

Sabbath Remnant VOICE

Sept-Oct 2017

Striving to be among the remnant of her seed

The Laodicean Church—No. 3, Advent Review and Sabbath Herald, September 30, 1873

The king heard the message with astonishment, mingled with terror, that Elijah, whom he feared and hated, was coming to meet him. He had long sought for the prophet, that he might destroy him, and he knew that Elijah would not expose his life to come to him, unless guarded, or with some terrible denunciation. He remembered the withered arm of Jeroboam, and he decides that it is not safe to lift up his hand against the messenger of God. And with fear and trembling, and with a large retinue, he hastened with imposing display of armies to meet Elijah. And as he meets the man he has so long sought for, face to face, he dared not harm him. The king, so passionate, and filled with hatred against Elijah, seems to be powerless and unmanned in his presence. As he met the prophet, he could not refrain from speaking the language of his heart, "Art thou he that troubleth Israel?"¹ Elijah, indignant and jealous for the honor and glory of God, answers the charge of Ahab with boldness, "I have not troubled Israel, but thou and thy father's house in that ye have forsaken the commandments of the Lord."²

The prophet, as God's messenger, had reproved their sins, and denounced the judgments of God because of their wickedness. Elijah, standing alone in conscious innocence, firm in his integrity, surrounded by the train of armed men, shows no timidity, neither does he show the least reverence to the king. The man whom God has talked with, who has a clear sense of how God regards man in his sinful depravity, has no apology to make to Ahab, nor homage to give him. Elijah, now as God's messenger, commanded, and Ahab obeyed at once the command, as though Elijah was monarch, and he subject.

Elijah demands a convocation of all Israel at Carmel, and also all the prophets of Baal. The awful solemnity in the looks of the prophet gives him the appearance of one standing in the presence of the Lord God of Israel. The condition of Israel in their apostasy demanded a firm demeanor, stern speech, and commanding authority. God prepares the message to fit the time and occasion. Sometimes God puts his Spirit upon his messengers to send an alarm day and night, as did his messenger John, "Prepare ye the way of the Lord."³ Then, again, men of action are needed, who will not be swerved from duty, but whose energy will arouse, and demand, "Who will be on the Lord's side,"⁴ let him come over with us. God will have a fitting message to meet his people in their various conditions.

Swift messengers are sent throughout the kingdom with the message from Elijah. Representatives are sent from towns, villages, cities, and families. All seem in haste to answer the call as though some wonderful miracle was to be performed. Ahab, according to Elijah's command, gathers

the prophets of Baal at Carmel. The heart of Israel's apostate leader is overawed, and he tremblingly follows the direction of the stern prophet of God.

The assembly was upon Mount Carmel, a place of beauty when the dew and rain fall upon it, causing it to flourish. But now the beauty of Carmel has languished under the curse of God. Upon Mount Carmel, which was the excellency of groves and of flowers, Baal's prophets had erected their altars for their pagan worship. This mountain was conspicuous, and overlooked the surrounding countries. As upon Mount Carmel God had been signally dishonored by idolatrous worship, Elijah chose this as the place most conspicuous for the display of God's power and to vindicate his honor. It was in sight of a large portion of the kingdom. Jezebel's prophets, eight hundred and fifty in number, like a regiment of soldiers prepared for battle, march out in a body with instrumental music, and imposing display. But there was trembling in their hearts as they considered that, at the word of this prophet of Jehovah, the land of Israel had been destitute of dew and rain three years. They felt that some fearful crisis was at hand. They had trusted in their gods, but could not unsay the words of Elijah, and prove him false. But their gods were indifferent to their frantic cries, prayers, and sacrifices.

Elijah, early in the morning, stands upon Mount Carmel, surrounded by apostate Israel and the prophets of Baal. He stands undaunted, he, a lone man, in that vast multitude. The man whom the whole kingdom has charged with its weight of woe is before them, unterrified, unattended by visible armies and imposing display. He stands, clad with his coarse garment, with awful solemnity in his countenance, as though fully aware of his sacred commission, as the servant of God, to execute his commands. Elijah fastened his eyes upon the highest ridge of mountains, where had once stood the altar of Jehovah, when the mountain was covered with flourishing trees and flowers. The blight of God was now upon it, and all the desolation of Israel was in full view of the neglected and torn-down altar of Jehovah, and in sight were the altars of Baal. Ahab stands at the head of the priests of Baal, and all wait in anxious, fearful expectation for the words of Elijah.

In the full light of the sun, surrounded by thousands, men of war, the prophets of Baal, and the monarch of Israel, stands the defenseless man, Elijah, apparently alone, yet not alone. The most powerful host of Heaven surround him. Angels that excel in strength have come from Heaven to shield the faithful and righteous prophet.

Elijah, with stern and commanding voice, cries out,

1. 1Kings 18:17

2. 1Kings 18:18

3. Isaiah 40:3

4. Exodus 32:26

“How long halt ye between two opinions? If the Lord be God, follow him; but if Baal, then follow him. And the people answered him not a word.”⁵ Not one in that vast assembly dare utter one word for God, and show their loyalty to Jehovah.

What astonishing deception and fearful blindness had, like a dark cloud, covered Israel. This blindness and apostasy had not closed about them suddenly, but it had come upon them gradually, as they had not heeded the word of reproof and warning which the Lord had sent to them because of their pride and their sins. They, in this fearful crisis, in the presence of the idolatrous priests and the apostate king, remain neutral. If God abhors one sin above another, of which his people are guilty, it is of doing nothing in a case of emergency. Indifference or neutrality in a religious crisis is regarded of God as a grievous crime; and equal to the very worst type of hostility against God.

False Teachers Exposed.

All Israel is silent. Again the voice of Elijah is heard addressing them, “I only am a prophet of the Lord, whilst Baal’s prophets are four hundred and fifty men. Let them therefore give us two bullocks; and let them choose one bullock for themselves, and cut it in pieces, and lay it on wood, and put no fire under; and I will dress the other bullock, and lay it on wood, and put no fire under; and call ye on the name of your gods, and I will call on the name of the Lord; and the God that answereth by fire, let him be God. And all the people answered and said, It is well spoken. And Elijah said unto the prophets of Baal, Choose you one bullock for yourselves, and dress it first; for ye are

5. 1Kings 18:21

6. 1Kings 18:22-26

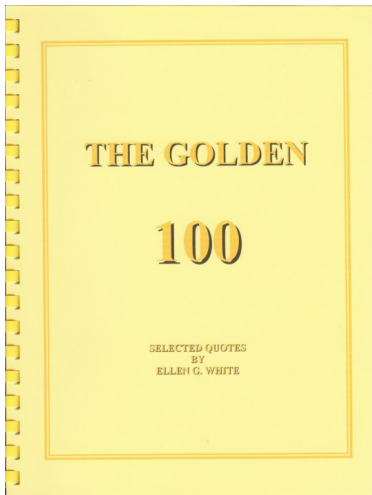
7. 1Kings 2:42

8. 1Kings 18:26

many; and call on the name of your gods, but put no fire under. And they took the bullock which was given them, and they dressed it, and called on the name of Baal from morning even until noon, saying, O Baal, hear us. But there was no voice, nor any that answered. And they leaped upon the altar which was made.”⁶

The proposition of Elijah is reasonable. The people dare not evade it, and they find courage to answer, “The word is good.”⁷ The prophets of Baal dare not dissent or evade the matter. God has directed this trial, and has prepared confusion for the authors of idolatry, and a signal triumph for his name. The priests of Baal dare not do otherwise than accept the conditions. With terror and guiltiness in their hearts, but outwardly bold and defiant, they rear their altar, lay on the wood and the victim, and then begin their incantations, their chanting and howling, characteristic of pagan worship. Their shrill cries re-echo through forests and mountains, “O Baal, hear us.”⁸ The priests gather in an army about their altars, and with leaping and unnatural gestures, and writhing and screaming, and stamping, and tearing their hair, and cutting themselves, they manifest apparent sincerity.

But the morning is gone, and noon has come, and yet there has been no move of their gods in pity to Baal’s priests, the deluded worshipers of idols. No voice answers their frantic cries. The priests are continually devising how, by deception, they can kindle the fire upon the altars, and give the glory to Baal. But the firm eye of Elijah watches every motion. Eight hundred voices become hoarse. Their garments are covered with blood, and yet their frantic excitement does not abate. Their

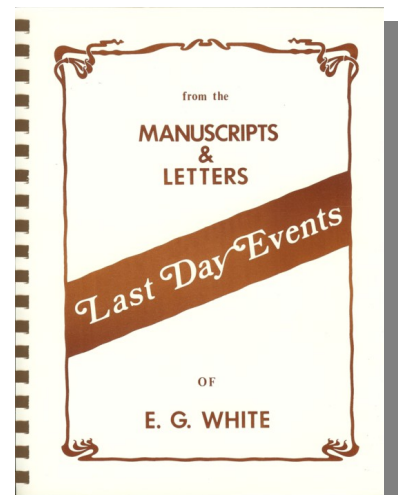


THE GOLDEN 100

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

LAST DAY EVENTS
(non-conference edition)

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



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IN THIS ISSUE

E. G. White—The Laodicean Church —No. 3.....	1
Editorial—Imminent-Eminent, What is the Difference?.....	4
Children’s Story—Katie’s Kitty.....	4
Health Nugget—What Is Papaya Good For?.....	5
King of the North—Caught Unprepared, A Thief In The Night.....	6
Recipe—Banana Muffins.....	12
Letters—Kenya, Uganda USA.....	13
E.G .White—What Is The Chaff To The Wheat.....	14
Story—Lucy’s Victory.....	15
Quotes With Imminent & Eminent.....	16

pleadings are mingled with cursings to their sun-god that he does not send fire for their altar. Elijah stands by, watching with eagle eye lest any deception should be practiced; for he knew if they could, by any device, kindle their altar-fire, he would be torn in pieces upon the spot. He wishes to show the people the folly of their doubts, and their halting between two opinions, when they have the wonderful works of God's majestic power in their behalf, and innumerable evidences of his infinite mercies and loving-kindness toward them. "And it came to pass at noon, that Elijah mocked them, and said, Cry aloud; for he is a god: either he is talking, or he is pursuing, or he is in a journey, or peradventure he sleepeth, and must be awaked. And they cried aloud, and cut themselves after their manner with knives and lancets, till the blood gushed out upon them. And it came to pass when midday was past, and they prophesied until the time of the offering of the evening sacrifice, that there was neither voice, nor any to answer, nor any that regarded."⁸

How gladly would Satan, who fell like lightning from Heaven, come to the help of those whom he had deceived, and whose minds he had controlled, and who were fully devoted to his service. Gladly would he have sent the lightning and kindled their sacrifices; but Jehovah had set Satan's bounds. He had restrained his power, and all his devices could not convey one spark to Baal's altars. Evening draws on. The prophets of Baal are wearied, faint, and confused. One suggests one thing, and one, another, until they cease their efforts. Their shrieks and curses no longer resound over Mount Carmel. With weakness and despair, they retire from the contest.

The people have witnessed the terrible demonstrations of the unreasonable, frantic priests. They have witnessed their leaping upon the altar, as though they would grasp the burning rays from the sun to serve their altars. They have become tired of the exhibitions of demonism, of pagan idolatry; and they feel earnest and anxious to hear what Elijah will speak.

Elijah's turn has now come. "And Elijah said unto all the people, Come near unto me. And all the people came near unto him. And he repaired the altar of the Lord that was broken down. And Elijah took twelve stones, according to the number of the tribes of the sons of Jacob, unto whom the word of the Lord came, saying, Israel shall be thy name; and with the stones he built an altar in the name of the Lord; and he made a trench about the altar, as great as would contain two measures of seed. And he put the wood in order, and cut the bullock in pieces, and laid him on the wood, and said, Fill four barrels with water, and pour it on the burnt sacrifice, and on the wood. And he said, Do it the second time. And they did it the second time. And he said, Do it the third time. And they did it the third time. And the water ran round about the altar; and he filled the trench also with water. And it came to pass at the time of the offering of the evening sacrifice, that Elijah the prophet came near, and said, Lord God of Abraham, Isaac, and of Israel, let it be known this day that thou art God in Israel, and that I am thy servant, and that I have done all these things at thy word. Hear me, O Lord, hear me, that this people may know that thou art the Lord God, and that thou hast turned their heart back again. Then the fire of the Lord fell, and consumed the burnt sacrifice, and the wood, and the stones, and the dust, and licked up the water that was in the trench. And when all

9. 1Kings 18:30-39

the people saw it, they fell on their faces; and they said, The Lord, he is the God; the Lord, he is the God."⁹

Elijah, at the hour of evening sacrifice, repairs the altar of God which the apostasy of Israel has allowed the priests of Baal to tear down. He does not call upon one of the people to aid him in his laborious work. The altar of Baal are all prepared; but Elijah turns to the broken-down altar of God which is more sacred and precious to him in its unsightly ruins than all the magnificent altars of Baal.

Elijah respected the Lord's covenant with his people, although they had apostatized. With calmness and solemnity, he repaired the broken-down altar with twelve stones, according to the number of the twelve tribes of Israel. The disappointed priests of Baal, wearied with their vain, frenzied efforts, were sitting or lying prostrate on the ground, waiting to see what Elijah would do. They were filled with fear and hatred toward the prophet for proposing the test which had exposed their weakness and the inefficiency of their gods.

The people of Israel stand spell-bound, pale, anxious, and almost breathless with awe, while Elijah calls upon Jehovah, the Creator of the heavens and the earth. The people have witnessed the fanatical, unreasonable frenzy of the prophets of Baal. Now they are privileged to witness the calm and awe-inspiring deportment of Elijah, in contrast. He reminded the people of their degeneracy, which had awakened the wrath of God against them, and then calls upon them to humble their hearts, and turn to the God of their fathers, that his curse may be removed from them. Ahab and his idolatrous priests are looking on with amazement mingled with terror. They await the result with anxious, solemn silence.

After the victim was laid upon the altar, he commanded the people to flood with water the sacrifice, and the altar, and fill the trench round about the altar. Elijah then reverentially bows before the unseen God, raises his hands toward Heaven, and offers a calm and simple prayer, unattended with violent gestures, or contortions of the body. No shrieks resound over Carmel's height. A solemn silence, which is oppressive to the priests of Baal, rests upon them all. In his prayer, Elijah makes use of no extravagant expressions. He prays to Jehovah as though he was nigh, witnessing the whole scene, and hearing his sincere, fervent, yet simple prayer. Baal's priests had screamed, and foamed, and leaped, and prayed, very long--from morning until near evening. Elijah's prayer was very short, earnest, reverential, and sincere. No sooner had his prayer been uttered, than flames of fire in a distinct manner, like a brilliant flash of lightning, descended from Heaven, kindling the wood for sacrifice, and consuming the victim, licking up the water in the trench, and consuming even the stones of the altar. The brilliancy of the blaze is painful to the eyes of the multitude, and illumines the mountain. The people of the kingdom of Israel, not gathered upon the mount, are watching with interest the gathering of the people upon the mount. As the fire descends, they witness it, and are amazed at the sight. It resembles the pillar of fire at the Red Sea, which by night separated the children of Israel from the Egyptian host.

To be continued—Ellen G White

Editorial—Imminent—Eminent, What is the Difference?

There are two words that sound almost the same when spoken aloud but are spelled differently. They are "imminent" and "eminent." Their meanings are also vastly different. The dictionary defines imminent as: "hanging over; impending; threatening; near; appearing as if about to fall on," and eminent as: "High; lofty; as an eminent place. Ezekiel 16:24, 31, 39. Or Exalted in rank; high in office; dignified; distinguished. High in public estimation; conspicuous; distinguished above others; remarkable."

We see now that "eminent" is about a high position or status, while "imminent" is a warning about an event that is about to happen. When weather forecasters tell us

about a bad storm heading our way, we know to prepare for it. When Christ tells us His return is "imminent," He does not mean that we should be taking our time to get ready but should be prepared for His return now. When He says He is knocking at the door, that means He is standing just outside and waiting for us to open the door; not that He is standing a long distance away.

Sister White used both of these words at different times in her writing. She used words that would best convey the meanings presented to her in her visions. You can look up these two words in the CD-ROM to see how she has used them and in what instances, and how you might add them to

your own vocabulary. Just remember that though man can try to change the meaning of texts over time, God impressed on the prophets and His servants exactly what they were to say and what words to use to say it. "Holy men of God spake as they were moved by the Holy Ghost." 2 Peter 1:21 Those who study the Bible know that God does not speak in ways to confuse men, so it is important for us to understand the correct meaning of each word He used. It will help us to learn what God is trying to teach us, so that we may be better Christians and prepared for the events He has told us are imminent in these last days

Children's Story—Katie's Kitty

There was no help for it: Daisy must be drowned, little, gentle, two-months-old Daisy, that was always so good and quiet, and yet so full of life and frolic! Little Katie's heart was quite broken, thinking about it. But mamma, who knew best, had said so; and there was no help for it. Three cats took so much milk! and there were so many little human mouths to feed and milk at ten cents a quart! Poor little Katie! She saw it was best; but it brought grief to her heart.

"If someone would only buy Daisy," she said, clinging to her mother's dress.

"People don't buy kitties," said her mother, stooping to kiss the little, flushed, tearful face lifted to hers; "but I wish someone would take her as a gift. You wouldn't mind giving Daisy away, would you, Katie? That would be better than drowning her."

"Yes, indeed! a hundred times better!" answered the child, her face lighting up. That night a little tear-wet face pressed Katie's pillow. The child was offering up her evening prayer. "Dear Father," she said, "please send someone 'long who wants a kitty. It is so awful to have Daisy drowned, and it hurts so. Please, dear Father, be good to Daisy, and don't let her be drowned," and here the little voice grew choked, and great tears fell on the white pillow-slip. Soon, however, she fell asleep; her prayer had quieted her.

"Good-bye, Daisy. Oh! I wish God had thought it best. But he didn't, and you must go," and Katie turned from her brother Reuben, who held Daisy in his strong arms.

"Don't cry, Katie," said the boy, pausing a moment; "I'll do it real quick; she won't suffer but a minute. I'll tie a big stone to the

bag, and it'll all be over in a jiffy." Poor, blundering Reuben! He meant to comfort Katie; but his words only made her cry the harder.

Reuben walked along, far from comfortable. There was the bag in his pocket, and Daisy in his arms, looking up in his face as confidently as though he were the best friend she had in the world. In a few minutes, poor Daisy would be struggling in the water, and he would have to go back and face Katie, and tell her it was all over.

"I declare, I can't do it!" he exclaimed, half aloud. "I'm going in here to see Bill Watson. Perhaps his folks would like a kitten. Anyway, I'll see."

A little girl stood in the doorway.

"Halloo, Jenny! Want a kitty? I've brought you a beauty, look!" Jenny's pretty face flushed with delight.

"O mother!" she exclaimed, running back into the room, "may I have this kitty?" Reuben has brought it on purpose for me!" Reuben had to tell his story—how they had two other cats at home, how there wasn't milk enough for them all, and how Katie had cried when mother had said Daisy must be drowned.

"Don't say another word," interrupted Mrs. Watson. "Leave puss here. I am right glad to have her."

So Reuben put Daisy into Jenny's arms, and with a heartfelt, "Thank you, ma'am; Katie will be so glad," he hurried home to tell his sister the good news.

Oh! How happy Katie was that evening.

"God did hear me, didn't he, mamma?" "Dear little Daisy! I think God must love kitties almost as much as He does little girls;

don't you, mamma?"

"His tender mercies are over all His works," murmured Katie's mother to herself; then she turned to her little girl, and said:

"God loves and cares for everything that He has made, dear child. I thank Him that my Katie has a tender, loving heart toward His creatures; and I am glad, too, that Daisy has found so good a home."

—*The Youth's Instructor* January 1, 1871

**Jesus loves
children and youth.
He rejoices when He sees
Satan repulsed in his efforts
to overcome them.
Many a youth is in
imminent peril
through manifold
temptations,
but the Saviour has the
tenderest sympathy
for him, and sends His
angels to guard and protect
him. He is the Good
Shepherd, ever ready to . . .
seek for the lost,
straying sheep.
FLB 269.7**

Health Nugget—What Is Papaya Good For?

The Power of Papaya

Botanical name: *Carica papaya*

Native to southern Mexico and Central America, papaya is now cultivated in most tropical regions, including Hawaii, where it was introduced in the early 1800s. Today, Hawaii is still the only U.S. state where papaya is commercially grown.

There are two main papaya varieties: Mexican, which can weigh as much as 10 pounds, and the much smaller Hawaiian type seen in grocery stores. Sometimes known as a tree melon or pawpaw, papaya is known not just for its rich sweet flavor, but also for its use as a meat tenderizer.

Initially green and somewhat bitter in taste, papayas are butter-yellow when fully ripe and shaped like a pear. Their pale-orange flesh has dozens of small, black, gelatinous seeds at the center, similar to a melon.

Unripe papaya is used in some areas of the world as a vegetable substitute, but is not recommended as a food when green, unless cooked.

Recommended ways to eat papaya includes its juice, which is sometimes added to other natural fruit juices because of its pleasing taste, but it's also wonderful in salads, salsa, and, of course, all by itself.

Health Benefits of Papaya

Vitamin C is one of the strong points of papaya, providing a whopping 144% of the daily recommended value per serving, which is great as an infection fighter as well as a free radical-scavenging antioxidant. Other vitamins include 31% of the daily value in vitamin A, required for healthy skin, mucous membranes, and vision, and especially effective against macular degeneration. Papaya provides 13% of the DRV in folate, and good amounts of fiber and potassium, a cell and body fluid component that helps control heart rate and blood pressure.

The B vitamins in papayas such as folic acid, pyridoxine (vitamin B6), riboflavin, and thiamin (vitamin B1) are called "essential" because they're required by your body, but not produced by your body, so they need an outside source to provide what is needed to metabolize—that's why including foods like papaya in your diet is important.

Papaya is a natural remedy for many ailments, including atherosclerosis, heart disease, and rheumatoid arthritis, and helps keep your digestive and immune systems

healthy. Papaya also contains the flavonoid beta carotene, which studies have proven to help protect against lung and mouth cancers. Other flavonoids, namely lutein, zeaxanthin, and cryptoxanthins, have potent antioxidant properties against free radicals that can wear down your body and cause premature aging and degenerative diseases.

Papayas contain 212 amino acids and several enzymes, including papain, a proteolytic enzyme that has an anti-inflammatory effect on the stomach, including swelling and fever that can develop post-surgery. Papain helps proteins digest faster, which discourages acid reflux, and has demonstrated effectiveness in treating ulcers and even relieving irritable bowel syndrome. Papaya seeds have been used in folk medicine to treat parasite and ringworm infections.

However, consume papayas in moderation because they contain fructose, which may be harmful to your health in excessive amounts.

Two genetically modified varieties of papaya were introduced to Hawaii in the 1990s, making papaya the first GM food to be introduced to the food supply in the U.S.

Studies Done on Papaya

A fermented papaya preparation was found to have wound-healing properties in one analysis, which researchers concluded would be especially beneficial for diabetes patients¹. Another study involved the successful formulation of a dual-action cleanser/debrider with antibacterial properties from the papaya-derived enzyme papain, which researchers reported might be beneficial for wound management.²

Another study indicated anti-cancer activity in papaya seeds and pulp, due to the presence of benzyl glucosinolate compounds. However, while the BG compounds in the seeds were shown to have similar strength at every stage of the ripening process, the pulp was found to contain more of this compound before maturation of the papaya, to the point that it nearly disappeared after the fruit was fully ripe. Tests confirmed higher concentration of cancer inhibition with higher presence of BG.³

Papaya Fun Facts

Papayas were first referenced in 1526 by the Spanish chronicler Oviedo, after

discovering this fruit on the Caribbean coasts of Panama and Colombia. Christopher Columbus is said to have called papayas the "fruit of the angels."

Summary

Sometimes thought of as an exotic fruit, papayas are native to tropical areas, including Hawaii, the only place they're grown in the U.S. This sweet, succulent fruit contains about 300% of the recommended daily amount of vitamin C, known for its infection-fighting abilities, and vitamin A for healthy skin, mucus membranes, and vision. Other nutrients in papaya include folate, dietary fiber, potassium, essential B vitamins, and several flavonoids, including betacarotene, shown to help protect against lung and mouth cancer.

One of the most important ingredients in papaya is the enzyme papain, shown to be effective against a number of stomach and intestinal problems, from expelling parasites to easing the symptoms of irritable bowel syndrome.

While it's good as an addition to other fruits, one of the best ways to enjoy papaya fruit is to cut it like a melon and eat it on its own.

Other sources:

- 1 <http://nutritiondata.self.com/facts/fruits-and-fruit-juices/1985/2>
- 2 <http://www.healthdiaries.com/eatthis/20-facts-about-papaya.html>
- 3 <http://www.nutrition-and-you.com/papaya-fruit.html>
- 4 <http://www.papayalovers.com>

—Mercola.com

When we read the lives of men who have been eminent for their piety we often regard their experiences and attainments as far beyond our reach. But this is not the case. Christ died for all; and we are assured in His Word that He is more willing to give His Holy Spirit to them that ask than are earthly parents to give good gifts to their children.

RC 97.6

King of the North—Part 14

Caught Unprepared, A Thief in the Night

No one likes finding out that they have been deceived. We are taught from childhood that Christians are to be honest, for Christ is the prince of truth. We feel insulted when we find out that we have been the victim of deception, whatever that deception may be. Something deep in our hearts rebels at the idea that someone else would have so little concern for us that they would tell us a lie and expect us to believe it. We associate truth and honesty with light, while we associate deception with darkness.

There are two powers in the world. One is the prince of light and truth, the other, the prince of darkness and deception. Jesus is the prince of light and truth, for “he that doeth truth cometh to the light, that his deeds may be made manifest, that they are wrought in God.” *John 3:21*. But Satan “was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it.” *John 8:44*.

It is Satan who tries to deceive and turn the truth into a lie. We are told that “Satan is working that the history of the Jewish nation may be repeated in the experience of those who claim to believe present truth.” *Selected Messages Vol. 2, page 111*.

“The trials of the children of Israel, and their attitude just before the first coming of Christ, have been presented before me again and again to illustrate the position of the people of God in their experience before the second coming of Christ—how the enemy sought every occasion to take control of the minds of the Jews, and today he is seeking to blind the minds of God’s servants, that they may not be able to discern the precious truth.” *Selected Messages Vol. 1, page 406*.

But how can God’s chosen people, those who claim to believe present truth, be deceived by Satan? Well, how did he deceive the Jews? They were also God’s chosen people, who kept the Sabbath and claimed to believe present truth.

“While the Jews desired the advent of the Messiah, they had no true conception of His mission... They had studied the prophecies, but without spiritual insight. Thus they overlooked those scriptures that point to the humiliation of Christ’s first advent, and misapplied those that speak of the glory of His second coming. Pride obscured their

vision. They interpreted prophecy in accordance with their selfish desires.” *Desire of Ages, pages 29-30*.

Could Satan possibly attempt to deceive God’s people today by misinterpretations of prophecy? After all, His people have been the expositors of end time prophecy. While protestants were based solidly on the Bible, Adventists have been based solidly on the books of Daniel and Revelation. We know the end time scenario like the back of our hand. Surely Satan could never deceive us where prophecy is concerned. But think about it a little bit. If you are waiting for the loud cry and latter rain to come in the future, when it is actually falling around you now, would not that be a fatal mistake? Undoubtedly it would, and we have been warned that this very thing would happen.

“It may be falling on hearts all around us, but we shall not discern or receive it.” *Review and Herald, March 2, 1897*.

In our last article we saw the positive testimony of the Spirit of Prophecy that the Loud Cry, Latter Rain, and Time of Trouble have been in the world for the last hundred years. In previous articles we saw the proof that the church leaders have lied to us about what the pioneers taught on the King of the North. We have also examined the world history that proves these things to be true. Prophecy is fulfilling before our eyes and we are still told to wait for a future Sunday law and Latter Rain to fit us up for the battle. We have been deceived!

Do you remember Raymond Cottrell? We talked about him in our first articles. He lied to the church about what the pioneers taught on the king of the north. He also said that the sanctuary doctrine could not be proved from Daniel 8:14 using Biblical Exegesis and Hermeneutic principles, and on this he was right, it is impossible to prove the truth using Greek Philosophy.

It used to be that Adventists were very clear in their presentations of prophecy. The sincere and logical mind could easily see the truth and clearness of what they taught. But this is not the case anymore. Many of the prophetic presentations are confusing and circular, with no clear purpose or reason. This is because our methods of interpretation have become confused. In the Christian world there are two methods of interpreting prophecy. They are the Catholic and Protestant methods. The Catholic method

can be divided into three, the spiritual, the preterist, and the futurist. The protestant method, used by all the reformers, and the Advent pioneers, is known as the historicist method. The reason there is so much confusion today is that these methods are being blended under various names and disguises.

Even Raymond Cottrell recognized these two methods, but he called them something else.

“The traditional Adventist sanctuary doctrine is based on the historicist principle, or method, of prophetic interpretation (protestant, historicist, method). Consequently, **those who follow that method automatically find the doctrine flawless**. On the other hand, those who follow the historical principle, or method (Catholic, preterist, method), find it bristling with flaws. As a result, differences of opinion with respect to the sanctuary doctrine can be resolved only by objectively testing the presuppositions and methodology on which it is based, by the sola Scriptura principle. **The two methods are as mutually exclusive as day and night, and a choice between them is decisive for the study of Bible prophecy.**” *Raymond Cottrell article, Sanctuary Doctrine – Asset or Liability? (parenthesis and emphasis added)*.

This makes it abundantly clear that Cottrell understood fully what he was doing and that the method of interpretation used was vital to the final understanding and conclusion of the one interpreting prophecy. He also clearly understood that the Catholic preterist method that he was advocating could not be mixed with the historicist method used by the pioneers. Note also that he admits that using the method of the pioneers, the sanctuary doctrine cannot be refuted. The only way to do it is to use and advocate another method of study and interpretation.

The Catholic method views all prophecy and, in fact, all the Bible as a mystical book with a primarily spiritual meaning and little or no literal meaning. Any literal interpretation is meant only for the people living at the time the Bible was written. This school of thought was brought into the church by Origen in the third century. He attempted to blend pagan philosophy with Christian doctrine. He taught the idea that

there were many levels of spiritual meaning in the scriptures that were of far greater importance than the literal surface meaning. In this way the scriptures could be made to teach the pagan philosophies and their literal reading was discouraged. See *Rome – The Great Apostasy pages 387-391 by A.T. Jones.*

Origen and his mentor, Clement, a converted pagan, took the hermeneutic principles used by the Greek philosophers in interpreting their mythological oracles, or holy stories, and applied them to the study of the scriptures. Remember, the word hermeneutics comes from the Greek god Hermes. He was the god of travelers, shepherds, thieves, and literature. One of his exceptional traits was deception and falsehood. Using these methods, Origen was able to make the Bible say anything he wanted it to and often could make a text mean the exact opposite of what it literally said. He did not view the Bible as the inerrant Word of God. But as a collection of stories similar to the mythology and oracles of the Greeks, they were interesting stories of how the gods interacted with man in the past but could be viewed with skepticism in a modern world.

Some of Origen's doctrines, such as reincarnation and the final conversion of everyone, including Satan, became so controversial, even in the Catholic church, that he was never sainted and is regarded with some skepticism in the church, even today. But other doctrines he invented, such as the Eucharist (transubstantiation—the actual presence of the blood and body of Christ in the bread and wine), became part and parcel of Catholic doctrine. Hundreds and thousands of Christians were killed during the dark ages for refusing to believe just this doctrine of Origen.

But this mixing of Greek philosophy with the Scriptures was not isolated to the Catholic Church of the Christian era. It was

actually begun much earlier, during the centuries just prior to Christ's first advent. The Jews of Alexandria in Egypt began to mix this Greek philosophy and methodology with their interpretation of scripture. During this time, some of these scholars produced the Septuagint, a Greek translation of the Hebrew prophets. It was this mixing of the pagan philosophy with the true Word of God that led directly to the rejection of Jesus by the Jews. Origen made use of this work of the Hellenized Jews and it became the basis of the Old Testament of the Latin Vulgate in the Catholic Church.

This spiritual method of Origen became the basis of all Catholic methods of interpretation. Using this method the prophecies are not to be literally fulfilled but have only a spiritual application. The other two Catholic methods were developed by Jesuit priests as a part of the counter-reformation. They were developed to counteract the protestant charge that the Catholic church was the beast of Revelation. One method puts all the prophecies of Daniel and Revelation in the past (the preterist method). This is the method preferred by Catholics of the old school. This is also the method used by Jewish scholars trying to prove that Jesus Christ was not the Messiah. They insist that the prophecies of Daniel were all fulfilled before Jesus, so that they cannot be interpreted to be fulfilled by Jesus. The futurist method puts the prophecies all in the future and is the preferred method of evangelicals and liberal Catholics today. This is the method that the seven year tribulation, so popular in the evangelical world, is based on.

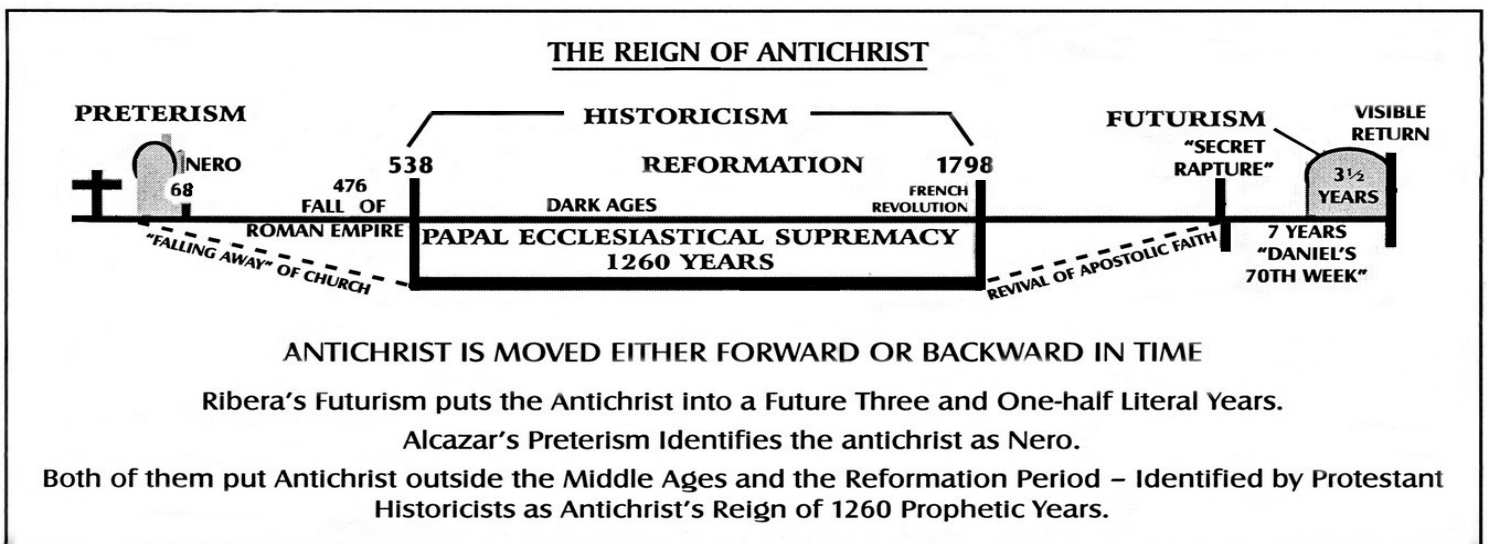
The preterist method was consolidated and developed by the Spanish Jesuit Alcazar and is based on the idea that all prophecy had its literal fulfillment in the early Christian church, or before, and that none of it remains to be fulfilled or to concern us today. In this view even Christ's second

coming is construed to have taken place during the first two or three centuries of the Christian church, which is a difficult position to prove from either history or the scriptures.

The futurist method was also developed by a Spanish Jesuit whose name was Francisco Ribera. According to this view, most of the prophecy will take place in the future and from this view we get some interesting interpretations of a seven year tribulation, a three and half year reign of the anti-Christ, a secret rapture, and other ideas that are just as difficult to prove from scripture as the preterist idea.

Admittedly not all the current ideas derived from these three methods were presented by these three men. The work they did was to establish a prophetic interpretation framework that others have worked upon. They developed the hermeneutic principles for Biblical interpretation. Once established and believed, these hermeneutic principles of interpretation lead to some very unlikely conclusions from the point of reason and conscience. However, theology students are taught to put complete trust in principles of this kind and are consequently left wandering in a maze of darkness.

The Jesuit order was established for the purpose of destroying the reformation and returning all Christians to an allegiance to the Pope. To this end they brought in the counter reformation. The preterist and futurist methods were brought in as a means of derailing the protestant idea that the papacy was a fulfillment of prophecy. Some protestants liked the futurist idea very much and ran with it adding to and embellishing it as they went. Jesuits love to do this. They insert an idea and when the protestant preachers run with it, they sit back and laugh and point out to all that these are protestant ideas and not Jesuit at all. While the seven year tribulation and the secret rapture may



not have been ideas that Ribera came up with, he laid down the framework from which these ideas have sprung.

But the true protestant method views prophecy as history written in advance. It is called the historicist model of interpretation. Prophecy is a revelation to the true believer of the events, both political and religious, that are going to transpire literally in this world. The prophecy begins at the time of the prophet who receives it and covers history from that time forward to whichever point is the climax that God wishes us to know about. It seems that in both the prophetic books of Daniel and Revelation the climax of almost every prophecy is the second coming of Christ in glory to gather His people home. Which is the great climax of history, is it not? From this view point all we have to do is to look at the prophecy and compare it with history and see where we are in relation to this final climax. All we have to find out is, how much has been fulfilled? And we will see how much is left to be fulfilled. It is a simple and straight forward method, taking all things to be literal unless they are obviously symbolic. All the spiderweb of serpentine windings used by the hermeneutic, Catholic methods of interpretation, are not needed in the historicist method. There is no need of confusion or heated argument. All we need to do is look and see. Was this not what was said to Nathaniel under the fig tree when he asked "Can any good thing come from Nazareth?" Philip responded, "Come and see." *John 1:45,46*

The historicist method was the method of the reformers from Wycliff to Luther. It gave rise to the greatest revival and reformation in Christian history and is the method on which William Miller based his interpretation of prophecy. The Seventh-day Adventist church was built on a solid foundation of historicist prophetic interpretation. While the protestants were a people of the Bible, the Adventists were solidly a people of Bible Prophecy. To Adventists the books of Daniel and Revelation were no longer a mystery but were open books. Their message was powerful and it demonstrated that we are at the very climax of prophecy and they proved it by saying "look and see." There was not any portion of these two books that were considered to be a mystery.

So, what happened? Why are so many Adventists today confused about what some of these prophecies mean? Why is Adventism now considered irrelevant by many, even Adventists themselves?

Today, Adventist interpretation of prophecy is a strange mix of the historic, the futurist, the preterist, and the spiritual. This change began when the message of 1888

was rejected by the Adventist leadership. The first attack on interpretation came in the 1890's with the "new view" of the daily. This was followed in the early 1900's with the "new view" of the king of the north and by the 1950's many in Adventist theology circles had repudiated the idea that Daniel 8:14 referred to the heavenly sanctuary and the entire Adventist concept of the investigative judgment was held in question. *See, Raymond Cottrell, taped Recollections on the Investigative Judgment.*

The "new view" of the daily, introduced by Conradi in the 1890's, was a spiritual interpretation. According to this view the daily was the daily ministration of Christ in the heavenly sanctuary. (As opposed to the old, literal, interpretation of Miller and the Adventist pioneers that it was paganism.) It was presented as a reasonable view in light of the Adventist understanding of the sanctuary message but followed to it's logical conclusion it removed the Adventist understanding of Daniel 8:14. Without Daniel 8:14 the very reason for the existence of the Adventist church is removed. And Adventists wonder why their church's message is now irrelevant.

The "new view" of the king of north was finally removed from being a vague interpretation that it must be the Papacy into a seemingly reasonable, detailed presentation by Luis Were in the late 1940's and early 1950's. To do this he used a spiritual application of the last 5 verses of Daniel 11. Using the Spirit of Prophecy extensively in his presentation he formed an end times scenario based on these verses that firmly places the the loud cry and latter rain after the national Sunday law. His presentation was immediately hailed by the theological community as the correct view held by the Adventist pioneers, completely ignoring the fact that James White, who did hold the view that the power that comes to it's end in Daniel 11:45 is the Papacy, was looking for a literal fulfillment in accordance with the historicist method, not a spiritual fulfillment.

Who was Luis Were? There is very little information available about him, except that he was an Australian Adventist evangelist who had some connection with the inner circle of Adventist leadership and that he was ousted from the church for a marital indiscretion sometime in the 1940's. He wrote a total of 17 books. In all of them he works constantly on a principle of prophetic interpretation that is found nowhere in either the pioneers' writings or in the Spirit of Prophecy. This principle is that all prophecy fulfilled before Christ's first advent is to be understood literally, but all prophecy fulfilled after the first advent is to be

understood in a spiritual sense. But if we carry this supposed principle through logically, it wipes out Josiah Litch's interpretation of the seven trumpets and the Ottoman loss of power of 1840. It boils down to the fact that this principle is only used when it is convenient, such as Daniel 11, and Revelation 16, 17 and 18. We immediately recognize the subtle insinuation of Origen's Greek philosophy here, where we can make a text say anything we want by making use of a Hermeneutic principle that we don't use when it isn't convenient.

When the protestant churches discovered in the 1800's that they could not disprove the Adventist doctrine using the historicist method, they switched to the Catholic and Jesuit methods of interpretation. This has given rise to numerous conflicting understandings and presentations of the end-time-prophecies.

What is amazing is that when you read the Review from the 1920's and 1930's there is a general urgency to the articles. An urgency to consider the condition of the world and it's indication that we are in the time of trouble and Christ's coming is very soon. But this starts to disappear in the 1940's and the urgency entirely disappears in the 1950's. Why the change? Ironically, it is Raymond Cottrell who gives us a clue as to what happened.

"Prior to about 1935 Adventist expositors of the Bible were at least generally following the proof-text method of Bible study (historicist method of the pioneers). Two seemingly unrelated events of that decade led to a gradual transition to the historical method (preterist, catholic, method) over the next twenty-five years, with the result **by the 1960's most of the Bible scholars of the church had adopted that method.**"

Adventist Biblical Interpretation in the Twentieth Century, Raymond Cottrell, page 6. (Parenthesis and emphasis supplied.)

Don't be confused by his naming the new, Jesuit preterist method, the "historical method." He is trying to make it sound good and solid but there is no doubt that what he is calling "historical" was not the method of the pioneers at all.

"In 1932 the General Conference concluded that it was necessary to upgrade the training and qualifications of persons who entered the ministry of the church, and voted to establish a school of theology. This led to the establishment in 1934, at Pacific Union College, of what was at first called the Advanced Bible School, and in 1937 moved to Washington, D.C. Where it took the name Seventh-day Adventist Theological Seminary. The second event was a requirement imposed on the College of Medical Evangelists (now Loma Linda

University) that students accepted for the medical course **be graduates of accredited colleges.**" *Adventist Biblical Interpretation in the Twentieth Century, Raymond Cottrell, page 6.*

"These two events logically made it necessary for the colleges to upgrade their faculties including, of course, their religion teachers. **As the colleges sent members of their religion faculties for advanced training in such subjects as biblical languages, ancient chronology, archeology, and ancient Bible manuscripts, they gradually came to realize the importance of the principles and procedures of the historical method in forming an accurate understanding of the Bible.**" *Adventist Biblical Interpretation in the Twentieth Century, Raymond Cottrell, page 6.*

"Among the first to participate in this program were such person as Edwin R. Thiele, Siegfried Horn, Richard Hamill, Lynn Wood, E. E. Heppinstall, and L. L. Caviness." *Adventist Biblical Interpretation in the Twentieth Century, Raymond Cottrell, page 7.*

This clearly tells us why the tone of the Review articles began to change in the 1940's from the urgency of the current events to a complacency and contentment with the world and a looking to the future for trouble. They sent their Bible and religion teachers to accredited, protestant and catholic, evangelical colleges for advanced education in the Bible and prophecy and this education introduced to them the new methods of interpretation. Methods that had not been used by Adventists before this time. These trusted professors then returned to teach all Adventist youth the new methods of study and interpretation.

But what of those who call themselves Historic Adventists? Surely they must stick to the historicist method. Unfortunately we find this not to be the case. The historic position on prophecy is itself a mix of spiritual and historicist interpretation. While rejecting the "new view" of the daily and resurrecting the 1843 and 1850 prophecy charts, reviving the 2520 time prophecy, the leading Historic Adventist prophecy expositors follow explicitly the "new view" of the king of the north and the spiritual application developed by Luis Were. They also follow Were in the presentation of Revelation 17. In his presentation of Revelation 17, Were uses a conglomeration of spiritual, preterist, futurist, and historicist interpretations to prove his point that the Papacy will reach it's zenith of power in the future and that the message of Revelation 18 is a warning against the unity of church and state. In light of this, we are forced to ask the

question, how historic is historic Adventism? It seems to be a strange mix of 1920's and 1950's doctrines that are sincerely believed to be what the pioneers themselves taught, but is so far from the pioneers actual teachings as to be unrecognizable. We can sincerely believe error, but our sincerity does not make it truth.

An interesting note on the use of the 2520 is that James White himself repudiates the use of the seven times (2520 days) as a prophecy in an article in the Review in 1864. *See Review and Herald, January 26, 1864.* Uriah Smith also tells us that the seven times of Leviticus 26 (on which the 2520 prophecy is based) are not prophetic. *See Daniel and the Revelation pp. 784-785.* We are supposedly upholding James White's views on prophecy by presenting the spiritual application of the Papacy being the king of the north, while at the same time presenting a pioneer position on the 2520 that James White and Uriah spoke against.

The current Adventist and historic Adventist presentations of prophecy leave out as insignificant most of the events of the 20th century. You are left with the impression that the last century was one of peace, when any historian will tell you the exact opposite. Historians tell us that the 20th century was a humanitarian disaster. The world wars were the worst wars in the history of this world. To interpret prophecy by the historicist method and include a gap that leaves out the worst century in the history of mankind is not reasonable. God always warns His people of what is going to happen and to think that He failed to tell us about the last century is an absurd notion.

Even those who stick to Smith's presentation in Daniel and the Revelation, still put the fulfillment of verses 44-45 of Daniel 11, and the time of trouble, in the future.

The problem does not lie with the prophecy. It lies with the interpretation of the prophecy. If the historicist methods of the Adventist pioneers are followed to their logical conclusion the events of the 20th century are truly included in prophecy. They have not been left out at all. Any prophetic interpretation that leaves out the last 100 to 200 years of history is not reasonable. It simply does not make sense to use a historicist method to bring us to 1844 and then jump to a futuristic, spiritualist idea of an end time scenario beginning with a Sunday law more than one hundred and fifty years later. History did not stop in 1844, to then resume at some future time, but rather moves on in a continuous line from then to now. Prophecy does the same. While the Sunday law is definitely there in prophecy, it is not the beginning event that starts the end

time scenario that culminates in the second coming. It is the final act in the drama.

In one of his booklets, copyrighted 1949, titled "The Truth about Ellen G. White, Uriah Smith and the King of the North," Were suggests that Smith's mistake in rejecting the message of 1888 proves that he is wrong on the King of the North. He even goes so far as to claim that all who believe that the Ottoman Empire is the King of the North will be found on the side of the Jesuits. He completely ignores the fact that the 1888 message had nothing to do with Daniel 11 and that both Waggoner and Jones preached that the king of the north was the Ottoman Empire. If we are to reject Uriah Smith's presentation of prophecy, which Ellen White strongly endorses, because he erred ten years later on the 1888 message, why not reject the 1888 message, because ten years later both Waggoner and Jones joined Kellogg in teaching pantheism? Were is not being consistent with himself at all. In the end he urges all his readers to trust to the "Godly leaders" of the General Conference, who had determined that the Pioneers taught that the king of the north was the Papacy.

Do you know who these "Godly Leaders" were that Were urges us to trust? These were the men who went to the world to learn how to understand and interpret their Bible. These were the men who published "Questions on Doctrine." These were the men who wrote the Bible Commentary, using new methods of interpretation. These were the men who told Wieland and Short that there was no Biblical example of a need to repent for the sins of our forefathers. These were the men who declared Andreasen to be on the "lunatic fringe" and removed his credentials for preaching the need to overcome sin and for telling the General Conference that they were in the wrong. These were the men who decided that there was no Biblical basis for the Sanctuary doctrine of Daniel 8:14. These are the men we are urged to trust, and unfortunately, most Adventists, including the so called historic Adventists, are still trusting them with their views of prophecy, their understanding of where we are in relation to the loud cry and latter rain and ultimately with their very salvation.

We are reminded of Isaiah 9:16 "For the leaders of this people cause them to err; and they that are led of them are destroyed."

Also Hosea 4:16 "My people are destroyed for lack of knowledge: because thou hast rejected knowledge, I will also reject thee, that thou shalt be no priest to me: seeing thou hast forgotten the law of thy God, I will also forget thy children."

"Then the LORD said unto me, The prophets prophesy lies in my name: I sent

them not, neither have I commanded them, neither spake unto them: they prophesy unto you a false vision and divination, and a thing of nought, and the deceit of their heart. Therefore thus saith the LORD concerning the prophets that prophesy in my name, and I sent them not, yet they say, **Sword and famine shall not be in this land;** By sword and famine shall those prophets be consumed.” *Jeremiah 14:14-15*.

What happens when you mix the fermentation of Pagan philosophy with the pure milk of God’s word? You get the wine of Roman Babylon and there is only one message in the Bible for Babylon. “And after these things I saw another angel come down from heaven, having great power; and the earth was lightened with his glory. And he cried mightily with a strong voice, saying, Babylon the great is fallen, is fallen, and is become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird. For all nations have drunk of the wine of the wrath of her fornication, and the kings of the earth have committed fornication with her, and the merchants of the earth are waxed rich through the abundance of her delicacies. And I heard another voice from heaven, saying, Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues. For her sins have reached unto heaven, and God hath remembered her iniquities.” *Revelation 18:1-5*

The Jews erred by mixing Greek philosophy with their interpretations of the scriptures. Thus they interpreted prophecy according to their own selfish desires and completely missed the Messiah when he came. Today the church is doing the same thing. Satan has lead us to misinterpret Daniel 11 and place the loud cry, latter rain, and time of trouble after the National Sunday law, and you can be sure he will keep us sleeping on until it is too late. If you think that you can wait till the Sunday law to get ready, His second coming will take you unawares, as a thief in the night, and you will be weeping with the Synagogue of Satan, at the saints’ feet.

“Satan is working that the history of the Jewish nation may be repeated in the experience of those who claim to believe present truth... Satan knew just how to take these men in his net, and deceive and destroy them.” *Selected Messages Vol. 2, page 111*

“I saw that many of these shepherds had denied the past teachings of God; they had denied and rejected the glorious truths which they once zealously advocated and had covered themselves with mesmerism and all kinds of delusions. I saw that they were drunken with error and were leading on their flock to death. Many of the opposers of

God’s truth devise mischief in their heads upon their beds, and in the day they carry out their wicked devices to put down the truth and to get something new to interest the people and divert their minds from the precious, all-important truth.

“I saw that the priests who are leading on their flock to death are soon to be arrested in their dreadful career. The plagues of God are coming, but it will not be sufficient for the false shepherds to be tormented with one or two of these plagues. God’s hand at that time will be stretched out still in wrath and justice and will not be brought to Himself again until His purposes are fully accomplished, and the hireling priests are led to worship at the feet of the saints, and to acknowledge that God has loved them because they held fast the truth and kept God’s commandments, and until all the unrighteous ones are destroyed from the earth.” *Early Writings pages 123-124*

The apostasy of Rome began in the same manner as that of the Jews. We have now seen how the leaders of the Seventh-day Adventist church did the exact same thing in the 1940’s and 50’s. Can her ruin be any less certain? The leaders are still proclaiming loudly that the 20th century has little place in prophecy, that the world wars are not to be found there. That destruction is coming, but is not here yet. “Look to the future for persecution and trial, but the present is a time of peace,” they say. “Wait for the latter rain that will fit you up for the battle.” But God says something different.

“Only those who are living up to the light they have will receive greater light. Unless we are daily advancing in the exemplification of the active Christian virtues, we shall not recognize the manifestations of the Holy Spirit in the latter rain. It may be falling on hearts all around us, but we shall not discern or receive it.” *Testimonies to Ministers page 507*.

“The descent of the Holy Spirit upon the church is looked forward to as [being something to be bestowed] in the future, but it is the privilege of the church to have it now. Seek for it, pray for it, believe for it. We must have it and heaven is waiting to bestow it...” *Last Day Events (Non Conference Edition) page 61*.

So, is the king of the north important to understand? Does it matter at all who the king of the north is? Yes, it does. If this power is the papacy, it has not come to it’s end yet and the time of trouble, loud cry and latter rain are still future. If Uriah Smith was right and this power was the Ottoman Empire, then we have no time left, we must have the latter rain now! It is time NOW to give the loud cry of Revelation 18. We must separate physically from the Babylonian

structure, but we must also separate ourselves from Babylonian thinking and philosophy.

“The world must not be introduced into the church, and married to the church, forming a bond of unity. **Through this means the church will become indeed corrupt, and as stated in Revelation, ‘a cage of every unclean and hateful bird...’** And when men in the highest responsible positions make no difference between those who serve God and those who serve Him not, they evidence that their eyes are not single to the glory of God; therefore their whole body is full of darkness... Let us not form unholy bonds of union with the friends of the world; for God has pronounced His curse upon all such unions... Already has the power of darkness placed its mold and superscription upon the work that should stand forth untainted, unpolluted from Satan’s cunning devices... Woe be unto him whose wisdom is not from above but from beneath!” *Testimonies to Ministers, pages 265, 273, 277*.

“The enemy of souls has sought to bring in the supposition that a great reformation was to take place among Seventh-day Adventists, and that **this reformation would consist in giving up the doctrines which stand as the pillars of our faith, and engaging in a process of reorganization.** Were this reformation to take place, what would result? The principles of truth that God in His wisdom has given to the remnant church, would be discarded. Our religion would be changed. The fundamental principles that have sustained the work for the last fifty years would be accounted as error. A new organization would be established. **Books of a new order would be written. A system of intellectual philosophy would be introduced.** The founders of this system would go into the cities, and do a wonderful work. The Sabbath of course, would be lightly regarded, as also the God who created it. **Nothing would be allowed to stand in the way of the new movement.** The leaders would teach that virtue is better than vice, but God being removed, they would place their dependence on human power, which, without God, is worthless. Their foundation would be built on the sand, and **storm and tempest would sweep away the structure.**” *Selected Messages, Book 1, page 204-205*.

Books of a new order HAVE been written, a system of intellectual philosophy along with the spiritual interpretation of prophecy, WAS introduced in the 1950’s and has taken complete hold of the church. In the 1930’s SDA ministers preached loud and clear that the time of trouble of Daniel 12:1 had begun. This message was squashed in

the 1940's and reversed in the 1950's. The king of the north and the time of trouble is only one of the things changed during that decade and it has only grown worse as time goes on. Today, the church is clearly united with the world, it has rejected every message sent to her from heaven and is preparing it's members to be caught unprepared when Jesus comes. The only way to be prepared is to come out of Babylon, both physically and mentally, and stand on the platform of truth with Christ.

"Jesus desires to efface the image of the earthly from the minds of his followers, and to impress upon them the image of the heavenly, that they may become one with himself, reflecting his character, and showing forth the praises of him who hath called them out of darkness into his marvelous light. If you have been permitted to stand in the presence of the Sun of Righteousness, it is not that you may absorb and conceal the bright beams of Christ's righteousness, but that you may become a light to others. **The enemy has men in our ranks through whom he works, that the light which God has permitted to shine upon the heart and illuminate the chambers of the mind may be darkened.** There are persons who have received the precious light of the righteousness of Christ, but they do not act upon it; they are foolish virgins. They prefer the sophistry of the enemy rather than the plain 'Thus saith the Lord.' When the blessing of God rested upon them in order that they might become channels of light, they did not go forward from light to a greater light; they permitted doubt and unbelief to come in, so that the truth which they had seen, became an uncertainty to them." *Review and Herald, August 19, 1890.*

"The first, second, and third angels' messages are to be repeated. **The call is to be given to the church:** 'Babylon the great is fallen, is fallen, and is become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird. For all nations have drunk of the wine of the wrath of her fornication, and the kings of the earth have committed fornication with her, and the merchants of the earth have waxed rich through the abundance of her delicacies... Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues. For her sins have reached unto heaven, and God hath remembered her iniquities.'" *Review and Herald, October 31, 1899.*

But why should we study the history of the twentieth century? Why must we see all the negative things? Why the destruction? Why even look at the genocides? Are not

these things simply too disturbing to think about? Why not push them aside and concentrate on making our current lives more comfortable and secure? But what we should be asking ourselves is, what do these things mean? What are they telling us? Are they not the signs of the times?

"God sees that the world is in need of cleansing. In the very near future, this cleansing will come. It will at first be done in a limited degree, and then with greater and still greater power, till men will see that God means to bring them to repentance." *Letter 21, 1904 (from Manuscript Release, vol 3, p 309.3 and full letter found in Spalding and Magan Collection, p 345).*

"With my soul have I desired thee in the night; yea, with my spirit within me will I seek thee early: **for when thy judgments are in the earth, the inhabitants of the world will learn righteousness.**" *Isaiah 26:9.*

"The people of God need to study what characters they must form in order to pass through the test and proving of the last days. Many are living in spiritual weakness and backsliding. They know not what they believe. **Let us read and study the twelfth chapter of Daniel. It is a warning that we shall all need to understand before the time of the end.** There are ministers claiming to believe the truth who are not sanctified through the truth. Unless a change comes in their lives, they will say, 'My Lord delayeth His coming.'" *Manuscript Releases Vol. 15 page 228.*

What is that warning that we need to understand? It is found in the first three verses.

"And at that time shall Michael stand up, the great prince which standeth for the children of thy people: and there shall be a time of trouble, such as never was since there was a nation even to that same time: **and at that time thy people shall be delivered, every one that shall be found written in the book.** And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt. And **they that be wise shall shine as the brightness of the firmament;** and they that turn many to righteousness as the stars for ever and ever." *Daniel 12:1-3.*

This points to a time of judgment. Those who are delivered from the time of trouble are those who are "found written in the book." This is the investigative judgment. Daniel 11 has been dealing with the history of the world. But 12:1 starts with Michael standing up, not because He stands up before the time of trouble begins, but because the angel wants our minds to be lifted from the earth, when the king of north comes to his

end, and focused on what is going on in heaven. Not only does the end of the king of the north point out that we are now in the time of trouble, but it directs our minds to the work going on in the heavenly sanctuary, because Michael stands up.

What must happen before Michael stands up? The judgment of the living and the sealing of the 144,000. The end of the king of the north directs our minds to the heavenly sanctuary. The end of the 2300 days in 1844 marked a transition in heaven, this transition was the beginning of the investigative judgment. The end of the king of the north in 1922 marks another transition in heaven. Who are delivered from the time of trouble? Is it the dead? No, it is the living, and these living are being investigated to find out if their names are "found written in the book." Which book? The book of life. The warning in Daniel 12:1 is a warning of an investigative judgment of the living.

The thought is staggering! Could it be that the judgment of the living began with the end of the king of the north? Yes, and this explains the calamities of the twentieth century. As probation is closing upon the land, hundreds of thousands are swept into eternity, their probation forever sealed, their destiny fixed. What a solemn time to live in!

It is the change from judging the dead to judging the living to which we are directed to look in Daniel 12:1. It is this judgment that brings on the time of trouble such as never was. Those who are delivered out of this time of trouble are the living, not the dead, so the judgment mentioned in Daniel 12 has to be the judgment of the living. We are NOW in the crisis of the ages. Salvation is NOW closing in the earth. The last message of mercy to a dying world is NOW being given in the power of the latter rain. This is the message of Revelation 18.

"The commencement of that time of trouble,' here mentioned does not refer to the time when the plagues shall begin to be poured out, but to a short period just before they are poured out, while Christ is in the sanctuary. At that time, **while the work of salvation is closing, trouble will be coming on the earth,** and the nations will be angry, yet held in check so as not to prevent the work of the third angel. At that time the 'latter rain,' or refreshing from the presence of the Lord, will come, to give power to the loud voice of the third angel, and prepare the saints to stand in the period when the seven last plagues shall be poured out." *Early Writings, page 85.*

What is the closing of the "work of salvation"? Is it not the closing of probation? The judgment of the living?

"More and more, as the days go by, it is becoming apparent that **God's judgments**

are in the world. In fire and flood and earthquake He is warning the inhabitants of this earth of His near approach. The time is nearing when the great crisis in the history of the world will have come, **when every movement in the government of God will be watched with intense interest and inexpressible apprehension.** In quick succession the judgments of God will follow one another—fire and flood and earthquake, with war and bloodshed.” *Testimonies Volume 9, page 97.*

“Oh, that the people might know the time of their visitation! There are many who have not yet heard the testing truth for this time. There are many with whom the Spirit of God is striving. 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 Volume 9, page 97.*

“The mercy of God is shown in His long forbearance. He is holding back His judgments, waiting for the message of warning to be sounded to all. Oh, if our people would feel as they should the responsibility resting upon them to give the last message of mercy to the world, what a wonderful work would be done!” *Testimonies Volume 9, page 97.*

What do you do when you are confronted with the evidence that you have been lied to? Do you choose to continue to believe that lie, and trust those who deceived you with your life? Or do you reject the lie, cease to trust the deceivers, and embrace the truth? The honest man, when presented with the truth will gladly receive it, or cease to be honest. There is no need for anyone to be caught unprepared. Jesus’ coming does not need to be as a thief in the night for you. You do not need to remain deceived.

Will you heed the warning, abandon all false methods and teachings, and come out of Babylon, physically, mentally, and spiritually? If you will, then God will place His seal upon you, but if not, you will be destroyed, right along with the wicked. “I call heaven and earth to record this day against you, that I have set before you life and death, blessing and cursing: therefore choose life, that both thou and thy seed may live.” *Deuteronomy 30:19.*

—Rick and Virginia Markwell

—This completes the
King of the North Series.

Recipe –Banana Muffins

MIX and SET ASIDE:

1 tbsp. yeast
1/4 c. warm water
1 tsp. Honey

ADD to yeast mixture.

MIX well.

COMBINE:

2 1/2 c. whole wheat pastry flour
(or half & half, whole wheat to white)
1 tsp. salt
1 tsp. Vanilla 1/3 c. honey
1/2 tsp. Coriander
1/4 tsp. cardamon
1 c. crushed pineapple and juice
1 1/2 c. mashed banana
3/4 c. nuts

SPOON into paper-lined or sprayed muffin tins until 2/3 full.

BAKE at 350° for 30–35 minutes.

YIELDS: 10 muffins.

*Lifestyle to Health Recipes
Hartland Wellness Center
copyright 1999*

Aaron was a man of amiable disposition, whom God selected to stand with Moses and speak for him; in short, to be mouthpiece for Moses. God might have chosen Aaron as leader; but He who is acquainted with hearts, who understands character, knew that Aaron was yielding and lacked moral courage to stand in defense of the right under all circumstances, irrespective of consequences.

Aaron’s desire to have the good will of the people sometimes led him to commit great wrongs. He too frequently yielded to their entreaties, and in so doing dishonored God.

The same lack of firmness for the right in his family resulted in the death of two of his sons.

Aaron was eminent for piety and usefulness, but he neglected to discipline his family.

Rather than perform the task of requiring respect and reverence of his sons, he allowed them to follow their inclinations. He did not discipline them in self-denial, but yielded to their wishes.

They were not disciplined to respect and reverence parental authority. The father was the proper ruler of his own family as long as he lived.

His authority was not to cease, even after his children were grown up and had families of their own. God Himself was the monarch of the nation, and from the people He claimed obedience and honor.

3T 293.3

Letters-Uganda, Kenya & USA

Uganda

Heb. 6:10-11

The Remnant church herald of the cross has been the advance beacon of the coming crisis. The missionary journeys kindled by their ardor and enthusiasm have proved the headlamp lights for the rallying forces of messages on tracts, booklets and recorded CDs for enlightenment and progress. Following our divine commission, the heralds of the cross have penetrated everywhere in the promulgation of *Present Truth* teachings.

In our teachings of the *Remnant Church* at this present time, respect is observed to the gifts of the Spirit, particularly the gift of the *Spirit of Prophecy*, a pillar beacon that has made us a church of the last day since the beginning of its history. **LS 196** It is on this note that we travel to the neighborhood trans versing with the message of mercy so that we escape the earth wretched home awaiting destruction by furry of our loving Father.

On 7th August 2017, we had a meeting at B__ - K__ planning how best do we establish our church set forth after the divine model. In this meeting, we discussed a program for our camp meeting which was going to take place on 27th October 2017 at M__. We considered a survey plan of the whole field of gospel truth to lift the translucent curtain of darkness among separated groups development and much of it is to depend upon the unity and faith of the believers seen as great fundamentals positive constructive principle after the divine instruction (Matt. 23:8). We encouraged unity among the believers and a spirit of counseling as the Bible is our lamp and guide to rule our faith and practice.

In the past six month, I have been sharing the Present Truth message with the Chairman of the separated groups in S. Africa Mr. R__ S__ searching how best can we help them stand with their creator without being controlled by General Conference of the SDA church headquartered in Silver Spring USA. I made plans to visit them so that we can share the present truth message in great detail in one of their annual meetings. Mr. R__ S__ from G__ province decided to tell bro. S__ M__ to invite me in a Health Retreat camp that is going to be held in M__ province 5 hours drive from J__. It has been a task to get one of their registered entities like "*Trumpeters*

Medical Missionary Institution" to write inviting me for this Camp meeting. I hope and believe that this going to be a wide opening to reach the many provinces of S. Africa where Mr. R__ is a chairman of these few separated believers. Mr. R__ was introduced to me by bro. J__ D__ and L__ to continue sharing the present truth message and possibly get united with them. It is my prayers that the good Lord opens up wide means to enable me get funds so that I can travel and do some work in this region being established as a separated movement.

We have just closed our Camp meeting at W__ near M__ with a call for unity. It has been a blessing to all who had taken time to attend the meeting with some of us.

In this meeting, I made overhead projection of lessons from Inlightofprophecyfulfilled.org siting the time we are in. These were lessons for now that raised the interest of the brethren in re-examining prophecy not yet comprehended especially about the king of the north and then the impending time of trouble. This led to the question and answer session be packed with a re-visit of the European history that few had learned at school years past. We proposed that prophecy seminars be conducted in churches after learning that many cannot relate history and the events being fulfilled!

I believed that we have to employ any innovation of the modern time in doing God's work to pass out information wherever it is possible. The social media should be maximally employed in sending present truth message which has proved to me a success by bringing closer brothers like R__ and M__ of SA, D__ Br__ in AU, V__ S__ in DRC all of these have invited me to visit them. Soon I have embarked on preparing lessons for those places to visit starting with SA.

Thank you for standing united with us in Spirit and that your financial help enables the work to go faster than expected. We pray for your continual support so that many can be reached in these last days.

God bless you.

N J

Kenya

The remaining Booklets of Golden 100 has already completed, I thank God very much for His provisions financially to make His work and inspired messages move through printing pages. We are still praying

for more.

I want to thank you again, in fact greenhouse is really helping us a lot. The money we received from it is helping to use for ministry work and orphans schooling. The last boy of three whom has been beneficiary from brother R__, is going to A__ for his exams form 4 starting from first November. The boy is very bright and I hope he might be direct university material come next year. Just continue to help in prayer even financially if God can provide.

Still praying for more funds to keep us stable. Economy has grows high for a living. I have a total of 7 total orphans, of which one will join K__ for nursing (a girl) another one is still waiting for funds to join college. And the one I told you is going to sit exams this year. Others are still in primary lower level, Plus my family, 4 children. I thank God for giving them to me, He knows better than I do. Continue to pray for us so that we can have daily bread, and good health to do God's work.

Be blessed dear brother, send my greetings to brethren and sisters over there.

Bro. I

USA

Thank you for keeping me on your mailing list. The Truth that you send out in these newsletters are a great blessing, I have learned much Present Truth in reading them. May God be with you in all that you do.

In Jesus' name, Amen

MC

God chose Ezra to be an instrument of good to Israel, that He might put honor upon the priesthood, the glory of which had been greatly eclipsed during the captivity. Ezra developed into a man of extraordinary learning and became "a ready scribe in the law of Moses." Ezra 7:6. These qualifications made him an eminent man in the Medo-Persian kingdom. PK 609.1

What is the Chaff to the Wheat?

The Gospel Herald August 1, 1906

Religion in the heart, planted there by the Spirit of God produces beauty in the character. It is not as sounding brass or a tinkling cymbal. The Spirit of truth, the righteousness of Christ, produces beauty in the soul. It is that inward adorning of great price. The Spirit of holiness if received from God into the inner sanctuary of the soul, will, if it pervades the soul-temple, work outward, moulding and fashioning the character after the divine similitude. The Spirit, the life from Jesus Christ, flows from the soul. It is represented as a well of water, springing up unto everlasting life.

Genuine faith and love, and the reverence and fear of God, will have a refining influence on the life. Spurious pretences, emotional, fitful, religious experiences will also make themselves apparent in the life. Too often, for a time, these pass for genuine religion; but their influence is such that the question is forced upon those who have a knowledge of the fruits of righteousness, What is the chaff to the wheat?

Those whose religion depends on circumstances are altogether unreliable. Their experience being fashioned by their surroundings is fitful and unsafe, and misleading to themselves; and the atmosphere which surrounds their souls is misleading to others also. The high, ecstatic flashes that occasionally brighten up their experience are regarded by many as the inspiration of God; but it is simply the development of the natural phase of character.

These two classes are represented in the fiftieth chapter of Isaiah: "Who is among you that feareth the Lord, that obeyeth the voice of his servant, that walketh in darkness, and hath no light? Let him trust in the name of the Lord, and stay upon his God." "For thus saith the high and lofty One that inhabiteth eternity, whose name is Holy; I dwell in the high and holy place, with him also that is of a contrite and humble spirit to revive the spirit of the humble, and to revive the heart of the contrite ones." And the warning is given to the other class, "Behold, all ye that kindle a fire, that compass yourselves about with sparks: walk in the light of your fire, and in the sparks that ye have kindled. This shall ye have of mine hand; ye shall lie down in sorrow."

There is a marked contrast between the strange fire kindled by selfish human efforts

and the sacred fire of God's own kindling. The one bears the decided imprint of humanity. Its fruit testifies to the character of the tree. "By their fruits ye shall know them." The souls that fix their attention on the fountain of truth and wisdom, who go straight to the source of true wisdom, will not be disappointed. "If any man lack wisdom, let him ask of God, who giveth liberally and upbraideth not [any man for his lack of knowledge], but let him ask in faith, nothing wavering; for he that wavereth is like a wave of the sea, driven with the wind and tossed." To those who thus seek, it shall be given.

The Holy One has presented his law to us as a standard of character. And the Lord is our judge, as well as our law-giver, and our king. There can be sinless human agents, who will not swerve from the strictest truth and honesty. Abraham was God's representative in his generation. God calls him the father of the faithful.

And Christ says, "Abraham rejoiced to see my day; and he saw it and was glad." How could Abraham behold the plan of redemption? How could he comprehend the great and grand working out of this plan through the future ages? By faith. He saw the root and offspring of David, the bright and morning star. He saw the one great anti-typical Sacrifice gracing the world with his presence, living the life of God in this sinful world: and his righteousness was going before him showing him the way, and the glory of the Lord was his reward.

Abraham had a special interest in the Lamb of God, who taketh away the sin of the world. To him it was revealed that in Christ his hopes of eternal life were centered. Through his sacrifice his salvation was complete, and Abraham's heart was filled with comfort, hope, and assurance, which was to him a firm foundation, a solid rock, upon which he rested in confidence that could not be shaken. The very truth that came down from heaven, was welcomed into his heart. He was not an occasional Christian, and an apparently devout worshiper. God said, "I know him." He could trust Abraham.

Among his children God would have no tampering with the conscience of young or old, master or servant. There is to be no conniving at transgression. The ten holy precepts had not been written upon the tables of stone by the finger of God in Abraham's day. But Abraham was acquainted with

them. They had been handed down from generation to generation; parents had taught their children the will of the Creator. Having educated himself to obey the law of God, the spirit of the commandments given in Eden was woven into the character of Abraham, fashioning his life after the divine pattern; and as a result his family was enlightened. He feared the Lord with all his house; for God's standard of holiness was made known by Abraham to both masters and servants.

He who combines faith and works will command his household after him, and like Abraham, will fear the Lord with all his house. Of him God said, "I know him, that he will command his children and his household after him, and they shall keep the way of the Lord, to do justice and judgment; that the Lord may bring upon Abraham that which he hath spoken." He who is a true child of Abraham will cultivate home religion. It is the privilege of every one to walk in the light, if they will seek the Lord earnestly for wisdom. The word of the Lord was made known to Abraham direct by heavenly intelligences. The same word was made known to the following generations by the Old Testament Scriptures; and is now revealed in the New Testament gospel. The written word can be taken into every family. It should be opened before the members of the household as their guide book; to be studied and obeyed. In every difficulty that may arise, let all inquire, What hath God said in his word; for that is our directory, our rule of life? The word is the bread of life to the hungry soul; the water of life to the thirsty soul.

David beheld the wondrous glory of Jesus Christ, "And while I was musing the fire burned; then spake I with my tongue." How could he keep silent? He must give utterance. He must tell of the grand scenes opened before him; the power, the majesty, the glory of Christ. Who can behold the glory of our Redeemer and not speak of it? Who, with the eye of faith, can see his beauty and not extol it? Who can taste of his love and not adore him, the Lord God of hosts is his name. Even the chosen of God cannot give expression to the glory of his goodness and love. Language fails to reveal it. Lost in wonder, one of old exclaimed, He is "the chiefest among ten thousand. . . . Yea, he is altogether lovely! He is my beloved, and I am his." In the 145th psalm David offers him beautiful tribute of praise, saying, "I will extol thee, my God, O king; and I

will bless thy name forever and ever. . . .
Great is the Lord, and greatly to be praised;
and his greatness is unsearchable. . . . All thy
works shall praise thee, O Lord; and thy
saints shall bless thee.” Unable to find words
to express what was in his heart, John calls
upon all to behold him: “Behold, what
manner of love the Father hath bestowed
upon us, that we should be called the sons of
God!”

“That which was from the beginning,
which we have heard, which we have seen
with our eyes, which we have looked upon,
and our hands have handled, of the Word of
life (for the life was manifested and we have
seen it, and bear witness, and show unto you
that eternal life [Jesus Christ], which was
with the Father, and was manifested unto
us): that which we have seen and heard
declare we unto you, that ye also may have
fellowship with us; and truly our fellowship
is with the Father, and with his Son Jesus
Christ. And these things write we unto you,
that your joy may be full. This then is the
message which we have heard of him, and
declare unto you, that God is light, and in
him is no darkness at all.”

The golden chain binds the Old and New
Testaments together. They both express the
same thing; declaring unto humanity the
living testimony of the King in his beauty.
All the writers show forth the praises of him
who hath called them out of darkness into
his marvelous light.

We also are to open our lips in praises.
From the heart subdued with his love, let
expressions of adoration arise; tell of his
goodness, tell of his loveliness; extol his
grace; magnify his lovely character. To the
true believer, he is more precious than gold,
even the finest gold of Ophir; yea, more
precious to me than life itself.

—Ellen G White

Story-Lucy's Victory

“I'd like to go and play with Lizzie Warren, tonight, mother,” said Lucy, as she came from school, with dinner basket and satchel, and making so much noise that baby Arthur awoke with a cry.

“No, dear, not tonight. Baby has not been well today; so you must amuse him while I am busy.”

“But, mother, do let me go; for the crane's bill is in blossom; and Lizzie says we will go through that nice orchard, all covered with patches of innocence that look like a great bouquet. And, mother, you know I've never been in it; so do, please.”

“No, Lucy, I cannot spare you; so try to feel and look cheerful about it.”

“But, mother,” persisted Lucy, “if you will let me go, I'll help you another time just as much.”

“Well, child, run along, then,” said her mother, quietly.

Lucy looked up eagerly a moment; then she stood swinging her sun-bonnet by the strings irresolutely. Only the day before her mother had explained to her the meaning of the passage, “Honor thy father and thy mother.”

That kind and unseen friend, called conscience, that our Heavenly Father has placed in each of our hearts, was trying to remind Lucy of her duty; so, at length, she said, slowly:

“Would it be honoring you, mother, if I went?”

“No; it would not be honoring me, unless you obeyed quickly and cheerfully.”

“Well, then, I won't tease anymore, but take Arthur out on the lawn, where he can see the lambs frisk about; and that will be nicer than going when you think it isn't best.”

So, she hung up her satchel and put away her basket, and, in trying to divert her little brother, she became happy herself, as people always do when they give up their own wishes to please and assist others.

Then, when bed-time came, her mother's good-night kiss, with “You have honored me, and listened to the voice of conscience, Lucy,” were of greater worth than any pleasure she could have derived from doing what she was sure her mother disapproved.

—The Youth's Instructor July 1, 1871

For your soul's sake, my brethren, have an eye single to the glory of God.

Leave self out of your thoughts as much as possible.

We are nearing the close of time. Examine your motives in the light of eternity.

I know you need to be alarmed; you are departing from the old landmarks.

Your science, so called, is undermining the foundation of Christian principle.

**I have been shown the course you would surely pursue
should you disconnect from God. Do not trust to your own wisdom.**

I tell you, your souls are in imminent peril.

**For Christ's sake, search and see why you have so little
love for religious exercises.**

5T 97.1

Quotes with “imminent” & “eminent”

With the severest reproofs, God sought to arouse the impenitent nation to a realization of its **imminent** danger of utter destruction. Through Hosea and Amos He sent -280- the ten tribes message after message, urging full and complete repentance, and threatening disaster as the result of continued transgression. “Ye have plowed wickedness,” declared Hosea, “ye have reaped iniquity; ye have eaten the fruit of lies: because thou didst trust in thy way, in the multitude of thy mighty men. Therefore shall a tumult arise among thy people, and all thy fortresses shall be spoiled... In a morning shall the king of Israel utterly be cut off.” Hosea 10:13-15.

PK 279.2

Jesus loves children and youth. He rejoices when He sees Satan repulsed in his efforts to overcome them. Many a youth is in **imminent** peril through manifold temptations, but the Saviour has the tenderest sympathy for him, and sends His angels to guard and protect him. He is the good shepherd, ever ready to go into the wilderness to seek for the lost, straying sheep...

RC 184.5

We felt that the message of the True Witness to the Laodiceans applied with peculiar force to this people. On the part of many, a spirit of self-satisfaction was manifested. There is a disposition to be contented with forms and theories of the truth; and as a consequence, those who might be giants in the cause and work of God are mere dwarfs. As a people we are in **imminent** danger; for we are becoming superficial, deficient in practical godliness. In our camp-meetings we never receive the blessing that it is our privilege to gain; for we cease our efforts too soon. There is some confessing in a general way; but the real evil is untouched. There is no sense of the hatefulness of sin. There is repenting without brokenness of heart; there is professing to leave the world, but the life is still governed by its principles.

RH, October 21, 1884 par. 5

Christ is our Leader. He presents before his soldiers the plan of the battle. He points out the **imminent** peril of the conflict, and enjoins every one to count the cost. As he shows us the preparation that we must make for the battle, he assures us that we shall

have divine assistance. In our human weakness, we shall be enabled to do the deeds of omnipotence.

Christ takes his soldiers to an **eminence**, and shows them the vast confederacy arrayed against them. He reminds them that they are not warring against flesh and blood, but against principalities and powers, against the rulers of the darkness of this world, against spiritual wickedness in high places. He reminds them that they are fighting for eternal life. The heavenly universe are marshaled for the conflict, with Christ, the Commander of the forces of heaven, at their head. Infirmities compass humanity, but in the strength that Christ gives, we may be more than conquerors. “Be of good cheer,” he declares; “I have overcome the world.”

RH, April 12, 1906 par. 13-14

The only safe course to pursue is to search the heart, try the motives by the Word of God, and test the spirit, and see what is the influence of words and actions. Conversion is needed. A transforming influence of the Spirit of God upon the character must be felt and demonstrated in the words and actions. There are very many who are copying the spirit of Sister Graham. This spirit is certainly not the Spirit of Christ. If her eyes could be turned inwardly and she could see how offensive is this spirit in the sight of God, she would make determined efforts to sit at the feet of Jesus and, like Mary, learn of the Master meekness and lowliness of mind. She would be a learner in the school of Christ rather than a teacher. We cannot with safety look away from our Saviour for one moment, for a dart of Satan will be hurled at our weakest points. In the exercise of a living faith in the merits of Christ alone are we safe. The helpless soul of the sinner must hang on Jesus. If he lets go his hold for one moment, he is in **imminent** peril of hurting his own soul and of imperiling the souls of others.

12MR 288.3

Leading men of Bible history have sinned grievously. Their sins are not concealed, but faithfully recorded in the history of God’s church, with the punishment from God, which followed the offenses. These instances are left on record for the benefit of after generations, and should inspire faith in the word of God, as a faithful history. Men who wish to doubt God, doubt Christianity, and the word of

God, will not judge candidly and impartially, but with prejudiced minds will scan the life and character, to detect all the defects in the lives of those who have been the most **eminent** leaders of Israel. God has caused a faithful delineation of character to be given in inspired history, of the best and greatest men in their day. These men were mortal, subject to a tempting devil. Their weaknesses and sins are not covered, but are faithfully recorded, with the reproofs and punishments which followed. These things “were written for our admonition upon whom the ends of the world are come.”

1SP 379.2

As long as you are true to yourself, no adverse power of earth or hell will be able to destroy your peace or interrupt your communion with God. If you fear God you need not walk in uncertainty. If you please Him you will secure everything which your soul requires. The language of an **eminent** Christian was, “There is nothing in the universe I fear but that I shall not know all my duty, or shall fail to do it.”...

HP 24.3

Without the help that comes from God, even those who are looked upon as the most **eminent** believers are in danger of falling into the sins which Satan has prepared to dishonor God. Let all who claim to be believers remember that it is only when they have the joy of Christ’s salvation in the heart that they are qualified to guide sinners to repentance and reformation. It is the genuine believer, the one who not only assents to the truth, but believes and practises the truth, and is not satisfied unless he has with him the presence of God, that is a power for good in the world.

The Southern Watchman , April 30, 1903

We do not need **eminent** men so much as good, true, and humble men. God calls for those of all classes and all trades to work in his cause. Those are wanted who will begin at the lower rounds of the ladder, who will, if need be, eat their own bread and quietly perform their duty; men who will not shrink from diligent labor to acquire means, or from rigid economy in its expenditure, and who will devote both time and means to work for the Master in their own families and their own neighborhoods.

GW92 381.3