work toward optimum health. Whether canned or cooked from scratch, you get similar nutrients.

One of the most intriguing reports regarding garbanzo bean consumption was that people seemed to have less need to snack on other things on days when they'd included these in their diet. Part of it is the fiber. Two cups of garbanzos supply the daily requirement, and lower your LDL cholesterol and triglycerides—fats/ lipids in your blood that can increase your heart disease risk—and help regulate blood sugar levels.

Other ingredients in chickpeas include antioxidant phytonutrients such as the flavonoids quercetin, kaempferol, and myricetin; phenolic acids, including ferulic, chlorogenic, caffeic, and vanillic; and the anthocyanins delphinidin, cyanidin, and petunidin. All these combine to provide powerful protection against free radical damage and protect against diseases, including cancer.

One more element—molybdenum—is a co-factor and catalyst in such essential enzymes as sulfite oxydase, which transforms sulfite (found in lunch meats and packaged salad greens) to sulfate, needed for sulfur-containing amino acids.

Garbanzo Beans Nutrition Facts

Serving Size: One cup of boiled garbanzo beans (164 grams)

Amount Per Serving

Calories	269
Carbohydrates	45
Protein	15 g
Fiber	12 g
Sugar	8 g

Studies on Garbanzo Beans

Controversy regarding the best way to replace fats in the diet to reduce cardiovascular disease prompted a study on chickpeas, since they're known to be rich in dietary fiber and polyunsaturated fatty acids.

A 12-week study involved 45 healthy adults who ate 728 grams of chickpeas every week while being tested for their dietary fiber, polyunsaturated and saturated fatty acids, and LDL and insulin levels.

Analysis revealed that dietary fiber had the greatest effect on reducing serum total cholesterol by 15.8 mg. Polyunsaturated and saturated fatty acids had equivalent but opposing effects on serum total cholesterol and insulin. Researchers reported that

further studies on chickpeas for this purpose would be beneficial.¹

The outer coatings of chickpeas (which usually contain more than 95 percent of the polyphenol, flavonoid, and antioxidant compounds) were compared to examine nutrient content in relation to color. Of the 17 chickpea lines tested, in black, red, brown, green, gray, yellow, cream, and beige, the darker seeds were found to contain up to 13, 11, and 31 times more polyphenol, flavonoid, and antioxidant activity than the lighter seeds.

The conclusion: colored chickpeas could be a potentially functional food in addition to its traditional role of providing dietary proteins and fibers.²

Garbanzo Beans Fun Facts

For a crunchy, delicious snack, try roasting chickpeas. Rinse well and drain a can or two, spread them on a paper towel-lined baking sheet, and blot until completely dry. Remove the paper towel, drizzle on a few tablespoons of olive oil and roll them around to coat. Pop them in a 400 degree oven for 30 to 40 minutes or until golden brown and crunchy. Season with salt and Cajun or Creole seasoning (or garlic and onion - be creative!).

Summary

Salads, soups, spreads, dips, stir fries... It's not hard to find a use for buttery little garbanzo beans (a.k.a. chickpeas). Loaded with healthy amounts of nutritionally charged vitamins and minerals, legumes are always a helpful addition to the diet. One reason is because of their high fiber content, but these contain a plethora of other compounds: flavonoids like quercetin and kaempferol, phenolic acids, anthocyanins, and molybdenum. Many of these may be hard to pronounce, but the benefits throughout the body are many maybe even more than the number of recipes you can use them in.

References:

¹ <http://www.ncbi.nlm.nih.gov/pubmed/18502235>
Chickpeas may influence fatty acid and fiber intake in an ad libitum diet, leading to small improvements in serum lipid profile and glycemic control, Oct. 2012

² <http://www.ncbi.nlm.nih.gov/pubmed/20492256>
Determination of polyphenols, flavonoids, and antioxidant capacity in colored chickpea (*Cicer arietinum* L.), Oct. 2012

Recipe—Garbanzo Beans Healthy Recipes: Classic Hummus bi Tahina (Chickpea and Sesame Dip)

This is the traditional hummus recipe from scratch.

A few sprigs of parsley, finely chopped

Ingredients:

4 oz. chickpeas, soaked for a few hours

Juice of 2 lemons

3 Tbsp. tahini (sesame seed paste)

2 garlic cloves, crushed

Salt to taste

Garnish:

1 Tbsp. olive oil

1 tsp. Paprika

Directions:

1. Drain the chickpeas and simmer in fresh water for about an hour or until tender. Drain, reserving the water.

2. Process the chickpeas in a food processor with the next four ingredients and a few tablespoons of the cooking liquid to make a creamy consistency.

3. Spoon onto a flat plate garnished with a drizzle of olive oil, a dusting of paprika, and a little parsley. Serve with warm pita bread for dipping.

This recipe makes four to six servings.

<http://foodfacts.mercola.com/garbanzo-beans.html>

Jesus chose unlearned fishermen
because they had not been schooled in the traditions and erroneous
customs of their time.
They were men of native ability,
and they were humble and teachable,—
men whom He could educate for His work.
In the common walks of life there is many a man patiently treading the
round of daily toil,
unconscious that he possesses powers which,
if called into action,
would raise him to an equality with the world's most honored men.
The touch of a skillful hand is needed
to arouse those dormant faculties.
It was such men that Jesus called to be His colaborers;
and He gave them the advantage of association with Himself.
Never had the world's great men such a teacher.
When the disciples came forth from the Saviour's training,
they were no longer ignorant and uncultured.
They had become like Him in mind and character,
and men took knowledge of them that they had been with Jesus.

DA 250.1

Story—Be Slow To Accuse

“MOTHER, I can’t find my seventeen cents anywhere,” said Arthur, coming into his mother’s room with quite an anxious face. “I put it right here in my pocket-book, and that into my overcoat pocket. It has been hanging up in the hall all day; and I do believe that new girl has taken it out. She saw me have it last night and put it away.”

“Look in your other pockets, Arthur. A little boy who is so apt to forget things must not be too positive that he put his money in his pocket-book. And never accuse any person of stealing without a shadow of evidence. That is very sinful as well as very unkind. What if Susan should lose her money and accuse you of stealing it? Would you feel very pleasant about it? Remember the golden rule.”

“But, mother, she looked guilty when I said I had lost it, and that I knew someone had taken it out of my pocket.”

“Very likely she did look confused on hearing you make such an unkind speech. She knew very well there was no one in the house you could suspect of taking it but herself. You might as well have said so in plain words. An innocent person is more apt to look guilty, when accused of crime, than one who is hardened in

wrongdoing. The latter usually has a face already made up to suit any occasion. A gentleman once said that the most guilty looking person he ever saw was a man arrested for stealing a horse which afterward proved to be his own.”

“But what has become of my money, mother? It is gone, that is certain.”

“I believe you lost a fine top once, that it was supposed a little neighbor had stolen,” said his mother with a smile.

“But I can’t have left this down in the grapevine arbor this winter weather.”

“But there are plenty of other losing places about. Did you have on that jacket last evening?”

“No, mother, I believe I had on my gray one, but then I know I put it into my pocketbook.”

“Don’t say you know, dear; for it may be an untruth. Please bring me your gray jacket.”

Arthur walked slowly up to his room; but he walked back slower still, and looked very foolish when he came into his mother’s room again.

Mother comprehended it all at a glance, and smiled as she said,

“I wonder who looks guilty this time!”

“Oh, mother I am sorry, but I did not

mean to accuse Susan so wrongly. I remember now just as plainly as can be, wrapping up those three five cent pieces and two pennies in that bit of paper, and putting it into my jacket pocket.”

“It is a very serious thing, Arthur, to make such charges as you did a few moments ago against an innocent person. What if you had mentioned it among your school-mates? It would not be long before it would be told all about—‘Susan, at Mr. Reynold’s, steals. I wonder how they keep her. If she ever wished to get another place it might be a very difficult matter.’ Though you contradicted the story afterward, it would never undo the mischief. Many will repeat an injurious story, who will never take the trouble to correct it. I will pray for you, dear boy, that you may learn to correct this sinful habit; and I hope you will pray with me. You never will improve a bad habit until you pray over it. Run now and tell Susan you have found your money; and try to make some amends for your injustice, by being more than usually thoughtful and obliging.”

The Youth’s Instructor October 15, 1870

We should exert all the powers of the mind in the study of the Scriptures, and should task the understanding to comprehend, as far as mortals can, the deep things of God; yet we must not forget that the docility and submission of a child is the true spirit of the learner. Scriptural difficulties can never be mastered by the same methods that are employed in grappling with philosophical problems. We should not engage in the study of the Bible with that self-reliance with which so many enter the domains of science, but with a prayerful dependence upon God, and a sincere desire to learn his will. We must come with a humble and teachable spirit to obtain knowledge from the great I AM. Otherwise, evil angels will so blind our minds and harden our hearts that we shall not be impressed by the truth.

4SP 417.1

The King of the North

Part 2—Uriah Smith and the Eastern Question, 1873-1878

Today it is generally understood that the pioneers of the Advent movement were in agreement that the king of the north was the papacy. From a careful reading of what they wrote however, we find this conclusion impossible to verify. Even James White who is always referenced as believing that the king of the north is the papacy is ambiguous on this point. The only thing we know for certain from his statements is that he believed that the king who comes to his end in Daniel 11:45 is the papacy. He never says that this power is the same as the king of the north. It seems that a number of the pioneers did not think that the power who comes to end is the same power as the king of the north. They also did not identify the willful king as the same power as the king of north.

There seems to have been no agreement among Adventists on the identity of the king of the north until around 1873. In that year Uriah Smith published his book *Thoughts on Daniel*. In this book he brings out the idea that the willful king of verse 36 was the French revolution and the king of the north of verse 40 was the Ottoman Turks, who would come to their end just prior to the close of probation and the second coming.

It has been asserted by some that this was an entirely new view brought in by Uriah Smith without the approval of his brethren and that he was alone in publishing it. Was it really a new view, when Josiah Litch had already preached something similar before 1844? I have not been able to find any published statements confirming the idea that Uriah Smith was alone in his views. Rather, it seems that most of the brethren agreed with him.

In order to understand what was happening in the 1870's we need to understand how Uriah Smith's books on Daniel and Revelation came into being. For years, we have understood these works to be composed by Uriah Smith alone, but we find that such is not case.

"The present well-known volume, *Thoughts on Daniel and the Revelation*, was developed through the decades until it reached its present form... there were two

books, first *Thoughts on Revelation* and later *Thoughts on Daniel*. 'James White in 1862 caught the vision of a complete exposition on Revelation as he attended 'a large and flourishing Bible class conducted by Brother Uriah Smith' in connection with the Battle Creek Sabbath school. Chapter by chapter they had studied Revelation and 'passed through the entire book... all coming to the same conclusion on almost every point,' and they were 'confident that they had found a better harmony than they had before seen, and clearer light on some portions of the book.'—*Review and Herald*, June 3, 1862. Delighted with the results of their group study, the class decided to go through the book again, 'taking one chapter for each lesson.'—*Ibid*... James White... announced his intention from week to week to report the results of the investigation in the *Review* 'by way of a few thoughts on one chapter each week...' Then follows the first installment—a three-column article reviewing the important points stressed in the study of May 17, appearing under the title '*Thoughts on Revelation*'" *Arthur L. White, Ministry Magazine, January, 1945*.

James White continued these articles until he reached Revelation 7. Then, "James White abruptly closed his work on the series with a brief article headed 'Chapters VIII and IX,' but commenting only on the first five verses of Revelation 8, covering the seventh seal and introducing the seven trumpets. Then the article was cut short by James White's explanation that for lack of time to prepare an 'exposition of the trumpets' he must be excused for passing over them and recommending 'as the best light at present,' the pamphlet entitled *The Sounding of the Seven Trumpets*, listed as for sale at the Review office. The pamphlet referred to was a sixty-eight-page reprint of Josiah Litch's explanation of the seven trumpets, published by the Review and Herald office in 1859, previously appearing as article reprints. Five weeks later Elder White admitted the futility of his attempting to go on with the work, and announced that, since he was away from home much of the time, 'Brother Smith has consented to conclude the book, commencing with Chapter X.'—*Ibid*., Oct. 21, 1862." *Arthur*

L. White, Ministry Magazine, January, 1945, pages 12-13

"In the same style, but with more extended comment, Uriah Smith then picked up the work... Two years passed before the readers of the Review were informed of the intention of its editor, Uriah Smith, to prepare the manuscript for a book—*Thoughts on the Revelation*. In speaking of this, he set forth his purpose to build on the series of articles written by Elder White and himself, and called for suggestions from the people... As the finished volume was received by James White he reached for his pen, wrote a few words of commendation, and then stated: 'These thoughts are not the fruit of one brain. In the time of the end the Revelation was to be unsealed and opened. And from, the open book, light has been shining. William Miller saw much. Others since have seen more... This... is a book of thoughts, clothed in the author's happy style, plain, yet critical and practical, coming down to the spiritual wants of the common people, yet elevated and dignified. This standard work should be in the library of every believer.'—*Ibid*., July 16, 1867." *Arthur L. White, Ministry Magazine, January, 1945, pages 12-13*.

"In 1872, five years after *Thoughts on the Revelation* was printed, a companion volume, *Thoughts on Daniel*, was issued and announced for sale on December 31, 1872. This, too, quite largely represented the joint study of able Bible students. After passing through several editions as single volumes, the two companion books in 1881 appeared as a combined work, *Thoughts on Daniel and the Revelation*. Elder Smith prepared his manuscripts as a scholarly writer would, setting forth denominational views on the great lines of clearly understood prophecy presented in Daniel and Revelation. But when he undertook the verse-by-verse exposition of these two books, he ran into many texts of Scripture which dealt with matters regarding which we as a people had not given much if any study, and in such cases he often set forth the views of the best commentators available, and used freely both the lines of argument and the words of Josiah Litch, George Storrs, and others. Elder Smith demonstrated remarkably good judgment in the selection of matter from these writers." *Arthur L. White, Ministry*

Magazine, January, 1945, pages 12-13

From this we can clearly see that this book was not composed by Uriah Smith alone, expounding his own ideas on prophecy. The concept that he “foisted” his ideas on Daniel 11 onto an unsuspecting church in 1873, has no foundation in the actual facts of history. Uriah Smith was in no way alone in his views of prophecy.

The only published opposition to Uriah Smith’s position on the king of the north came from James White himself. In the same article in 1877 where he mentions the “glorious land” he cautions against definite predictions based on unfulfilled prophecy and then says “It may be said there is a general agreement upon this subject, and that all eyes are turned toward the war now in progress between Turkey and Russia as the fulfillment of the portion of the prophecy which will give confirmation of faith in the soon loud cry and close of our message. But what will be the result of this positiveness in unfulfilled prophecies should things not come out as very confidently expected, is an anxious question.” *The Review and Herald, Nov. 29, 1877, “Unfulfilled Prophecy.”*

What does he mean by a “general agreement”? Doesn’t this mean that most Adventists thought that the king of the north was Turkey? Why would he call it a “general agreement” if only Uriah Smith presented this view of the king of the north?

James White, in his article, then goes over the four lines of prophecy in Daniel and why he thinks the power that comes to his end is the papacy. This view he seems to have still held in 1880 when he mentions it again briefly in the Signs of the Times.

After James White’s death there seems to have been little or no opposition to the position taken by Uriah Smith. In fact his view became the keynote of almost every Adventist prophecy presentation. It was used to show that current world events indicated Christ’s coming to be very soon. The Advent message gained widespread interest and many heard the truth and were converted by this presentation on the king of the north. The majority of official Adventist publications from 1873 till somewhere around 1950 took this view of the king of the north. We even have advertisements for the Signs of the Times and the Watchman from 1913 inviting people to subscribe to these magazines to read articles on the Eastern Question and Daniel 11:45. It appears that the concept that the pioneers viewed the papacy as the king of the north is unfounded. But why has this idea been propounded so much? Does the Spirit of Prophecy have anything to say on the topic?

In order to understand the discussion and what occurred in the church from 1870 to 1950, we need to understand the background of what was called the eastern question. “The ‘Eastern Question,’ in European history, encompasses the diplomatic and political problems posed by the decay of the Ottoman Empire. The expression does not apply to any one particular problem, but instead includes a variety of issues raised during the 18th, 19th and 20th centuries, including instability in the European territories of the Ottoman Empire. The Eastern Question is normally dated to 1774, when the Russo-Turkish War (1768–1774) ended in defeat for the Ottomans. As the dissolution of the Ottoman Empire was believed to be imminent, the European powers engaged in a power struggle to safeguard their military, strategic and commercial interests in the Ottoman domains. Imperial Russia stood to benefit from the decline of the Ottoman Empire; on the other hand, Austria-Hungary and the United Kingdom deemed the preservation of the Empire to be in their best interests. The Eastern Question was put to rest after World War I, one of whose outcomes was the collapse of the Ottoman Empire.” *Wikipedia article “Eastern Question”*

Simply put, the eastern question was, “What happens to Europe when the Ottoman Empire collapses?” During the 1870’s through World War I, the secular news papers were filled with references to the eastern question and the military build up in Europe that resulted from tensions related to it. It is important to understand that the Ottoman Empire has not existed since 1922. Turkey, today, is not the Ottoman Empire. But in Uriah Smith’s day the Ottoman Empire was commonly known as Turkey, a name derived from the Turk, the ethnic group from which the Ottoman Empire arose. This empire extended from Greece to Iran, down to Egypt and controlled Palestine and parts of Saudi Arabia.

A number of wars were fought about the Eastern Question during the 19th century. Among them were the Crimean war of the 1850’s and Russo-Turkish war of the 1870’s. It was also the primary cause of World War I. With this in mind, let’s take a look at what we can find out about Ellen White’s view of this subject.

Ellen White has very little to say about Daniel 11. She only says “The prophecies of the eleventh of Daniel have almost reached their final fulfillment.” *Review and Herald, November 24, 1904.* She never mentions the king of the north and says only this about the eastern question “Sunday morning boats and trains poured their living freight upon

the ground in thousands. Elder Smith spoke in the morning upon the Eastern question. The subject was of special interest, and the people listened with the most earnest attention.” *Life Sketches, page 225.* This same statement is repeated in *Testimonies, Volume 4, page 279* and *Review and Herald September 6, 1877.* There is, however, an incident of interest related by D. E. Mansell in an article in the *Ministry Magazine in 1967.*

“But Smith... in June, 1878, went so far as to express the opinion that ‘we have reached the preliminary movements of the great battle of Armageddon’ (*Review and Herald, June 6, 1878, p. 180*). The inevitable clash between the two leaders came during the camp meeting that preceded the 1878 General Conference held in Battle Creek, Michigan. According to witnesses present at the camp meeting, Uriah Smith spoke at one of the early meetings on the Eastern question and again expressed the opinion that the Russo-Turkish war then in progress might develop into Armageddon. When Smith finished his discourse, James White spoke for seventy minutes, during which time he publicly rebutted Smith’s view... The first part of White’s rebuttal appeared in the *Review and Herald* of October 3, 1878, and was to have been continued, but it stopped right there. Why? William C. White, son of James and Ellen White, relates that a day or two after the meeting at which Smith and White spoke, Ellen White was given a vision showing that her husband erred in publicly disagreeing with Smith. After coming out of vision, she related to her husband what she had been shown. James White accepted the rebuke and discontinued his series of articles. In rebuking her husband, Mrs. White did not attempt to resolve the question of the identity of the king of the north. Indeed, the question is not settled in any way in her writings.” *D. E. Mansell, Ministry Magazine, November 1967.*

It is interesting to note that Ellen White rebukes James White for differing from his brethren but does not rebuke Smith. If Smith was the only one holding these views of the king of north, as it has been claimed, why did she not rebuke him for bringing in a difference of opinion? If his position was in opposition to the unanimous opinion of the pioneers, why wasn’t he rebuked for causing confusion? It seems from the evidence that there was no unanimous opinion held by the pioneers until Uriah Smith’s book appeared and it does not look like he was alone in his views.

Mrs. White was never afraid to rebuke Uriah Smith and did so on many occasions, in particular about the rejection of the 1888 message. Smith confessed and appeared to repent but later events seem to indicate that his repentance was not sincere. Only heaven

knows for sure. But all of this was after he published his book on Daniel and Revelation.

She does have this to say about *Thoughts on Daniel and the Revelation* by Uriah Smith “Of all the books that have come forth from the press, those mentioned are of the greatest consequence in the past and at the present time. I know that ‘Thoughts on Daniel and the Revelation’ has done a great work in this country. I know also that the light given me by God in the books I have published has done a good work, and I praise the Lord for this. Other books have stood in their lot and place.” *Pamphlet 79 Special Instruction Regarding Royalties (1899)*

We also find this statement, “Especially should the book Daniel and the Revelation be brought before people as the very book for this time. This book contains the message which all need to read and understand. Translated into many different languages, it will be a power to enlighten the world... Let our canvassers urge this book upon the attention of all. The Lord has shown me that this book will do a good work in enlightening those who become interested in the truth for this time. Those who embrace the truth now, who have not shared in the experiences of those who entered the work in the early history of the message, should study the instruction given in Daniel and the Revelation, becoming familiar with the truth it presents. Those who are preparing to enter the ministry, who desire to become successful students of the prophecies, will find ‘Daniel and the Revelation’ an invaluable help. They need to understand this book. It speaks of past, present, and future, laying out the path so plainly that none need err therein. Those who will diligently study this book will have no relish for the cheap sentiments presented by those who have a burning desire to get out something new and strange to present to the flock of God. The rebuke of God is upon all such teachers. They need that one teach them what is meant by godliness and truth. The great, essential questions which God would have presented to the people are found in ‘Daniel and the Revelation.’ There is found solid, eternal truth for this time. Everyone needs the light and information it contains.” *Manuscript Releases, Volume 1, page 61.*

“The interest in Daniel and the Revelation is to continue as long as probationary time shall last. God used the author of this book as a channel through which to communicate light to direct minds to the truth. Shall we not appreciate this light, which points us to the coming of our Lord Jesus Christ, our King?” *Manuscript*

Releases Vol.1 page 62.

If this book is to be of importance for all of probation, why does it receive so little attention today? But didn’t Uriah Smith’s book contain major errors that Sister White said needed correcting? The only statement I can find in proof of this is referring to the controversy regarding the daily. “Then in this connection, obviously speaking of *Thoughts on Daniel and the Revelation*, which she held in high esteem, she wrote: ‘In some of our important books that have been in print for years, and which have brought many to a knowledge of the truth, there may be found matters of minor importance that call for careful study and correction. Let such matters be considered by those regularly appointed to have the oversight of our publications. Let not these brethren, nor our canvassers, nor our ministers magnify these matters in such a way as to lessen the influence of these good soul-saving books.’—*Ibid.* (see also *ISM*, p. 165).” *Ellen G. White Biography, Volume 6, The Later Elmhaven Years, 1905-1915, page 258.*

The book was edited at least twice after this but the teaching on the king of the north being Turkey was not changed. The denominational view was that the king of the north was the Ottoman Empire. In fact A. G. Daniels, the general conference president, published an entire book on the subject in 1917 titled *The Great War*.

We also find this interesting statement in a letter by John Loughborough. “As to where you can get information on ‘the king of the North,’ I think you will find it in Bro. Daniel’s book on *The World War*. Brother Uriah Smith laid no claims to “inspiration,” but his view on the king of the North is well established by Sister White in speaking of one occasion when he spoke on the ‘Eastern Question.’ This you can read in *Volume 4 of the Testimonies*, page 278-279, where she called the discourse ‘a subject of special interest,’ etc. It would bother those holding another view, than what he advocated, to find a word from her favoring their views.

“One Brother who had intimated in his writing on the subject that the king of the North might be the pope, told me that Sister White told him he ‘never should have intimated any such thing, and that his idea would only create confusion.’ This was not put in print, but it was what he told me in Autumn, 1878.” *J. N. Loughborough to Wilfrid Belleau, Sanitarium, California. March 25, 1915 College Place, Washington, (Box 3).*

While we do not know for sure who this brother is, the dates do line up and James White is the only brother we know of who was publicly teaching a view similar to this

at that time.

From 1878 to 1950 we find a united front in the church publications on this topic and the message presented is that the king of the north is the Ottoman Empire, or Turkey at that time. So what changed? Why do we think today that Uriah Smith and virtually all the pioneers from 1870 on were completely wrong?

Rick and Virginia Markwell

He who will study
the Bible with a
humble
and
teachable
spirit
will find it a sure guide,
pointing out
the way of life
with unfailing accuracy.
But what does your study
of the Bible avail,
brethren and sisters,
unless you practice
the truths it teaches?
That holy book contains
nothing
that is nonessential;
nothing is revealed that
has not a bearing upon
our actual lives.
The deeper our love
for Jesus,
the more highly
we shall regard
that word
as the voice
of God
directly to us.
5T 303.2

Letters—Columbia, Uganda

Columbia, South America

Translated from Spanish

Dear Brothers and Sisters,

On Tuesday at 3:30 PM, my wife and my kids went to town and I stayed alone at home working close to home. At about 5:30 PM it was beginning to darken. I prepared to enter the house. When I was in the shower at about 6:00 pm, I noticed I had three blood clots on the left leg and thought it was a mosquito bite that left a clot. I washed under running water and when I began washing out came copious amounts of blood from two holes, indicating that they were deep wounds.

Then I realized I had been bitten by a snake. I took a shower as soon as I could and was bleeding all the time. I dried off with a paper towel wiped the blood but it continued running down my leg. I pressed strongly for a while on both holes until the bleeding stopped.

I left the bathroom and immediately mixed a glass of water with lots of pine charcoal and drank it without straining it.

I thought that at any time I would begin to feel some symptoms or maybe I'd faint from the poison. But really, I felt no pain or discomfort. I don't recall feeling any prick, burning, pain, discomfort or being touched in that part while I was outside, so maybe I was hot and constantly moving. I was alone and my phone had no minutes to call my wife. I knelt and prayed to the Lord, I asked forgiveness for my sins and I was at peace with Him to hope that His will be done.

I thought the snake had bitten me inside the house and started looking in every corner but found nothing.

At 6:45 pm my family arrived and told them what happened. I felt no discomfort, but my daughter immediately sought information online and my wife found that in some cases the symptoms are immediate but in other cases only appear after several hours and that time is vital to address the emergency, even more when I did not see the snake, so we did not know what kind it was. ALL snakes bite when threatened whether they are poisonous or not. But even the bite from a poisonous snake is painful and tends to be infectious. Venomous snakes do not always inject venom. Then my wife and my children insisted that I go immediately to the clinic.

I went with my wife to the clinic for emergencies. Just when I was called to enter

the Dr's. office I received a phone call and I asked my wife to take the call, so I went alone. The doctor examined me and consulted with colleagues, said it was not snakebite, I had maybe stabbed myself with a wire or a spider had bitten me. But that was impossible, I was not working with wire, and as for the spider, I was wearing a cotton sweatpants and had tucked the pant-legs into my socks, but was wearing light shoes, not boots. The sweatpants had no perforation. The doctor said that if a snake had injected poison, the entire region would be sore, swollen, red and I would have vomiting, fever, diarrhea, blurred vision, difficulty breathing or weakness, or a feeling of urgency and risk of dying. When I left the office and met my wife, she told me she wanted to talk to the doctor and so I returned with her to the doctor. She told the doctor everything that she had researched and then, at that moment he accepted that yes it was the bite of a snake. But that being said I did not present any symptoms so it was not necessary for me remain under observation. But if you have any trouble, come back immediately. My wife asked if the clinic had a "multipurpose antidote" which as its name implies, serves to counteract the poison of various snakes, not just one in particular, to which he replied: NO .

So he prescribed an antibiotic to rule out an infection and we went home. And I felt good, no discomfort or pain.

I know the Lord worked a miracle in me: (1) For the snake was not poisonous. (2) If it were poisonous, He closed the canals that connect the glands to the fangs. (3) I'm still not ready to go through a painful crisis and go to sleep. (4) The enemy is angry because these days I'm trying to see if the program may also be transmitted on Sunday, with themes on Sunday Laws and Prophecies of the end time.

The snake has left his fang marks on my calf, but the Lord is kind and He always restores us. Praise His Holy Name because He is pleased to grant us His grace.

I ask for your prayers that the Lord will allow us to carry out the project that I just mentioned.

God bless us all and keep us in peace.

With immense love and gratitude to our God, your brother in Christ,

J. L.G.

Uganda

Greetings in the name of Jesus our Lord and Saviour. Hope all are doing OK to those ends.

On this side of the globe the year that has just passed had both its progress and pitfalls in the cause of Present Truth. To highlight but a few of these is what brings me to write this missive, dear brothers and sisters.

Last year we had many meetings both in Uganda and Kenya. I traveled to Kenya twice in April and December. On the Uganda side we held many more than Kenya cause it is where I live—my dear Country.

In Feb I held a meeting in K__ a distance of 98 miles from K__. There we held meeting in 2 different places namely K__ and K__. The good LORD blessed our endeavors with 6 souls, but our biggest challenge is that we do not do enough follow up to build firmly these dear brothers because of financial constraints and for that reason they grow so weak and sometimes even go back to SDA and other churches from where we fished them. This should be checked by both our increased effort and by financial support to strengthen the weak young brothers and sisters in the faith.

At same place in March I went back and rescued a family that had come out of the SDA church by presenting to them the message of PRESENT TRUTH on how the Holy Spirit works with the believer. They had held to the false belief that Jesus talks to them directly and they need not even anyone to teach them and that in many instances He comes to them in visions and at times He would come in person. This made them believe they were on a higher platform than those who depend on the Word of GOD and on the SOP books. To reach this class has been my biggest test through all my labors in the work of GOD. But thanks to God that of the many families that were entangled in this fanatical teaching, one family of one of their leaders came out of this snare of the devil during the seminar we held with the group. That family's head is no other than Dr. K__ E__ who is one of the best Natural therapist and Toxicologist in our country Uganda. He has been to me a great help to me in the area of teaching health reform from a standpoint of disease cause and how to curb them using both food and herbs. And also he has been a help in reaching to the persons with the same mind set like the one he held before.

In May and June when we held an Open Air Campaign in M__ where we at last fished 13 souls, he held talks on Health Reform, as I uplifted the rest of the 3 angels messages in verity, but on a sad note after the baptism as

he was on his way to collect some brethren from the bus stage to the Crusade place, a motor bike, he was hit by a heavy truck and the motor bike went into shambles never again to come to the road, as he was also knocked senseless. But thanks to God he came out of it with a broken hand, and some good Samaritans carried him to the nearest hospital where we latter traced him after the baptism when he called when he was back in his senses.

However in all this GOD WAS glorified by the 12 souls won to present truth.

More on this will come in next letter.
HAPPY SABBATH.
With Christian Love,

N.J.

It is a delight to continue a little more on the last letter.

After all that doctor went through (accident) the good LORD has been duly doing His healing touch and as I speak now the broken arm is now healed using the natural therapies the doctor has been using, though the arm is still weak.

Then in August we held a camp meeting in M__ K__ and we got visitors from T__. But as we held that camp some absconded because they had got some visitors from USA and they did not want us to know of it, however, one of the brothers who was called to attend their secret meeting called me and asked why I was not in the Meeting they held. I simply said I know not about that, Then he FACED THEM SQUARE to know why they did that and they said that they forgot. Then he went on to say that it was not too late, I could be given a last minute invitation, and they told him they would do that but did not. Then I called the leader —Elder of that home church, only to be informed that he will ring later as he was busy. The next day another Elder called me and told me off—he told me I should not come to disturb their work process and thus my presence is unwanted.

Why did they act that way? Reason is that they had got another ministry to support their work and hence the concern for financial gain was more relevant to them than even championing the cause of truth.

This was the church in B__ B__ under the Elders K__ and P__ N__. So today I have given you this to show how hard the work of the Lord can be even among those we have helped get the present truth. The visitors from USA were from STEPS TO LIFE MINISTRY. I will continue on with the work Report next time dear brothers and sisters in the Lord.

For today that is what I can share with you, but all-in-all the good LORD is in His

work. God bless and keep you.

With Christian Love
N.J.

Uganda

Heb. 6:10-11.

We are members of the Christian church, that by His grace we are privileged to be a tabernacle of God among men, and it is our honour as Christ's representatives to make a decided impression upon the world of a visible theocracy which is appointed to exist on the earth, that it might unceasingly remind us of that invisible theocracy which shall for ever govern the world & universe.

On 8 Jan, 2015, we had a revival meeting at B__ K__ to call upon all leaders of separates movement agreeing with us into the unity of a Christian faith as in John 17 to embrace a true revival and reformation amongst ourselves. Several issues concerning the work were discussed with emphasis on the work that was going on in H__ – Western U__ that started as a simple test with street preaching.

Bro. M__ & N__ were sent to H__ to keep the light burning there and soon after we promised to join them as means enabled each member to travel there.

While in the meeting at B__, we also discussed the Medical Missionary work in U__. Bro. K__ is championing this work and a considerable progress was being made in this field. I made few projections of lessons from sis. R__'s lessons about our human bodies being a Sanctuary where God demands to dwell. Time was short that we agreed to organize a bigger meeting after finishing the work in H__ for the remaining lessons.

In the meeting at B__, the brethren demanded to know the contacts, Ministries and Institutions we are in agreement with. I had to list all those people I have known and encouraged them to get into contact with them for unity in faith and action so that we can all together be involved in passing the message to others.

On 18 Jan, 2015, I traveled to H__ to join our brethren in H__ and boost them with some booklets & tracts that were urgently needed. I had printed out 2 types of tracts: "What Must I Do to be Saved" and "God's Temple Needs Cleansing" to be used in the town on streets and I also remained with some of the booklets I had printed earlier on from R__: "Time of Trouble" and "Caught Unprepared."

Since these printed materials were few, we decided to give out the booklets on a follow-up of the contacts which we had received during street preaching for further studies. My biggest contribution in this

work is the boost of printed materials with messages of Present Truth that I print out; making me break off from the area work to ensure that what is needed can be supplied. These printed materials have eased the issue preparing summons to be presented and have kept the community have anxiety to questions arising from studies maintaining continual link between the giver and receiver. Slowly we are going to open a bible class there which will lead us to a Sabbath School. The work I am writing about is ongoing and a complete report will follow next month...

Thank for the support for the work in Africa without which it is sometimes hard to finish what we always do.

God bless you.

N J

The true learners,
sitting at Christ's feet,
discover the precious
gems of truth
uttered by our Saviour,
and will discern their
significance
and appreciate
their value.
And more and more,
as they become
humble and teachable,
will their understanding
be opened to
discover wondrous things
out of His law,
for Christ
has presented them
in clear,
sharp lines.
3SM 187.4

Christian Service

Chap. 2 - The Call to Young People

Divine Appointment

The Lord has appointed the youth to be His helping hand.—Testimonies, vol. 7, p. 64. {ChS 30.1}

With such an army of workers as our youth, rightly trained, might furnish, how soon the message of a crucified, risen, and soon-coming Saviour might be carried to the whole world!—Education, p. 271. {ChS 30.2}

We have an army of youth today who can do much if they are properly directed and encouraged. We want our children to believe the truth. We want them to be blessed of God. We want them to act a part in well-organized plans for helping other youth. Let all be so trained that they may rightly represent the truth, giving the reason of the hope that is within them, and honoring God in any branch of the work where they are qualified to labor.—General Conference Bulletin, vol. 5, no. 2, p. 24 (Jan. 29, 30, 1893). {ChS 30.3}

Youth in Church Work

Youthful talent, well organized and well trained, is needed in our churches. The youth will do something with their overflowing energies. Unless these energies are directed into right channels, they will be used by the youth in a way that will hurt their own spirituality, and prove an injury to those with whom they associate.—Gospel Workers, p. 211. {ChS 30.4}

When the youth give their hearts to God, our responsibility for them does not cease. They must be interested in the Lord's work, and led to see that He expects them to do something to advance His cause. It is not enough to show how much needs to be done, and to urge the youth to act a part. They must be taught how to labor for the Master. They must be trained, disciplined, drilled, in the best methods of winning souls to Christ. Teach them to try in a quiet, unpretending way to help their young companions. Let different branches of missionary effort be systematically laid out, in which they may take part, and let them be given instruction and help. Thus they will learn to work for God.—Gospel Workers, p. 210. {ChS 30.5}

In Earliest Years

Let the kindness and courtesy of the minister be seen in his treatment of children. He should ever bear in mind that they are miniature men and women, younger members of the Lord's family. These may be very near and dear to the Master, and, if properly instructed and disciplined, will do service for Him, even in their youth.—Testimonies, vol. 4, pp. 397, 398. {ChS 31.1}

Let not the youth be ignored; let them share in the labor and responsibility. Let them feel that they have a part to act in helping and blessing others. Even the children should be taught to do little errands of love and mercy for those less fortunate than themselves.—Testimonies, vol. 6, p. 435. {ChS 31.2}

Parents should teach their children the value and right use of time. Teach them that to do something which will honor God and bless humanity is worth striving for. Even in their early years they can be missionaries for God.—Christ's Object Lessons, p. 345. {ChS 31.3}

Future Before Youth

Many a lad of today, growing up as did Daniel in his Judean home, studying God's word and His works, and learning the lessons of faithful service, will yet stand in legislative assemblies, in halls of justice, or in royal courts, as a witness for the King of kings.—Education, p. 262. {ChS 31.4}

Timothy a Mere Youth When Chosen

Paul saw that Timothy was faithful, steadfast, and true, and he chose him as a companion in labor and travel. Those who had taught Timothy in his childhood were rewarded by seeing the son of their care linked in close fellowship with the great apostle. Timothy was a mere youth when he was chosen by God to be a teacher; but his principles had been so established by his early education that he was fitted to take his place as Paul's helper. And though young, he bore his responsibilities with Christian meekness.—The Acts of the Apostles, pp. 203, 204. {ChS 31.5}

Reserves to Fill Up the Ranks

The burden-bearers among us are falling in death. Many of those who have been foremost in carrying out the reforms instituted by us as a people, are now past the meridian of life, and are declining in physical and mental strength. With the deepest concern the question may be asked,

Who will fill their places? To whom are to be committed the vital interests of the church when the present standard-bearers fall? We cannot but look anxiously upon the youth of today as those who must take these burdens, and upon whom responsibilities must fall. These must take up the work where others leave it, and their course will determine whether morality, religion, and vital godliness shall prevail, or whether immorality and infidelity shall corrupt and blight all that is valuable.—Gospel Workers, p. 68. {ChS 32.1}

Pioneers in Toil and Sacrifice

We must manifest confidence in our young men. They should be pioneers in every enterprise involving toil and sacrifice, while the overtaxed servants of Christ should be cherished as counselors, to encourage and bless those who strike the heaviest blows for God.—Counsels to Teachers, pp. 516, 517. {ChS 32.2}

Young men are wanted. God calls them to missionary fields. Being comparatively free from care and responsibilities, they are more favorably situated to engage in the work than are those who must provide for the training and support of a large family. Furthermore, young men can more readily adapt themselves to new climates and new society, and can better endure inconveniences and hardships. By tact and perseverance, they can reach the people where they are.—Counsels to Teachers, p. 517. {ChS 32.3}

Many young men who have had the right kind of education at home are to be trained for service, and encouraged to lift the standard of truth in new places by well-planned and faithful work. By associating with our ministers and experienced workers in city work, they will gain the best kind of training. Acting under divine guidance, and sustained by the prayers of their more experienced fellow workers, they may do a good and blessed work. As they unite their labors with those of the older workers, using their youthful energies to the very best account, they will have the companionship of heavenly angels; and as workers together with God, it is their privilege to sing and pray and believe, and work with courage and freedom. The confidence and trust that the presence of heavenly agencies will bring to them and to their fellow workers, will lead to prayer and praise and the simplicity of true faith.—Testimonies, vol. 9, p. 119. {ChS 32.4}

—to be continued