

Sabbath Remnant VOICE

May-Jun 2015

Striving to be among the remnant of her seed

The Return of the Exiles—No. 11 In The Days Of Queen Esther Advent Review and Sabbath Herald, January 23, 1908

The seventy years' captivity dated from the time when the Babylonian kings began to hold universal sway. God gave Nebuchadnezzar, king of Babylon, much "majesty, and glory, and honor." "All people, nations, and languages, trembled and feared before him: whom he would he slew; and whom he would he kept alive; and whom he would he set up; and whom he would he put down."¹

This same universal sway was exercised by Nebuchadnezzar's descendants until, nearly seventy years later, in the days of Belshazzar, because of the wickedness of the nation, the kingdom was "divided, and given to the Medes and Persians."² Thus arose the second universal monarchy, Medo-Persia.

It was only about two years afterward that Cyrus, king of Medo-Persia, issued the remarkable decree providing for the restoration of all the Israelites, "the children of the captivity,"³ to their home in the land of Canaan.

Nearly fifty thousand, under the leadership of Zerubbabel and Joshua, took advantage of this providential opportunity to return. These were, however, comparatively speaking, only a few, a mere "remnant," of all the Israelites scattered throughout the provinces of Medo-Persia. Many chose to remain in the land of their captivity, rather than to accompany their brethren, and to assist in restoring the temple services.

Nearly twenty years passed by. Many of the remnant who returned to Judea, had fallen into a backslidden condition, and were doing no more to restore the house of God than were their brethren living elsewhere in the Medo-Persian realm. But as the result of the appeals of Haggai and Zechariah, the returned exiles repented before God, and labored diligently to complete the temple. The Lord blessed them, and they were greatly prospered. Their efforts were brought to the notice of Darius Hystaspes, who was the monarch ruling at that time; and he was impressed to issue a second decree, fully as favorable as the one issued by Cyrus over twenty years before.

Thus did God, in mercy, provide another wonderful opportunity for the Jews in the Medo-Persian capital, and throughout the provinces, to return to the land whence they had been carried captive. And the Lord not only wrought a change of feeling in the hearts of men in authority, so that they favored the Jews in their realm;

but he also inspired Zechariah, his prophetic messenger, to plead with them most earnestly to flee from their Babylonian surroundings, and return to Jerusalem.

"Ho, ho, come forth, and flee from the land of the north, saith the Lord: for I have spread you abroad as the four winds of the heaven, saith the Lord. Deliver thyself, O Zion, that dwellest with the daughter of Babylon!"⁴

How amazing is God's love, how infinite his compassion! He pleads with the wayward to return unto him. "Let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon."⁵

The Lord desired that those who had once named his name, but who now dwelt in Babylon, should become a praise in the earth, to the glory of his name. Nearly a century had passed by since, because of their sins, he had been compelled to allow them to be taken captive to Babylon. And yet their affliction was to be a means of salvation. Through the prophet Ezekiel, the Lord revealed his desire to save the transgressor, even by means of calamity. "I will bring him to Babylon," the Lord declared, "and will plead with him there for his trespass that he hath trespassed against me."⁶ In tender pity the Lord continued to plead with every suffering captive. Some chose to listen and to learn; these found salvation in the midst of affliction.

Those who listened to the pleadings of heavenly agencies, and repented with full purpose of heart, are likened by the prophet Ezekiel to "the highest branch of the high cedar," which was to be planted "upon an high mountain and eminent: in the mountain of the height of Israel."⁷ A remnant would return; and God gave every captive Israelite in Babylon an opportunity to form a part of this remnant.

It was those "whose spirit God had raised,"⁸ who returned under the decree of Cyrus. But God ceased not to plead with the ones who voluntarily remained in the land of their exile; and, through manifold agencies, he made it possible for them also to return. But the vast number who failed to respond at the time of the decree of Cyrus, remained unimpressible to later influences working in their behalf. When Zechariah, in unmistakable language, warned them to flee from Babylon without delay, they heeded not the gracious invitation.

Conditions in the Medo-Persian realm rapidly changed. Darius Hystaspes, under whose reign the Jews

4. Zech 2:6

1. Dan. 5:18,19

5. Is 55:7

2. Dan. 5:28

3. Ezra 4:1

6. Ezek. 17:20

7. Ezek. 17:22,23

8. Ezra 1:5

were shown marked favor, was succeeded by Xerxes the Great, the Ahasuerus of the book of Esther. It was during his reign that the Jews of Medo-Persia, those who had failed of heeding God’s warning message to flee for their lives, were called to face a terrible crisis. A few years before, God had provided a way of escape; but this had been passed by, and now all the Jews were brought face to face with death.

Haman the Agagite, an unscrupulous man high in authority in the Medo-Persian realm, was the one through whom Satan sought at this time to counterwork the purposes of God. Haman cherished bitter malice against Mordecai the Jew, a godly man who had done Haman no harm, but had simply refused to show him the reverence that belongs to God alone. Scorning “to lay hands on Mordecai alone,” Haman plotted “to destroy all the Jews that were throughout the whole kingdom of Ahasuerus, even the people of Mordecai.”⁹

Misled by the false statements of Haman, Xerxes the Great was induced to issue an edict providing for the massacre of all the Jews “scattered abroad and dispersed among the people in all the provinces” of the Medo-Persian kingdom. A certain day was appointed on which the Jews were to be destroyed and their property confiscated. Little did the king realize the far-reaching results that would have accompanied the complete carrying out of this decree. Satan himself, the hidden instigator of the scheme, was planning to rid the earth of those who preserved the knowledge of the true God.

“In every province, whithersoever the king’s commandment and his decree came, there was great

10. Esther 4:3

mourning among the Jews, and fasting, and weeping, and wailing; and many lay in sackcloth and ashes.”¹⁰ The decrees of the Medes and Persians could not be revoked; apparently there was no hope; all the Israelites were doomed to destruction.

But the plots of the enemy were defeated by a Power that reigns among the children of men. In the providence of God, Esther, a Jewess who feared the Most High, had been made queen of the Medo-Persian kingdom. Mordecai was a near relative of hers. In their extremity, they decided to appeal to King Xerxes in behalf of their people. Esther was to venture into his presence as an intercessor. “Who knoweth,” said Mordecai, “whether thou art come to the kingdom for such a time as this?”¹¹

11. Esther 4:14

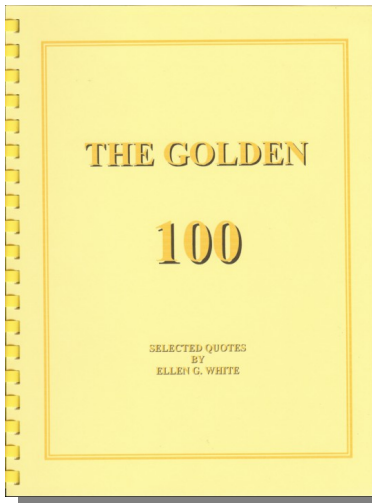
The crisis that Esther faced demanded earnest, quick action; but both she and Mordecai realized that unless God should work mightily in their behalf, all their own feeble efforts would be unavailing. So Esther took time for communion with God, the source of her strength, and the One in whose hand is the heart of every earthly ruler, to turn it whithersoever he will, as he turneth the rivers of water. “Go,” Esther directed Mordecai, “gather together all the Jews that are present in Shushan, and

9. Esther 3:6

fast ye for me, and neither eat nor drink three days, night or day; I also and my maidens will fast likewise; and so will I go in unto the king, which is not according to the law; and if I perish, I perish.”¹²

12. Esther 4:16

The events that followed in rapid succession, a—the appearance of Esther before the king, the marked favor shown her, the banquets of the king and the queen with Haman as the only guest, the troubled sleep of the king,

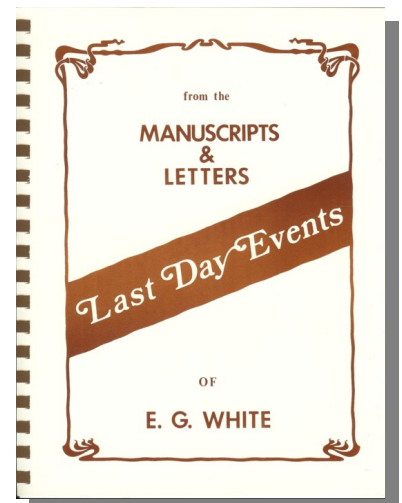


THE GOLDEN 100

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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Editorial—Is There a Right Way To Study?

“Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth.”
2 Timothy 2:15.

This is what the Bible instructs us to do. But how do we study? Is there a right way or a wrong way? If you ask others, you’ll learn that their methods of study differ from person to person. Some begin by researching what has been written and taught in our history—such as the study we are going through now on the King of the North. Others pick a particular topic or a word and search in the Bible to find all the verses that refer to the same topic or word. The Bible mentions the Bereans, people who never trusted the word of anyone without first searching the scriptures for themselves to learn whether or not it was correct.

The Bible does not specify a right or a wrong way to study. Our Heavenly Father permits us to be individuals, asking only that we read and study His word each day. As you study and search daily you will find a method that you are comfortable with. Listen to different speakers, see if you can pick up how they themselves have studied for their sermons. When you read an article, check the references to see if the conclusions the author puts forth are in harmony with what the Bible says. Spending time in God’s word each day is all we are asked to do. If you ask, the Holy Spirit will guide and teach you no matter how you go about it. The more we study, the more we will learn how to be like Jesus—our perfect example. He studied, too.

the public honor shown Mordecai, and the humiliation and fall of Haman upon discovery of his wicked plot against the Jewish people,—all these are parts of a familiar story. In a marvelous manner God wrought in behalf of his penitent people; and a counter-decree issued by the king, allowing them to fight for their lives, was rapidly communicated to every part of the realm by mounted couriers who were “hastened and pressed on by the king’s commandment.”¹³ “And in every province, and in every city, whithersoever the king’s commandment and his decree came, the Jews had joy and gladness, a feast and a good day. And many of the people of the land became Jews; for the fear of the Jews fell upon them.”¹⁴

On the day appointed for their destruction, “the Jews gathered themselves together in their cities throughout all the provinces of King Ahasuerus, to lay hand on such as sought their hurt: and no man could withstand them; for the fear of them fell upon all people.”¹⁵ Angels that excel in strength had been commissioned by God to protect his people while they gathered themselves together, and “stood for their lives.”¹⁶

The trying experiences that came to God’s people in the days of Esther, were not peculiar to that age alone. The Revelator, looking down the ages to the close of time, declared by inspiration, “The dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ.”¹⁷ In the near future we shall see these words fulfilled, as the Protestant churches unite with the world and with the papal power against commandment-keepers. The same spirit that actuated those who persecuted the true church in ages past, will lead Protestants to pursue a similar course toward those who will maintain their loyalty to God. Church and state are now making preparations for the last great conflict.

The decree which is to go forth against the people of God will be very similar to that issued by Ahasuerus against the Jews in the time of Esther. The Protestant world today see, in the little company keeping the Sabbath, a Mordecai in the gate. His character and conduct, expressing reverence for the law of God, are a

constant rebuke to those who have cast off the fear of the Lord, and are trampling upon his Sabbath; the unwelcome intruder must by some means be put out of the way.

The same masterful spirit that plotted against the faithful in ages past is still seeking to rid the earth of those who fear God and obey his law. Satan will excite indignation against the humble minority who conscientiously refuse to accept popular customs and traditions. Men of position and reputation will join with the lawless and the vile to take counsel against the people of God. Wealth, genius, education, will combine to cover them with contempt. Persecuting rulers, ministers, and church-members will conspire against them. With voice and pen, by boasts, threats, and ridicule, they will seek to overthrow their faith. By false representations and angry appeals, they will stir up the passions of the people. Not having a “thus saith the Scriptures” to bring against the advocates of the Bible Sabbath, they will resort to oppressive enactments to supply the lack. To secure popularity and patronage, legislators will yield to the demand for Sunday laws. Those who fear God can not accept an institution that violates a precept of the decalogue. On this battle-field comes the last great conflict of the controversy between truth and error. And we are not left in doubt as to the issue. Now, as in the days of Esther and Mordecai, the Lord will vindicate his truth and his people.

Mordecai was advanced to the position of honor formerly occupied by Haman. He was “next unto King Ahasuerus, and great among the Jews, and accepted of the multitude of his brethren;”¹⁸ and he sought to promote the welfare of his people. Thus did God bring his chosen people once more into favor at the Medo-Persian court, making possible the carrying out of his purpose to restore them to their own land. But it was not until several years later, in the seventh year of Artaxerxes I, the successor of Xerxes the Great, that any considerable number returned to Jerusalem to assist their brethren in the restoration, under the leadership and spiritual watch-care of Ezra.

—Ellen G White

13. Esther 8:14

14. Esther 8:17

15. Esther 9:2

16. Esther 9:16

17. Rev. 12:17

18. Esther 10:3

Health Nugget

What Is Cabbage Good For?

The Cabbage Advantage

Botanical name: *Brassica oleracea*

Descended from cabbage grown wild in Mediterranean regions thousands of years ago, the leaves in today's varieties sometimes have interesting dissimilarities. Some appear wide-spread and waffled, while others are smooth and tightly bunched. The colors vary as well, presenting pale green, blue green, red, reddish purple, and nearly white. All have very short stems which, other than garden dirt on the very end, are just as delicious and nutritious as the leaves.

Cabbage is best prepared as close to raw as possible—sometimes called tender-crisp—to preserve this veggie's many nutrients.

Coleslaw may be the most familiar cabbage preparation for Americans, but it's also revered world-wide for the scrumptious flavor it lends to many kinds of hot soup.

Health Benefits of Cabbage

Cabbage has the highest amount of some of the most powerful antioxidants found in cruciferous vegetables—phytonutrients such as thiocyanates, lutein, zeaxanthin, isothiocyanates, and sulforaphane, which stimulate detoxifying enzymes. Research has shown these compounds to protect against several types of cancer, including breast, colon, and prostate cancers. They also help lower the LDL (low-density lipoprotein) or "bad cholesterol" levels in blood, which can build up in arteries and cause heart disease.

Rich in vitamin K, cabbage provides 85 percent of the body's daily requirement. This is very important, not only for bone metabolism, but as a known Alzheimer's disease preventative by limiting neuronal damage in the brain. The 54 percent daily value of vitamin C supplied to the body with one serving of cabbage is impressive, too—even more than oranges—which can help scavenge harmful, pro-inflammatory free radicals and protect against infection.

Cabbage is also an excellent source of fiber, vitamin B6, folate, and manganese, as well as healthy amounts of thiamine (vitamin B1), pyridoxine (vitamin B6), and pantothenic acid (vitamin B5). It also provides iron, magnesium, phosphorus, calcium for strong bones, and potassium for

regulating the heart rate and blood pressure

Cabbage Nutrition Facts

Serving Size:

One cup (89 grams) of raw cabbage
Amt. Per Serving

Calories	22
Carbohydrates	5g
Sugar	3g
Fiber	2g
Protein	1g
Sodium	16g

Studies Done on Cabbage

Evidence in abundance shows cabbage to be an amazing cure for stomach ulcers, due to its high phytonutrient content. One in particular—indole-3-carbinol—has research behind it proving it to prevent and slow the growth of cancer cells.¹ Two tablespoons of cooked cabbage a day has been shown to protect study subjects against stomach cancer, and speeding up estrogen metabolism to help block breast cancer and inhibit polyp growth, a forerunner of colon cancer. Another report showed a 66 percent cut in colon cancer in men who ate cabbage once a week.²

Compounds in cabbage strengthen stomach muscles, which helps resist acid attacks, according to another study. A household European remedy for stomach ulcers, backed up by scientific research, showed complete healing within 10 days of drinking just one cup of cabbage juice a day. That study backed up research done in the 1950s in which a quart of cabbage juice was taken per day, with similar healing affect.

Cabbage Fun Facts

Spiced cabbage in vinegar was a staple food for sailors on long voyages, not just for New Year good fortune, but because of the many vitamins, probiotics, and nutrients it provided. Salted boiled cabbage was also added to the rice given to workers on the Great Wall of China, giving them strength and endurance.

Summary

Ample proof is available showing cabbage to have more medicinal value than any other natural food. It helps heal stomach ulcers and may help prevent cancer. Colon, prostate, and breast cancer risk are minimized with good amounts of cabbage in the diet. In fact, some studies indicate that cabbage ingestion may be more effective than any other treatment.

Chopped in cold salads for a delicious crunch, added to vegetable soups for a satisfying flavor or even juiced, cabbage is truly a super food.

Other sources:

<http://nutritiondata.self.com/facts/vegetables-and-vegetable-products/2371/2>

<http://www.phytochemicals.info/phytochemicals/sulforaphane.php>

http://www.cdc.gov/cholesterol/ldl_hdl.htm

http://www.naturalnews.com/027454_cabbage_ulcers.html

References:

1. <http://lpi.oregonstate.edu/infocenter/phytochemicals/i3c>, Indole-3-Carbinol, Aug. 2012

2. http://www.naturalnews.com/027454_cabbage_ulcer_s.html#ixzz23WkCE9oO, Is cabbage the ultimate anti-cancer food?, Aug. 2012

Recipe—Cabbage Salad

2 cups thinly shredded cabbage
2 cup shredded carrot
1/2 cup crushed roasted peanuts
(or substitute favorite raw nuts if you're a 100% raw foodist)
1/4 cup peanut oil (salad oil is an OK substitute)
1 hot green chili chopped—to taste
1/2 cup chopped cilantro
1/2 tsp honey
Lemon juice and salt to taste
Mix everything except salt and lemon—add them only when ready to eat.

Story—“Straightening Out The Furrows”

CAPTAIN CROFTS, or Cap'n Sam, as he was familiarly called, was a great favorite among the boys of Seaport. Who else would harness up the sturdy horse into a big wagon, and give them such grand rides? Then the great hickory and chestnut trees at the foot of his lot were free for the boys to visit as often as they liked, only they must never damage in any way the fine old branches; and when it came to telling stories, it was hard to find his equal

One day the boys, quite a little crowd of them, found Cap'n Sam on the rocks at the beach. There were breakers that afternoon, and at such times it was a favorite diversion of the seafaring man to sit high on the rocky beach, and listen to the sounding sea. On this particular afternoon the captain seemed to be thinking very soberly, and he couldn't throw off the mood, even at the approach of the merry boys.

At length, looking up from his brown study, the captain said, "Boys, do you know what I've been trying to do every day for the last ten years? I've been trying, every day of my life, to straighten out furrows, and I can't do it."

One boy turned his head in surprise toward the Captain's neatly kept place.

"Oh, I don't mean that kind, lad; I don't mean land furrows," answered the captain, so soberly that the attention of the boys became breathless as he went on:

"When I was a lad about the age of you boys, I was what they called a 'hard case,' not exactly bad or vicious, but wayward and wild. My dear mother used to coax, pray, and punish. My father was dead, which made it all the harder for her, but she never became impatient. How she bore with all my stubborn, vexing ways so patiently will always be a mystery to me. I knew my course was troubling her, knew it was changing her pretty face, making it look anxious and old. After a while, tiring of all restraint, I ran away, went off to sea; and a rough time I had of it at first. Still I liked the water, and liked journeying around from place to place. Then I settled down to business in a foreign land, and soon became prosperous; now I began sending her something besides empty letters. And such beautiful letters as she wrote me during those years of cruel absence! At length I noticed how she longed for the presence of the son who used to try her so, and I determined to go back to her. And such a welcome as I received!

"My mother was not then a very old lady, boys; but the first thing I noticed was the whiteness of her hair, and the deep furrows on her brow; and I knew that I had helped blanch that hair to its snowy whiteness, and had drawn those lines in that smooth forehead. And those are the furrows I've been trying to straighten out.

"Last night, while mother was sleeping in her chair, I sat thinking it all over, and

looked to see what progress I had made. Her face was very peaceful, and the expression as contented as possible; but the furrows were still there. I hadn't straightened them all out and I never shall, never! When they lay my mother in her coffin, there will be furrows in her brow. Remember, lads, that the neglect you offer your parents' counsels now, and the trouble you cause them, will abide."

"But," broke in Freddie Hollis, with great troubled eyes, "I should think if you're kind and good now, it needn't matter so much."

"Ah, Freddie, my boy," said the quivery voice of the strong man, "you cannot undo the past. You may do much to atone for it, do much to make the rough path smooth; but you cannot straighten out the old furrows, my laddies remember that!"

"Guess I'll go and chop that wood mother spoke of," said lively Jimmy Hollis, in a strangely quiet tone for him.

"Yes, and I've got some errands to do," suddenly remembered Billy Bowles.

"Touched and taken," said the kindly captain to himself, as the boys trooped off, keeping step in a thoughtful, soldier-like way.

Harriet A. Cheever.

The Youth's Instructor May 2, 1883

What Have You Done ?

"SIR," said a lad coming down on a wharf in Boston and addressing a well-known merchant "sir, have you any berth for me on your ship? I want to earn something."

"What can you do?" asked the gentleman.

"I can try my best to do whatever I am put to," answered the boy.

"What have you done?"

"I have sawed and split all mother's wood for nigh two years."

"What have you not done?" asked the gentleman, which was a queer sort of question.

"Well, sir," answered the boy, after a moment's pause, "I have not whispered once in school for a whole year."

"That's enough," said the gentleman, "you may ship aboard this vessel, and I hope to see you master of her some day. A boy who can master a wood-pile and bridle his tongue must be made of good stuff."

The Youth's Instructor Feb 1 1871

The King of the North

Part 3—An Entirely New View, 1912 to the Present

Today, most everyone believes that the Adventist pioneers were united in the view that the king of the north was the papacy. But when we examine their writings we find this not to be the case. In fact the exact opposite is true.

Up until the publication of the *Thoughts on Daniel* in 1873 there was little agreement on the subject, but after this publication, the church united on preaching the Ottoman Empire (Turkey at the time) as the king of the north. The lone voice of opposition was from James White, who was quickly silenced by Ellen White. The presentation of Daniel 11 became the keynote of every Adventist prophecy seminar, resulting in the conversion of hundreds of people.

We must remember that in 1880-1919, the eastern question was big news. It figured as prominently in the news in those days as the Middle East does today. The eastern question was, what happens when the Ottoman Empire collapses? Which it was in the steady process of doing. For one hundred years this Empire tottered on the edge of collapse, the only reason it was able to survive was by playing the European powers off against each other. This kept the tensions in Europe so stirred up that it led to the most massive military build up ever seen to that time. For this reason everyone was interested in a seminar that would show from Bible prophecy what the end of the Eastern Question would be. But there was a man named Milton Charles Wilcox who began to agitate a different view. Milton Wilcox was the dean of theology at the College of Medical Evangelists (later Loma Linda University) and a book editor for the Pacific Press. He was also editor of the *Signs of the Times*. He is easily confused with Francis Wilcox, the editor of the review. Milton Wilcox printed a couple of articles in the *Review* about his views around 1910. In the month long 1919 Bible conference he presented his views at length. This conference was called by A.G. Daniels to discuss matters of difficulty in Adventist theology. There were several subjects covered but the most prominent are the nature and mediatorial work of Christ, the king of the north, and the inspiration of the Spirit of Prophecy. "These issues were not settled in 1919, but became a topic of debate

through the rest of the twentieth century. What did catch most Adventists by surprise, after the 1919 Bible Conference transcripts were discovered in 1974 in the newly organized General Conference Archives, was the candor and extent of such discussions." *Adventist review: Sifting Through the Past.*

After reading through the transcripts for this meeting it seems that nearly half the discussion was about the king of the north. This discussion clearly reveals that the official denominational position for the previous 50 years had been Smith's view. Some even claimed that the church had been preaching it for 70 years. Near the end of the conference H.C. Lacey made this comment, "What shall we do when we are face to face with different views on Daniel and Revelation?... I think we should tell them the present denominational position. Daniel 11 is the biggest thing among us at the present time, and I should say, teach them the old view, which is the one the majority of our people believe; but if you feel that there is a sufficient demand for the new view, I would give them that in a private way." *Manuscripts of the 1919 Bible Conference, page 1176.*

What was the old view? The denominational position? The view held by the majority of the people? It was Uriah Smith's view of the Ottoman Empire. The "new view" was that it was the papacy. Throughout the conference the old view, the then current denominational position, referred to Turkey and C.M. Sorensen, after presenting the old view, had this to say "The preaching of this subject in the fear of God, under the guidance of the Spirit of God, has done a great deal of good in days past. It has brought a great many men and women to a conscious realization that God lives and moves, and that human affairs are subject to God's overruling providence. Those values are still in that mode of presentation... There is both chronological and geographical unity in this prophecy." *Report of Bible Conference Held in Tacoma Park, D.C. July 1-19, 1919, page 250.*

Wilcox presented his new view extensively. The assertion was never made during this conference that there was any majority view among early Adventists on this point. According to the people

presenting the new view, there had been no consensus of opinion on the king of the north until Uriah Smith "foisted" the idea of Turkey onto the Adventist church.

At one point it was mentioned that the brethren in the early days would stop and pray over a matter of difficulty such as this and it was urged that they stop the meeting and pray. But those holding the new view continued talking and there is no indication that the praying was ever done. The meetings ended without any agreement being reached.

These meetings in 1919 remind me of this statement: "So it will be in these last days. The cause of Christ will be betrayed. Those who have had the light of truth, and have enjoyed its blessings, but who have turned away from it, will fight down the Spirit of God. Inspired with a spirit from beneath, they will tear down that which they once built up, and show to all reasonable, God-fearing souls that they can not be trusted. They may lay claim to truth and righteousness, but their spirit and works will testify that they are betrayers of their Lord. The attributes of Satan they call the movings of the Holy Spirit." *Review and Herald, May 24, 1898.* Many of those who embraced the new view said they had been teaching the old view until doubts overcame them and they couldn't teach it anymore.

During these meetings it was also stressed repeatedly that changing the church's position on Daniel 11 would not in any way affect the presentation of the Eastern Question, as it could be found in the Trumpets and the battle of Armageddon.

From 1870 to 1950 the Adventist church's official position was that published by Uriah Smith in *Thoughts on Daniel and Revelation*. This is even acknowledged in its publications after 1950. But the general Adventist does not know it. Even among Historic Adventists there is little knowledge about what the church used to teach on this prophecy. Why is this history not better known? Why do we today think that the pioneers taught that the king of the north was the papacy when their writings don't indicate this? Why are we not told that there was an official Adventist position on this prophecy for 80 years? Could it be that the history has been rewritten?

Before 1870 there was no general agreement among the pioneers about the identity of the king of the north. It is even impossible to pinpoint a majority viewpoint or identify precisely how James White interpreted the prophecy of Daniel 11. But after the publication of Uriah Smith's *Thoughts on Daniel and the Revelation* the church quickly became united on identifying the Ottoman Empire as the king of north. Even Ellen White seemed to side with Smith on this interpretation but she never said definitely one way or the other.

In 1922 the Ottoman Empire ended but the world continued. The church still preached and published that the king of the north was Turkey but there was a quandary about verse 45. It had to be still future, didn't it? Had Uriah Smith and virtually the entire denomination been wrong for 50 years? In spite of these questions the church continued to teach this view for the next 30 years. In fact, some of the leaders in the church saw the end of the king of the north and the beginning of the time of trouble in the end of the Ottoman empire in 1922 and the events that followed it. We have the study from *Bible Readings for the Home* 1888 edition on the the Eastern Question. Immediately preceding it is the study on the Seven Trumpets. We also have the same study from the 1915 edition. It is much smaller but saying basically the same thing. The one published in 1949 is almost the same. But something changed in the 1950's. The 1963 edition left out both the study on the Eastern Question and the study on the Seven Trumpets.

So what happened in the 1950's? Why do we today believe that the pioneers taught that the king of the north was the papacy? The 1950's saw many changes in the church publications. It was the decade of the Martin/Barnhouse affair and the publication of the book *Questions on Doctrine*. It was also the decade of the publication of the *SDA Bible Commentary*. This work was significant. "It is difficult for Adventists living 50 years later to grasp the revolutionary approach to Bible study in Adventism represented by the *Commentary*. For the first time in its history the denomination produced a document that dealt with the entire Bible in a systematic and expository manner... More important however, is the fact that the *Commentary* moved away from the central tradition of Bible study in Adventism with its apologetic purpose and proof-text method. In the place of a defensive approach to the Bible, the *Commentary* editors sought to let the Bible speak for itself. The historical, contextual, and linguistic approach to the Bible that the *Commentary* utilized sought to get the Bible

before the church not as an "answer book" for the concerns of the Adventist Church but as God's word to His people across the centuries. The *Commentary* took the humble position of seeking to hear the Bible rather than setting forth the only possible interpretation of it. Thus the *Commentary* recognized alternate interpretations of various passages so that the readers could come to their own understanding." *A Search for Identity, The development of Seventh-day Adventist Beliefs*, by George Knight, pg 163.

Did you understand what he just said there? "The *Commentary* moved away from the central tradition of Bible study in Adventism with its apologetic purpose and proof-text method." The proof-text method is the method of comparing scripture with scripture, which the Bible itself teaches. The *Commentary* used, instead, the method of studying the context, original language, and time period when the passage was written to ascertain it's meaning.

Another significant statement here is this, that it "sought to get the Bible before the church not as an 'answer book' for the concerns of the Adventist Church but as God's word to His people across the centuries." On the surface this appears good. After all, the Bible is God's word in all ages. But combined with the previous statement, it's really saying that the Bible doesn't really apply to us today. It was written more for the people and society living at the time of its writing. It doesn't apply as specifically to us because we live in a different society today. Compare the statement with this one from Pope John Paul II: "The Bible, in effect, does not present itself as a direct revelation of timeless truths but as the written testimony to a series of interventions in which God reveals himself in human history. In a way that differs from tenets of other religions (such as Islam, for instance), the message of the Bible is solidly grounded in history." *Presented by the Pontifical Biblical Commission (1993-04-23)*. "*The Interpretation of the Bible in the Church*" *Quoted in Wikipedia article "Biblical Hermeneutics" subsection "Roman Catholic Principles of Hermeneutics*.

Are not these two statements strikingly similar? Not only did the *Commentary* move away from the Biblically approved method of interpretation but it adopted the Catholic method! The final comment we should note here is "Thus the *Commentary* recognized alternate interpretations of various passages so that the readers could come to their own understanding." This reminds me of a statement in the Spirit of Prophecy "The fact that the people were more interested in Christ's teaching than they were in the dry, tedious arguments of the Jewish teachers,

maddened the scribes and Pharisees. These teachers spoke with uncertainty, interpreting the Scriptures to mean one thing, and then another. This left the people in great confusion. But as they listened to Jesus, their hearts were warmed and comforted." *Review and Herald, March 5, 1901*.

The *Bible Commentary* presented the Bible differently than it had been presented before in Adventism. It changed the way the king of the north was handled, too. After presenting both views of the willful king it refers readers to the 1954 article in *Ministry Magazine* for a historical view of verses 36-39. Verses 40-45 are passed over with a few comments about some who view it as Turkey and a quote from James White's 1877 *Review* article on unfulfilled prophecy.

The *Ministry Magazine* article referred to was published in 1954 by a committee appointed by the General Conference to study Daniel 11:36-39. The manuscripts they studied to reach their conclusions were almost entirely by contemporary authors. There were two editorials from the *Review*, one by Uriah Smith and one by James White, that they studied along with these contemporary authors. Interestingly enough the "editorial" by Smith consisted of a one paragraph quote from a contemporary newspaper followed by a one sentence comment by Smith. Their conclusions were that the willful king was considered to be the papacy unanimously by the pioneers for 25 years after 1844. They quote William Miller and James White to support this. If we are to include William Miller as an Adventist pioneer, we think it only right to include Josiah Litch as well. After all, he introduced the date of August 11, 1840, for the fall of the Ottoman Empire, and it came to pass. This event is mentioned in the *Great Controversy* (see *Great Controversy* page 334-335, also, see the note on the bottom of page 9). We have already seen that Litch taught that the willful king was France, so the claim of unanimity among the pioneers is destroyed right there. Then the single sentence by Uriah Smith in 1862, following a quote about the papacy, is taken as support for the idea that the pioneers were unanimous in their opinion that the papacy is the willful king and the king of the north. While this quote does indicate that Uriah Smith, in 1862, thought that the papacy was the king who comes to his end, it doesn't in any way confirm a unanimity of opinion on the subject among Adventists. The *Ministry Magazine* article goes on to speculate that Uriah Smith changed his views to the king of the north being the Ottoman Empire because he believed that the papacy would not regain it's power.

The article then states, "Not until the

events so confidently predicted did not materialize, and the papacy, instead of having 'fallen to rise no more,' again became a decisive influence in international affairs with the resumption of temporal power in 1929, did our Bible students undertake a reexamination of these prophecies." *Ministry Magazine*, 1954, page 24. They are admitting here that the denominational position had been that the willful king was the French Revolution. The article goes on to list the reasons why the willful king is the papacy and then declares verses 40 to 45 to be still future and refrains from making any predictions about the fulfillment of those verses.

The article's presentation of the pioneers' views on Daniel 11 seems to be taken almost entirely from a paper written by Raymond Cottrell entitled *Pioneer Views on Daniel Eleven and Armageddon* that we quoted from earlier. Who was Raymond Cottrell? He was a Seventh-day Adventist missionary, teacher, editor, and writer who worked extensively on many major Adventist publications. He was born in 1911 in California but grew up in China. His knowledge of Hebrew, Greek, and Latin caused him to be hired by the Conference for various research projects. He was the associate editor for the *Bible Commentary* Series, and the *Review*. He served as editor of the magazine *Adventist Today* and as consulting editor of *Spectrum Magazine*. He was the founding secretary of the Bible Research Fellowship which was the precursor to the Bible Research Institute. He served as secretary from its founding in 1943 till it disbanded in 1954 over disagreements with the Conference president over the king of north. In 1948 he wrote the paper *Pioneer Views on Daniel 11 and Armageddon*. He says in reference to this paper "It was popularly believed that Uriah Smith's book *Thoughts on Daniel and the Revelation* presented the pioneer view that Daniel 11:45 refers to Turkey as the king of the north and the battle of Armageddon in Revelation 16:12 to a literal battle on the plain of Megiddo. Aware that the pioneers thought the papacy to be the king of the north and Armageddon a spiritual battle between the forces of good and evil, I made an exhaustive study of early Adventist literature on the subject, which formed the basis of this paper." *Papers of Raymond F. Cottrell Collection* 238, page 13.

In 1951 he put together all his notes on the topic and submitted them to the committee who published their report in the 1954 *Ministry Magazine* article. Notice that he did his "exhaustive study" with the purpose of proving that the pioneers believed the king of the north to be the

papacy, but the committee's research was on the willful king. Raymond Cottrell is the only person we have found who claims to have made an exhaustive study on the topic. This must mean that he read every Adventist publication available to him from the time period of 1844 to at least 1873. Every person who has commented on the Adventist pioneer views of the king of north since the 1950's have ultimately referenced his study on the topic. It is Raymond Cottrell who shaped modern Adventist understanding of the pioneers views on the king of the north.

In the paper he submitted to the research committee, he references six documents from 1842 to 1877. Two of these documents deal exclusively with Armageddon and cannot be used to prove anything about the king of the north. Of the remaining four, two are by James White, one is a paragraph in *A Word to the Little Flock* and the other is the 1877 article in the *Review* that we talked about earlier. Of the remaining two documents, one is the one sentence "editorial note" by Uriah Smith in 1862, and the other is a paragraph by William Miller about the willful king of verse 36. The quote from William Miller he takes completely out of context and claims that Miller is speaking of verses 36-45 when applying the prophecy to the papacy, but we know from Miller that he applied verses 36-39 to the papacy and verses 40-45 to Napoleon. Cottrell leaves this fact out completely. His conclusion is that "The view making Rome the power of the last verses of Daniel 11 and the battle of Armageddon the last conflict of the great controversy between Christ and Satan was held unanimously by the pioneers of the Advent Message to the year 1863, and may therefore be designated appropriately the 'Pioneer View.' More than a third of a century after 1844 it was spoken of in the *Review* as one of the 'landmarks' of the Advent Message... The pioneer view was an integral part of the study and teaching of William Miller on the prophecies of Daniel and the Revelation, and thus of the Advent Message itself from its very inception." *Raymond F. Cottrell, Pioneer Views on Daniel Eleven and Armageddon, Revised Edition*, 1951, page 21.

It is very surprising that an "exhaustive" study of the topic would reveal so little evidence that what there is must be twisted to support the position. Either he is misrepresenting the history for a reason, or he does not understand the meaning of the words "exhaustive" or "unanimous." There is something very wrong when we must twist the evidence and ignore parts of it to make it fit our preconceived opinions. But this is what Cottrell does repeatedly throughout his papers on the topic. In 1958

he was given the task of revising *Bible Readings for Home* to bring it more in line with the teaching of the newly published *Bible Commentary* "so that we wouldn't be saying something out of one corner of our mouth and something else out of the other corner." *Raymond Cottrell, A Notable SDA Scholar Gives His Taped Recollections on the Investigative Judgment*. Could it be that he is the one responsible for removing both the *Seven Trumpets* and the *Eastern Question* studies from the *Bible Readings*? In the course of his work on the book he tried to prove the Adventist sanctuary doctrine from Daniel 8:14 using Biblical exegesis and hermeneutic principles.

What does this mean? The word hermeneutics means to interpret a text and is derived from the name of the Pagan god Hermes. He was the god of travelers, shepherds, thieves, and literature. One of his exceptional traits was deception and falsehood. Biblical exegesis uses the methods of higher criticism condemned in the Spirit of Prophecy. It is the method we discussed earlier of using the original language, the context, and the historical setting of a passage to determine its meaning. It is the new, Catholic method used by the *Commentary*.

Cottrell discovered that he could not prove the Sanctuary doctrine using this method of research. He wrote to 27 Adventist Bible teachers across North America asking them about this doctrine and if it could be proved. Cottrell claimed that all 27 replied that it could not be done! From this time until his death in 2003, Raymond Cottrell believed and taught that the Sanctuary doctrine was a liability to the SDA church and should be left behind in its history. He was also a good friend of Desmond Ford and Walter Rae and at one time wrote "six pages of comment where Ellen White uses the Bible in error."

In 1949 Louis F. Were wrote a book entitled *The King of the North at Jerusalem, God's People Delivered*. In this book he takes the stand that the king of the north is the papacy and that Daniel 11:45 denotes the final conflict between God's people and Babylon. He seems to have gotten some, at least, of his ideas from M.C. Wilcox because he quotes a little bit of the article written by Wilcox in 1912. Wilcox, you will remember, was the foremost advocate of the new view at the 1919 Bible Conference. Along with it he presented the idea that verses 14-29 of Daniel 11 referred to Antiochus Epiphanes and not to the Roman Empire, thus leaving the crucifixion entirely out of the prophecy and jumping 700 years from the end of Antiochus to the founding of the papacy. It is interesting that Wilcox also mentioned

during that conference that the little horn of Daniel 8 could refer to Antiochus Epiphanes as well as to Rome and that the 2300 days fits Antiochus Epiphanes just as well as it does the investigative Judgment. A.G. Daniels immediately said "I hope you never mention these ideas in your Bible classes." Wilcox said "Oh, I don't, but others have." This is the very concept that Ford and Cottrell base their ideas about Daniel 8:14 on. Others at the conference pointed out that this interpretation was developed by the Jews in order to avoid the obvious reference to Jesus Christ in Daniel 11. If they don't interpret these verses as applying to Antiochus they must accept Jesus as the Messiah. Louis Were quotes from Cottrell to prove that the pioneers believed that the king of the north was the papacy. In a pamphlet entitled *The Truth Concerning Mrs. E.G. White, Uriah Smith, and The King of the North*, he discusses at length the rebukes given Smith by Ellen White about the message of 1888. His conclusion is that "the opposition to the message of righteousness by faith to be proclaimed in the Loud Cry, will come from those who will refuse to accept the truth concerning the final conflict... They will stubbornly follow Uriah Smith's teaching concerning Turkey being the king of the north and Armageddon a battle between the nations, and 'will brace themselves to resist' the spread of the true light, and 'will oppose the work', as declared by the Spirit of Prophecy." *The Truth Concerning Mrs. E.G. White, Uriah Smith, and The King of the North* page 12. This statement is extraordinary when you consider that both Jones and Waggoner held to and preached Uriah Smith's view that the king of the north was Turkey!

He also claims, based on Cottrell, that James White said that the king of the north

being the papacy was a landmark in Adventism. The statement he is referring to comes from the same 1877 Review article we discussed earlier and says this, "Positions taken upon the Eastern Question are based upon prophecies which have not yet reached their fulfillment. Here we should tread lightly, and take positions carefully, lest we be found removing the landmarks fully established in the advent movement." *Review and Herald* "Unfulfilled Prophecy," November 29, 1877.

This is the only statement we can find in this article that even comes close to implying a general agreement on the king of the north being the papacy and the very next sentence completely contradicts the idea. "It may be said that 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 that portion of prophecy which will give great confirmation of faith in the soon loud cry and close of our message." Louis Were and Raymond Cottrell tried their hardest to prove that the pioneers believed the king of the north to be the papacy. Their work has convinced most Adventists that this is the truth, but the evidence contradicts them. According to Were the one sentence "editorial" written in 1862 by Smith is the "best possible evidence that the leaders of that time held unanimously to the original denominational position." *The King of the North at Jerusalem, God's People Delivered* page 5. If this is the best possible evidence, then it is flimsy to say the least!

Wilcox said he started questioning the church's view of Daniel 11 when he heard James White disagree publicly with Smith in the 1870's. Is it possible that he heard the very disagreement that caused Sister White to rebuke her husband? Wilcox agitated his

"new views" extensively after 1910 and when the Ottoman Empire collapsed in 1922 his views gained widespread approval in the colleges until most Adventist Bible teachers agreed with him. Then in the 1950's the history of the church was rewritten by the leaders to make it appear that they were still holding to the principles of historic Adventism. While in one area they returned to what they taught was the pioneer view of prophecy they began undermining the very foundational doctrines of the church. While they revered James White's opinion on the king of north, they completely disregarded it on the investigative judgment. They claimed that the king of the north was a pillar of Adventism but demolished a true pillar at the same time. Could it be that the king of the north is being used as a smoke screen to hide what is really being done?

Even today, those who call themselves "Historic Adventists" do not know what the pioneers originally taught about the king of the north. They do not know that the church taught for 80 years, in nearly all of its publications, that the king of the north was Turkey. But does it really matter? Is not the king of the north a matter of minor consequence? Wasn't Uriah Smith wrong in his predictions about the Ottoman Empire?

The fact is that the end of the king of the north is a guidepost of prophecy and history. It tells us where we stand in relation to the work being done in the sanctuary, the close of probation, the time of trouble, the loud cry, the latter rain, and the end of the world. This is why it was such a keynote in Adventism 100 years ago. There is an important reason why the true history has been hidden. Maybe it's time to take a closer look at history and what the Adventists used to teach on this topic.

—Rick and Virginia Markwell

NOTE:

"How can the Ottoman Empire have fallen in 1840 as well as in 1922?" you ask. The predicted fall in 1840 did occur but the government of the Ottoman Empire continued.

The fall was in the form of accepting the protection of the allied powers of Europe since their military had been all but wiped out, and, thus, placing themselves under the control of Christian nations.

In 1922 the governing power of the Ottoman Empire ended with the sultan and, later, the caliph going into exile.

The governing power has been in the form of a democratic republic with a president and prime minister sharing the power since 1922.

Officially there is religious freedom in Turkey today.

Letters— Uganda, Kenya

NOTE—As a publishing association we receive requests for help as well as praise for the Lord’s hand in helping brethren in the world field. We do not always have the funds to help the requests that come in and if any of our readers feel impressed to help those in the field, they would be very thankful for any help that can be given.

March 8

Dear ___

We got a message that our beloved brother I__ is having a big problem. His wife is really sick and needs more doctors attention. Also the small child is admitted at the same time. They all need financial support to help save lives. Please, pray to get good Samaritan to help them. God bless you.

Sister B

Apr 23

Dear ___

To long before communicating! How do you do? Am fine in the blood of Jesus Christ. Brother you gave us some booklets through brother I__. They have been such a blessing not only to me but to all who have read them. 5 big SDA churches have made special request to me how they can get Caught Unprepared Booklets. the 5 elders of those churches had read the looklets and they want to organize to meet brother I__ for more clarifications. They are planning that after meeting, they need a total of 1268 copies to be distributed to all church members to know the truth. They told me that they want to candle fire and walk out of Babylon. This is a true testimony. I’ll call I__ tomorrow if he is not so much busy to meet these guys as soon as he can. You are in the right and continue praying for your ministry, so that the revelater to reveals you the secrets. More blessings!

Bro. A

Jan 7

Dear brethren

Thank you all for your prayers . I heard how you offer prayer to me through bro. P__, indeed it does a lot to me. Am now out of hospital but still very weak. Hopefully I’ll be ok very soon.

Bro. I__

May 6

Dear Brethern,

Am J__ wife to P__ O__

Please help me to pray for my loved husband P__. He went to visit Pa__ and on their way back home, they had an accident and was rushed to G__ hospital. I got the message yesterday evening am just back home now but will go again tomorrow morning back to hospital. He is not even talking! Doesn’t know where he is!

I’ve try to reach brother I__ through cell number but was not available. Please if any one knows his other contact to inform him to come to hospital tomorrow. and help me, am just alone, I came to find some fund to save life, so much bleeding.

Pray for us! Thanks

Sister J__ (P__’s wife)

May 7

Dear brothers and sisters,

I found brother P__ in (ICU) The doctors gave us some hope that he will be ok. The bleeding stopped. Continue keeping this family in prayer.. They were rushed to G__ Hospital a private. They really need your support. Two died on spot and six are still in this Hospital. one is a little bit fine but other are still in bad condition.

Please, if anyone can be in position to donate something to help, then God’s name be glorified. It’s a lot of money but saving life is so important. The devil is really angry with God’s people. He is trying to let obstacles stop God’s work. But God is not asleep. More prayers brethren and sisters in this tough situation.

Bro. I__

May 9

Thank you all dear brothers and sisters for your prayers .

Praise the Lord ! By grace of God he is out of (ICU) and can recognize people now. Will still update you . Just continue praying for this family.

Bro. I__

May 10

Thanks so much Sisters and brothers for your prayers. In deed I can say that God has answered our Prayers. From hopeless situation to hope situation. He can now see and understand what is taking place. May God bless you all.

I want to thank also brother I__ , he has been with me since he heard the news.

Even today I left him at the Hospital while I came back to look after the little children. May GOD continue to give him strength and that Christ Spirit.

I want to request you dear sister and brother to help me financially. The bill has gone high that we can’t afford ourselves. I asked the Doctor and he told me that I should not have less than \$2045+/- . I can’t tell that he will be out when because at now He can only drink water, milk , the soft foods only.

Please continue praying for us also Lord to provide means of helping this situation financially. More blessings to you all!

Sister J__

May 20

Dear brothers and Sisters,

Thank you very very much for your prayers and supports to set off the bills. God is great! Brother Patrick is now doing well and he has got discharged and planning to get him out of Hospital tomorrow.

I just remain with \$124 USD to clear the bills. Keep me in prayer as I will talk to the administrator to help me, because the remaining balance I don’t see where to get at this time. God bless you all.

Those who prayed for us and lessen the bill, may the Almighty Father continue to bless you and guide you in Godly manner, if we can’t meet here in Earth then in New Jerusalem.

Sister J__

Uganda

Heb. 6:10-11

Every witness for God is now to work intelligently in the lines which God has appointed him to do for the edification of the church. It is my prayer and wish that we daily obtain a deep living experience in the work of perfecting Christian character taking us higher to a standard which will enlighten the earth with His will glorify! We have to form characters that will stand the test of judgment, praiseworthy, approved and blessed of Him. In the hearts of many, God has a work to do, if we will allow him to make a complete transformation of our character so that God’s servants must; by laboring together with Christ, roll away the curse that makes the church so lukewarm.

I had just finished the work of printing out 700 copies of “Caught Unprepared” and 1100 copies of “Time of Trouble” prepared

and written by In Light of Prophecy Fulfilled Ministries in the past month of April 2015 and my big job is how to spread them and give a corresponding results. Since they are still new in circulation, there is much curiosity to read them even among our church members. I have therefore made a simple method of giving them out to different destinations. I have made packages of 100 booklets that can be easily carried in simple small bags for easy door to door outreach distribution to a place where we decide to travel to and give them out. The demand is too high that they are still very few for our co-laborers in Christ. I pray for a wide opening towards mass printings of these very solemn messages for now to be circulated among our people so that many are not caught unprepared in these last days of the times of trouble. *2Tim. 3:12-13*

After packaging, the parcels looked very few for distribution and we have opted to be traveling with some packs to places where we travel for meetings. Each worker who asks for them has a particular area he is working in and these booklets have become very few in number!

Praise God that in this ending first half of the year 2015, we have been deeply involved in revivals and reformatory meeting at local levels and also at an international level with World Wide conference at LTBL online chat room which

has proved a great success to the Seventh day Remnant movement to ally themselves with a new entity as Sabbath Remnant Alliance for purposes of unity amongst the Remnant believers. However, at home we have been examining ourselves as ministers of the most high to see if we are in good standing to press the work before forward. We held 2 meetings at B__-K__ to encourage church members embrace unity and another 2 meetings were held in J__ to encourage individual minister put right their position before the creator as far as their family life were concerned to give a reputable example over how to enter into a holy and ordained gift of life to Adam in Eden and another 2 meetings been held in M__ to discuss how best to carry out the message of 'present truth' to other areas. I have faith in these endeavors that have been prayerful considered will become a grand success if put into a harmonious action and corresponding result will follow.

We have also experienced the need for a public address system when we want to make a follow up of the tract evangelism as we plan to make a harvest open air evangelism in some places we have traveled to! It became too costly when tried to hire one for the H__ work and resorted to doing the work without it!

On 13/05/2015, M__ visited me from K__. Her major concerns were to get instructions over how to reduce pain of the

swelling legs which comes on and off! A few months back she was told that she has cancer in blood system and needed careful attention. She also brought to me a young girl whom she was caring for because her parents died of HIV and that since she has a problem with her health which is big; she can't help her anymore! I told her to commit her worries to the Lord for comfort and all care.

I encouraged her to change her eating life style to natural foods which God gave Adam as meat for life. I told her that soon after her blood stream will be purified and the foreign particles will be slowly removed which is the likely cause of swelling of the legs! I stayed with her through that week and then directed her to Brother B__S__ who is near in B__ district a break district from K__ for further help and fellowship.

I accepted to a stay with N__ S__ and take her to school this opening 2nd term 2015. I pray that our kind and merciful Father be gracious to her to open wide means for her fees which is \$150 per term.

Thank for all efforts seen pressing forward the cause of Christ especially where I seem to be unable to do that God impress you to provide in the due season of our need. I pray for continual support until we shall all reach home.

God bless you.

N J

**Wherever the truths of the gospel are proclaimed,
those who honestly desire to do right are led to a diligent searching of the
Scriptures.**

**If, in the closing scenes of this earth's history,
those to whom testing truths are proclaimed would follow the example of the
Bereans, searching the Scriptures daily, and comparing with God's word the
messages brought them, there would today be a large number loyal to the precepts
of God's law,
where now there are comparatively few.**

**But when unpopular Bible truths are presented, many refuse to make this
investigation. Though unable to controvert the plain teachings of Scripture,
they yet manifest the utmost reluctance to study the evidences offered.**

**Some assume that even if these doctrines are indeed true,
it matters little whether or not they accept the new light, and they cling to pleasing
fables which the enemy uses to lead souls astray. Thus their minds are blinded by
error,**

and they become separated from heaven.

AA 232.1

Christian Service

Lines of Work

There are many lines in which the youth can find opportunity for helpful effort. Companies should be organized and thoroughly educated to work as nurses, gospel visitors, and Bible readers, as canvassers, ministers, and medical missionary evangelists.—Counsels to Teachers, p. 546. {ChS 33.1}

We should educate the youth to help the youth; and as they seek to do this work, they will gain an experience that will qualify them to become consecrated workers in a larger sphere.—Testimonies, vol. 6, p. 115. {ChS 33.2}

Young men and women should be educated to become workers in their own neighborhoods and in other places. Let all set their hearts and minds to become intelligent in regard to the work for this time, qualifying themselves to do that for which they are best adapted.—Testimonies, vol. 9, pp. 118, 119. {ChS 33.3}

Secret of Success

Follow on, young men, to know the Lord, and you will know that “His going forth is prepared as the morning.” Seek constantly to improve. Strive earnestly for identity with the Redeemer. Live by faith in Christ. Do the work He did. Live for the saving of the souls for whom He -34-laid down His life. Try in every way to help those with whom you come in contact. . . . Talk with your Elder Brother, who will complete your education, line upon line, precept upon precept, here a little and there a little. A close connection with Him who offered Himself as a sacrifice to save a perishing world, will make you acceptable workers.—Testimonies, vol. 6, p. 416. {ChS 33.4}

Organize for Service

Young men and young women, cannot you form companies, and, as soldiers of Christ, enlist in the work, putting all your

tact and skill and talent into the Master’s service, that you may save souls from ruin? Let there be companies organized in every church to do this work. . . . Will the young men and young women who really love Jesus organize themselves as workers, not only for those who profess to be Sabbath keepers, but for those who are not of our faith?—Signs of the Times, May 29, 1893. {ChS 34.1}

Let young men and women and children go to work in the name of Jesus. Let them unite together upon some plan and order of action. Cannot you form a band of workers, and have set times to pray together and ask the Lord to give you His grace, and put forth united action? —Youth’s Instructor, Aug. 9, 1894. {ChS 34.2}

Chap. 3

Conditions Among God’s People

Missionary Spirit Lacking

There has been but little of the missionary spirit among Sabbath-keeping Adventists. If ministers and people were sufficiently aroused, they would not rest thus indifferently, while God has honored them by making them the depositaries of His law, by printing it in their minds and writing it upon their hearts.—Testimonies, vol. 3, p. 202. {ChS 35.1}

The true missionary spirit has deserted the churches that make so exalted a profession; their hearts are no longer aglow with love for souls, and a desire to lead them into the fold of Christ. We want earnest workers. Are there none to respond to the cry that goes up from every quarter, “Come over and help us”?—Testimonies, vol. 4, p. 156. {ChS 35.2}

I was shown that as a people we are deficient. Our works are not in accordance with our faith. Our faith testifies that we are living under the proclamation of the most solemn and important message that was ever

given to mortals. Yet in full view of this fact, our efforts, our zeal, our spirit of self-sacrifice, do not compare with the character of the work. We should awake from the dead, and Christ will give us life.—Testimonies, vol. 2, p. 114. {ChS 35.3}

My heart is pained when I think how little our churches sense their solemn accountabilities to God. It is not ministers alone who are soldiers, but every man and woman who has enlisted in Christ’s army; and are they willing to receive a soldier’s fare, just as Christ has given them an example in His life of self-denial and sacrifice? What self-denial have our churches as a whole manifested? They may have given donations in money, but have withheld themselves.—General Conference Bulletin, 1893, p. 131. {ChS 35.4}

Many of the professed followers of Christ feel no more burden for souls than do the world. The lusts of the eye, and the pride of life, the love of display, the love of ease, separate the professed Christians from God, and the -36- missionary spirit in reality exists in but few. What can be done to open the eyes of these sinners in Zion, and make hypocrites tremble?—General Conference Bulletin, 1893, p. 132. {ChS 35.5}

There is a class that are represented by Meroz. The missionary spirit has never taken hold of their souls. The calls of foreign missions have not stirred them to action. What account will those render to God, who are doing nothing in His cause,—nothing to win souls to Christ? Such will receive the denunciation, “Thou wicked and slothful servant.”—Historical Sketches, p. 290. {ChS 36.1}

As an illustration of the failure on your part to come up to the work of God, as was your privilege, I was referred to these words: “Curse ye Meroz, said the angel of the Lord, curse ye bitterly the inhabitants thereof; because they came not to the help of the Lord, to the help of the Lord against the mighty.”—Testimonies, vol. 2, p. 247. {ChS 36.2}

To be continued

All will be judged according to the light that has been given.
The Lord sends forth His ambassadors with a message of salvation,
and those who hear He will hold responsible
for the way in which they treat the words of His servants.
Those who are sincerely seeking for truth will make a careful investigation,
in the light of God’s word, of the doctrines presented to them.

AA 232.