

Sabbath Remnant VOICE

May-Jun 2016

Striving to be among the remnant of her seed

Life and Mission of John

Advent Review and Sabbath Herald, January 27 1873

About the time of the birth of John, the Jews were in a deplorable condition. And in order to keep down insurrection, they were allowed to have a separate government, in name, while the Romans virtually ruled them. The Jews saw that their power and liberty were restricted, and that, in reality, they were under the Roman yoke. The Romans claimed the right to appoint men to the priesthood, and to remove them from office at will. Thus was there a door opened for the priesthood to become corrupt. The priests, not being divinely appointed, abused their office, and were unfaithful in their ministrations. Men of corrupt morals, with money and influence, obtained the favor of those in power, and succeeded in attaining to the priesthood. The whole country felt their oppression, and revolt and dissension were the result of this state of things.

The pious Jews were looking, believing, and earnestly praying, for the coming of the Messiah. God could not manifest his glory and power to his people through a corrupt priesthood. The set time to favor his people had come. The faith of the Jews had become clouded, in consequence of their departure from God. Many of the leaders of the people brought in their own traditions, and enforced them upon the Jews, as the commandments of God. The pious Jews believed, and trusted in God that he would not leave his people in this condition, to be a reproach to the heathen. He had, in time past, raised them up a deliverer when in their distress they had called upon him. From the predictions of the prophets, they thought the time appointed of God had arrived when Messiah would come. And when he should come, they would have a clear revelation of the divine will, and that their doctrines would be freed from the traditions and needless ceremonies which had confused their faith. The pious, aged Jews waited day and night for the coming Messiah, praying that they might see the Saviour before they died. They longed to see the cloud of ignorance and bigotry dispelled from the minds of the people.

Zacharias and Elizabeth were both righteous before God, walking in all the commandments and ordinances of the Lord blameless. They were far advanced in years. Zacharias ministered in the holy office of the priesthood. "And it came to pass that while he executed the priest's office before God in the order of his course, according to the custom of the priest's office, his lot was to burn incense when he went into the temple of the Lord. And the whole

multitude of the people were praying without at the time of incense. And there appeared unto him an angel of the Lord standing on the right side of the altar of incense."¹

And when Zacharias saw the angel of God, he was surprised and troubled. This conscientious, God fearing soul questioned whether he had himself offended God, and whether this divine messenger had come to reprove, or in judgment, to condemn. The heavenly messenger cheered him with these words:

"Fear not, Zacharias, for thy prayer is heard; and thy wife Elizabeth shall bear thee a son, and thou shalt call his name John. And thou shalt have joy and gladness; and many shall rejoice at his birth. For he shall be great in the sight of the Lord, and shall drink neither wine nor strong drink; and he shall be filled with the Holy Ghost. And many of the children of Israel shall he turn to the Lord their God. And he shall go before him in the spirit and power of Elias, to turn the hearts of the fathers to the children, and the disobedient to the wisdom of the just; to make ready a people prepared for the Lord."²

In the above words, the angel Gabriel enjoined upon Zacharias that John should be brought up with strictly temperate habits. This was to secure to him physical, mental, and moral health, that he should be qualified for the important mission of making ready a people for the Lord. In order to accomplish this great work, the Lord must work with him. The Spirit of God would be with John if he should be obedient to the requirement of the angel.

A great work was before John, and in order for him to have a sound physical constitution, and mental and moral power, to do this work, he must control appetite and passion. John was to lead out as a reformer, and by his abstemious life, and plain dress, rebuke the intemperate habits, and the sinful extravagance, of the people. The indulgence of appetite in luxurious food, and the use of wine, were lessening physical strength, and weakening the intellect, so that crime and grievous sins did not appear sinful. The angel Gabriel gave special directions to the parents of John in regard to temperance. A lesson was given upon health reform by one of the exalted angels from the throne of Heaven. John was to reform the children of Israel, and turn them to the Lord. He had the promise that God would work with him. He was "to turn the hearts of the fathers to the children, and the disobedient to the wisdom of the just, to make ready a people prepared

1. Luke 1:8-11

2. Luke 1:13-17

for the Lord.”³

John was a representative of the people of God in the last days, to whom God has committed important and solemn truths. The world at large are given to gluttony and the indulgence of base passions. The light of health reform is opened before the people of God at this day, that they may see the necessity of holding their appetites and passions under control of the higher powers of the mind. This is also necessary, that they may have mental strength and clearness to discern the sacred chain of truth, and turn from the bewitching errors and pleasing fables that are flooding the world. Their work is to present before the people the pure doctrine of the Bible. Hence health reform finds its place in the preparatory work for the second appearing of Christ.

Zacharias was as much astonished at the words of the angel, as he was at his appearance. He had so humble an opinion of himself that he thought it could not be possible that he was thus to be honored of the Lord. He inquired, Whereby shall I know this? for I am an old man, and my wife well stricken in years. Zacharias for a moment forgot the unlimited power of God, and that nothing was impossible with him. He did not call to mind the case of Abraham and Sarah, and the fulfillment of the promise of God to them.

Zacharias received a confirmation of the angel’s message: “Behold, thou shalt be dumb, and not able to speak, until the day that these things shall be performed, because thou believest not my words which shall be fulfilled in their season.”⁴ He was

3 Luke 1:17

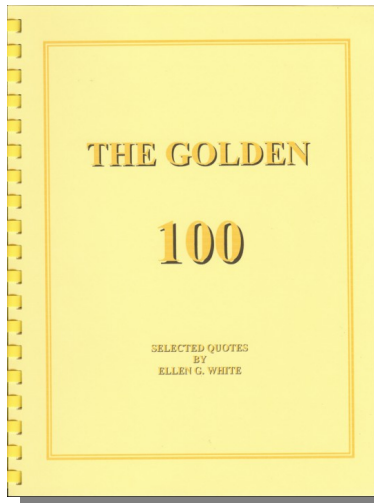
soon made to realize the verity of the divine mission. The angel had no sooner departed than he was struck dumb.

The particular office of Zacharias was to pray in behalf of the people, for pardon of public and national sins, and to earnestly pray for the coming of the long-expected Saviour, whom they believed must redeem his people. When Zacharias attempted to pray, he could not utter a word. The people waited long for the appearance of Zacharias, to learn whether God had given them any visible token of his approbation. They began to fear from his long tarry that God had manifested his displeasure. When Zacharias came out of the temple, his countenance was shining with the light which the heavenly angel had reflected upon him. But he could not speak to the people. He made signs to them that an angel had appeared to him in the temple, and because of his unbelief he was deprived of the power of speech, until the prediction of the angel should be fulfilled.

Soon after the birth of John, “the tongue of Zacharias was loosed, and he spake, and praised God. And fear came on all that dwelt round about them; and all these sayings were noised abroad throughout all the hill country of Judea. And all that heard them, laid them up in their hearts, saying, What manner of child shall this be? And the hand of the Lord was with him; and his father Zacharias was filled with the Holy Ghost, and prophesied. And the child grew, and waxed strong in spirit, and was in the deserts until the day of his showing unto Israel.”⁵

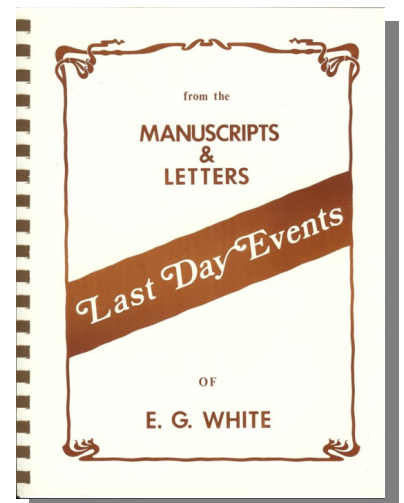
5. Luke 1:64-67,80

4. Luke 1:20



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

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Sabbath Remnant VOICE
Vol. 11, No. 3, May-June 2016.
Published by the Sabbath Remnant Publishing Association, P. O. Box 1794, Willits, California 95490.
Phone 877 723-6213 Leave a message.
POSTMASTER: Send address changes to the above address. Return postage paid.
SUBSCRIPTIONS are by donation only. Send questions about your subscription to the above address. Printed in USA.
Web: www.srvoice.org
E-mail: sreditor@srpa.org

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The prophet John separated himself from his friends and kindred, and made his home in the wilderness. He denied himself of the ordinary comforts of life. His food was simple. His clothing was a garment made of hair-cloth confined about the waist with a leather girdle. His parents had in a most solemn manner dedicated him to God from his birth.

The life of John, although passed in the wilderness, was not inactive. His separation from society did not make him gloomy and morose, neither was he unreconciled with his lonely life of hardship and privation. It was his choice to be secluded from the luxuries of life, and from depraved society. Pride, envy, jealousy, and corrupt passions, seemed to control the hearts of men. But John was separated from the influence of these things, and, with discerning eye and wonderful discrimination, read the characters of men. He lived in the quiet retreat of the wilderness, and occasionally he mingled in society; but would not remain long where the moral atmosphere seemed to be polluted. He feared that the sight of his eyes and the hearing of his ears would so pervert his mind that he would lose a sense of the sinfulness of sin. A great work was before him, and it was necessary that he should form a character unbiased by any surrounding influence. It was necessary that his physical, mental, and moral conditions should be of that high and noble type that would qualify him for a work which required firmness and integrity, that when he should appear among men he could enlighten them, and be instrumental in giving a new direction to their thoughts, and awakening them to the necessity of forming righteous characters. John would bring the people up to the standard of divine perfection. He studied the peculiarities of minds, that he might know how to adapt his instructions to the people.

John did not feel strong enough to stand the great pressure of temptation he would meet in society. He feared his character would be molded according to the prevailing customs of the Jews, and he chose the wilderness as his school, in which his mind could be properly educated and disciplined from God's great book of nature. In the wilderness, John could the more readily deny himself and bring his appetite under control, and dress in accordance with natural simplicity. And there was nothing in the wilderness that would take his mind from meditation and prayer. Satan had access to John, even after he had closed every avenue in his power through which he would enter. But his habits of life were so pure and natural that he could discern the foe, and had strength of spirit and decision of character to resist him.

The book of nature was open before John with its inexhaustible store of varied instruction. He sought the favor of God, and the Holy Spirit rested upon him, and kindled in his heart a glowing zeal to do the great work of calling the people to repentance, and to a

higher and holier life. John was fitting himself, by the privations and hardships of his secluded life, to so control all his physical and mental powers that he could stand among the people as unmoved by surrounding circumstances as the rocks and mountains of the wilderness that had surrounded him for thirty years.

The state of public affairs when John's work commenced, was unsettled. Discord and insurrection were prevailing, when the voice of John was first lifted up, like the sound of a trumpet pealing forth from the wilderness, thrilling the hearts of all who heard with a new and strange power. John fearlessly denounced the sins of the people, saying, "Repent ye; for the kingdom of Heaven is at hand."⁶ Multitudes answered to the voice of the prophet, and flocked to the wilderness. They saw, in the singular dress and appearance of this prophet, a resemblance to the description of the ancient seers; and the opinion prevailed that he was one of the prophets risen from the dead.

It was the purpose of John to startle and arouse the people, and cause them to tremble because of their great wickedness. In simplicity and plainness, he pointed out the errors and crimes of men. A power attended his words, and, reluctant as the people were to hear the denunciation of their unholy lives, they could not resist his words. He flattered none; neither would he receive flattery of any. The people, as if with common consent, came to him repenting, and confessing their sins, and were baptized of him in Jordan.

Kings and rulers came to the wilderness to hear the prophet, and were interested and deeply convicted as he fearlessly pointed out their particular sins. His discernment of character and spiritual sight read the purposes and hearts of those who came to him, and he fearlessly told, both rich and poor, the honorable and the lowly, that without repentance of their sins, and a thorough conversion, although they might claim to be righteous, they could not enjoy the favor of God, and have part in the kingdom of the Messiah, whose coming he announced.

In the spirit and with the power of Elijah, John denounced the corruptions of the Jews, and raised his voice in reproofing their prevailing sins. His discourses were plain, pointed, and convincing. Many were brought to repentance of their sins, and, as evidence of their repentance, were baptized of him in Jordan. This was the preparatory work for the ministry of Christ. Many were convicted because of the plain truths uttered by this faithful prophet; but, by rejecting the light, they became enshrouded in deeper darkness, so that they were fully prepared to turn from the evidences attending Jesus, that he was the true Messiah.

—Ellen G White

6. Matt 3:2

God calls for men who, like Nathan, Elijah, and John, will bear His message with fearlessness, regardless of consequences; who will speak the truth, though to do this calls for the sacrifice of all they have. Gospel Workers 150.3

Editorial—Which Elijah?

With this issue we start a new series on John the Baptist. Sister White is showing some parallels from the time of Christ's birth to the time of His second coming. We all know as we look around that there are many signs that say Christ is coming soon. We have heard the saying many times that "history repeats its self" yet so many have not studied enough to see just what happened before so they do not see the signs as it happens again. John the Baptist was given a ministry that is very similar to that of the last days. It is not an easy message and it requires every messenger to walk close to the Lord.

Most have heard that John the Baptist is referred to as the second Elijah. For Elijah in the Old Testament had a hard message to tell to the kings and people of his day and so did John the Baptist. Now that we are approaching the Second Coming we have arrived at another time when not just one person but every believer is given the duty to spread the word that Christ is coming soon. For some it seems to be easy to give the message and for others it seems almost impossible, but Christ has a way for every one to take part. As one speaker challenged us, pray to be an "Elijah," but let the Lord choose which Elijah you will be. We all have the same goal of reaching heaven let us pray that we each will help to hasten that day by our words and our actions. May you gain a blessing from reading about John the Baptist.

**John came in the spirit
and power of Elijah
to proclaim the first
advent of Jesus.
I was pointed down
to the last days and saw
that John represented
those who should go
forth in the
spirit and power
of Elijah to herald the
day of wrath and the
second advent of Jesus.
EW 155.1**

Children's Story—GRANDMA'S LESSON

"OH, dear! I do hope it will not rain tomorrow!"

Lucy stood by the parlor window, drumming on the cleanly washed panes, and looking up at the sky. By the open fire, in her broad, straight backed chair, sat Lucy's grandmother, a dear old lady, whose hands and feet, once so busy, were no longer shapely, but drawn by rheumatism, so that she moved about with difficulty, and could no longer even knit. But her face, sweet and peaceful, told the story of many a battle fought and won, and of a spirit resigned to God's will at length, willing even to "sit still" at his call.

"What had you planned for tomorrow, child?" she asked, after watching her a moment in silence.

"Oh! Lily and I were going to walk over to Winter Hill for checker-berries, grandmamma; and you see the rain would spoil it all. I never could see why it didn't rain nights, when everybody was asleep, and when nobody would be troubled by it, and be always pleasant daytimes."

"Perhaps because this world isn't arranged for our happiness alone, Lucy, child. That would be heaven you know," said her grandmother, softly.

"Then why did God make the world so beautiful, if he didn't want us to be happy, grandma?"

Lucy looked out through the window at the blue sky and the beds of gay flowers nodding in the passing wind, and thought what a lovely world it was.

"He does want us to be happy, dear, always. Anyone who goes about wearing a long face dishonors his goodness and love.

Only he wants us to be happy with whatever he sends. When he cuts athwart our plans, it is to teach us the lesson we are so slow to learn, to yield our wills to his. But he always has a reason, Lucy. There is love hidden away in everything, even though it takes us sometimes long years to find and know it."

"How did you ever learn to be resigned to his will, grandma, dear?" said Lucy, drawing a low stool to her side, with a tender pity in her voice. "It must be the hardest thing in the world to keep still."

"It was not all done in a moment, be sure, my Child." And the smile of trust upon her beautiful, wrinkled face seemed like the sunshine after rain.

"Perhaps you will laugh, dear, when I tell you that a little dog taught me how to begin to trust God, and to be contented and happy. And, if we once see the way to go, we have only to follow the light, you know."

"A dog, grandmamma! Do tell me about it!"

"Well, one rainy day, long, long ago, as I sat in my chair by the window, looking out into the street, my gloomy face reflecting my reproachful, dissatisfied heart, I saw across the way a dog belonging to one of the neighbors. He was barking and scratching with his paws upon the door, demanding admittance. But no one seemed to hear him or come to let him in; and at last he stopped crying, and seated himself quietly upon the broad step, holding his head up in the air, saying as plainly as if he had spoken,

"Well! if I can't get in, I know what I can do. I can sit down patiently in the rain, and wait until my master comes home." And

there he sat, until, a half-hour later, his master came, when, with joyful barks, his patient vigil over, the door opened, and he bounded in."

"There, thought I, God has sent me a message. I have been murmuring and repining because trouble has fallen upon me, fighting against it, until I am, oh, so tired. Now, I mean to try giving up my will, and bearing my burden patiently; and by and by, when my dear Master comes, he will open the door of my heavenly home, and I shall go joyfully in, where there will be 'no more pain, because the former things are passed Away.'"

"That was twenty long years ago, my child; but each day has brought the strength to bear and wait."

And taking a pencil and paper from her pocket, she drew a small cross upon it.

"See!" she said, "we will call the long piece God's will, and the short piece man's will. It is only when a man's will crosses God's will, that the cross is made. When it is laid side by side with it, there is no longer any cross."

The Youth's Instructor June 27, 1883

Health Nugget— Benefits of Beets

Beets are an ancient, prehistoric food that grew naturally along coastlines in North Africa, Asia, and Europe. Originally, it was the beet *greens* that were consumed; the sweet red beet *root* that most people think of as a "beet" today wasn't cultivated until the era of ancient Rome.

By the 19th century, however, the natural sweetness of beets came to be appreciated and beets began to be used as a source of sugar (reportedly, Napoleon was responsible for declaring that beets be

used as a primary source of sugar after the British restricted access to sugar cane).

Today, sugar beets (unfortunately often genetically modified) are a common raw material used for the production of sugar, but many people are missing out on including them in *whole form* in their regular diet.

There's good reason to do so, in fact, as beets contain a variety of unique health-boosting nutrients that you may not be getting elsewhere. Plus, they're delicious!

**As John the Baptist . . .
called their attention to
the Ten Commandments,
so we are to give,
with no uncertain sound,
the message:
"Fear God, and give
glory to him; for the hour
of his judgment is come."
With the earnestness that
characterized
Elijah the prophet and
John the Baptist,
we are to strive to
prepare the way for
Christ's second advent.
Maranatha 22.6**

Why Eat Beets? 6 Top Reasons

Beet roots have always been included in my most recommended vegetables list, although they are in the “use sparingly” category because of their high carbohydrate levels.

Although beets have the highest sugar content of all vegetables, most people can safely eat beet roots a few times a week (and their greens in unlimited quantities), enjoying not only their sweet, earthy flavor but also their powerhouse nutrients that may improve your health in the following ways.

1. Lower Your Blood Pressure

Drinking beet juice may help to lower blood pressure in a matter of hours. One study found that drinking one glass of beet juice lowered systolic blood pressure by an average of 4-5 points.

The benefit likely comes from the naturally occurring nitrates in beets, which are converted into nitric oxide in your body. Nitric oxide, in turn, helps to relax and dilate your blood vessels, improving blood flow and lowering blood pressure.

2. Boost Your Stamina

If you need a boost to make it through your next workout, beet juice may again prove valuable. Those who drank beet juice prior to exercise were able to exercise for up to 16 percent longer. The benefit is thought to also be related to nitrates turning into nitric oxide, which may reduce the oxygen cost of low-intensity exercise as well as enhance tolerance to high-intensity exercise.

3. Fight Inflammation

Beets are a unique source of betaine, a nutrient that helps protect cells, proteins, and enzymes from environmental stress. It's also known to help fight inflammation, protect internal organs, improve vascular risk factors, enhance performance, and likely help prevent numerous chronic diseases. As reported by the World's Healthiest Foods:

“[Betaine’s]... presence in our diet has been associated with lower levels of several inflammatory markers, including C reactive protein, interleukin-6, and tumor necrosis factor alpha. As a group, the anti-inflammatory molecules found in beets may eventually be shown to provide cardiovascular benefits in large-scale human studies, as well as anti-inflammatory benefits for other body systems.”

4. Anti-Cancer Properties

The powerful phytonutrients that give beets their deep crimson color may help to ward off cancer. Research has shown that beetroot extract reduced multi-organ tumor formations in various animal models when administered in drinking water, for instance, while beetroot extract is also being studied for use in treating human pancreatic, breast, and prostate cancers.

5. Rich in Valuable Nutrients and Fiber

Beets are high in immune-boosting vitamin C, fiber, and essential minerals like potassium (essential for healthy nerve and muscle function) and manganese (which is good for your bones, liver, kidneys, and pancreas). Beets also contain the B vitamin folate, which helps reduce the risk of birth defects.

6. Detoxification Support

The betalain pigments in beets support your

body's Phase 2 detoxification process, which is when broken down toxins are bound to other molecules so they can be excreted from your body. Traditionally, beets are valued for their support in detoxification and helping to purify your blood and your liver.

Eat Your Beet Greens Too

If you simply throw away the green leafy tops to your beets, you're doing yourself a disservice, as these are among the healthiest part of the plant.

Besides containing important nutrients like protein, phosphorus, zinc, fiber, vitamin B6, magnesium, potassium, copper, and manganese, beet greens also supply significant amounts of vitamin A, vitamin C, calcium, and iron.

Beet greens actually have even more iron than spinach (another leafy green in the same botanical family) as well as a higher nutritional value overall than the beetroot itself. You may be surprised to learn, for instance, that research shows beet greens may:

- Help ward off osteoporosis by boosting bone strength
- Fight Alzheimer's disease
- Strengthen your immune system by stimulating the production of antibodies and white blood cells

If you've never tried beet greens before, don't let them intimidate you. They can be added raw to vegetable juice or sautéed lightly right along with other greens like spinach and Swiss chard.

—Dr. Mercola

<http://articles.mercola.com/sites/articles/archive/2014/01/25/beets-health-benefits.aspx>

– Next Issue an Article on Beet Greens

RECIPE—Quick Beets

Ingredients:

6 or 8 medium beets
1/2 c. boiling water
1 Tablespoon Butter (can substitute soy butter)
1 Tablespoon lemon juice
1 teaspoon salt

Directions:

Shred the peeled raw beets on a medium grater and place in saucepan. Add the remaining ingredients. Cover tightly and boil 1 minute. Lower heat and cook 9 minutes longer. Stir sauce into beets. Take off heat and let stand a few minutes.

King of the North Part 8 The War To End All War



Who is the king of the north in Daniel 11:45 and when does he

come to his end? According to William Miller, if we can find in history a power

that fits every single specification of the prophecy, then we can be certain we have

the right power. But if one item, one event, one specification, in the prophecy is not fulfilled by that power, then we must look somewhere else. So far, every single event predicted about the king of the north finds a fulfillment in the history of the Ottoman Empire. But what about the next event?

“And he shall plant the tabernacles of his palace between the seas in the glorious holy mountain;” *Dan. 11:45*. This is the problem phrase. If it wasn’t for this phrase there would be little doubt that this prophecy is about the Ottoman Empire. Uriah Smith and the Adventists in general predicted, based on this phrase, that the Sultan would move his seat of government from Constantinople to Jerusalem. Adventists watched eagerly for this event to occur, but the British general Allenby captured Jerusalem in 1917 while the Sultan still ruled in Constantinople. He never regained control of the city and was deposed five years later. The confident predictions of Adventists that “the sultan would be driven from Europe” all came to naught. Because of this, some Adventists began looking for a new interpretation of the king of the north prophecy and a different power to appear.

So, were Uriah Smith and virtually all Adventists wrong for more than 70 years about the entire prophecy? Remember, every word must have its fulfillment. But what do these words actually mean? Could there have been an error in interpretation? Interpretation, not of the power involved, but of the actions of that power? If we read the prophecy, we find no mention of the king of the north being driven from Europe, or anywhere before coming to his end. This prediction of the sultan being driven from Europe was a popular concept in the newspapers of the times, and was thus incorporated into many Adventist’s interpretation of the prophecy, but it does not appear in the prophecy itself. Could it be that we have been misled by our own misreading of the prophecy? Does the planting of his tabernacles in the glorious holy mountain require the sultan to first leave Europe? Let examine this phrase more carefully.

We have encountered the “glorious land” before in this prophecy. The first time was in verse 16, referring to Rome entering Palestine. The second was in verse 41, referring again to Palestine. It would only make sense then that this phrase “between the seas in the glorious holy mountain” is referring to a specific place in Palestine. What is the holy mountain in Palestine? It is Jerusalem, which is also located between the seas.

What does the word tabernacles mean? When I hear the word tabernacle I think of the tabernacle the Israelites built at Sinai. But the word really refers to any temporary or move-able structure, or as we would say, a tent. Something easily and quickly set up and taken down. Some have claimed that the king of the north is really the power of Islam and the tabernacles is referring to the Dome of the Rock but we immediately see a problem here. The Dome is certainly not a temporary nor move-able structure. In fact the dome was built in 689 A.D. and is still standing. It has stood for more than 1300 years. More than three times as long as Solomon’s temple and more than twice as long as the second temple. The dome of the rock does not fit this prophecy.

What about the word palace? A palace is a grand and beautiful home where the ruler or important official lives. Certainly it is associated with the government. But the word here is translated from a different word. The word translated here as palace is appeden (**af-feh’-den**). It is a Hebrew word but comes originally from the Persian language. It is derived from the Persian Military campaigns. The Persian king would accompany his soldiers to the battle. When they made camp there was a very large tent or tents pitched for the king to occupy. This tent was like a palace. It had all the amenities and luxuries of the palace in the capitol.

We know from history that the Persian kings stayed in such tents when on military campaigns. In fact, the Greeks visited the king in one of these tents and were so impressed with the luxury and opulence they saw that they wrote detailed descriptions of what the tents contained, but did not leave us a description of the tents themselves. There were usually three or four tents set up for the king while the rest of the army slept outdoors on the ground.

This word appeden is #643 in Strong’s and this is the only place in the entire Bible where it is used. There are many places the word palace appears but they are always translated from words that mean “fortress,” or “citadel.” In other words, all the other times the word palace is used it denotes a permanent structure. But here we see a double use of the word tent, almost as if the prophet is trying to emphasize the fact that this event is exceedingly brief and very temporary in nature. Also note that the word appeden does not indicate a moving of the king’s permanent palace to a new location or that he moved his seat of government from his capitol city. It was only temporary palace

tent for him to occupy while on campaign.

The phrase could be literally translated as “He shall plant the tent of his palace tent.” Or maybe it could read “a piece of his palace tent.” Could this mean that he doesn’t move his entire government to Jerusalem as has always been assumed? That he only moves a piece of his palace to Jerusalem? It would certainly seem so.

The question to answer now is, did the Sultan put part of his palace in Jerusalem near the end of the Ottoman Empire? The answer is yes, take a look at this:

In 1887-88 “Ottoman Palestine divided into the districts of Jerusalem, Nablus and Acre—Jerusalem District is ‘autonomous’, i.e. attached directly to Istanbul.” *Wikipedia, Jerusalem Timeline*.

It is interesting that here the word autonomous is used to mean that it was attached directly to Istanbul when there were other regions that were autonomous, meaning that they pretty much governed themselves, independent of Constantinople.

Then in 1897 the “First Zionist Congress at which Jerusalem was discussed as the possible capital of a future Jewish state. In response, Abdul Hamid II initiates (the) policy of sending members of his own Palace staff to govern (the) province of Jerusalem.” *Wikipedia, Jerusalem Timeline*.

Here again the historian uses almost the exact language of the prophet. The tent of his palace tent, members of his palace staff. But here is a little more detailed evidence that this really happened.

“Following the end of Egyptian rule in 1841, the Jerusalem *sancak* started to enjoy a higher status amongst the other Palestinian *sancaks*, as a consequence of foreign interest in the city. In the summer of 1872, the *sancak* of Jerusalem was detached from the *vilayet* (Province) of Syria and placed under the direct control of Istanbul. The *sancak*, or *mutasarrıflık* (both terms refer to the same institution) of Jerusalem was ruled by a *mutasarrıf* (governor). After the *sancak* was detached from the *vilayet* of Syria, the *mutasarrıf* of Jerusalem became unique amongst the other governors throughout the Ottoman Empire, as he was directly appointed and, therefore, responsible to the central administration in Istanbul, not to the *vali* of Syria. Nevertheless the Jerusalem *sancak*, though highly independent, was subordinate to the *vilayet* of Beirut in judicial matters, remaining so until 1910 when a Court of Appeal was established in Jerusalem. Furthermore, although troops were stationed in Jerusalem, the *sancak* was also dependent militarily on the authority of the Fifth *Ordu* (army), quartered in Damascus.” *Roberto Mazza, Jerusalem from the Ottomans to the British, page 20-21*

(Parenthesis supplied by Mazza).

“The strength of the governors depended not only on their personal skills, but also on the authority given them by the central government in Istanbul... In the late nineteenth century, during the reign of Abdülhamid II, governors were appointed from among the palace secretaries of the Sultan, including Ekrem Bey, Governor of Jerusalem from 1906 and 1908. Later at the beginning of the twentieth century, governors were appointed by the Young Turks among Turkish officials.” *Roberto Mazza, Jerusalem from the Ottomans to the British, page 21 (Parenthesis supplied by Mazza).*

It certainly looks like the Sultan planted a piece of his palace in Jerusalem during the 1890’s before coming to his end in 1922. But there is even more.

In 1908 the Young Turk Revolution occurred, which forced the sultan to form a constitutional government. After the 1913 Ottoman coup d’etat, a military triumvirate seized control of the government. This triumvirate was made up of the three pashas, Enver Pasha, Talaat Pasha, and Jdemal Pasha. One of these three, Jdemal Pasha, became military governor of Syria and Palestine in 1915 and head of the Ottoman fourth army.

This minister of the navy and former mayor of Constantinople, moved his headquarters to the Augusta Victoria Hotel on the Mount of Olives in Jerusalem. From here he attempted to seize the Suez canal from the British, but failed. While he did not spend all his time there, the Augusta Victoria remained his headquarters until he signed the surrender of Palestine to the British, at the hotel/hospital, in December of 1917. Does not the planting of one third of the acting Ottoman government on the Mount of Olives fulfill the requirements of verse 45?

But was the Ottoman Empire really that significant in World War I? Take a look at this from the Literary Digest of 1919:

“If shades can laugh, the spirits of Peter the Hermit, Louis IX, and Richard the Lion-Hearted may have joined in an outburst of sardonic mirth the other day when the empire that ten crusades failed for three centuries to vanquish, sent its Grand Vizier to Paris, and a delegation of Turkish notables along with him. On their way to and from the sessions of the Council of Ten of the Peace Conference in the cloakroom of the Quai D’Orsay, they were required to enter and depart through different doors from those used by the members. As the Charleston Evening Post remarks: ‘These smooth-speaking gentlemen from the Golden Horn were not envoys of an empire,

for it is not yet quite determined whether Turkey is to be considered as still having a national entity.’ They visited Paris simply as experts from whom the Council of Ten might obtain information regarding Turkish affairs. While there they sought to exonerate the Sultan from all responsibility for the war, obtain for him the right to remain in Constantinople, and present the views of the Moslem population, which ‘desires with equal earnestness the maintenance of the status quo ante bellum, of the integrity of the Ottoman Empire, which during the last forty years has been reduced to the least possible limits.’

“After an interval, remarkable for brevity, as these things go, the Council of Ten advised the emissaries from the Sublime Porte to return thither, which they did, not excepting Grand Vizier Damad Ferid Pasha himself. Nevertheless, the Council had the goodness to answer their petition, and they have carried home a note, in the course of which Mr. Clemenceau says to the Sultan’s chief representative:

“ ‘The Council is anxious not to enter into unnecessary controversy, or to inflict needless pain on your Excellency and the delegates who accompany you. It wishes well to the Turkish people, and admires their excellent qualities. But it can not admit that among those qualities are to be counted capacity to rule over alien races. The experiment has been tried too long and too often for there to be the least doubt as to its result.’ ” *End of the Turkish Empire, Literary Digest July 12, 1919 (Quoted from the transcripts of the 1919 Seventh-day Adventist Bible Conference page 905).*

If the Ottoman Empire wasn’t being considered responsible for the war, why would they be so eager to exonerate themselves? The fact is, that the Ottoman Empire was a major player. So what happened after the war?

“Yet he shall come to his end, and none shall help him.” *Daniel 11:45.*

This seems to indicate that he had received help in the past but now there is no help for him. As we have seen, he certainly did receive help for nearly one hundred years.

But this is where history becomes really interesting. As we have seen, the pressure from Russia in the north and east created a tense situation in the rest of Europe throughout the 19th century. Everyone wanted a piece of Ottoman territory but didn’t want anyone else to have a piece. The great powers jockeyed with each other to influence and protect

the Sublime Porte. They kept his government alive in order to preserve their balance of power. Russia eagerly looked for a chance to gain control over Constantinople, while Britain warily protected her Suez canal in Egypt and looked with distrust on the machinations of Russia. But then Germany arose as an empire in 1872. She wanted a trade route to India as well. Germany offered to finance the building of a railroad from Berlin, through Turkey, all the way to the Persian Gulf. The Ottomans like the idea, especially as the Germans would be paying the bill and the Turks would benefit financially from the trade. The railroad was dubbed the BBB (Berlin, Bysantium, Bahgdad) line.

The Hapsburg dynasty of the combined country of Austria-Hungary, which was largely German speaking and, at least on the Hungarian side, shared the protestant faith with the Germans, became close allies with their northern neighbor. England and France began to think that the new German state was more to be feared than the Russian Empire. Traditional enemies, France and England allied themselves together against the German threat. Russia also feared German expansion on her western border and allied with France and England.

This is the way things stood in 1914. Everyone knew that war was almost inevitable, the only question was, when? That question was answered on June 28 of that year, when a Serbian gunman opened fire on and killed the heir to the Austrian throne, Archduke Franz Ferdinand, a man not well liked by anybody. The assassination occurred in Bosnia, a former Ottoman province. It was the spark needed to set Europe on fire. Europe went to war, even though all the leaders said they didn’t want war.

Early on in the war, France and England sat down and divided the Ottoman Empire between themselves. They planned the territory each would control after the war.

“The **Sykes–Picot Agreement**, officially known as the **Asia Minor Agreement**, was a secret agreement between the governments of the United Kingdom and France, with the assent of Russia, defining their proposed spheres of influence and control in the Middle East should the Triple Entente succeed in defeating the Ottoman Empire during World War I. The negotiation of the treaty occurred between November 1915 and March 1916. The agreement was concluded on 16 May 1916.” http://en.wikipedia.org/wiki/Sykes%E2%80%93Picot_Agreement.

A side note of interest in all of this is that while we in the west have almost entirely forgotten this treaty, the peoples of the

Middle East have not. Have you ever wondered why the Middle East has been such a source of conflict in our day and why we cannot achieve peace there? Well, it all began with the breakup of the Ottoman Empire in World War I and the Sykes–Picot Agreement. In fact, the Syrian rebels, while fighting, have been heard to yell “down with Sykes–Picot!”

In the fall of 1914 the Ottoman Empire entered the war on the side of Germany. The Lord of the British Admiralty, Winston Churchill, conceived the idea that the war would be quickly ended if the Entente could capture Constantinople. Early in 1915 they sent 18 battleships to the straits of the Dardanelles. Anticipating the mines the Turks had laid in the straits, the British sent mostly obsolete battleships. When six ships hit mines and several of them sank, the British turned around and left, not realizing that the Turkish forts were nearly out of ammunition and that there were no more more mines between them Constantinople.

They next attempted a land invasion on the Gallipoli Peninsula. This also turned into a complete fiasco. Even though they greatly outnumbered the Turks, they were completely unable to advance beyond the beaches. After sitting miserably on the beach for about six months, the British withdrew with heavy losses.

They next started an invasion from Egypt, capturing Jerusalem in December of 1917. There was little resistance in Turkey after the loss of Jerusalem and it would have been a relatively easy thing to continue on to the eventual capture of Constantinople but events in Europe caused the British to withdraw a large portion of their troops and the invasion was halted.

The armistice was signed in 1919, ending the fighting in Europe. But fighting continued in Turkey between Mustafa Kemal, the Gallipoli hero, and the Ottoman government. He also fought the European

powers who had taken control of pieces of the Turkish peninsula and drove them out. Thus Turkey was never conquered by another power.

One of the amazing things in this conflict was the fact that Europe went to war over the Ottoman Empire, but five years later when the fighting stopped, Europe no longer cared about the Ottoman Empire. Russia had withdrawn from the war because of the Bolshevik revolution. She was now communist and did not care about Christians or the Greek Orthodox church.

England had what she wanted. She had captured the riches of Palestine and the Middle East. The League of Nations divided these regions up and put them under British Mandate. Britain didn’t care about the Ottomans anymore.

Austria-Hungary no longer existed and her domains had been carved up into numerous independent countries busy with internal affairs.

Germany was smoldering under a restrictive peace treaty. The Ottoman Empire was left to die on it’s own.

Weakened even further by the Great War and having lost all of it’s Middle Eastern territories, the Ottoman empire was embroiled in civil war in 1919. The people were unhappy with the government and wanted change. In 1922 the Sultanate was abolished and the ruling sultan went into exile. In 1924 the Caliphate was abolished and the Caliph was also exiled. From that time till now Turkey has had a secular government with no religion favored over another and the Moslem religion has had no single, visible leader.

“The Turkish state has been officially secular since 1924. Approximately 99% of the population is Muslim. Most Turkish Muslims follow the Sunni traditions of Islam, although a significant number follow Alevi and Shiite traditions.

Questions regarding the role of religion in

society and government, the role of linguistic and ethnic identity, and the public’s expectation to live in security dominate public discourse... Defeated, shorn of much of its former territory, and partly occupied by forces of the victorious European states, the Ottoman structure was repudiated by Turkish nationalists brought together under the leadership of Mustafa Kemal. The nationalists expelled invading Greek, Russian, French and Italian forces from Anatolia in a bitter war. After the proclamation of the Republic of Turkey the temporal and religious ruling institutions of the old empire (the sultanate and caliphate) were abolished.” *U.S. Department of State* <http://www.state.gov/r/pa/ei/bgn/3432.htm>

Not only did the Ottoman Empire end in 1922, but the three pashas who ruled it from 1913 to 1918 also came to bad ends with

**The childhood, youth,
and manhood of John,
who came in
the spirit and power of Elijah
to do a special work in
preparing the way for the
world's Redeemer, were marked
with
firmness and moral power.
Satan could not move his
integrity. When the voice of this
prophet was heard in the
wilderness,
“Prepare ye the way of the
Lord, make his paths straight,”
Satan was afraid for his
kingdom. He felt that the voice,
sounding forth in trumpet tones
in the wilderness,
caused sinners under his control
to tremble. He saw that his
power over many was broken.
The sinfulness of sin was
revealed in such a manner that
men became alarmed;
and some,
by repentance of their sins,
found the favor of God
and gained moral power
to resist his temptations.
Confrontation 28.3**

	Papacy	Islam	Ottoman Empire
1. Triangular war with Egypt & France at the time of the end.	No	Yes	Yes
2. Controls the territory of Turkey and Syria.	No	Yes	Yes
3. Edom, Moab, and Ammon escape out of his hand.	Yes	No	Yes
4. Gains control over Egypt after the battle.	No	No	Yes
5. Lybia and Ethiopia at his steps.	Yes	Yes	Yes
6. Tidings out of the East and North trouble him.	No	Yes	Yes
7. Goes forth with great fury to destroy and make away many.	No	Yes	Yes
8. Plants a part of his palace in Jerusalem.	No	No	Yes
9. Comes to his end with none to help him.	No	No	Yes

Letters— Uganda

none to help them. Talaat Pasha fled to Germany in 1918 and was assassinated in Berlin, in March of 1921, by a survivor of the Armenian Genocide. Jdemal Pasha fled to Switzerland in 1918 and was assassinated by another Armenian survivor, in July of 1922, in Bolshevik Georgia. Enver Pasha also fled to Germany in 1918, but he too was shot, not by an Armenian, but by the Bolshevik red army in Tajikistan, in August of 1922. So the power who went forth with great fury and planted his tabernacles in the glorious holy mountain, came to his end in 1922 with none to help him.

When you think about it, the history of World War I is amazing, if the Ottoman Empire was conquered by another nation then the conquering nation would become the king of the north and the prophecy would fail. This makes sense because that is what has happened before in the prophecy and it certainly appeared that Turkey would be conquered by another European nation. But this is not what happened.

In spite of all England and Russia could do, they were unable to conquer the Empire. The history of the battles of the Dardanelles appears as a comedy of errors. Even though everything was favorable for England to capture the Empire, they couldn't do it, no matter what they tried.

Why? Because the the Lord had decreed that this king would come to his end with none to help him, and the Ottoman Empire simply ceased to exist when the help given it by other nations was removed. Turkey and Syria still exist today but the Ottoman Empire is gone. Just as the prophecy said would happen. The land of the ancient king of the north has been carved up into several smaller countries, not one of which comprises the entire territory of the king of the north. We stand in awe at the prophet's perfectly succinct description of what would happen more than 2000 years after he wrote the words.

Let's consider the main points of the prophecy (see the list below).

As you can see from the list there are only two things in the prophecy that could fit the Papacy currently and only five that really fit Islam. Also, to apply this prophecy to the Catholic church we are forced to turn it into a spiritual, rather than a literal prophecy. At the beginning of Daniel eleven the powers portrayed are political in nature. They are kingdoms and empires. There is nothing in the chapter to indicate that this changes to religious or to spiritual

applications in verse 40.

Most of those who adhere to Smith's interpretation still put verses 44 and 45 in the future, as he did. This gives us the same problem we had with the papacy being the king of north in verse 40. There is an ever widening gap between verses 43 and 44 if we interpret it this way. In this space of time we have had the worst wars and genocides in the history of the world, with no mention whatever made of them in the prophecy. This just doesn't work. God could not have forgotten to tell us about these things that so greatly affected his church.

We also find this statement in the Spirit of Prophecy. "The time of trouble, which is to increase until the end, is very near at hand. We have no time to lose. The world is stirred with the spirit of war. The prophecies of the eleventh of Daniel have almost reached their final fulfillment." *Review and Herald Nov. 24, 1904.*

This was written just ten years before the events of World War I and twenty years before the Ottoman Empire collapsed.

Remember what William Miller said in 1842?

"To know whether we have the true historical event for the fulfillment of a prophecy. If you find every word of the prophecy (after the figures are understood) is literally fulfilled, then you may know that your history is the true event. But if one word lacks a fulfillment, then you must look for another event, or wait its future development. For God takes care that history and prophecy doth agree, so that the true believing children of God may never be ashamed." *Views of the Prophetic Chronology, Selected from the Manuscripts of William Miller With a Memoir of His Life by Joshua V. Himes, 1841, page 22.*

Have we not seen how every word is fulfilled perfectly by the Ottoman Empire?

The peace treaty ending World War I was finally signed in 1923. In the words of one historian, "The war to end all wars was ended by the peace treaty that ended all peace." *Documentary "Blood and Oil."*

World War I was only the beginning of war. The peace treaty set up conditions that led to an even worse war within thirty years. The carving up of the Ottoman domains led to conflict in the Middle East that continues to this day and threatens

another World War. But let's not get ahead of ourselves. The question we need to examine next is, what does the prophecy say will happen when the king of the north comes to his end?

We will look at this in Part 9.

—Rick & Virginia Markwell
Uganda

Heb. 6:10-11

May 20, 2016

God prepared his work through the ages; to be accomplished by what men may see as the weakest instruments, when the time comes. This period of man's life is molded under the hand of God as may be outlined in several doctrinal principles (CWE 30), which must be well laid out at first, and then

God never leads His children otherwise than they would choose to be led, if they could see the end from the beginning, and discern the glory of the purpose which they are fulfilling as coworkers with Him. Not Enoch, who was translated to heaven, not Elijah, who ascended in a chariot of fire, was greater or more honored than John the Baptist, who perished alone in the dungeon. "Unto you it is given in the behalf of Christ, not only to believe on him, but also to suffer for his sake" (Philippians 1:29). And of all the gifts that Heaven can bestow upon men, fellowship with Christ in His sufferings is the most weighty trust and the highest honor. {CC 278.5}

Christian Service

built upon always until the characters of God are established. These are the great foundation-principles which ministers should clearly and convincingly unfold; and closely apply to give the true image of their maker on this earth. In these the people should be well instructed and established, and from these they must never depart; without these, the other part of religion has no foundation to support.

At this time when the probation of human history is closing; we labor to awaken the Remnants of God to firmly weld their hope unto the living oracles for a triumphant entry into His kingdom.

This has kept me traveling to different places to kindle the message for now among our people and also establish those still in the nominal churches so that we can soon go home. A few of us have agreed to plant the standard of truth in fields far away waged by the Health Message. We have teamed up as brethren agreeing in unity to be holding quarterly crusades in different places across the region in this year 2016. Praise God that 2 meetings have been held in B__ and K__ with encouraging results.

I did request O__ O__ herbal clinic in J__ to help the B__ home church with some funds for the purchase of land for the construction of the church. About 900,000/= Ug shillings was contributed and a balance of 3,100,000/= is Ug shillings is demanded to finish with the buying of the land. I believe God will provided.

Time and again I have had presented before the church & communities an overhead projections of Health messaged that has aroused a sense of interest for message. Many questions are being settled about the issue of herbal drugs which has been taken as Satanic in many communities of Africa/Uganda since they have been associated with evil practices when giving them to the sick! It is also illegal to deny and teach people that use of scientific drugs destroys body systems! I have simply managed to explain between natural healing mode and scientific method. Usually here many destroy themselves other than healing themselves. This has boosted the medical missionary work in B__ carried out by bro. K__ and J__ thus many look for them. In doing this the printed materials with Present Truth message are left behind for further study. We therefore need some more printed materials of present truth to wage our efforts.

We have agreed to be transferring

churches from home premises to acquired church properties where possible and pray that the B__ property be a sample when acquired. This was reached upon because of the number of people accepting the message surpass the size of homes we stay in!

In every living & growing church there are talents, which, with the right kind of labor, may be developed to become a great help in this work. This has been my task to make everybody a soul winner. Acts 2:46-47 We have used this approach to include all as our fellow co-workers to go out to all communities and our churches, large and small, to instruct the members how to labor for the up building of the kingdom of God, and in this we use each one's talent to accomplish what he can in the real time of call. This has helped us to finish target with less difficulty since we establish residing brethren among the unbelieving community to open a path way! Bro. B__ S__ was a path way in B__ - B__ because he had stayed there for some years longing to open up a Sabbath School outside his home premises.

I have placed myself where I may gain the very best knowledge in regard to our accountability to God and to the souls for whom we must give an account. I have made it a habit to join LTBL online church to share experience & lessons with others in order to of help to the work in Africa [Uganda]. As we help God's people to reach a higher standard, God helps us through his Holy Spirit. We know and believe that there is a grand truth, long hidden under the rubbish of error that is to be revealed to the people. I feel thankful that it is a privilege of every one to do as he can to feel the necessity of searching the Scriptures for themselves. We should study God's word until we know that our foundation is on the solid rock. We should dig for the gems of truth. We are to test every man's doctrine by the law and the testimony; for, says the prophet, "if they speak not according to this word, it is because there is no light in them. Isaiah 8:20

We're grateful that in last week of April, 2016, an outreach was conducted at K__ which resulted in 7 souls accepting the Present Truth. We are still visiting them so that they may be grounded in the present truth message to enable us open a Sabbath school there.

Thank for supporting us in every

possible way to help us accomplish what we write as a testimony before the world. We prayerful need help towards the printing of more messages of Present Truth to send to the different centers which may not afford to write to you this sobering message.

God bless you.

—NJ

Chapter 4 -Continued World Conditions Facing the Christian Worker

World Stirred With the Spirit of War

The world is stirred with the spirit of war. The prophecy of the eleventh chapter of Daniel has nearly reached its complete fulfillment. Soon the scenes of trouble spoken of in the prophecies will take place. —Testimonies, vol. 9, p. 14. {ChS 54.5}

I was shown the inhabitants of the earth in the utmost confusion. War, bloodshed, privation, want, famine, and pestilence were abroad in the land... My attention was then called from the scene. There seemed to be a little time of peace. Once more the inhabitants of the earth were presented before me; and again everything was in the

utmost confusion. Strife, war, and bloodshed, with famine and pestilence, raged everywhere. Other nations were engaged in this war and confusion. War caused famine. Want and bloodshed caused pestilence. And then men's hearts failed them for fear, "and for looking after those things which are coming on the earth."—Testimonies, vol. 1, p. 268. {ChS 55.1}

Spiritual Darkness

This is a time of spiritual darkness in the churches of the world. Ignorance of divine things has hidden God and the truth from view. The forces of evil are gathering in strength. Satan flatters his coworkers that he will do a work that will captivate the world. While partial inactivity has come upon the church, Satan and his hosts are intensely active. The professed Christian churches are not converting the world; for they are themselves corrupted with selfishness and pride, and need to feel the converting power of God in their midst before they can lead others to a purer or higher standard.—Testimonies, vol. 9, p. 65. {ChS 55.2}

In our day, as of old, the vital truths of God's word are set aside for human theories and speculations. Many professed ministers of the gospel do not accept the whole Bible as the inspired word. One wise man rejects one portion; another questions another part. They set up their judgment as superior to the Word; and the Scripture which they do teach rests upon their own authority. Its divine authenticity is destroyed. Thus the seeds of infidelity are sown broadcast; for the people become confused, and know not what to believe. There are many beliefs that the mind has no right to entertain.—Christ's Object Lessons, p. 39. {ChS 55.3}

Wickedness is reaching a height never before attained, and yet many ministers of the gospel are crying, "Peace and safety." But God's faithful messengers are to go steadily forward with their work. Clothed with the panoply of heaven, they are to advance fearlessly and victoriously, never ceasing their warfare until every soul within

their reach shall have received the message of truth for this time.—The Acts of the Apostles, p. 220. {ChS 55.4}

There is a cause for alarm in the condition of the religious world today. God's mercy has been trifled with. The multitude make void the law of Jehovah, "teaching for doctrines the commandments of men." Infidelity prevails in many of the churches in our land; not infidelity in its broadest sense,—an open denial of the Bible,—but an infidelity that is robed in the garb of Christianity, while it is undermining faith in the Bible as a revelation from God. Fervent devotion and vital piety have given place to hollow formalism. As the result, apostasy and sensualism prevail. Christ declared, "As it was in the days of Lot... even thus shall it be in the day when the Son of man is revealed." The daily record of passing events testifies to the fulfillment of His words. The world is fast becoming ripe for destruction. Soon the judgments of God are to be poured out, and sin and sinners are to be consumed.—Patriarchs and Prophets, p. 166. {ChS 56.1}

Separating the Wheat From the Tares

The time of God's destructive judgments is the time of mercy for those who have had no opportunity to learn what is truth. Tenderly will the Lord look upon them. His heart of mercy is touched; His hand is still stretched out to save, while the door is closed to those who would not enter.—Testimonies, vol. 9, p. 97. {ChS 56.2}

Soon the battle will be waged fiercely between those who serve God and those who serve Him not. Soon everything that can be shaken will be shaken, that those things that cannot be shaken may remain.—Testimonies, vol. 9, pp. 15, 16. {ChS 56.3}

In the time of distress and perplexity of nations there will be many who have not given themselves wholly to the

corrupting influences of the world and the service of Satan, who will humble themselves before God, and turn to Him with their whole heart and find acceptance and pardon.—Testimonies, vol. 1, p. 269. {ChS 56.4}

There are many who are reading the Scriptures who cannot understand their true import. All over the world men and women are looking wistfully to heaven. Prayers and tears and inquiries go up from souls longing for light, for grace, for the Holy Spirit. Many are on the verge of the kingdom, waiting only to be gathered in.—The Acts of the Apostles, p. 109. {ChS 57.1}

Lessons From Elijah's Experience

From Elijah's experience during those days of discouragement and apparent defeat, there are many lessons to be drawn,—lessons invaluable to the servants of God in this age, marked as it is by general departure from right. The apostasy prevailing today is similar to that which in the prophet's day overspread Israel. In the exaltation of the human above the divine, in the praise of popular leaders, in the worship of mammon, and in the placing of the teachings of science above the truths of revelation, multitudes today are following after Baal.

Doubt and unbelief are exercising their baleful influence over mind and heart, and many are substituting for the oracles of God the theories of men. It is publicly taught that we have reached a time when human reason should be exalted above the teachings of the Word. The law of God, the divine standard of righteousness, is declared to be of no effect. The enemy of all truth is working with deceptive power to cause men and women to place human institutions where God should be, and to forget that which was ordained for the happiness and salvation of mankind. Yet this apostasy, widespread as it has come to be, is not universal. Not all in the world are lawless and sinful; not all have taken sides with the enemy. God has many thousands who have not bowed the knee to Baal, many who long to understand more

The Lord keeps a complete list of his workers, and in Bible history he has given us the names of a few. Among those who were faithful stewards are Abraham, Joseph, Moses, Elijah, Daniel, Nehemiah, John, and Paul. These cases are recorded for our instruction, that we may imitate their virtues. The workers in the vineyard of the Lord have the example of the good of all ages to stimulate them. They have to encourage them the love of God, the ministration of angels, the sympathy of Jesus, and the hope of winning precious souls to shine forever as stars in their crown of rejoicing. "They that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars forever and ever."

RH, January 6, 1885 par. 17

fully in regard to Christ and the law, many who are hoping against hope that Jesus will come soon to end the reign of sin and death.

And there are many who have been worshipping Baal ignorantly, but with whom the Spirit of God is still striving.—Prophets and Kings, pp. 170, 171. {ChS 57.2}

Chapter 5 - The Church a Training Center

The Need of the Hour

That which is needed now for the upbuilding of our churches is the nice work of wise laborers to discern and develop talent in the church,—talent that can be educated for the Master's use. There should be a well organized plan for the employment of workers to go into all our churches, large and small, to instruct the members how to labor for the upbuilding of the church, and also for unbelievers. It is training, education, that is needed. Those who labor in visiting the churches should give the brethren and sisters instruction in practical methods of doing missionary work.—Testimonies, vol. 9, p. 117. {ChS 58.1}

God expects His church to discipline and fit its members for the work of enlightening the world. An education should be given that would result in furnishing hundreds who would put out to the exchangers valuable talents. By the use of these talents, men would be developed who would be prepared to fill positions of trust and influence, and to maintain pure, uncorrupted principles. Thus great good would be accomplished for the Master.—Testimonies, vol. 6, pp. 431, 432. {ChS 58.2}

Every worker should be understandingly efficient. Then in a high, broad sense he can present the truth as it is in Jesus.—Testimonies, vol. 7 p. 70. {ChS 58.3}

There should be no delay in this well-planned effort to educate the church members.—Testimonies, vol. 9, p. 119. {ChS 58.4}

The greatest help that can be given our

people is to teach them to work for God, and to depend on Him, not on the ministers.—Testimonies, vol. 7, p. 19. {ChS 58.5}

It is evident that all the sermons that have been preached have not developed a large class of self-denying workers. This subject is to be considered as involving the most serious results. Our future for eternity is at stake. The churches are withering up because they have failed to use their talents in diffusing light. Careful instruction should be given which will be as lessons from the Master, that all may put their light to practical use.—Testimonies, vol. 6, p. 431. {ChS 58.6}

The people have had too much sermonizing; but have they been taught how to labor for those for whom Christ died? Has a line of labor been devised and placed before them in such a way that each has seen the necessity of taking part in the work?—Testimonies, vol. 6, p. 431. {ChS 59.1}

It is by education and practice that persons are to be qualified to meet any emergency which may arise; and wise planning is needed to place each one in his proper sphere, that he may obtain an experience that will fit him to bear responsibility.—Testimonies, vol. 9, p. 221. {ChS 59.2}

The Church Missionary Curriculum

Many would be willing to work if they were taught how to begin. They need to be instructed and encouraged. Every church should be a training school for Christian workers. Its members should be taught how to give Bible readings, how to conduct and teach Sabbath school classes, how best to help the poor and to care for the sick, how to work for the unconverted. There should be schools of health, cooking schools, and classes in various lines of Christian help work. There should not only be teaching, but actual work under experienced instructors. Let the teachers lead the way in working among the people, and others, uniting with them, will learn from their example. One example is worth more than many

precepts.—The Ministry of Healing, p. 149. {ChS 59.3}

Special Training

Greater efforts should be put forth to educate the people in the principles of health reform. Cooking schools should be established, and house-to-house instruction should be given in the art of cooking wholesome food. Old and young should learn how to cook more simply. Wherever the truth is presented, the people are to be taught how to prepare food in a simple, yet appetizing way. They are to be shown that a nourishing diet can be provided without the use of flesh foods.—Testimonies, vol. 9, p. 161. {ChS 59.4}

In every place where there is a church, instruction should be given in regard to the preparation of simple, wholesome foods, for the use of those who wish to live in accordance with the principles of health. And the church members should impart to the people of their neighborhoods the light they receive on this subject.—Gospel Workers, p. 362. {ChS 60.1}

Adapt the Instruction

How many useful and honored workers in God's cause have received a training amid the humble duties of the most lowly positions in life! Moses was the prospective ruler of Egypt, but God could not take him from the king's court to do the work appointed him. Only when he had been for forty years a faithful shepherd was he sent to be the deliverer of his people. Gideon was taken from the threshing floor to be the instrument in the hands of God for delivering the armies of Israel. Elisha was called to leave the plow and do the bidding of God. Amos was a husbandman, a tiller of the soil, when God gave him a message to proclaim. All who become coworkers with Christ will have a great deal of hard, uncongenial labor to perform, and their lessons of instruction should be wisely chosen, and adapted to their peculiarities of character, and the work which they are to pursue.—Gospel Workers, pp. 332, 333. {ChS 60.2}

— Chapter 5 to be continued