

Sabbath Remnant VOICE

Nov-Dec 2019

Striving to be among the remnant of her seed

The Future

Advent Review and Sabbath Herald, December 31, 1857

Nov. 20th, I was shown the people of God, and saw them mightily shaken. I saw some with strong faith and agonizing cries, pleading with God. Their countenances were pale, and marked with deep anxiety which expressed their internal struggle. There was firmness and great earnestness expressed in their countenances, while large drops of perspiration rose upon their foreheads, and fell. Now and then their faces would light up with the marks of God's approbation, and again the same solemn, earnest, anxious look settled upon them.

Evil angels crowded around them, pressing their darkness upon them, to shut out Jesus from their view, that their eyes might be drawn to the darkness that surrounded them, and they distrust God, and next murmur against him. Their only safety was in keeping their eyes directed upward. Angels were having the charge over the people of God, and as the poisonous atmosphere from these evil angels was pressed around these anxious ones, the angels, which had the charge over them, were continually wafting their wings over them, to scatter the thick darkness that surrounded them.

Some, I saw, did not participate in this work of agonizing and pleading. They seemed indifferent and careless. They were not resisting the darkness around them, and it shut them in like a thick cloud. The angels of God left them, and went to the aid of those earnest, praying ones. I saw the angels of God hasten to the assistance of every one who were struggling with all their energies to resist those evil angels, and trying to help themselves by calling upon God with perseverance. But the angels left those who made no effort to help themselves, and I lost sight of them.

As these praying ones continued their earnest cries, at times a ray of light from Jesus came to them, and encouraged their hearts, and lighted up their countenances.

I asked the meaning of the shaking I had seen. I was shown that it would be caused by the straight testimony called forth by the counsel of the True Witness to the Laodiceans. It will have its effect upon the heart of the receiver of the testimony, and it will lead him to exalt the standard and pour forth the straight truth. This straight testimony, some will not bear. They will rise up against it, and this will cause a shaking among God's people.

I saw that the testimony of the True Witness has not been half heeded. The solemn testimony upon which the destiny of the Church hangs, has been lightly esteemed, if not entirely disregarded. This testimony must work

deep repentance, and all that truly receive it, will obey it, and be purified.

Said the angel, "List ye!" Soon I heard a voice that sounded like many musical instruments, all sounding in perfect strains, sweet and harmonious. It surpassed any music I had ever heard. It seemed to be so full of mercy, compassion, and elevating, holy joy. It thrilled through my whole being. Said the angel, "Look ye!" My attention was then turned to the company I had seen before, who were mightily shaken. I was shown those whom I had before seen weeping, and praying with agony of spirit. I saw that the company of guardian angels around them had doubled, and they were clothed with an armor from their head to their feet. They moved in exact order, firm like a company of soldiers. Their countenances expressed the severe conflict which they had endured, the agonizing struggle they had passed through. Yet their features, marked with severe internal anguish, shone now with the light and glory of heaven. They had obtained the victory, and it called forth from them the deepest gratitude, and holy, sacred joy.

The numbers of this company had lessened. Some had been shaken out, and left by the way. The careless and indifferent who did not join with those who prized victory and salvation enough to agonize, persevere, and plead for it, did not obtain it, and they were left behind in darkness, and their numbers were immediately made up by others taking hold of the truth, and coming into the ranks. Still the evil angels pressed around them, but they could have no power over them.

I heard those clothed with the armor speak forth the truth in great power. It had effect. I saw those who had been bound; some wives had been bound by their husbands, and some children had been bound by their parents. The honest who had been held or prevented from hearing the truth, now eagerly laid hold of the truth spoken. All fear of their relatives was gone. The truth alone was exalted to them. It was dearer and more precious than life. They had been hungering and thirsting for truth. I asked what had made this great change. An angel answered, "It is the latter rain. The refreshing from the presence of the Lord. The loud cry of the Third Angel."

Great power was with these chosen ones. Said the angel, "Look ye!" My attention was turned to the wicked, or unbelievers. They were all astir. The zeal and power with the people of God had aroused and enraged them. Confusion, confusion, was on every side. I saw measures taken against this company, who were having the power and light of God. Darkness thickened around them, yet there they stood, approved of God, and trusting in him. I saw them perplexed. Next I heard them crying unto God

earnestly. Through the day and night their cry ceased not. I heard these words, “Thy will, O God, be done! If it can glorify thy name, make a way of escape for thy people! Deliver us from the heathen round about us! They have appointed us unto death; but thine arm can bring salvation.” These are all the words I can bring to mind. They seemed to have a deep sense of their unworthiness, and manifested entire submission to the will of God. Yet every one, without an exception, was earnestly pleading, and wrestling like Jacob for deliverance.

Soon after they had commenced their earnest cry, the angels, in sympathy would have gone to their deliverance. But a tall, commanding angel suffered them not. Said he, “The will of God is not yet fulfilled. They must drink of the cup. They must be baptized with the baptism.”

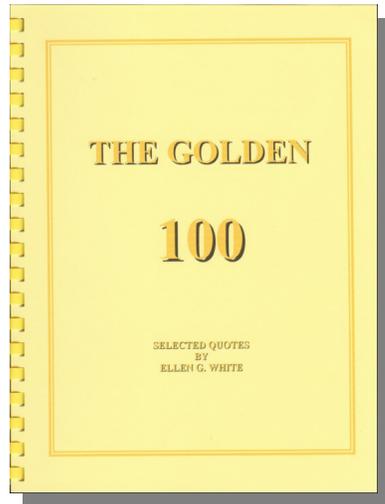
Soon I heard the voice of God, which shook the heavens and the earth. There was a mighty earthquake. Buildings were shaken down, and fell on every side. I then heard a triumphant shout of victory, loud, musical, and clear. I looked upon this company who, as short time before were in such distress and bondage. Their captivity was turned. A glorious light shone upon them. How beautiful they then looked. All weariness and marks of care were gone. Health and beauty were seen in every countenance. Their enemies, the heathen round them, fell like dead men. They could not endure the light that shone upon the delivered, holy ones. This light and glory remained upon them, until Jesus was seen in

the clouds of heaven, and the faithful, tried company was changed in a moment, in the twinkling of an eye, from glory to glory. And the graves were opened and the saints came forth, clothed with immortality, crying victory over death and the grave, and together with the living saints, were caught up to meet their Lord in the air; while the rich, musical shouts of Glory, and Victory, were upon every immortal tongue, and proceeding from every sanctified, holy lip.

—E.G.W.

**“When thou passest through
the waters, I [will be] with
thee; and through the rivers,
they shall not overflow thee:
when thou walkest through
the fire, thou shalt not be
burned; neither shall the
flame kindle upon thee.”**

Isaiah 43:2

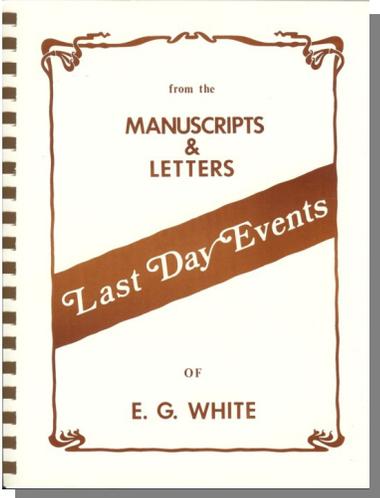


THE GOLDEN 100

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 \$20.00 per copy.



Sabbath Remnant VOICE
Vol. 13, No. 5, November-December 2019.
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

IN THIS ISSUE

E. G. White—The Future	1
Editorial—Blessed Are They That Mourn	3
Children’s Story—Spare Moments	3
Recipe—Tofu Roast	3
Health Nugget—What Is Swiss Chard Good For?	4
And God Spoke These Words, Part 2	5
Story—The Stolen Melons	10
Letters—Uganda, Colombia	11
Christian Service	12

Editorial—Blessed Are They That Mourn

Matt. 5:4 Blessed [are] they that mourn: for they shall be comforted.

When we hear the word “mourn,” we think of it as though someone has died. But mourning can mean more than just grieving the death or loss of something loved. It can mean to be deeply sorry or to regret something, perhaps a wrong decision you made or something you might have done to hurt someone in the past. Christ used this word, not only as a promise of comfort to those who are grieving loved ones, but also to bring our attention to the terrible pain our sins cause the heart of our dear Saviour. It is a promise that He will forgive and comfort us when we are aware of what we have done

and are sorry for it.

What do you do when you have said or done something that hurts someone you consider to be a friend? Do you shrug your shoulders and say, “they’ll get over it” and go on as if nothing had happened? Or you do you go back to your friend and tell them how sorry you are and try to make up for your wrong? Christ loves each of us so much and wants so badly for us to live with Him for eternity, that He is preparing a special place to welcome us into with open arms when we come back to him. He will forgive us when we confess and repent of our wrongs against Him, and will remain by our side to comfort us through our sorrow.

What wonderful love is this? Can you think of anyone else you know who would promise to freely forgive and bless you after you have hurt them repeatedly? Our Lord and Saviour hung on the cross to save each one of us, and He did so out of love. When we mourn over the pain we have caused Him with our sins, He reaches out to bless and comfort us with forgiveness. We can take courage that we are not alone in our journey, that Christ will be at our side even before we call on Him for help. He will turn our sorrow into gladness. How much joy and thankfulness will we feel to be with Him in heaven forever, and to never have to mourn anything ever again?

Children’s Story—*Spare Moments*

A lean, awkward boy came one morning to the door of the principal of a celebrated school, and asked to see him. The servant eyed his poor clothes, and thinking he looked more like a beggar than anything else, told him to go round to the kitchen. The boy did as he was bidden, and soon appeared at the back door.

“I should like to see Mr.,” said he,

“You want a breakfast, more like,” said the servant girl, “and I can give you that without troubling him.”

“Thank you,” said the boy, “I have no objections to a bit of bread; but I should like to see Mr., if he can see me.”

“Some old clothes, may be, you want,” remarked the servant, again eyeing the boy’s patched trousers. “I guess he’s none to spare; he gives away a sight,” and without minding the boy’s request, she went about her work.

“Can I see Mr.?” again asked the boy after finishing his bread and butter.

“Well, he’s in the library; if he must be disturbed, he must; but he does like to be alone sometimes,” said the girl, in a peevish tone. She seemed to think it very foolish to

admit such an ill-looking fellow into her master’s presence; however, she wiped her hands, and bade him follow. Opening the library door, she said: “Here is somebody, sir, who is very anxious to see you, and so I let him in.”

I don’t know how the boy introduced himself, or how he opened his business, but I know that after talking awhile, the principal put aside the volume he was studying, and took up some Greek books and began to examine the new-comer. The examination lasted some time. Every question which the principal asked, the boy could answer as readily as could be.

“Upon my word,” exclaimed the principal, “you certainly do well;” looking at the boy from head to foot over his spectacles. “Why, my boy, where did you pick up so much?”

“In my spare moments,” answered the boy. Here he was, poor, hard-working, with but few opportunities for schooling, yet almost fitted for college, by simply improving his spare moments. Truly, are not spare moments the “gold dust of time”? How

precious they should be!

What account can you give of your spare moments? What can you show for them? Look and see. This boy can tell you how very much can be laid up by simply improving them; and there are many, many other boys, I am afraid, in the jail, in the house of correction, in the fore-castle of a whale ship, in the tipling shop, who, if you should ask them when they began their sinful course, might answer, “In my spare moments.” “In my spare moments I gambled for marbles.” “In my spare moments I began to smoke and drink.” “It was in my spare moments that I began to steal chestnuts from the old woman’s stand.” “It was in my spare moments that I gathered wicked associates.” O, be very careful how you spend your spare moments! Temptations always hunt you out in small seasons like these, when you are not busy; he gets into your hearts, if he possibly can, in just such gaps. There he hides himself, planning all sorts of mischief. Take care of your spare moments.

—*Youth’s Instructor*, Dec. 1, 1871

Recipe—Tofu Roast

2 lbs. Extra Firm Tofu
¼ C. Chopped Onion
½ C Chopped Celery
2 T. Oil or Water
½ C Mayonnaise or Vegenaïse
¼ C Soy Sauce
¾ tsp. Salt or less
2 C Bread cubes or Wheat Germ

1/8 tsp. Garlic Powder
1/8 tsp. Sage
1 C. Pecan pieces-(optional)

Drain and mash Tofu. Saute onion and celery in water and/or oil. (More water will be necessary if using oil while sauteing.) Mix all ingredients and place in greased loaf pan. Bake at 350° for 40 minutes. This is good by it’s self or with a favorite gravy.

Adapted from Country Kitchen Collection, by Phil and Eileen Brewer- 1992

Health Nugget

What Is Swiss Chard Good For?

Botanical name: Beta vulgaris

Swiss chard is not only a superstar in Mediterranean cooking, but is also one of the most nutritious vegetables around today. It has distinctly large, dark green leaves, which are harvested at various stages of maturity. The whole plant with tender, young leaves can be used for salads, while the individual large-sized, mature leaves can be harvested for sautéing and cooking dishes.

The vegetable is known by many names, including silverbeet, spinach beet, perpetual spinach, bright lights, crab beet, and seakale beets. In South Africa, however, it is simply called spinach. It has been around for centuries, but has been confused with beets and other vegetables like cardoon because of their physical similarities.

Swiss chard comes in various types depending on shine, crunchy stalks, and petiole. There's the green stalk (Lucullus), Red stalk (Charlotte, Rhubarb chard), and multicolor stalks (bright lights).

This annual crop, widely grown around the Mediterranean region and available at its best from June to November, is so flexible in the kitchen. Fresh, young ones are used raw in salads, while mature ones are sautéed or cooked. One example is pizzoccheri, a kind of flat ribbon pasta enjoyed in Italian cooking. In Egyptian cuisine, it is commonly cooked with taro root and coriander in a light broth. The leaves' bitterness fades with cooking, giving you a refined flavor.

Health Benefits of Swiss Chard

While it has not been as extensively studied as other vegetables like beets and spinach, Swiss chard has earned its right to be routinely included in healthy diets around the world. It has an impressive phytonutrient profile, as easily recognized in its vibrant colors, from dark greens to red, purple, and a rainbow of colors in its stalks and veins. Phytonutrients are a source of antioxidant, anti-inflammatory, and whole body benefits.

Swiss chard is very low in calories, or only about 19 calories per 100 grams of fresh, raw leaves. It is also an excellent source of vitamin C, its fresh leaves providing about 33 percent of recommended levels per 100 grams. Vitamin C helps quench free radicals and reactive oxygen

species (ROS), and studies link the regular consumption of C-rich foods to the maintenance of normal connective tissue, prevention of iron deficiency, boosting immunity.

Swiss chard is also a recommended source of vitamin K, omega-3 fats, vitamin A, and flavonoid antioxidants such as beta carotene, alpha carotene, lutein, and zeaxanthin. It can also be counted on to provide B-vitamins such as folate, niacin, vitamin B6 (pyridoxine), thiamin, and pantothenic acid, which are all essential for cellular metabolism to function optimally.

In terms of mineral content, this vegetable has copper, calcium, sodium, potassium, iron, manganese, and phosphorus. Potassium is considered the "good salt" and has made headlines for its role in helping lower blood pressure, while iron is required for cellular oxidation and the formation of red blood cells.

Swiss Chard Nutrition Facts

	Amt. Per Serving	% Daily Value*
Calories	19	
Calories from Fat	2	
Total Fat	0 g	0%
Saturated Fat	0 g	0%
Trans Fat	0 g	0%
Cholesterol	0 mg	0%
Sodium	213 mg	9%
Total Carbohydrates	4 g	6%
Dietary Fiber	2 g	6%
Sugar	1 g	
Protein	2 g	
Vitamin A		122%
Vitamin C		50%
Calcium		5%
Iron		10%

*Percent Daily Values are based on a 2,000 calorie diet. Your daily values may be higher or lower depending on your calorie.

Studies on Swiss Chard

The leaves of Swiss chard are shown in recent research to contain at least 13 different polyphenol antioxidants,¹ including kaempferol, the flavonoid with cardioprotective properties and also found in broccoli, kale, and strawberries. Aside from kaempferol, one of the primary flavonoids found in its leaves is syringic acid, which is given attention for its ability to help regulate blood sugar.

Like beets, Swiss chard provides

phytonutrients called betalains, which offer reddish-purple betacyanin pigments and yellowish betaxanthin pigments. Many of the betalain pigments in the vegetable have been shown to provide antioxidant, anti-inflammatory, and detoxifying effects. The detoxification support provided by betalains includes support of certain important Phase 2 detoxification steps that involve glutathione.

It only makes sense to prioritize the consumption of Swiss chard if you are looking to have the unique benefits of phytonutrients as well as special benefits such as managing and controlling your blood sugar.

Swiss Chard Fun Facts

Contrary to what its name implies, Swiss chard is not native to Switzerland. Its homeland is found further south, in the Mediterranean region. One variety called ruby chard has been in existence since 4th century BC, when the Greek philosopher Aristotle wrote about it. The Romans later honored chard for its medicinal effects.

There is also an interesting anecdote behind the name "chard." This vegetable got this name from another Mediterranean vegetable called cardoon, a celery-like plant with thick stalks resembling those of chard. The French confused the two and called them "carde."

Summary

Not all vegetables can lay claim to the phytonutrient power of Swiss chard as well as its flexibility in the kitchen. You can add it raw to your salad for a slightly bitter, crunchy taste, or sauté or cook it for that burst of flavors from other ingredients. You can choose from various types, including red stalk chard, multicolor stalk chard, and the rich, deep greens that are popularly used.

Swiss chard is a healthful source of antioxidants like vitamin C and flavonoids, and it has shown promise in scientific research in blood sugar regulation. Mediterranean cuisine is right about harnessing the culinary prowess of this traditionally known and celebrated vegetable—you can enjoy it for yourself and consume it for a wealth of health gains.

References:

¹ What's New and Beneficial About Swiss Chard
—Mercola.com

AND GOD SPOKE THESE WORDS

Part 2

Last time we discovered that God considered His law to be of such importance that He would not allow any human being to tell it to others, but He personally spoke each one of these ten commandments with His own voice in the hearing of all the people, and then wrote these same commandments with His own finger onto two stone tablets. Thus these ten commandments came directly from God and not man proving that this law was not the product of the mind of men, but was from God Himself. Also since they were written by God Himself with His own finger in stone instead of on cloth or paper, plainly shows us that God considered His law to be permanent and unchanging. And these commandments were His covenant or agreement with the people that He would be their God, and they would be His people, if they would keep and “perform” all ten of them (Deuteronomy 4:13).

We also discovered that the God who spoke this law in the hearing of all the Israelites was not God the Father, but was the Mighty Lord God Michael—the Word, the Great Prince, the Great I Am, who was to become Jesus Christ—the Son of God, the Messiah, the Saviour of mankind, the way, the truth and the life—when He should be born into human flesh. Last time we examined the first through the fourth commandment and we discovered that these first four commandments were very simply stated and were easy for all to understand, yet they were so broad and far reaching as to encompass all aspects of daily life. Now we will examine the remaining six commandments of this great divine law from God Himself.

The fifth commandment of God is:

“Honour thy father and thy mother: that thy days may be long upon the land which the LORD thy God giveth thee.” Exodus 20:12.

The fifth commandment of this covenant revealed how God wanted His people to respect and uphold authority by honoring “thy father and thy mother”, and in doing so He would bless them so they could live a long time in the promised land. Notice that God did not say to only honor your parents if they worshiped the same God you did, or if they treated you properly while growing up, or if they raised you without making any big mistakes or blunders. The Hebrew word for “honor” used here is “kabed”, which

translates and means “to be heavy in a bad sense (burdensome, severe, dull) or in a good sense (numerous, rich, honorable), to be chargeable” (Strong’s, word #3513).

Thus this commandment to honor our parents was not to be taken lightly, but was a very heavy or weighty responsibility.

All offspring were chargeable to honor, respect and care for their parents irregardless of whether their parents were rich and had ability to take care of themselves, or were poor and had become burdensome in their old age. They were chargeable to care for their parents whether they had been loving and numerous with their kindnesses, or had been very dull and unloving; whether they had indeed been honorable by properly and unselfishly raising their children, or had been too severe, demanding, and selfish.

By keeping this commandment and honoring, obeying and respecting their parents and their parent’s authority over them, the offspring were also learning how to honor, obey and respect God Himself and His authority—who had manifested such Fatherly care over them all. Thus in following this commandment, they not only would obtain the blessings from God which would allow them to live a long life on the promised land of the earth, but also to be able to live forever in the future promised heavenly land.

Yet not only were they learning how to honor, obey and respect their parent’s and God’s authority, but also to honor, obey and respect others in positions of authority over them—whether these were religious or civil and governmental leaders, and irregardless of whether or not they felt these leaders deserved their respect. Thus this commandment worked to promote harmony and contentment, while discouraging and eliminating disorder and rebellion. It brought peace and order within the family, within the religious and civil or governmental community, and between the people and their God, while preventing unrest and chaos.

But honoring, respecting and obeying parents, religious leaders and civil or governmental leaders has its limitations in one and only one area. The only time the authority of our parents, religious leaders or civil and governmental leaders falls outside of this fifth commandment’s jurisdiction, and they can therefore be safely disrespected and their commands disobeyed without displeasing God, is when their authority and

commands directly disagree with the authority and commands of God.

When either our parents, or religious leaders, or civil and governmental leaders urge or command us to do something that God commands us not to do, or not to do something that God commands us to do, then “we ought to obey God rather than men” (Acts 5:29) in that issue. While we are still to respect our parents and other leaders since they are in positions of authority over us, yet when their laws or commands conflict with God’s laws and commands then we are instead to obey God first and foremost as He is the greatest authority. Whatever consequences we have to suffer, because of our polite yet firm disobedience of the commandments of men so that we can remain faithful to the commandments of God, we can safely trust God to help us bear and carry us through. This is because God promises that “them that honor me I will honor” (1 Samuel 2:30).

The sixth commandment of God is: “Thou shalt not kill.” Exodus 20:13.

The sixth commandment of this covenant revealed how God wanted His people to respect and uphold life, declaring that they were not to kill any other person. Yet this commandment does not forbid all taking of life because then God Himself would be guilty of breaking His own law in regards to the flood killing all those who chose not to enter into the ark, as well as in the killing of many of the Egyptians throughout the plagues. The Hebrew word for “kill” used here is “ratsach”, which translates and means “to murder” (Strong’s, word #7523), and murder means “the unlawful and malicious or premeditated killing of one human being by another” (Webster’s New World Dictionary, under word “murder”). Thus this commandment does not forbid all killing, but it forbids all unlawful or unjustified killing or murdering of others.

The seventh commandment of God is: “Thou shalt not commit adultery.” Exodus 20:14.

The seventh commandment of this covenant revealed how God wanted His people to respect and uphold moral purity, declaring that adultery was not to be committed. So instead of God permitting His followers to give loose reign to their sexual passions like the pagans around them, He desired them to be morally pure by keeping

their bodies and passions under the control of reason, and to reserve any and all sexual intimacy for their own married spouse.

Yet not only does this command apply to human relations with other humans, but it also applies to human relationships with God. The Hebrew word for “adultery” is “na’aph”, and it translates and means “to commit adultery, to apostatize” (Strong’s, word #5003), and to apostatize means to “abandon one’s faith” (Webster’s New World Dictionary, under word “apostatize”). Thus all who have chosen to enter into a covenant agreement with God to keep His commandments have actually entered into a relationship between God and them—like a marriage contract between partners—with God promising to be their faithful God, and they promising to be His faithful people. If after entering into this covenant relationship with God, they should then choose not to live up to their agreement, would mean that they were no longer faithful in their relationship with God—their faithful Partner, and thus would be in apostasy or adultery against Him.

“Surely as a wife treacherously departeth from her husband, so have ye dealt treacherously with me, O house of Israel, saith the Lord.” But “Turn, O backsliding children, saith the Lord; for I am married unto you...” Jeremiah 3:20, 14.

The eighth commandment of God is: “Thou shalt not steal.” Exodus 20:15.

The eighth commandment of this covenant revealed how God wanted His people to respect and uphold the property rights and possessions of others, declaring that all stealing was prohibited. Yet it was not just the stealing of the actual property or possessions of another by your own personal action that this commandment alone forbids. The Hebrew word for “steal” is “ganab”, and it translates and means “to thief, to deceive” (Strong’s, word #5003). Thus any and all deception which might be utilized to gain the property or possessions of another, whether through lawsuits or other legal processes, is also prohibited.

The ninth commandment of God is:

“Thou shalt not bear false witness against thy neighbour.” Exodus 20:16.

The ninth commandment of this covenant revealed how God wanted His people to respect and uphold the truth, declaring that they were not to bear false witness against their neighbor. The Hebrew word for “false” is “sheqer”, and it translates and means “an untruth, a sham, falsehood, lie” (Strong’s, word #8267). The Hebrew word for “witness” is “ed”, and it translates and means “a witness, testimony, recorder” (Strong’s, word #5707). Thus God prohibited His people from lying, telling untruths or

spreading falsehoods under any conditions, whether they were a witness to some event, or were giving testimony about some person or group, or were writing and recording something about another. This meant that His people were to be very careful in all that they said, spoke or wrote about their neighbors.

But this restriction against all forms of lying included more than just the people living next door to you. The Hebrew word for “neighbour” is “reya”, and it translates and means “an associate whether close or not, a brother, companion, fellow, friend, husband, lover, neighbour, or another” (Strong’s, word #7453). Thus this prohibition against all forms of lying and spreading falsehoods included every person that His people had any form of contact with—whether close or not. Thus God did not care whether these people were family, or relatives, lovers, companions, friends, or associates. Nor did He care whether these people were close in relationship or very distant; whether they were known or were complete strangers; whether they were an Israelite, or from a different nation; whether they were or were not of the same faith, religion, race, color or class distinction. This commandment prohibited all forms of lying and spreading of false information about anyone else without limitations or conditions.

Yet this commandment did not just prohibit all forms of untruths and falsehoods being personally spoken, written, or otherwise provided by you against another, but it also prohibited listening to all falsehoods being told you about others! The Hebrew word for “bear” is “anah”, and it translates and means “to heed, pay attention, to testify, announce, hear, utter” (Strong’s, word #6030). So not only did this commandment prohibit God’s people from themselves bearing or uttering false information about another, but it also prohibited them from hearing or paying attention to false information being told them about another, and went even further in prohibiting them from giving heed to what they were told and then announcing or uttering it to others. Thus telling as well as listening to all forms of gossip, story telling, and otherwise exaggerated statements about others were prohibited by this commandment. And how quickly would character destroying gossip die for lack of listeners?

The tenth commandment of God is:

“Thou shalt not covet thy neighbour’s house, thou shalt not covet thy neighbour’s wife, nor his manservant, nor his maidservant, nor his ox, nor his ass, nor any thing that [is] thy neighbour’s.” Exodus 20:17.

The tenth commandment of this covenant

revealed how God wanted His people to respect and uphold contentment with what He had already provided them with, declaring that they were not to covet their neighbor’s house, or his wife, servants, animals, or anything that he owned. In being content with whatever possessions you already have would eliminate envy and jealousy over the spouse, property or prosperity of others—no matter how beautiful and pleasing to eye all these things might be. Thus it would elevate the trap of overspending or borrowing in order to “keep up with the Jones,” and then having to overwork in order to pay the bills that such selfish indulgence brought. Thus this commandment was actually promoting economy and the need to live within one’s own means, and the contentment it brought was producing peace, rest, and health among God’s people.

So these are the ten commandments that the mighty Lord God Himself spoke and wrote down to govern His people, and you can see some of the broadness and far reaching aspects that each commandment had which affected the daily lives of His followers.

Now, as you examine each of these ten commandments, you will notice that they can actually be divided into two main areas. The first four commandments are seen to be dealing with our relationship with God. While the last six are seen to be dealing with our relationship with other human beings. The first four commandments dealt with our commitment to God: showing who He was and His supremacy in our lives, how to worship Him, how to communicate with and about Him, and how to spend our time with Him. The last six commandments dealt with governing our interactions with others, showing that we are to respect and uphold authority, life, moral purity, possessions and property of others, truth, and contentment.

Since these ten commandments can be divided into two main areas, and they were written upon two tables of stone, it is easy to understand that the first four commandments were written upon one tablet of stone, and the remaining six upon the second tablet.

But there was one common principle running through each one of these commandments and binding all ten together into a perfect whole. That principle was love: the first four commandments dealt with love to God, and the last six dealt with love to our fellow human beings. And there was also one common area which all ten commandments was specifically directed against. That area was selfishness: doing our own will either against God or against other human beings. So this law of God led its followers to deny self by loving God supremely above all else,

and then to deny self by loving their fellow human beings as themselves. So if followed, the ten commandments would produce perfect peace, rest, happiness, contentment and prosperity, while eliminating envy, unrest, disorder, rebellion and chaos. Thus while on one hand God's law upheld righteousness and moral purity in the daily life of His people, on the other hand it restricted and downplayed the wicked desires of their fallen, sinful nature throughout their daily life. And there was not an area in daily life that the law of God did not address.

All ten commandments were seen to be so broad and far-reaching in all its governing areas of life that one could not give in to selfishness without being found breaking one of the commandments in some way, nor could they choose to deny self without being found keeping one of the commandments. As these commandments were seen to be so broad and far-reaching that it affected in some way every aspect of daily life, without a single aspect of life being left out, then all ten of these commandments formed a complete governing law.

In fact, so complete was this law which the Lord God Michael gave that when one closely examines it they discover that each one of these commandments are not isolated from each other, but are all very closely connected together. They are found to interweave and blend together so fully that they actually form a complete whole. So even though God's covenant was made up of ten distinct commandments, yet they all blended into each other thereby making up just one body of law.

This meant that no one could be considered obedient to God if they neglected to keep all ten commandments, because to ignore or refuse to obey just one of the commandments, would actually make you a breaker of the whole law or the other nine commandments as well because of this intricate relation and connectedness to each commandment with the other.

An example of this interconnectedness is as follows: If one of God's followers decided not to worship God on His Sabbath day—being the seventh-day of the week or Saturday—then they would have clearly broken the fourth commandment. By choosing to do their own pleasure on God's rest day, then this follower of God would be making their own desires to be greater than following the will of God, thereby making their own desires into a god, and thus breaking the second commandment. They would also be placing their own will as a supreme god before the Lord God, and thus would be breaking the 1st commandment.

As the Sabbath day itself is the day of the Lord God—His holy day, but this follower of

God wanted to do their own thing upon this day, then they are actually coveting what belongs to God, and thus breaking the tenth commandment. Since they choose not to devote this day to worshiping God, then they have actually stolen time away from God that should have been given to Him, thus breaking the eighth commandment. Neither are they showing the honor and respect due to God who has manifested such fatherly love and care over them, thus breaking the fifth commandment.

By not keeping the seventh day as a holy worship day to God, yet they profess to be a follower of God, then they have broken the ninth commandment by falsely claiming to be something that they really are not. They have also taken God's name or character in vain and broken the third commandment because they are not following God's example of resting upon this Sabbath day, and thus are not manifesting the same righteous character of God whom they profess to serve.

By choosing not to remember to keep the Sabbath day holy, thereby willing committing sin and deserving the penalty of death, then they have actually chosen death for themselves—or are committing suicide—which breaks the sixth commandment. And finally, since they voluntarily chose to be a follower of God, and entered into a covenant relationship with Him—they agreeing to remain faithful to Him as His bride—and God agreeing to remain faithful to them as their Husband, because they have now chosen to break the Sabbath, then they are no longer upholding their part of this marriage contract or covenant. As they are no longer faithful to their righteous God and loving Husband, but have committed sin, then they have actually left His side and united with another—who is the author of sin—and have thereby committed adultery and broken the seventh commandment.

So as can be seen in this example, by just breaking one commandment all the other nine commandments are broken as well. Thus "whosoever shall keep the whole law, and yet offend in one point, he is guilty of [breaking] all" the commandments (James 2:10).

This wholeness and oneness of God's law clearly reveals that it is a perfect law in all aspects. As anything that is perfect could only be created by someone else who was already perfect, then this perfect law proved that God was indeed perfect in all aspects, and that there was no imperfection in Him. And as this perfect law of God dealt with all aspects of action and relationships towards God and others, thus dealing with character, then this law was seen to be a perfect reflection of the perfect character of God—

just like a written transcript. As this is true, then anyone who would follow all ten commandments to the letter would thereby become perfect in character as God is. While anyone who chose not to keep all ten commandments of this perfect law would thereby not become perfect in character. Thus this perfect ten commandment law of God is clearly seen to be the standard between what actions were perfect, versus what actions were imperfect. It is seen to be the deciding factor between righteousness and unrighteousness; between what is not sin versus what is sin, because "all thy commandments are righteousness" (Psalms 119:172), and "All unrighteousness is sin" (1 John 5:17).

Since this perfect ten commandment law is the standard of righteousness, and is also a perfect reflection of God in character, then this proves that God Himself is the Author and Originator of all righteousness. Therefore disobedience to this righteous law is a perfect reflection of the character of the one who first disobeyed God—or Lucifer—proving that he is the author and originator of all disobedience or sin. So if one chooses to keep all ten commandments in every aspect, then they would become just like God in character—perfectly righteous—because "it shall be our righteousness, if we observe to do all these commandments" (Deuteronomy 6:25). But if they should instead choose to disobey one or all of the commandments in any aspect, then they would actually become just like Lucifer in character—perfectly sinful because "the devil sinneth from the beginning" (1 John 3:8). Thus this perfect law of God is seen to be the deciding factor between those who serve God, versus those who serve Lucifer; it is seen to be the standard to judge between those who are the followers of God, versus those who are the followers of Lucifer.

As this is true, then no one ever needs to deceive themselves by hiding behind a empty name or profession alone, and also no one needs ever be deceived again by someone professing to be a follower of God when they are really a follower of Lucifer. This is because all that anyone need do is to examine their own life and actions, or the life and actions of another, by this perfect law of God in order to clearly see whose follower they really are. Any disobedience of God's great perfect law and standard is sin, and since "sin is the transgression of the law" (1 John 3:4), then anyone "that committeth sin is of the devil" (1 John 3:8) and is not a follower of God.

So this law was not only complete in itself; it was not only bound together into such a whole law that one part could not be violated without breaking all the rest in the

same violation; it was not only the standard of judging between who was worthy of blessings or cursings; it was not only the deciding factor between what was sin versus what was righteousness; but this law was absolutely perfect in all areas! All these things showed conclusively to any thinking person—whether Israelite or pagan—that this law had to be of divine origin and could not have been the product of any sinful human mind.

No other pagan god or sinful human being had ever before produced such a complete and perfect law as this—ever. This was because no other pagan god had been depicted, nor any human being has been, perfectly righteous in their character as God is, and since their characters were less than perfect, then the only law they could produce would be one that is less than perfect. Therefore such a perfect and complete law could have only come from the Lord God Himself, and this was further substantiated and backed up by God Himself speaking it and writing it down at Mount Sinai. These facts proved beyond any doubt that all others, whether human or pagan gods, were less than perfect, and thus no gods at all, and that the Lord God of the Israelites was the one and only true God of this earth.

As “all the people saw the thunderings, and the lightnings, and the noise of the trumpet, and the mountain smoking” (Exodus 20:18), and knew that God Himself had “shewed us his glory and his greatness, and we have heard his voice” speaking His ten commandment law out of the “midst” of this great weighty devouring and intense fire (Deuteronomy 5:24), they became afraid. They knew that they all were guilty of breaking God’s law and had thereby committed sin, and they also realized that “the Lord thy God is a consuming fire” (Deuteronomy 4:24) towards sin, and knew they would all be instantly destroyed if God chose to come down into their midst and visit them at that instant, and so they were very fearful that “this great fire will consume us” (Deuteronomy 5:25).

Yet “Moses said unto the people, Fear not: for God is come to prove you, and that his fear may be before your faces, that ye sin not” (Exodus 20:20). The Hebrew word “fear” in “fear not” is “yare” which translates and means “to frighten, to be afraid” (Strong’s, word #3372). But the second word “fear” in “his fear” is “yirah” which translates and means “to reverence, dreadful, exceedingly” (Strong’s, word #3374), and “dread” or “dreadful” in this context means “fear mixed with awe, inspiring awe, awesome” (Webster’s New World Dictionary). So the Lord God Michael did not want the worship of His followers to be

based solely upon fear, but wanted their worship to be founded upon reverence for Him because they recognized His exceeding awesomeness as a God.

Worship from the motive of fear alone produces those who only grudgingly give service and obedience so they can avoid being punished or destroyed. While worship from the motive of reverence produces those who give willing service and obedience out of honor and respect. The one can only produce slavery without choice. While the other produces freedom through choice. The one leads to discord, rebellion and sin. While the other leads to harmony, devotion, and righteousness. The one can only generate disrespect and hatred in the heart for the one being served and obeyed. While the other can generate respect and love in the heart—which is exactly what Michael was seeking to produce in, and receive from, His people.

Yet Michael did not want all fear to be removed from His followers, because no fear at all leads to unappreciation, disrespect and carelessness in worship and service. Thus while on one hand His followers were not to worship the Lord God Michael because they were afraid of Him, on the other they were to honor and respect Him and keep His commandments, worshiping Him with reverence and love and tempering their fear with awe of Him, because they recognized that He was their Mighty God who had manifested so much loving-kindness upon them. Just as children honor, respect and obey their father out of love and devotion for all that he has done for them, yet fearing to disobey his commands and cause his displeasure and receive punishment from his hand, so the same with the Lord God Michael. He was seeking the same kind of honor, respect and obedience from His followers because He was as a father to His people, and thus deserved their love and devotion. And it was only under these motives and conditions that their worship and service to God would indeed keep them from sin and disobedience. Any other motives or conditions would utterly fail to prevent disobedience and sin.

Moses wrote down “all the words of the Lord” (Exodus 24:4) in a book called “the book of the covenant” (Exodus 24:7). The covenant spoken of here is the same covenant that the Lord God Michael had made with Adam, Seth, Enoch, Noah, Abraham, Isaac, Jacob and now with all their offspring in the children of Israel. The Hebrew word for “covenant” in all these instances is “beriyth”, and it translates and means “a compact, or league” (Strong’s, word #1285). All these patriarchs were faithful and obedient to God and His law, and now God made it very plain to all of their Israelite offspring gathered

together before Mount Sinai that if they also wanted to enter into a covenant or compact or league with Him, then they also had to be faithful and obedient to His law just as their patriarchal fathers were. Thus promising to keep God’s 10 commandment law was the necessary requirement for entering into this compact or league or covenant with God. That is why the Lord God Michael referred to His law as a covenant.

As God’s ten commandment law was the focus of this covenant, and promising to keep God’s law was the terms necessary to enter into this compact or league with God to be His people and He their God, then it was very easy to determine whether or not one was remaining true to their covenant with God. If they were keeping all of God’s commandments, then they were also keeping their covenant and agreement with God, and were also showing themselves to be righteous in life. But if they were breaking one or more of these commandments, then they were also breaking their covenant and agreement with God, and were also showing themselves to be sinful in life. Thus God’s ten commandment law was not only the distinguishing factor between those who served God versus the pagans who served Him not, but was also the distinguishing factor between all those who claimed to be His people. Those who did in fact keep all ten of God’s commandments were indeed remaining faithful to their covenant agreement with God to be His obedient people, and their obedience proved their claim to be true. But those who were not keeping all ten of God’s commandments were thereby showing that they were not remaining faithful to their covenant promise with God, and their disobedience proved their claim to be false.

After the Israelites had heard the ten commandments spoken directly to them by the Lord God Michael Himself, and also had heard all the judgments and statutes that God had spoken to Moses, “all the people answered with one voice, and said, All the words which the Lord hath said will we do...and be obedient” (Exodus 24:3, 7). Moses then took sacrificial blood and “sprinkled it on the people” (Exodus 24:8) signifying that their covenant promise of faithfulness and obedience to the Lord God Michael was now ratified and binding.

So by agreeing to obey and keep all the commandments and words of the Lord God Michael, the Israelites had bound and pledged themselves in a compact or league or covenant agreement with Him to be His faithful followers, and Michael in turn had bound and pledged Himself in this covenant agreement with them to be their faithful Lord God. Thus this binding covenant of pledging faithfulness to one another was just like a

marriage contract between husband and wife. The Lord God Michael pledging Himself to be their faithful God/Husband, and they pledging themselves to be His faithful people/wife.

“...as the bridegroom rejoiceth over the bride, so shall thy God rejoice over thee.” Isaiah 62:5.

“For I have espoused you to one husband, that I may present you as a chaste virgin to Christ.” 2 Corinthians 11:2.

Remember, the mighty Lord God said “I am married unto you” Jeremiah 3:14.

This shows again that the God which Israel was espoused and married to was not the Father, but was Michael who later became Jesus Christ the Son of God when born in human flesh. Yet the big question to be answered is, dear reader, will you also agree and pledge yourself to obey and keep all the commandments and words of the Lord God Michael? Will you covenant with the Lord God to love and remain faithful to Him as a bride would to her husband? If you do, then the Lord God Himself will agree and pledge Himself to be your God, and will also remain faithful to you as a husband would be to the one that He truly loved and adored above all others!

Now after the Israelites had bound and pledged themselves to faithfully keep this covenant of God’s ten commandments, did you know that the Lord God Michael then did something so completely amazing and astounding that it stands alone in recorded history? Nowhere is it recorded in any of the sacred writings from any culture that any of their pagan deities ever did what the Lord God Michael was now going to do! And this great, amazing and marvelous occurrence is what we will examine next time.

—Robert Sessler

“Blessed are they that mourn; for they shall be comforted.”

It is not pleasing to the Lord that we should cover the altar with tears, even when we are oppressed with a sense of unworthiness.

The mission of Christ to this world was to heal the broken-hearted. He received mourners, and comforted those who were sorrow-stricken, those who had lost courage and hope. Upon such he pronounced his blessing, and declared they should be comforted.”
ST August 8, 1895, par. 1

“Blessed are they that mourn: for they shall be comforted.” By these words Christ does not teach that mourning in itself has power to remove the guilt of sin. He gives no sanction to pretense or to voluntary humility. The mourning of which He speaks does not consist in melancholy and lamentation.

While we sorrow on account of sin, we are to rejoice in the precious privilege of being children of God.

We often sorrow because our evil deeds bring unpleasant consequences to ourselves; but this is not repentance. Real sorrow for sin is the result of the working of the Holy Spirit. The Spirit reveals the ingratitude of the heart that has slighted and grieved the Saviour, and brings us in contrition to the foot of the cross. By every sin Jesus is wounded afresh; and as we look upon Him whom we have pierced, we mourn for the sins that have brought anguish upon Him. Such mourning will lead to the renunciation of sin.

The worldling may pronounce this sorrow a weakness; but it is the strength which binds the penitent to the Infinite One with links that cannot be broken. It shows that the angels of God are bringing back to the soul the graces that were lost through hardness of heart and transgression.

The tears of the penitent are only the raindrops that precede the sunshine of holiness.

This sorrow heralds a joy which will be a living fountain in the soul. “Only acknowledge thine iniquity, that thou hast transgressed against the Lord thy God;” “and I will not cause Mine anger to fall upon you: for I am merciful, saith the Lord.” Jeremiah 3:13, 12. “Unto them that mourn in Zion,” He has appointed to give “beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness.” Isaiah 61:3.

Desire of Ages page 300. 2-4

Story—The Stolen Melons

Charlie Raymond was the only child of a poor widow. Mrs. Raymond was obliged to work early and late to procure the clothes which enabled Charlie to attend the district school, as well as the food, wholesome, but coarse, which helped to make him one of the healthiest and merriest boys in the village.

Charlie was blessed with a good mother; and, although she took in washing and did odd jobs for her more favored neighbors and paid her daily visits to the little grocery on the corner in a faded calico dress, she carried a heart as honest and pure as any lady in the land. Mrs. Raymond was one of the most humble creatures in the world too; and yet when her son came bounding home from school, his cheeks rosy with health, and his bright eyes beaming with intelligence, no matter how tired and worn out she felt, she forgot it all in an outburst of prideful emotions for her darling. She would look forward to the time when Charlie would be the comfort of her old age, and many were the airy castles she built for his future.

One afternoon, Charlie entered the little room where his mother was engaged in assorting clothes for the next day's wash. His manner was less frank than usual, and a faint color swept over his broad forehead as he said:

"Mother, Ned Jones and Will Garnet, and all the other boys, are going out for a little fun to-night, and they want me to go along. May I go?"

"Ned and Will are wild boys, my son, and no fit companions for any well-behaved lad. But where are they going to-night? There will be no moon. Why not go this afternoon?"

Charlie colored more deeply, and fidgeted uneasily in his chair.

"They are only going out as far as the toll-gate. We'll be certain to be back by nine o'clock, if not sooner;" and Charlie picked up a stick and commenced whittling awkwardly.

"I'm afraid, Charlie, there is mischief brewing. Ned Jones and Will Garnet do not go out on such a night as this for nothing. Why are they going to the toll-gate?"

Charlie hung his head, but made no reply, while Mrs. Raymond continued, with feeling:

"You, my boy, are my all. Your integrity and honor are worth more to me than anything else in the world, and it is my duty to watch over you, to guard you against the influence of evil companions; therefore I must refuse to allow you to accompany those boys to-night."

Charlie was old enough to have an idea

that it would be unmanly to cry, so he kept back his tears; but his handsome face wore doleful expression of anger and resentment as he went out by himself and sat down in the shadow of the well-curb, instead of doing little errands for his mother, as was his wont. Charlie had quite set his heart on going with his schoolmates, and he felt his disappointment sorely.

"Mother's good enough, I s'pose," he said to himself; "but she's awful strange. What will Ned and Will say, I wonder? Somehow I never can have any fun, like other boys. Won't it be jolly, though, when I'm twenty-one, and can go where I please?"

The next day, Mrs. Raymond received a visit from the gate-keeper, who informed her that her son, with others, had entered his garden on the previous night, and after picking as many melons as they could carry away, had completely destroyed the remainder, together with the vines. Mrs. Raymond listened to the recital with blanched cheeks and trembling limbs. She could hardly believe that her son was a thief, and yet Charlie's manner that morning had been such as to convince her that the man spoke truly. The gate-keeper demanded payment for the damage done, and threatened exposure if not amply remunerated. The poor woman wrung her hands in anguish. She had barely money enough to buy her next meal, and could give him only promises which were received ungraciously enough. The parents of the other boys were in easy circumstances, and the next day only Charlie Raymond's name was mentioned in connection with the raid made on the gate-keeper's garden. Piously educated, as he had been, he keenly felt the reproach heaped upon him; and ere a week had passed away, he had left his native village and was gone, no one knew where.

Within the narrow limits of a felon's cell, a tall man was pacing to and fro. He was young in years, but the guilt of many crimes was shrouding his heart in perpetual shadows. His hands were dyed with the blood of a fellow-creature, and for this last and darkest crime, his own life was to be given up. That day his twenty-first birthday, the day he had in childhood looked forward to with such eager longing he had received his sentence of death, and now he was waiting, in anguish and remorse indescribable, a visit from one to whom he owed his life, and yet to whom he had rendered only cause for tears and deepest sorrow.

The prison door opened and a tottering form, over whose bent shoulders fell locks whitened for the grave, but not with years, entered the cell. This was her first meeting with her son (for the unhappy prisoner was no other than Charlie Raymond) since he left her roof, hoping to flee from the shame of his first transgression, but for which: he said it himself, with mournful emphasis and with his dying breath he might have ended his days honored and happy, instead of meeting the fate of a convicted felon.

Boys, bear in mind that a man does not become an incendiary, or a burglar, or a murderer, all at once, but that he goes step by step from a lesser to a greater sin; and remember, too, when tempted to commit some trifling misdemeanor, it may lead the way for you as the theft of the melons did for Charlie Raymond to the gallows.

—*Youth's Instructor Nov. 1, 1871*

Nothing lost by Giving

I called the other day on my friend, Mrs. T., who has the finest collection of roses I ever saw. She took me out to see them, white roses, red roses, yellow roses, climbing roses, and roses in pots, the gay giant of battles, and the modest moss rose, every species I had ever heard of, and a great many I had never heard of, were there in rich profusion. Mrs. T. began plucking, right and left. Some bushes with but a single flower, she despoiled. I remonstrated: "You are robbing yourself, Mrs. T." Said she, "Mr. Laicus, do you not know that the way to make the rose-bush bear is to pluck its flowers freely? I lose nothing by what I give away." This is a universal law. We never lose anything by what we give away.

—*Youth's Instructor, Sept. 15, 1870*

Letters—Uganda, Colombia

Uganda

Dear ones,
Heb. 6:10-11

12-22-19

The year 2019 proved to have a wide range activities making every minister's labor in great work of saving souls. Much has been accomplished through the efforts of self-sacrificing men who give in unreservedly to impress hearts, the servants of Christ to win souls and sufficiently aroused ministers to their responsibilities. This is moving upon men of other tongues, tribes and has brought them under the influence of the present truth found in Rev. 14:6-12 and mighty angel of Rev. 18:1-5. A call for publication and spread of the message brings them within reach of the Office of publication, that its managers must avail them with materials, if they were awake to the loud cry message. Publications are needed in other languages, to raise an interest and the spirit of inquiry among other nations the work being done for salvation of mankind.

The gatherings that closed the year 2019 were one of the most important meetings ever attended where we met with many of the brethren who first separated from SDA church in early 1990s. These meetings prove to be a time of earnest seeking the Lord, and humbling of hearts before Him as we call for unity of action. I hope all regard this as a most precious opportunity to pray and counsel together to esteem others better than ourselves in the different locations.

*In reviewing our past history, having traveled over every step of advance to our present standing, I can say, **Praise God!** As I see what the Lord has wrought, I am filled with astonishment, and with confidence in Christ as leader. We have nothing to fear for the future, except as we shall forget the way the Lord has led us, and His teaching in our past history. LS 196*

On 6/12/2019, the E__ camp meeting had to start with visitors from different corners of the region. I managed to travel there and witness the working of the Lord among his people. Bro. K_, D_ and R_ - join me and many other brethren from all over K__ came. Satan had thought to fail us by using agents/Members of Sabbath Rest sect in E__

to fail this camp. They had called upon the authorities to stop us by building many evil allegations against us and bro. E__ O__ was summoned by chief to go and answer the matters in question about the camp meeting. E__ took a leading role to explain our position before the authorities who were impressed to promise attendance to our meeting. Praise the Lord the camp meeting was allowed to start by the stipulated date and things went on well. four people were baptized on Friday 13/12/2019 and on the Sabbath the sub county chief attended in person to affirm and fulfill her promise of standing with us. Although there has been a lot of rains throughout the week all things went on well as arranged.

I have managed to book SRAPA-UG running for now a month until full payment of the fee is done probably by the close of this year. A registration number and certificate will be issue as soon all is done under Company Act law of our nation. Our lawyers will ensure that all is done as demanded by the law of our country. It is our prayers to our dear brethren to support this project on a monthly basis to get the present truth message printed out and be available in the region for fast spreading by the messengers.

Sister A__ P__ tasked me to find her brother in northern U__ and see how best we can extend the present truth in those areas. I was given contacts and I raised these contacts until we agreed to meet in K__ physically to introduce myself to him. A__ is a U__ - American citizen in CA but having a special interest for the message to reach her people in northern U__. We have laid plans to visit, conduct a crusade in K__ -G__ G__ when A__ visits in September 2020. O__ will be guiding us in that location where to reside and stage on a number of activities we have planned to accomplish there. Pray for us.

We have been engaged in the tedious task of making French publications for the people of R__, DRC and bro. S__ V__ agreed to head this work and I hope soon we shall get some tracts and booklets printed out. It is within our plans that a number of materials are to be printed out after seeking copyrights

so that a follow of the present truth is heard everywhere in E. Africa.

We pray that you continue standing with us by sending your support to enable us do much great work than our mere efforts can accomplish. We also acknowledge the wide efforts elder J__ S. & R__ S__ which they have rendered in coordinating the SRA and more so giving the remnant movement a direction where the Holy Spirit has been their guide.

God bless,

—N. J.

Colombia

Dear brethren,

12-24-19

**“Thou crownest the year with Thy goodness; and Thy paths drop fatness.”
Psalms 65:11**

Another year of probation has passed into eternity. Moreover, on the balance sheet of life, which was put before us this year, the work we carried out and the influence we exerted on this world, with the privileges that our Heavenly Father gave to us, that is what the Lord will take into account with the “Well done, good and faithful servant...” It is unthinkable and impossible for us to be able to tell how much the Holy Spirit has done by means of you and us in this part of the world. This work has been done through 260 broadcasted TV programs, thousands of shared booklets, tracts and hundreds of Great Controversies. Likewise, hundreds of joyful people have expressed their gratitude for the amazing benefits that these have meant in their spiritual lives, through the different means used to spread the Eternal Gospel. Without hesitation, we maintain the conviction that, “in response to this warning many would embrace the Sabbath of the Lord”. Life Sketches, E.G.W, p. 96.

The Lord once again encourages and comforts us with His words so we do not give up in His service:

“The publications sent forth as God’s messengers will bear the signet of the Eternal. Rays of light from the sanctuary above will attend the precious truths they bear. As never before, they will have power to awaken in souls a conviction of sin, to create a hungering and thirsting after righteousness, to beget a lively solicitude for

the things that will never pass away... Many will be brought to share the glorious liberty of the sons of God, and will stand with God's people to welcome the soon coming, in power and glory, of our Lord and Saviour." 7T 149. So, He invites us to understand that "we must take every justifiable means of bringing the light before the people. Let the press be utilized, and let every advertising

agency be employed that will call attention to the work." Evan. 130

What a joy we should feel in recognizing that the Lord has used us for His Glory, and together by God's grace we have willingly made it possible. In addition, He encourages us when He says, "All who engage in ministry are God's helping hand". WM 109

Thanks a lot dear Remnant's brethren for

all your support, that in the best moments you have provided us, through this ending year. May Our Lord of peace and love forgive and give us enough life and strength to continue His praise-worthy work, side by side.

Lovingly,

J. L. G. and family

Christian Service—Chapter 10 Cont'd

Cite Personal Experience

Those who have put on Christ will relate their experience, tracing step by step the leadings of the Holy Spirit,—their hungering and thirsting for the knowledge of God and of Jesus Christ whom He has sent, the result of their searching of the Scriptures, their prayers, their soul-agony, and the words of Christ to them, "Thy sins be forgiven thee." It is unnatural for any to keep these things secret, and those who are filled with the love of Christ will not do so. In proportion as the Lord has made them the depositaries of sacred truth will be their desire that others shall receive the same blessing. And as they make known the rich treasures of God's grace, more and still more of the grace of Christ will be imparted to them.—{ChS 124.2}

Arouse every spiritual energy to action. Tell those whom you visit that the end of all things is at hand. The Lord Jesus Christ will open the door of their hearts, and will make upon their minds lasting impressions. Strive to arouse men and women from their spiritual insensibility. Tell them how you found Jesus, and how blessed you have been since you gained an experience in His service. Tell them what blessing comes to you as you sit at the feet of Jesus, and learn precious lessons from His Word. Tell them of the gladness and joy there is in the Christian life. Your warm, fervent words will convince them that you have found the pearl of great price. Let your cheerful, encouraging words show that you have certainly found the higher way. This is genuine missionary work, and as it is done, many will awake as from a dream.—{ChS 124.3}

Those whom God employs as His instruments may be regarded by some as inefficient; but if they can pray, if in simplicity they can talk the truth because

they love it, they may reach the people through the Holy Spirit's power. As they present the truth in simplicity, reading from the Word, or recalling incidents of experience, the Holy Spirit makes an impression on mind and character. The will becomes subordinate to the will of God; the truth heretofore not understood comes to the heart with living conviction, and becomes a spiritual reality.—{ChS 125.1}

Illustrations Effective

His messages of mercy were varied to suit His audience. He knew "how to speak a word in season to him that is weary;" for grace was poured upon His lips, that He might convey to men in the most attractive way the treasures of truth. He had tact to meet the prejudiced minds, and surprise them with illustrations that won their attention. Through the imagination He reached the heart. His illustrations were taken from the things of daily life, and although they were simple, they had in them a wonderful depth of meaning. The birds of the air, the lilies of the field, the seed, the shepherd and the sheep,—with these objects Christ illustrated immortal truth; and ever afterward, when His hearers chanced to see these things in nature, they recalled His words. Christ's illustrations constantly repeated His lessons.—{ChS 125.2}

The apostles endeavored to impart to these idolaters a knowledge of God the Creator, and of His Son, the Saviour of the human race. They first directed attention to the wonderful works of God,—the sun, the moon, and the stars, the beautiful order of the recurring seasons, the mighty snow-capped mountains, the lofty trees, and other varied wonders of nature, which showed a skill beyond human comprehension. Through these works of the Almighty, the

apostles led the minds of the heathen to a contemplation of the great Ruler of the universe.—{ChS 125.3}

Deal with Practical Fundamentals

Paul was an eloquent speaker. Before his conversion, he had often sought to impress his hearers by flights of oratory. But now he set all this aside. Instead of indulging in poetic descriptions and fanciful representations, which might please the senses and feed the imagination, but which would not touch the daily experience, Paul sought by the use of simple language to bring home to the heart the truths that are of vital importance. Fanciful representations of truth may cause an ecstasy of feeling; but all too often, truths presented in this way do not supply the food necessary to strengthen and fortify the believer for the battles of life. The immediate needs, the present trials, of struggling souls,—these must be met with sound, practical instruction in the fundamental principles of Christianity.—The Acts of the Apostles,—{ChS 126.1}

Hold to Affirmative Truth

Often, as you seek to present the truth, opposition will be aroused; but if you seek to meet the opposition with argument, you will only multiply it, and that you cannot afford to do. Hold to the affirmative. Angels of God are watching you, and they understand how to impress those whose opposition you refuse to meet with argument. Dwell not on the negative points of questions that arise, but gather to your minds affirmative truths, and fasten them there by much earnest prayer and heart-consecration.—{ChS 126.2}

—to be continued