

ADVENTISM IN BIBLE HISTORY

A large class of people dates back Adventism in the year 1844 after the great disappointment (see Pg. 39, 45) of which it is not realistic. They date it thus because they do not know what is meant by Adventism. It is after understanding that an Adventist is a person who awaits the coming of Jesus Christ that people will acknowledge that Adventism even dates back in Eden after the fall of man. Before we look how Adventism has transpired in Bible History, let us start simply by examining the term “Advent.”

What is meant by term Advent?

The term “Advent” means the “Coming of an important event, person, invention etc.” The person who awaits the coming of an important event or person is termed as an Adventist. In this book, the term “advent” is used in reference to the coming; appropriately the coming of our Savior.

Thus in simple language, every one throughout history, that has been awaiting Christ’s coming is termed as an Adventist of Christ.

Who is a Seventh Day Adventist?

The oxford dictionary defines a Seventh day Adventist as “a Member of a Christian religion that believes that Christ will soon return to the earth.”

The above definition as taken from the oxford dictionary defining who a seventh day Adventist is aimed at hiding the truth from the world about seventh day Adventism and for some reasons many of the dictionaries of the world have a vague description of who a seventh day Adventist is. In order to clearly understand who Seventh day Adventist are as a people, common sense would demand that we consult the pioneers of this faith in history about who they are and their faith conviction. One of the pioneers and the prophet of the movement penned down the following statements about who they are and using these as a basis, we will be able to trace the faith of Adventism and

Seventh day Adventism in the history of the world and verify its foundation.

“As soon as a move should be made to organize, a name would need to be taken for the corporation. This, therefore, led to a consideration of the name by which we should be known. Some were in favor of the name "Church of God." This was objected to on the ground that it gave none of distinctive features of our faith, while the name "Seventh-day Adventist" would not only set forth our faith in the near coming of Christ, but would also show that we are observers of the seventh-day Sabbath. When this matter was put to vote, only one person voted against the name "Seventh-day Adventist," ... {1907 JNL, COOD 113.1}

“We are Seventh-day Adventists. This is a fitting name, for we keep the seventh-day Sabbath, and look for the second Advent of our Lord in the clouds of heaven, with power and great glory. Even with respect to the name indicating some of the peculiar points of faith distinguishing us from other Christians, we are denominational. **In keeping the Sabbath** that God declares should be kept holy as a sign between Himself and His people, **we show** to the world that **we are His peculiar**, chosen people--a people whom He has denominated.” {19MR 40.2}

We are Seventh-day Adventists. Are we ashamed of our name? We answer, No, no! We are not. "It is the name the Lord has given us. It points out the truth that is to be the test of the churches....That this may be, we must look ever to Jesus. {FLB 304.4}

The name Seventh-day Adventist carries the true features of our faith in front, and will convict the inquiring mind. Like an arrow from the Lord's quiver, it will wound the transgressors of God's law, and will lead to repentance toward God and faith in our Lord Jesus Christ. {FLB 304.5}

We are God's commandment-keeping people. For the past fifty years every phase of heresy has been brought to bear upon us, to becloud our minds regarding the teaching of the Word--especially concerning the

ministration of Christ in the heavenly sanctuary, and the message of Heaven for these last days, as given by the angels of the fourteenth chapter of Revelation... {4MR 246.1}

The true commandment-keeping people of God show to the world a character of unspotted integrity, testifying by their own course of action that the law of the Lord is perfect, converting the soul. Thus the Lord Jesus, the Son of God, through His obedience to the law of God, exalted and made that law honorable. **God will surely condemn every member of every Church claiming to be Seventh-day Adventist, who is not doing Him service**, but through pride, selfishness, and worldliness, is showing that the truth of heavenly origin has not worked a reformation in his character. {19MR 175.2}

Our profession is an exalted one. As Sabbathkeeping Adventists we profess to obey all God's commandments and to be looking for the coming of our Redeemer. A most solemn message of warning has been entrusted to God's faithful few. We should show by our words and works that we recognize the great responsibility laid upon us. Our light should shine so clearly that others can see that we glorify the Father in our daily lives; that we are connected with heaven and are joint heirs with Jesus Christ, that when He shall appear in power and great glory, we shall be like Him. {4T 16.3}

Thus from the quotations above, **we can simply conclude that a Seventh Day Adventist is one who truly keeps the commandment of God to all intents and purposes as stated in the word of God and is waiting for the coming of Christ.**

Having now heard from the horse's mouth who a Seventh Day Adventist is, and who an Adventist is, we will proceed to see the struggle throughout ages between the good and evil in the light of Adventism and Seventh Day Adventism.

The Great Controversy

From the time darkness (sin) appeared in God's created being (Lucifer) in heaven (Ezekiel 28:12-15 and Isaiah 14:12-14), light (obedience to the commandments of God) had been the known reality until darkness (disobedience to the law of God) was manifested in one of his created beings.

The law of love being the foundation of the government of God, the happiness of all intelligent beings depends upon their perfect accord with its great principles of righteousness. God desires from all His creatures the service of love--service that springs from an appreciation of His character. He takes no pleasure in a forced obedience; and to all He grants freedom of will, that they may render Him voluntary service. {PP 34.3}

So long as all created beings acknowledged the allegiance of love, there was perfect harmony throughout the universe of God. It was the joy of the heavenly host to fulfill the purpose of their Creator. They delighted in reflecting His glory and showing forth His praise.

And while love to God was supreme, love for one another was confiding and unselfish. There was no note of discord to mar the celestial harmonies. But a change came over this happy state. There was one who perverted the freedom that God had granted to His creatures. Sin originated with him who, next to Christ, had been most honored of God and was highest in power and glory among the inhabitants of heaven. Lucifer, "son of the morning," was first of the covering cherubs, holy and undefiled. He stood in the presence of the great Creator, and the ceaseless beams of glory enshrouding the eternal God rested upon him. "Thus saith the Lord God; Thou sealest up the sum, full of wisdom, and perfect in beauty. Thou hast been in Eden the garden of God; every precious stone was thy covering. . . . Thou art the anointed cherub that covereth; and I have set thee so: thou wast upon the holy mountain of God; thou hast walked up and down in the midst of the stones of fire.

Thou wast perfect in thy ways from the day that thou wast created, till iniquity was found in thee." Ezekiel 28:12-15. {PP 35.1}

Little by little Lucifer came to indulge the desire for self-exaltation. The Scripture says, "Thine heart was lifted up because of thy beauty, thou hast corrupted thy wisdom by reason of thy brightness." Ezekiel 28:17. "Thou hast said in thine heart, . . . I will exalt my throne above the stars of God. . . . I will be like the Most High." Isaiah 14:13, 14. Though all his glory was from God, this mighty angel came to regard it as pertaining to himself. Not content with his position, though honored above the heavenly host, he ventured to covet homage due alone to the Creator. Instead of seeking to make God supreme in the affections and allegiance of all created beings, it was his endeavor to secure their service and loyalty to himself. And coveting the glory with which the infinite Father had invested His Son, this prince of angels aspired to power that was the prerogative of Christ alone. {PP 35.2}

This ushered in war that is best known as the great controversy (the battle between good and evil or light and darkness or obedience or disobedience etc. So from that time, the battle has ranged unto our present day. It has been a battle between light and darkness and in every generation, there have been representatives of either sides.

The Great Controversy Carried to the Earth

After darkness had lost the battle in heaven, Satan decided to carry the war to the Earth. Man, created in the fullness of light, became party to the battle when he choose to disobey God's express commandment (light Proverbs 6:23) and thus fell into darkness (slave to sin and the serpent, the devil - Genesis 2:15-17, Genesis 3:1-7 and Romans 5:12)

From that time onwards, man became an enemy of God (light) and a friend of the serpent (darkness). Genesis 3:8, Romans 5:10, Colossians 1:21. Thus the battle started in heaven was carried to the earth and man created to be a servant of light became a bond slave to darkness and hence a friend to sin. (Romans 8:7, Hebrews 2:15) This meant that

as long as man remained a slave to sin, that is to say a friend to the serpent, he was destined to die for the wages of sin is death. (Ezekiel 18:4, Romans 6:23).

A Promise to be Set Free

Thus God who is the light could rescue him from the darkness by putting enmity between man and the serpent. This promise is first announced to man through the curse pronounced upon the serpent by God after the fall. (Genesis 3:15). In this is a promised seed of the woman which was to bruise the head of the serpent and the serpent was to bruise the heel of the seed of the woman.

The Desire of all Nations

Our first parents, Adam and Eve and all the generations that over lived them have always looked forward to this great event of the promised seed, the promised one, the desire of all nations, the messiah, the Christ. Haggai 2:7, Daniel 9:25.

The sacrificial offerings were ordained by God to be to man a perpetual reminder and a penitential acknowledgment of his sin and a confession of his faith in the promised Redeemer. They were intended to impress upon the fallen race the solemn truth that it was sin that caused death. To Adam, the offering of the first sacrifice was a most painful ceremony. His hand must be raised to take life, which only God could give. It was the first time he had ever witnessed death, and he knew that had he been obedient to God, there would have been no death of man or beast. As he slew the innocent victim, he trembled at the thought that his sin must shed the blood of the spotless Lamb of God. This scene gave him a deeper and more vivid sense of the greatness of his transgression, which nothing but the death of God's dear Son could expiate. And he marveled at the infinite goodness that would give such a ransom to save the guilty. A star of hope illumined the dark and terrible future and relieved it of its utter desolation. {PP 68.1}

But the plan of redemption had yet a broader and deeper purpose than the salvation of man. It was not for this alone that Christ came to the earth; it was not merely that the inhabitants of this little world might regard the law of God as it should be regarded; but it was to vindicate the character of God before the universe. To this result of His great sacrifice--its influence upon the intelligences of other worlds, as well as upon man--the Saviour looked forward when just before His crucifixion He said: "Now is the judgment of this world: now shall the prince of this world be cast out. And I, if I be lifted up from the earth, will draw all unto Me." John 12:31, 32. The act of Christ in dying for the salvation of man would not only make heaven accessible to men, but before all the universe it would justify God and His Son in their dealing with the rebellion of Satan. It would establish the perpetuity of the law of God and would reveal the nature and the results of sin. {PP 68.2}

From the first the great controversy had been upon the law of God. Satan had sought to prove that God was unjust, that His law was faulty, and that the good of the universe required it to be changed. In attacking the law he aimed to overthrow the authority of its Author. In the controversy it was to be shown whether the divine statutes were defective and subject to change, or perfect and immutable. {PP 69.1}

When Satan was thrust out of heaven, he determined to make the earth his kingdom. When he tempted and overcame Adam and Eve, he thought that he had gained possession of this world; "because," said he, "they have chosen me as their ruler." He claimed that it was impossible that forgiveness should be granted to the sinner, and therefore the fallen race were his rightful subjects, and the world was his. But God gave His own dear Son--one equal with Himself--to bear the penalty of transgression, and thus He provided a way by which they might be restored to His favor, and brought back to their Eden home. Christ undertook to redeem man and to rescue the world from the grasp of Satan. The great controversy begun in heaven was to be decided in the very world, on the very same field, that Satan claimed as his. {PP 69.2}

Thus Adam and eve and all his posterity that lived before the appearing of the promised seed, had hope in the advent of Christ and can be called Adventists.

Seventh Day Adventism is as old as the Foundation of the Earth

Also, we note that the seventh day Sabbath was instituted in Eden before the fall of man, God observed the seventh day Sabbath as a commemoration of the creative power. For He had finished His works and earth was good. (Genesis 2:1-3) He rested from all the work of his hand. Therefore man created in the image of God was to imitate his maker by resting on the Sabbath and thus come into communion with his maker.

The great Jehovah had laid the foundations of the earth; He had dressed the whole world in the garb of beauty and had filled it with things useful to man; He had created all the wonders of the land and of the sea. In six days the great work of creation had been accomplished. And God "rested on the seventh day from all His work which He had made. And God blessed the seventh day, and sanctified it: because that in it He had rested from all His work which God created and made." God looked with satisfaction upon the work of His hands. All was perfect, worthy of its divine Author, and He rested, not as one weary, but as well pleased with the fruits of His wisdom and goodness and the manifestations of His glory. {PP 47.2}

After resting upon the seventh day, God sanctified it, or set it apart, as a day of rest for man. Following the example of the Creator, man was to rest upon this sacred day, that as he should look upon the heavens and the earth, he might reflect upon God's great work of creation; and that as he should behold the evidences of God's wisdom and goodness, his heart might be filled with love and reverence for his Maker. {PP 47.3}

In Eden, God set up the memorial of His work of creation, in placing His blessing upon the seventh day. The Sabbath was committed to Adam, the father and representative of the whole human family. Its

observance was to be an act of grateful acknowledgment, on the part of all who should dwell upon the earth, that God was their Creator and their rightful Sovereign; that they were the work of His hands and the subjects of His authority. Thus the institution was wholly commemorative, and given to all mankind. There was nothing in it shadowy or of restricted application to any people. {PP 48.1}

Thus Adam and eve even after the fall were not only Adventists but were seventh day Adventists to all intents and purposes because they kept the Sabbath.

Abel and Cain in the Light of Adventism

Abel the descendant of Adam carried the faith of seventh day Adventism in his generation. One day on the Sabbath, came he to worship and he offered to God the lamb which typified the lamb of God that was to come into the world to take away our sins. Thus he showed that he had faith in the advent of Christ and honored God by keeping the Sabbath. Genesis 4:1-7, John 1:29

But Cain on the other hand though claiming to keep the Sabbath, rejected the advent message when he chose to offer to God the fruits which were the works of his own labor. Thus God could not accept his sacrifice and therefore became a father of all who claim salvation by works or the children of disobedience.

Cain and Abel, the sons of Adam, differed widely in character. Abel had a spirit of loyalty to God; he saw justice and mercy in the Creator's dealings with the fallen race, and gratefully accepted the hope of redemption. But Cain cherished feelings of rebellion, and murmured against God because of the curse pronounced upon the earth and upon the human race for Adam's sin. He permitted his mind to run in the same channel that led to Satan's fall--indulging the desire for self-exaltation and questioning the divine justice and authority. {PP 71.1}

These brothers were tested, as Adam had been tested before them, to prove whether they would believe and obey the word of God. They were

acquainted with the provision made for the salvation of man, and understood the system of offerings which God had ordained. They knew that in these offerings they were to express faith in the Savior whom the offerings typified, and at the same time to acknowledge their total dependence on Him for pardon; and they knew that by thus conforming to the divine plan for their redemption, they were giving proof of their obedience to the will of God. Without the shedding of blood there could be no remission of sin; and they were to show their faith in the blood of Christ as the promised atonement by offering the firstlings of the flock in sacrifice. Besides this, the first fruits of the earth were to be presented before the Lord as a thank offering. {PP 71.2}

The two brothers erected their altars alike, and each brought an offering. Abel presented a sacrifice from the flock, in accordance with the Lord's directions. "And the Lord had respect unto Abel and to his offering." Fire flashed from heaven and consumed the sacrifice. But Cain, disregarding the Lord's direct and explicit command, presented only an offering of fruit. There was no token from heaven to show that it was accepted. Abel pleaded with his brother to approach God in the divinely prescribed way, but his entreaties only made Cain the more determined to follow his own will. As the eldest, he felt above being admonished by his brother, and despised his counsel. {PP 71.3}

Cain came before God with murmuring and infidelity in his heart in regard to the promised sacrifice and the necessity of the sacrificial offerings. His gift expressed no penitence for sin. He felt, as many now feel, that it would be an acknowledgment of weakness to follow the exact plan marked out by God, of trusting his salvation wholly to the atonement of the promised Saviour. He chose the course of self-dependence. He would come in his own merits. He would not bring the lamb, and mingle its blood with his offering, but would present his fruits, the products of his labor. He presented his offering as a favor done to God, through which he expected to secure the divine approval. Cain obeyed in building an altar, obeyed in bringing a sacrifice; but he

rendered only a partial obedience. The essential part, the recognition of the need of a Redeemer, was left out. {PP 72.1} Also see PP 72-73

In the life of Able and Cain was clearly seen the battle between light and darkness or the enmity between the seed of the woman and the serpent but Christ the perfect seed of the woman had not yet appeared on scene but all the faithful throughout generations who have suffered for Christ's sake typified him.

The murder of Abel was the first example of the enmity that God had declared would exist between the serpent and the seed of the woman-- between Satan and his subjects and Christ and His followers. Through man's sin, Satan had gained control of the human race, but Christ would enable them to cast off his yoke. Whenever, through faith in the Lamb of God, a soul renounces the service of sin, Satan's wrath is kindled. The holy life of Abel testified against Satan's claim that it is impossible for man to keep God's law. When Cain, moved by the spirit of the wicked one, saw that he could not control Abel, he was so enraged that he destroyed his life. And wherever there are any who will stand in vindication of the righteousness of the law of God, the same spirit will be manifested against them. It is the spirit that through all the ages has set up the stake and kindled the burning pile for the disciples of Christ. But the cruelties heaped upon the follower of Jesus are instigated by Satan and his hosts because they cannot force him to submit to their control. It is the rage of a vanquished foe. Every martyr of Jesus has died a conqueror. Says the prophet, "They overcame him ["that old serpent, called the devil, and Satan"] by the blood of the Lamb, and by the word of their testimony; and they loved not their lives unto the death." Revelation 12:11, 9. {PP 77.1}

Thus Cain was an apostate seventh Adventist and Abel was a truth seventh day Adventist.

Adam had another son and his name was Seth, the same become an inheritor of the principles of true Adventism and from his lineage is seen

a man called Enos in whose days men began to call upon the name of the lord. Gen 4:25-26. In this lineage is seen all the faithful worshiper of God according to his commandment but on the contrary after Cain rejecting the law of God, in his lineage is seen all the rejecters of the law of God. Gen 4:16-24

"To Seth, to him also there was born a son; and he called his name Enos: then began men to call upon the name of Jehovah." The faithful had worshiped God before; but as men increased, the distinction between the two classes became more marked. There was an open profession of loyalty to God on the part of one, as there was of contempt and disobedience on the part of the other. {PP 80.2}

Before the fall our first parents had kept the Sabbath, which was instituted in Eden; and after their expulsion from Paradise they continued its observance. They had tasted the bitter fruits of disobedience, and had learned what everyone that tramples upon God's commandments will sooner or later learn--that the divine precepts are sacred and immutable, and that the penalty of transgression will surely be inflicted. The Sabbath was honored by all the children of Adam that remained loyal to God. But Cain and his descendants did not respect the day upon which God had rested. They chose their own time for labor and for rest, regardless of Jehovah's express command. {PP 80.3}

Thus as the descendants of Seth were true seventh day Adventist, the descendants of Cain rejected both the principles of Adventism and seventh day Adventism and men have always followed either path.

As the descendants of Seth kept the seventh day Sabbath as a sign of allegiance to God, the descendants of Cain chose the first day of the week as a sign of rebellion. Thus one is the seal of God (sign of obedience) and the other is the mark of the beast (sign of disobedience).

Thus as men began to increase on the earth these two parties were clearly distinguished and some would cross from either side to the other but unfortunately many even of the descendants of Seth choose to

follow the way of Cain until the world become corrupt in the days of Noah that the lord choose to destroy it with flood.

For some time the two classes remained separate. The race of Cain, spreading from the place of their first settlement, dispersed over the plains and valleys where the children of Seth had dwelt; and the latter, in order to escape from their contaminating influence, withdrew to the mountains, and there made their home. So long as this separation continued, they maintained the worship of God in its purity. But in the lapse of time they ventured, little by little, to mingle with the inhabitants of the valleys. This association was productive of the worst results. "The sons of God saw the daughters of men that they were fair." The children of Seth, attracted by the beauty of the daughters of Cain's descendants, displeased the Lord by intermarrying with them. Many of the worshipers of God were beguiled into sin by the allurements that were now constantly before them, and they lost their peculiar, holy character. Mingling with the depraved, they became like them in spirit and in deeds; the restrictions of the seventh commandment were disregarded, "and they took them wives of all which they chose." The children of Seth went "in the way of Cain" (Jude 11); they fixed their minds upon worldly prosperity and enjoyment and neglected the commandments of the Lord. Men "did not like to retain God in their knowledge;" they "became vain in their imaginations, and their foolish heart was darkened." Romans 1:21. Therefore "God gave them over to a mind void of judgment." Verse 28. Sin spread abroad in the earth like a deadly leprosy. {PP 81.2}

From time to time, even before the flood, faithful Seventh Day Adventists have lived in the midst of the corrupting influences of the world and remained true to God. These include those in the lineage from Seth to Noah. (See Genesis 5)

Notwithstanding the prevailing iniquity, there was a line of holy men who, elevated and ennobled by communion with God, lived as in the companionship of heaven. They were men of massive intellect, of

wonderful attainments. They had a great and holy mission--to develop a character of righteousness, to teach a lesson of godliness, not only to the men of their time, but for future generations. Only a few of the most prominent are mentioned in the Scriptures; but all through the ages God had faithful witnesses, truehearted worshipers. {PP 84.2}

Of Enoch it is written that he lived sixty-five years, and begat a son. After that he walked with God three hundred years. During these earlier years, Enoch had loved and feared God and had kept His commandments. He was one of the holy line, the preservers of the true faith, the progenitors of the promised seed. From the lips of Adam he had learned the dark story of the Fall, and the cheering one of God's grace as seen in the promise; and he relied upon the Redeemer to come. But after the birth of his first son, Enoch reached a higher experience; he was drawn into a closer relationship with God. He realized more fully his own obligations and responsibility as a son of God. And as he saw the child's love for its father, its simple trust in his protection; as he felt the deep, yearning tenderness of his own heart for that first-born son, he learned a precious lesson of the wonderful love of God to men in the gift of His Son, and the confidence which the children of God may repose in their heavenly Father. The infinite, unfathomable love of God through Christ became the subject of his meditations day and night; and with all the fervor of his soul he sought to reveal that love to the people among whom he dwelt.

Through holy angels God revealed to Enoch His purpose to destroy the world by a flood, and He also opened more fully to him the plan of redemption. By the Spirit of Prophecy He carried him down through the generations that should live after the Flood, and showed him the great events connected with the second coming of Christ and the end of the world. {PP 85.5}

Enoch had been troubled in regard to the dead. It had seemed to him that the righteous and the wicked would go to the dust together, and that this would be their end. He could not see the life of the just beyond

the grave. In prophetic vision he was instructed concerning the death of Christ, and was shown His coming in glory, attended by all the holy angels, to ransom His people from the grave. He also saw the corrupt state of the world when Christ should appear the second time--that there would be a boastful, presumptuous, self-willed generation, denying the only God and the Lord Jesus Christ, trampling upon the law, and despising the atonement. He saw the righteous crowned with glory and honor, and the wicked banished from the presence of the Lord, and destroyed by fire. {PP 85.6}

Adventism after the Flood

After the flood, the descendants of Shem and Jethan remained faithful but those of Ham soon cast away all the restraints of God. Out of these rebels, arose a class who become the builders of the tower of Babel (Genesis 12) On the other hand through the lineage of Shem is traced men who remained true to God after the flood, such as Abram who God called to become the father of many nations.

After the dispersion from Babel idolatry again became well-nigh universal, and the Lord finally left the hardened transgressors to follow their evil ways, while He chose Abraham, of the line of Shem, and made him the keeper of His law for future generations. Abraham had grown up in the midst of superstition and heathenism. Even his father's household, by whom the knowledge of God had been preserved, were yielding to the seductive influences surrounding them, and they "served other gods" than Jehovah. But the true faith was not to become extinct. God has ever preserved a remnant to serve Him. Adam, Seth, Enoch, Methuselah, Noah, Shem, in unbroken line, had preserved from age to age the precious revealings of His will. The son of Terah became the inheritor of this holy trust. Idolatry invited him on every side, but in vain. Faithful among the faithless, uncorrupted by the prevailing apostasy, he steadfastly adhered to the worship of the one true God. "The Lord is nigh unto all them that call upon Him, to all that call upon Him in truth." Psalm 145:18. He communicated His will to Abraham,

and gave him a distinct knowledge of the requirements of His law and of the salvation that would be accomplished through Christ. {PP 125.1}

There was given to Abraham the promise, especially dear to the people of that age, of a numerous posterity and of national greatness: "I will make of thee a great nation, and I will bless thee, and make thy name great; and thou shalt be a blessing." And to this was added the assurance, precious above every other to the inheritor of faith, that of his line the Redeemer of the world should come: "In thee shall all families of the earth be blessed." Yet, as the first condition of fulfillment, there was to be a test of faith; a sacrifice was demanded. {PP 125.2}

The message of God came to Abraham, "Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will show thee." In order that God might qualify him for his great work as the keeper of the sacred oracles, Abraham must be separated from the associations of his early life. The influence of kindred and friends would interfere with the training which the Lord purposed to give His servant. Now that Abraham was, in a special sense, connected with heaven, he must dwell among strangers. His character must be peculiar, differing from all the world. He could not even explain his course of action so as to be understood by his friends. Spiritual things are spiritually discerned, and his motives and actions were not comprehended by his idolatrous kindred. {PP 126.1}

Abraham kept the law of God and was a worshiper of the true and living God... Abraham obeyed my voice, and kept my charge, my commandments, my statutes, and my laws. (Genesis 26:5) He also had faith in the coming of Christ who was to save the world from the curse of sin. This can also be seen in the fact that he sacrificed unto God and he was not ready to withhold his only son Isaac who was a type of Christ, the redeemer of the world. "Your father Abraham rejoiced to see my day: and he saw it, and was glad". (John 8:56)

Through type and promise God "preached before the gospel unto Abraham." Galatians 3:8. And the patriarch's faith was fixed upon the Redeemer to come. Said Christ to the Jews. "Your father Abraham rejoiced that he should see My day; and he saw it, and was glad." John 8:56. The ram offered in the place of Isaac represented the Son of God, who was to be sacrificed in our stead. When man was doomed to death by transgression of the law of God, the Father, looking upon His Son, said to the sinner, "Live: I have found a ransom." {PP 154.1}

It was to impress Abraham's mind with the reality of the gospel, as well as to test his faith, that God commanded him to slay his son. The agony which he endured during the dark days of that fearful trial was permitted that he might understand from his own experience something of the greatness of the sacrifice made by the infinite God for man's redemption. No other test could have caused Abraham such torture of soul as did the offering of his son. God gave His Son to a death of agony and shame. The angels who witnessed the humiliation and soul anguish of the Son of God were not permitted to interpose, as in the case of Isaac. There was no voice to cry, "It is enough." To save the fallen race, the King of glory yielded up His life. What stronger proof can be given of the infinite compassion and love of God? "He that spared not His own Son, but delivered Him up for us all, how shall He not with Him also freely give us all things?" Romans 8:32. {PP 154.2} Thus Abraham and his descendants were Seventh Day Adventists to all intents and purposes.

We note also that after a passing of time the descendants of Abraham through their father Jacob moved to the land of Egypt and after the death of the patriarchs, many lost their ancient faith and after they had been enslaved by the king of Egypt, become idolaters. But God in his mercy remembered the faithfulness of their fathers and the covenant He had made with them and called Moses to deliver them and return them to the worship of the true God.

And the LORD said unto Moses, Rise up early in the morning, and stand before Pharaoh; lo, he cometh forth to the water; and say unto him, Thus saith the LORD, Let my people go, that they may serve me. Exodus 8:20

After their deliverance from Egypt, God called the people unto Himself on mount Sinai that they may serve Him. He communicated unto them His law that the people may obey it. Exodus 20. God also asked to make Him a sanctuary that He might dwell among them. (Exodus 25). In the sacrificial system instituted in the wilderness, is typified the lamb of God which taketh away the sins of the world and as thus the delivered Jews were to cherish a faith in the promised redeemer. Thus the gospel was preached unto them as it is preached unto us.

For unto us was the gospel preached, as well as unto them: but the word preached did not profit them, not being mixed with faith in them that heard it. Hebrews 4:2.

Thus in keeping the Seventh Day Sabbath as seen in the fourth commandment and in sacrificing the lambs continually, the Israelites can rightly be called Seventh Day Adventists.

THE ADVENT JOURNEY DURING NEHEMIAH'S TIME

God made to the Jewish people through His messengers the gracious offer, that if they would keep His Sabbath, their city should stand forever. At the same time He testified unto them that if they would not do so, their city should be utterly destroyed. Nehemiah being one of the victims confesses on behalf of Israel. Not only did he (Nehemiah) say that Israel had sinned as we see in (Nehemiah 1:7-9) but he acknowledged with penitence that he and his father's house had sinned. When the captives therefore returned from Babylon and the law read to them, the people wept because of their transgressions (*HSFD 103.2*). It is clearly manifested that Nehemiah in his time still recognized the sacredness of God's law among which was also the Sabbath commandment, implying that they were Sabbath keepers.

The scripture is an explicit testimony that the destruction of Jerusalem and the captivity of the Jews at Babylon were in consequence of their profanation of the Sabbath. It is a striking confirmation of the language of Jeremiah, (Jeremiah 17:21-27) as already noticed, in which he testified to the Jews that if they would hallow the Sabbath their city should stand forever; but that it should be utterly destroyed if they persisted in its profanation. Nehemiah bears testimony to the accomplishment of Jeremiah's prediction concerning the violation of the Sabbath (Nehemiah 13:15-18); "In those days saw I in Judah some treading winepresses on the Sabbath, and bringing in sheaves, and lading asses; as also wine, grapes, and figs, and all manner of burdens, which they brought into Jerusalem on the Sabbath day; and I testified against them in the day wherein they sold victuals. There dwelt men of Tyre also therein, which brought fish, and all manner of ware, and sold on the Sabbath unto the children of Judah, and in Jerusalem. Then I contended with the nobles of Judah, and said unto them, What evil thing is this that ye do, and profane the Sabbath day? Did not your father's thus, and did not our God bring all this evil upon us, and upon

this city? yet ye bring more wrath upon Israel by profaning the Sabbath? (*HSFD 108.1*)

From the statements above, we see that the law of God especially the Sabbath has always been the major point of controversy throughout Christendom. This is to say, all along there were traits of Sabbath keeping people in every generation.

While the Hebrews were in captivity at Babylon, God made to them an offer of restoring them to their own land and giving them again a city and a temple under circumstances of wonderful glory. The condition of that offer being disregarded, the offered glory was never inherited by them...*HSFD 105.2*

The Sabbath being an old commandment, God through the prophet had to remind them that they may walk therein... Jeremiah 6:16 Thus saith the LORD, Stand ye in the ways, and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls. Thou camest down also upon mount Sinai, and spakest with them from heaven, and gavest them right judgments, and true laws, good statutes and commandments: And madest known unto them thy holy Sabbath, and commandedst them precepts, statutes, and laws, by the hand of Moses thy servant... (Nehemiah 9:13-14)

Thus were all the people reminded of the great events of Mount Sinai - the giving of the ten words of the law of God, and the making known of his holy Sabbath. So deeply impressed was the whole congregation with the effect of their former disobedience, that they entered into a solemn covenant to obey God...*HSFD 106.5*

In the restoration of the temple service was typified the lamb of God which was to take away the sins of the world and the Sabbath reform as carried out by Nehemiah shows the desire to honor the Sabbath. Thus the Jews in the days of Nehemiah were Seventh Day Adventists.

Adventism from Nehemiah to Christ's Time:

The period of almost five centuries intervenes between the time of Nehemiah and the commencement of the ministry of the Redeemer. During this time an extraordinary change came over the Jewish people. Previously, they had been to an alarming extent idolaters, and outbreaking violators of the Sabbath. But after their return from Babylon, they were never guilty of idolatry to any extent, the chastisement of that captivity effecting a cure of this evil. In like manner did they change their conduct relative to the Sabbath; and during this period they loaded the Sabbatic institution with the most burdensome and rigorous ordinances. HSF 109.1

Under the reign of Antiochus Epiphanes, the king of Syria, B.C. 170, the Jews were greatly oppressed. The greater part of the Hebrews remained faithful to God, and, as a consequence, were obliged to flee for their lives....HSF 110.2 “Many that sought after justice and judgment went down into the wilderness, to dwell there: both they, and their children, and their wives, and their cattle; because afflictions increased sore upon them. Now when it was told the king’s servants, and the host that was at Jerusalem, in the city of David, that certain men, who had broken the king’s commandment, were gone down into the secret places in the wilderness, they pursued after them a great number, and having overtaken them, they camped against them, and made war against them on the Sabbath day. And they said unto them, Let that which ye have done hitherto suffice; come forth, and do according to the commandment of the king, and ye shall live. But they said, We will not come forth, neither will we do the king’s commandment, to profane the Sabbath day. So then they gave them the battle with all speed. Howbeit they answered them not, neither cast they a stone at them, nor stopped the places where they lay hid. But said, Let us die all in our innocence: heaven and earth shall testify for us, that ye put us to death wrongfully. So they rose up against them in battle on the Sabbath, and they slew them, with their wives and children, and their cattle, to the number of a thousand people.” (*HSF 110.3*) In Jerusalem itself a like massacre

took place. King Antiochus sent Appollonius with an army of twenty - two thousand, "Who, coming to Jerusalem, and pretending peace, did forbear till the holy day of the Sabbath, when taking the Jews keeping holy day, he commanded his men to arm themselves. And so he slew all them that were gone to the celebrating of the Sabbath, and running through the city with weapons, slew great multitudes." (*HSFD 111.1*)

The Real Advent of Christ

Through the long centuries of "trouble and darkness" and "dimness of anguish" (Isaiah 8:22) marking the history of mankind from the day our first parents lost their Eden home, to the time the Son of God appeared as the Saviour of sinners, the hope of the fallen race was centered in the coming of a Deliverer to free men and women from the bondage of sin and the grave. {PK 681.1}

The Son of God was offering to atone with His own lifeblood for their transgression. To them was to be granted a period of probation, during which, through faith in the power of Christ to save, they might become once more the children of God. {PK 681.3}

He also proposed to come to this earth to pay the penalty of sin, and thus not only redeem man, but recover the dominion forfeited. It is of this restoration that Micah prophesied when he said, "O Tower of the flock, the stronghold of the daughter of Zion, unto Thee shall it come, even the first dominion." Micah 4:8. The apostle Paul has referred to it as "the redemption of the purchased possession." Ephesians 1:14. And the psalmist had in mind the same final restoration of man's original inheritance when he declared, "The righteous shall inherit the land, and dwell therein forever." Psalm 37:29. {PK 682.1}

This hope of redemption through the advent of the Son of God as Saviour and King, has never become extinct in the hearts of men. From the beginning there have been some whose faith has reached out beyond the shadows of the present to the realities of the future. Adam, Seth, Enoch, Methuselah, Noah, Shem, Abraham, Isaac, and Jacob-- through

these and other worthies the Lord has preserved the precious revealings of His will. And it was thus that to the children of Israel, the chosen people through whom was to be given to the world the promised Messiah, God imparted a knowledge of the requirements of His law, and of the salvation to be accomplished through the atoning sacrifice of His beloved Son. {PK 682.2}

The hope of Israel was embodied in the promise made at the time of the call of Abraham, and afterward repeated again and again to his posterity, "In thee shall all families of the earth be blessed." Genesis 12:3. As the purpose of God for the redemption of the race was unfolded to Abraham, the Sun of Righteousness shone upon his heart, and his darkness was scattered. And when, at last, the Saviour Himself walked and talked among the sons of men, He bore witness to the Jews of the patriarch's bright hope of deliverance through the coming of a Redeemer. "Your father Abraham rejoiced to see My day," Christ declared; "and he saw it, and was glad." John 8:56. {PK 683.1}

In patriarchal times the sacrificial offerings connected with divine worship constituted a perpetual reminder of the coming of a Saviour, and thus it was with the entire ritual of the sanctuary services throughout Israel's history. In the ministration of the tabernacle, and of the temple that afterward took its place, the people were taught each day, by means of types and shadows, the great truths relative to the advent of Christ as Redeemer, Priest, and King; once each year their minds were carried forward to the closing events of the great controversy between Christ and Satan, the final purification of the universe from sin and sinners. The sacrifices and offerings of the Mosaic ritual were ever pointing toward a better service, even a heavenly. The earthly sanctuary was "a figure for the time then present," in which were offered both gifts and sacrifices; its two holy places were "patterns of things in the heavens;" for Christ, our great High Priest, is today "a minister of the sanctuary, and of the true tabernacle, which the Lord pitched, and not man." Hebrews 9:9, 23; 8:2. {PK 684.3}

In every way possible the enemy of truth and righteousness has worked to cause the descendants of Abraham to forget their high and holy calling, and to turn aside to the worship of false gods. And often his efforts were all but successful. For centuries preceding Christ's first advent, darkness covered the earth, and gross darkness the people. Satan was throwing his hellish shadow athwart the pathway of men, that he might prevent them from gaining a knowledge of God and of the future world. Multitudes were sitting in the shadow of death. Their only hope was for this gloom to be lifted, that God might be revealed. {PK 687.2}

With prophetic vision David, the anointed of God, had foreseen that the coming of Christ should be "as the light of the morning, when the sun riseth, even a morning without clouds." 2 Samuel 23:4. And Hosea testified, "His going forth is prepared as the morning." Hosea 6:3. Quietly and gently the daylight breaks upon the earth, dispelling the shadow of darkness and waking the earth to life. So was the Sun of Righteousness to arise, "with healing in His wings." Malachi 4:2. The multitudes dwelling "in the land of the shadow of death" were to see "a great light." Isaiah 9:2. {PK 688.1} (Isaiah 11:1, 7:15-15)

Thus, through patriarchs and prophets, as well as through types and symbols, God spoke to the world concerning the coming of a Deliverer from sin. A long line of inspired prophecy pointed to the advent of "the Desire of all nations." Haggai 2:7. Even the very place of His birth and the time of His appearance were minutely specified. {PK 697.1}

The Prophecy that reveals the Advent of the Messiah

The time of the first advent and of some of the chief events clustering about the Saviour's lifework was made known by the angel Gabriel to Daniel. "Seventy weeks," said the angel, "are determined upon thy people and upon thy holy city, to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the most holy." Daniel 9:24. A day in prophecy stands for a

year. See Numbers 14:34; Ezekiel 4:6. The seventy weeks, or four hundred and ninety days, represent four hundred and ninety years. A starting point for this period is given: "Know therefore and understand, that from the going forth of the commandment to restore and to build Jerusalem unto the Messiah the Prince shall be seven weeks, and threescore and two weeks" (Daniel 9:25), sixty-nine weeks, or four hundred and eighty-three years. The commandment to restore and build Jerusalem, as completed by the decree of Artaxerxes Longimanus, went into effect in the autumn of 457 B.C. See Ezra 6:14; 7:1, 9. From this time four hundred and eighty-three years extend to the autumn of A.D. 27. According to the prophecy, this period was to reach to the Messiah, the Anointed One. In A.D. 27, Jesus at His baptism received the anointing of the Holy Spirit and soon afterward began His ministry. Then the message was proclaimed, "The time is fulfilled." Mark 1:15. {PK 698.1}

Then, said the angel, "He shall confirm the covenant with many for one week [seven years]." For seven years after the Saviour entered on His ministry, the gospel was to be preached especially to the Jews; for three and a half years by Christ Himself, and afterward by the apostles. "In the midst of the week He shall cause the sacrifice and the oblation to cease." Daniel 9:27. In the spring of A.D. 31, Christ, the true Sacrifice, was offered on Calvary. Then the veil of the temple was rent in twain, showing that the sacredness and significance of the sacrificial service had departed. The time had come for the earthly sacrifice and oblation to cease. {PK 699.1}

The one week--seven years--ended in A.D. 34. Then by the stoning of Stephen the Jews finally sealed their rejection of the gospel; the disciples who were scattered abroad by persecution "went everywhere preaching the word" (Acts 8:4); and shortly after, Saul the persecutor was converted and became Paul the apostle to the Gentiles. {PK 699.2}

The many prophecies concerning the Saviour's advent led the Hebrews to live in an attitude of constant expectancy. Many died in the faith, not

having received the promises. But having seen them afar off, they believed and confessed that they were strangers and pilgrims on the earth. Not at first had God revealed the exact time of the first advent; and even when the prophecy of Daniel made this known, not all rightly interpreted the message.

True Adventism Amidst Great Apostasy

After the passing of time in expectancy of Christ, Many of the Jews had lost sight of the significance of the sacrificial system and instead observed the forms of worship. They had no sense of the One whom the forms typified and thus could not recognize His coming.

An angel visits the earth to see who are prepared to welcome Jesus. But he can discern no tokens of expectancy. He hears no voice of praise and triumph that the period of Messiah's coming is at hand. The angel hovers for a time over the chosen city and the temple where the divine presence has been manifested for ages; but even here is the same indifference. The priests, in their pomp and pride, are offering polluted sacrifices in the temple. The Pharisees are with loud voices addressing the people or making boastful prayers at the corners of the streets. In the palaces of kings, in the assemblies of philosophers, in the schools of the rabbis, all are alike unmindful of the wondrous fact which has filled all heaven with joy and praise--that the Redeemer of men is about to appear upon the earth. {GC 314.1}

The priests and elders of Jerusalem were not as ignorant concerning the birth of Christ as they pretended. The report of the angels' visit to the shepherds had been brought to Jerusalem, but the rabbis had treated it as unworthy of their notice. They themselves might have found Jesus, and might have been ready to lead the magi to His birthplace; but instead of this, the wise men came to call their attention to the birth of the Messiah. "Where is He that is born King of the Jews?" they said; "for we have seen His star in the East, and are come to worship Him." {DA 62.3}

There is no evidence that Christ is expected, and no preparation for the Prince of life. In amazement the celestial messenger is about to return to heaven with the shameful tidings, when he discovers a group of shepherds who are watching their flocks by night, and, as they gaze into the starry heavens, are contemplating the prophecy of a Messiah to come to earth, and longing for the advent of the world's Redeemer. Here is a company that is prepared to receive the heavenly message. And suddenly the angel of the Lord appears, declaring the good tidings of great joy. Celestial glory floods all the plain, an innumerable company of angels is revealed, and as if the joy were too great for one messenger to bring from heaven, a multitude of voices break forth in the anthem which all the nations of the saved shall one day sing: "Glory to God in the highest, and on earth peace, good will toward men." Luke 2:14. {GC 314.2}

Oh, what a lesson is this wonderful story of Bethlehem! How it rebukes our unbelief, our pride and self-sufficiency. How it warns us to beware, lest by our criminal indifference we also fail to discern the signs of the times, and therefore know not the day of our visitation. {GC 315.1}

It was not alone upon the hills of Judea, not among the lowly shepherds only, that angels found the watchers for Messiah's coming. In the land of the heathen also were those that looked for Him; they were wise men, rich and noble, the philosophers of the East. Students of nature, the Magi had seen God in His handiwork. From the Hebrew Scriptures they had learned of the Star to arise out of Jacob, and with eager desire they awaited His coming, who should be not only the "Consolation of Israel," but a "Light to lighten the Gentiles," and "for salvation unto the ends of the earth." Luke 2:25, 32; Acts 13:47. They were seekers for light, and light from the throne of God illumined the path for their feet. While the priests and rabbis of Jerusalem, the appointed guardians and expounders of the truth, were shrouded in darkness, the Heaven-sent star guided these Gentile strangers to the birthplace of the newborn King. {GC 315.2}

Sabbath Observance in Christ's Day

In the fullness of time God sent forth His Son to be the Saviour of the world. (Galatians 4:4) He who fulfilled this mission of infinite benevolence was both the Son of God and the Son of man. He was with the Father before the world was, and by him God created all things. The Sabbath being ordained at the close of that great work as a memorial to keep it in lasting remembrance, the Son of God, by whom all things were created, could not be otherwise than a perfect judge of its true design, and of its proper observance. The sixty - nine weeks of Daniel's prophecy being accomplished, the Redeemer began to preach, saying, "The time is fulfilled." The ministry of the Saviour was at a time when the Sabbath of the Lord had become utterly perverted from its gracious design, by the teaching of the Jewish doctors. ...the Sabbath was to the people no longer a source of refreshment and delight, but a cause of suffering and distress. It had been loaded down with traditions by the doctors of the law until its merciful and beneficent design was utterly hidden beneath the rubbish of men's inventions. It being impracticable for Satan, after the Babylonish captivity, to cause the Jewish people, even by bloody edicts, to relinquish the Sabbath and openly to profane it as before that time, he turned their doctors so to pervert it, that its real character should be utterly changed and its observance entirely unlike that that which would please God. We shall find that the Saviour never missed an opportunity to correct their false notions respecting the Sabbath; and that he selected, with evident design, the Sabbath as the day on which to perform many of his merciful works. It will be found that no small share of his teaching through his whole ministry was devoted to a determination of what was lawful on the Sabbath, a singular fact for those to explain who think that he designed its abrogation... HSF 115.1

At the fullness of time the promised Saviour comes finding the Sabbath perverted, Christ being the author finally comes to restore the Sabbath in its right stature. We see some traits of Sabbath sacredness though perverted meaning these people had light of the Sabbath and they were

Adventists for they waited for promised messiah who finally comes.... Christ was a Seventh-day Adventist, to all intents and purposes. It was He who called Moses into the mount and gave him instruction for His people. . . . In awful grandeur Christ made known the law of Jehovah, giving, among other charges, this charge: "Remember the Sabbath day, to keep it holy.... {MM 49.4}

Messiah Cutoff:

At last the Lord of the Sabbath was nailed to the cross as the great sacrifice for the sins of men. The Messiah was thus cut off in the midst of the seventieth week; and by His death he caused the sacrifice and oblation to cease.

The seventieth week of Daniel's prophecy extends three and a half years beyond the death of the Redeemer, to the commencement of the great work for the Gentiles. This period of seven years through which we have been passing is the most eventful period in the history of the Sabbath. It embraces the whole history of the Lord of the Sabbath as connected with that institution... and that the opening of the great work for the Gentiles witnessed the Sabbath of the fourth commandment neither weakened, abrogated, nor changed. HSF 157.2

Bruised Head and Bruised Heel

When sin first entered the world, God had promised a deliverer. He had said to the serpent, "I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel." When Jesus came to the world, his own nation despised him, his friends denied him, his brethren did not believe on him. The unbelief with which he was met was indeed a bruising of his heel. Christ, the world's Redeemer, was buffeted with temptation, but it had been written of him, "He shall not fail, nor be discouraged, till he have set judgment in the earth." Through the very bruising of his heel by Satan, because of affliction, temptation, and sorrow, Christ was gaining the victory in behalf of the human family; for he triumphed over his enemy in not yielding to his temptation, and thus bruised the head

of the serpent. He endured the contradiction of sinners against himself, and every pang of anguish he suffered, every temptation he resisted, as man's substitute and surety, was elevating the human family in the scale of moral worth, and was procuring for man deliverance from Satan's power and bondage. The character of Satan, through his efforts to overcome and destroy the Son of God, was developing before the universe, and was being made manifest in its true malignity before the unfallen worlds that had been created by Christ. Every time he stung the heel of Christ with his murderous fang, the serpent was making more sure his own discomfiture and ruin. {ST, March 26, 1894 par. 2}

He had said, "Destroy this temple [speaking of the temple of his body], and in three days I will raise it up." On the cross he received the wounds that will mark his form through the ceaseless ages of eternity; but those very wounds will be his glory, the insignia of his triumph over him who bruised his heel; for he shall bruise the serpent's head. On the cross he cried, "It is finished," and bowed his head and died... {ST, March 26, 1894 par. 10}

At last Jesus was at rest. The long day of shame and torture was ended. As the last rays of the setting sun ushered in the Sabbath, the Son of God lay in quietude in Joseph's tomb. His work completed, His hands folded in peace, He rested through the sacred hours of the Sabbath day. {DA 769.1} Thus even in His death, Christ kept the Sabbath.

We have now traced the Sabbath through the period of its especial connection with the family of Abraham. The termination of the seventy weeks brings us to the call of the Gentiles, and to their admission to equal privileges with the Hebrew race. We have seen that with God there was no injustice in conferring especial blessings upon the Hebrews, and at the same time leaving the Gentiles to their own chosen ways. Twice had he given the human family, as a while, the most ample means of grace that their age of the world admitted, and each time did it result in the almost total apostasy of mankind. Then God selected as his heritage the family of Abraham, his friend; and by means of that

family preserved in the earth the knowledge of his law, his Sabbath, and himself, until the coming of the great Messiah. During his ministry, the Messiah solemnly affirmed the perpetuity of his Father's law, enjoining obedience, even to its least commandment; at his death he broke down that middle wall of partition by which the Hebrews had so long been preserved a separate people in the earth; and when about to ascend into Heaven commanded his disciples to go into all the world and preach the gospel to every creature; teaching them to observe all things which he had commanded them. With the expiration of the seventieth week, the apostles enter upon the execution of this great commission to the Gentiles...HSFD 158.1

It follows, therefore, that the law of God is unabolished; that the sentence of condemnation which it pronounces upon the guilty is as extensive as is the offer of pardon through the gospel; that its work exists in the hearts of men by nature; from which we may conclude that man in his uprightness possessed it in perfection, as is further proved by the fact that the new covenant, after delivering men from the condemnation of the law of God, puts that law perfectly into their hearts. From all of which it follows that the law of God is the great standard by which sin is shown, and hence the rule of life, by which all mankind, both Jews and Gentiles, should walk. (*HSFD 165.2*)

Ushering in the Second Advent of Jesus Christ

As Christ Himself had declared His first advent in Eden, so did He again before His ascension reveal to His disciples the Second Advent hope.

In Mathew 24, Christ revealed to His disciples the fate of Jerusalem and the scenes of the Second Advent. He foretold also the experience of His people from the time when He should be taken from them, to His return (Second Advent) in power and glory for their deliverance. From Olivet, the Saviour beheld the storms about to fall upon the apostolic church; and penetrating deeper into the future, His eye discerned the

fierce, wasting tempests that were to beat upon His followers in the coming ages of darkness and persecution...The followers of Christ must tread the same path of humiliation, reproach, and suffering which their Master trod. The enmity that burst forth against the world's Redeemer would be manifested against all who should believe on His name. {GC 39.1} The history of the early Church testified to the fulfillment of the Saviour's words. The powers of earth and hell arrayed themselves against Christ in the person of His followers. Wherever they sought refuge, the followers of Christ were hunted like beasts of prey. They were forced to seek concealment in desolate and solitary places. "Destitute, afflicted, tormented; (of whom the world was not worthy:) they wandered in deserts, and in mountains, and in dens and caves of the earth. Under the fiercest persecution these witnesses for Jesus kept their faith unsullied.

Though deprived of every comfort, shut away from the light of the sun, making their home in the dark but friendly bosom of the earth, they uttered no complaint. With words of faith, patience, and hope they encouraged one another to endure privation and distress. The loss of every earthly blessing could not force them to renounce their belief in Christ. Trials and persecution were but steps bringing them nearer their rest and their reward. {GC 41.1}...The sufferings which they endured brought Christians nearer to one another and to their Redeemer. Their living example and dying testimony were a constant witness for the truth; and where least expected, the subjects of Satan were leaving his service and enlisting under the banner of Christ. {GC 42.1}

Satan therefore laid his plans to war more successfully against the government of God by planting his banner in the Christian church. If the followers of Christ could be deceived and led to displease God, then their strength, fortitude, and firmness would fail, and they would fall an easy prey. {GC 42.2}

The Church was in fearful peril. Prison, torture, fire, and sword were blessings in comparison with this. Some of the Christians stood firm, declaring that they could make no compromise. Others were in favor of yielding or modifying some features of their faith and uniting with those who had accepted a part of Christianity, urging that this might be the means of their full conversion. That was a time of deep anguish to the faithful followers of Christ. Under a cloak of pretended Christianity, Satan was insinuating himself into the church, to corrupt their faith and turn their minds from the word of truth. {GC 42.4}...Most of the Christians at last consented to lower their standard, and a union was formed between Christianity and paganism. Although the worshipers of idols professed to be converted, and united with the church, they still clung to their idolatry, only changing the objects of their worship to images of Jesus, and even of Mary and the saints.

There have ever been two classes among those who profess to be followers of Christ. While one class study the Saviour's life and earnestly seek to correct their defects and conform to the Pattern, the other class shun the plain, practical truths which expose their errors. Even in her best estate the Church was not composed wholly of the true, pure, and sincere. However before Christ ascended into heaven, he cautioned his disciples and the Jews that believed in Him; "If ye continue in my word, then are ye my disciples indeed, John 8:31, and he then commissioned them, "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world. Amen. (Mathew 28:18. And that the gospel would be preached to the whole world as a witness then the world would come to an end. Mathew 24:14. The apostles preserved the truth; kept the Sabbath and had hope in the second advent of Christ. It was through them that this same hope would be passed to the whole world. (*Mathew 5:14-16*)

The apostles believed in the Second Coming Christ, "Let not your heart be troubled: Christ assured them, ye believe in God, believe also in me. In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also. John 14:1-3, Thus they were Adventists. See also 1Thess 4:13-18

Hence with the hope in Christ's Second Advent and in keeping the Sabbath as given in the law; the apostles were to themselves Seventh Day Adventists. (Acts 13:42-44). See also Isaiah 56:1-7

An attempt to Change the Sabbath

Apostle Paul, in his second letter to the Thessalonians, foretold the great apostasy which would result in the **establishment of the papal power**. He declared that the day of Christ should not come, "except there come a falling away first, and that man of sin be revealed...2 Thessalonians 2:3, 4, 7. **Even at that early date he saw, creeping into the church, errors that would prepare the way for the development of the papacy.** {GC 49.1} Little by little, at first in stealth and silence, and then more openly as it increased in strength and gained control of the minds of men, "the mystery of iniquity" carried forward its deceptive and blasphemous work. Almost imperceptibly the customs of heathenism found their way into the Christian church. The nominal conversion of Constantine, in the early part of the fourth century, caused great rejoicing; and the world, cloaked with a form of righteousness, walked into the church. The work of corruption rapidly progressed. Paganism, while appearing to be vanquished, became the conqueror. Her spirit controlled the church. Her doctrines, ceremonies, and superstitions were incorporated into the faith and worship of the professed followers of Christ. {GC 49.2} During this time, the people were forbidden to read scriptures (Bible) or to have it in their houses, and unprincipled priests and prelates interpreted its teachings to sustain their pretensions. Thus the pope came to be almost universally

acknowledged as the vicegerent of God on earth, endowed with authority over Church and state. {GC 51.3} The detector of error (Bible) having been removed, Satan worked according to his will. Prophecy had declared that the papacy was to "**think to change times and laws.**" Daniel 7:25. In the early part of the fourth century the emperor Constantine issued a **decree making Sunday a public festival throughout the Roman Empire...** He was urged to do this by the bishops of the church, who, inspired by ambition and thirst for power, perceived that if the same day was observed by both Christians and heathen, it would promote the nominal acceptance of Christianity by pagans and thus advance the power and glory of the church. **But while many God-fearing Christians were gradually led to regard Sunday as possessing a degree of sacredness, they still held the true Sabbath as the holy of the Lord and observed it in obedience to the fourth commandment.** {GC 53.1},

The accession of the Roman Church to power marked the beginning of the Dark Ages. As her power increased, the darkness deepened. Faith was transferred from Christ, the true foundation, to the pope of Rome. Instead of trusting in the Son of God for forgiveness of sins and for eternal salvation, the people looked to the pope, and to the priests and prelates to whom he delegated authority... **The faithful standard-bearers were few indeed.** Though the truth was not left without witnesses, yet at times it seemed that error and superstition would wholly prevail, and true religion would be banished from the earth. The gospel was lost sight of, but the forms of religion were multiplied, and the people were burdened with rigorous exactions. {GC 55.2}

Adventism in the Dark Ages

Amid the gloom that settled upon the earth during the long period of papal supremacy, the light of truth could not be wholly extinguished. In every age there were witnesses for God--men who cherished faith in Christ as the only mediator between God and man, who held the Bible as the only rule of life, and who **hallowed the true Sabbath.** How much

the world owes to these men, posterity will never know. They were branded as heretics, their motives impugned, their characters maligned, their writings suppressed, misrepresented, or mutilated. Yet they stood firm, and from age to age maintained their faith in its purity, as a sacred heritage for the generations to come. {GC 61.1}

No Church within the limits of Romish jurisdiction was long left undisturbed in the enjoyment of freedom of conscience. No sooner had the papacy obtained power than she stretched out her arms to crush all that refused to acknowledge her sway, and one after another the churches submitted to her dominion. {GC 62.1} In lands beyond the jurisdiction of Rome there existed for many centuries **bodies of Christians who remained almost wholly free from papal corruption.** They were surrounded by heathenism and in the lapse of ages were affected by its errors; but they continued to regard the Bible as the only rule of faith and adhered to many of its truths. These Christians believed in the perpetuity of the law of God and **observed the Sabbath of the fourth commandment.** Churches that held to this faith and practice existed in Central Africa and among the Armenians of Asia. {GC 63.1} But of those who resisted the encroachments of the papal power, the Waldenses stood foremost. In the very land where popery had fixed its seat, there its falsehood and corruption were most steadfastly resisted. The faith which for centuries was held and taught by the Waldensian Christians was in marked contrast to the false doctrines put forth from Rome. Their religious belief was founded upon the written word of God, the true system of Christianity. Theirs was not a faith newly received. Their religious belief was their inheritance from their fathers. They contended for the faith of the apostolic church,--"the faith which was once delivered unto the saints." Jude 3. "The Church in the wilderness," and not the proud hierarchy enthroned in the world's great capital, was the true Church of Christ, the guardian of the treasures of truth which God has committed to His people to be given to the world. {GC 64.2}. These people were Seventh day Adventists, they believed the Sabbath message and in the coming of the Christ as taught them by their

forefathers. The persecutions visited for many centuries upon this God-fearing people were endured by them with a patience and constancy that honored their Redeemer. Notwithstanding the crusades against them, and the inhuman butchery to which they were subjected, they continued to send out their missionaries to scatter the precious truth. They were hunted to death; yet their blood watered the seed sown, and it failed not of yielding fruit. Thus the Waldenses witnessed for God centuries before the birth of Luther. Scattered over many lands, they planted the seeds of the Reformation that began in the time of Wycliffe, grew broad and deep in the days of Luther, and is to be carried forward to the close of time by those who also are willing to suffer all things for "the word of God, and for the testimony of Jesus Christ." Revelation 1:9. {GC 78.1}

ADVENTISM FROM THE TIME OF REFORMATION TO THE MILLARITE MOVEMENT



Fig. 1

The coming of the Lord has been in all ages the hope of His true followers of which the period from the Reformation to the Millerites forms part. The Saviour's parting promise upon Olivet, that He would come again (John 14:1-3), lighted up the future for not only the apostles but also Adventist reformers, filling their hearts with joy and hope that sorrow could neither quench nor trials dim.

The angels who lingered upon Olivet after Christ's ascension repeated to the disciples the promise of His return: **"This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen Him go into heaven."** Acts 1:11. And the apostle Paul, speaking by the Spirit of Inspiration, testified: "The Lord Himself shall descend from heaven with a shout, with the voice of the Archangel, and with the trump of God." 1 Thessalonians 4:16. Says the prophet of Patmos: "Behold, He cometh with clouds; and every eye shall see Him." Revelation 1:7. {GC 301.2}

The period during and after the long papal supremacy had true and faithful people who were waiting upon the Second Coming of Jesus Christ. Some were seventh Day Adventists whilst others were ignorant of the Bible teaching about the true Sabbath but faithfully worshipped on a papal instituted day (Sunday- the first day of the week) and were

thus called first Day Adventists. They looked for the "Lord to come from heaven in the clouds with the glory of His Father," "bringing to the just the times of the kingdom." See 2 Timothy 4:1

The first Day Adventists during this time were due to the transference of the solemnity of the seventh Day of the week (Saturday) to the first day of the week (Sunday) by the papacy. The first day Adventist who adhered to the dogmas of the papacy did not suffer persecution but all Adventists (both first day reformers and seventh day Adventists) who did not pay homage to the papacy were persecuted. They were branded as heretics, their motives impugned, their characters maligned, their writings suppressed, misrepresented, or mutilated. Yet they stood firm, and from age to age maintained their faith in its purity, as a sacred heritage for the generations to come. {See GC 61.1}

Here is a simple description of the progressive reformation right from the papal supremacy to the American reformer (William Miller). "The workmen were slain, but the work advanced. The Waldenses, John Wycliffe, Huss and Jerome, Martin Luther and Zwingli, Cranmer, Latimer, and Knox, the Huguenots, John and Charles Wesley, and a host of others brought to the foundation material that will endure throughout eternity. And in later years those who have so nobly endeavored to promote the circulation of God's word, and those who by their service in heathen lands have prepared the way for the proclamation of the last great message--these also have helped to rear the structure. {AA 598.1}

John Wycliffe

Read Chapter 5 of the Great Controversy by Ellen G. White.

In the fourteenth century arose in England the "morning star of the Reformation." John Wycliffe was the herald of reform, not for England alone, but for all Christendom. The great protest against Rome which it was permitted him to utter was never to be silenced. That protest opened the struggle which was to result in the emancipation of

individuals, of churches, and of nations. {GC 80.1} Wycliffe was a first day Adventist and... looked forward to the Redeemer's appearing as the hope of the church.-- {GC 302.4} He was a first day Adventist.

Huss and Jerome

Read Chapter 6 of the Great Controversy

Huss had stood alone in his labors; but now Jerome- a citizen of Prague, who while in England had accepted the teachings of Wycliffe, joined in the work of reform. The two hereafter united in their lives, and in death they were not to be divided. Tidings of the work at Prague were carried to Rome, and Huss was soon summoned to appear before the pope. Huss was a first day Adventist. See History of the Reformation Vol 1 pg 31.

Jerome believed that forgiveness of sins was only through Jesus Christ not by the proud popes of the Catholic Church. What he could say was, "Prove to me from the Holy Writings that I am in error," he said, "and I will abjure it." {GC 114.4}

God permitted great light to shine upon the minds of these chosen men (Huss and Jerome), revealing to them many of the errors of Rome; but they did not receive all the light that was to be given to the world.. {GC 103.1} The light of the seventh day Sabbath was not committed to them. God is so just that He will judge everyone according to the light given them. They died as first day Adventists having the faith in Jesus as their sin pardoning Saviour and waiting for the resurrection morning at His second advent. God accepts the sincerity of those who have not known the truth, but if you have received the light of the true Bible Sabbath (Saturday) and knowingly insist to walk in darkness, you wound Jesus Christ afresh.

Martin Luther

Read Chapter 7 and 8 of the Great Controversy

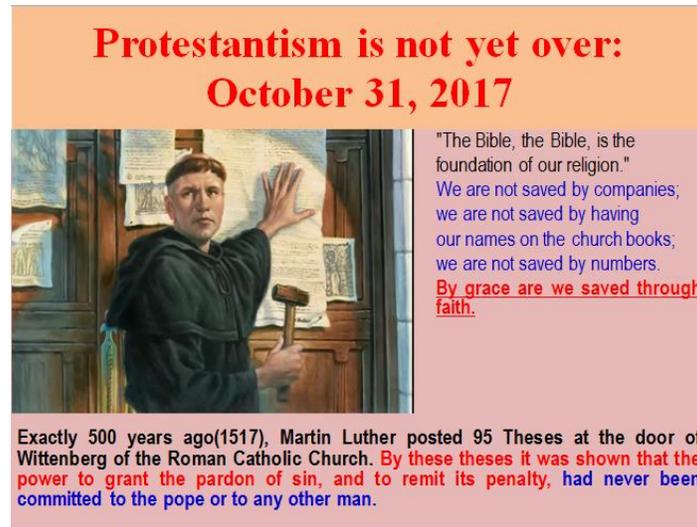


Fig. 2

Foremost among those who were called to lead the Church from the darkness of popery into the light of a purer faith, stood Martin Luther. Zealous, ardent, and devoted, knowing no fear but the fear of God, and acknowledging no foundation for religious faith but the Holy Scriptures, Luther was the man for his time; through him God accomplished a great work for the reformation of the Church and the enlightenment of the world. {GC 120.1}

Martin Luther placed the Judgment about three hundred years in the future from his day. ..{GC88 356.2} Luther declared: "I persuade myself verily, that the day of judgment will not be absent full three hundred years. God will not, cannot, suffer this wicked world much longer." "The great day is drawing near in which the kingdom of abominations shall be overthrown." {GC 303.1}

Luther and his co-laborers accomplished a noble work for God; but, coming as they did from the Roman Church, having themselves believed and advocated her doctrines, it was not to be expected that they would discern all these errors. It was their work to break the fetters of Rome, and to give the Bible to the world; **yet there were important truths**

which they failed to discover, and grave errors which they did not renounce. Most of them continued to observe Sunday with other papal festivals. They did not, indeed, regard it as possessing divine authority, but believed that it should be observed as a generally accepted day of worship. {4SP 180.1} The obligation of the true Bible Sabbath was not a light for their time. They were just coming out of the long period of spiritual darkness of papal supremacy and thus God could not entrust them with the light of the Sabbath. They thus served God faithfully as first day Adventists with a blessed hope in Jesus' Second Advent and having faith in Him (Jesus) as their sin pardoning Saviour.

...Christians of past generations observed the Sunday, supposing that in so doing they were keeping the Bible Sabbath, **and there are now true Christians in every church, not excepting the Roman Catholic communion, who honestly believe that Sunday is the Sabbath of divine appointment.** God accepts their sincerity of purpose and their integrity before him. But when Sunday observance shall be enforced by law, and the world shall be enlightened concerning the obligation of the true Sabbath, then whoever shall transgress the command of God, to obey a precept which has no higher authority than that of Rome, will thereby honor popery above God. He is paying homage to Rome, and to the power which enforces the institution ordained by Rome. He is worshiping the beast and his image. As men then reject the institution which God has declared to be the sign of his authority, and honor in its stead that which Rome has chosen as the token of her supremacy, they will thereby accept the sign of allegiance to Rome—"the mark of the beast." And it is not until the issue is thus plainly set before the people, and they are brought to choose between the commandments of God and the commandments of men, that those who continue in transgression will receive "the mark of the beast." {GC88 449.1}

The Swiss Reformer- Ulric Zwingli
Read Chapter 9 of the Great Controversy

As men were rising up in different lands to present to the people forgiveness and justification through the blood of Christ, Rome proceeded with renewed energy to open her market throughout Christendom, offering pardon for money. Every sin had its price, and men were granted free license for crime if the treasury of the Church was kept well filled. Thus the two movements advanced,--one offering forgiveness of sin for money, the other forgiveness through Christ,--Rome licensing sin and making it her source of revenue; the Reformers condemning sin and pointing to Christ as the propitiation and deliverer. {GC 178.2,3}

Zwingli was a first day Adventist. "He looked in faith to the cross of Calvary, trusting in the all-sufficient propitiation for sin...." He had arrived at a clearer understanding of its truths...The fall of man and the plan of redemption were the subjects upon which he dwelt. "In Adam," he said, "we are all dead, sunk in corruption and condemnation." **"Christ . . . has purchased for us a never-ending redemption. . . . His passion is . . . an eternal sacrifice, and everlastingly effectual to heal; it satisfies the divine justice forever in behalf of all those who rely upon it with firm and unshaken faith."** Yet he clearly taught that men are not, because of the grace of Christ, free to continue in sin. "Wherever there is faith in God, there God is; and wherever God abideth, there a zeal exists urging and impelling men to good works." {GC 179.2, 180.1}

Testimonies from other first day Adventist Reformers

"This aged world is not far from its end," said Melanchthon. Calvin bids Christians "not to hesitate, ardently desiring the day of Christ's coming as of all events most auspicious;" and declares that "the whole family of the faithful will keep in view that day." "We must hunger after Christ,

we must seek, contemplate," he says, "till the dawning of that great day, when our Lord will fully manifest the glory of His kingdom." {GC 303.2}

"Has not the Lord Jesus carried up our flesh into heaven?" said Knox, the Scotch Reformer, "and shall He not return? We know that He shall return, and that with expedition." Ridley and Latimer, who laid down their lives for the truth, looked in faith for the Lord's coming. Ridley wrote: "The world without doubt--this I do believe, and therefore I say it--draws to an end. Let us with John, the servant of God, cry in our hearts unto our Saviour Christ, Come, Lord Jesus, come." {GC 303.3}

"The thoughts of the coming of the Lord," said Baxter, "are most sweet and joyful to me." "It is the work of faith and the character of His saints to love His appearing and to look for that blessed hope." "If death be the last enemy to be destroyed at the resurrection, we may learn how earnestly believers should long and pray for the second coming of Christ, when this full and final conquest shall be made." "This is the day that all believers should long, and hope, and wait for, as being the accomplishment of all the work of their redemption, and all the desires and endeavors of their souls." "Hasten, O Lord, this blessed day!" Such was the hope of the apostolic church, of the "Church in the wilderness," and of the Reformers. {GC 303.4}

Where were Seventh Day Adventists during this period?

There have been Christians in every age who have kept holy the Seventh Day Sabbath in accordance to the fourth commandment (Remember the Sabbath day to keep it holy. Six days shalt thou labour, and do all thy work: But the seventh day is the Sabbath of the Lord thy God....Exodus 20:8-11)

During the first three centuries of the Christian Church, the Sabbath seems to have been almost universally kept. It was kept generally in the Eastern Church for six hundred years. And from that time onward to the present, frequent traces of Sabbath - keepers may still be found, either in the history of individuals, or in the acts of Councils against

those who kept it. The Seventh Day Sabbath keepers in these early centuries like the other former and later Adventists believed on Christ's soon Second Coming. The promise in John 14:3 was to them a reality.

In England we find Sabbath - keepers very early. Dr. Chambers says, "They arose in England in the sixteenth century;" from which we understand that they then became a distinct denomination in that kingdom. They increased considerably in the seventeenth century; and we find that towards the close of that century there were eleven flourishing churches in different parts of that country. Among those who held this view were some men of distinction. Theophilus Brabourne was called before the Court of High Commission, in 1632, for having written and published books vindicating the claims of the seventh day. One Traske was about the same time examined in the Starr Chamber, where a long discussion on the subject seems to have been held. Nearly thirty years after this, John James, preacher to a Sabbath - keeping congregation in the east of London, was executed in a barbarous manner, upon a variety of charges, among which was his keeping of the Sabbath. Twenty years later still, Francis Bampfield died in Newgate, a martyr to non - conformity - especially as one who could not conform in the matter of the Sabbath. It is needless to mention more names, or to speak particularly of Edward, Joseph, Dr. Joseph, and Dr. Samuel Stennett, John Maulden, Robert Cornthwaite, and others, who have written and suffered in proof of their attachment to this truth. RCSK 35.3

... John Frith, who aided Tyndale in the translation of the Scriptures, and who was martyred for his faith, thus states his views respecting the Sabbath: "The Jews have the word of God for their Saturday, since it is the seventh day, and they were commanded to keep the seventh day solemn. And we have not the word of God for us, but rather against us; for we keep not the seventh day, as the Jews do, but the first, which is not commanded by God's law." {4SP 180.2}

Adventism in United States of America- A Religious Awakening

Prophecy not only foretells the manner and object of Christ's coming, but presents tokens by which men are to know when it is near. Said Jesus: "There shall be signs in the sun, and in the moon, and in the stars." Luke 21:25. Christ had bidden His people watch for the signs of His advent and rejoice as they should behold the tokens of their coming King. "When these things begin to come to pass," He said, "then look up, and lift up your heads; for your redemption draweth nigh."

But as the spirit of humility and devotion in the Church had given place to pride and formalism, love for Christ and faith in His coming had grown cold. Absorbed in worldliness and pleasure seeking, the professed people of God were blinded to the Saviour's instructions concerning the signs of His appearing. **The doctrine of the Second Advent had been neglected; the scriptures relating to it were obscured by misinterpretation, until it was, to a great extent, ignored and forgotten. Especially was this the case in the churches of America. ..{GC 309.1}**

To prepare a people to stand in the day of God, a great work of reform was to be accomplished. **God saw that many of His professed people were not building for eternity, and in His mercy He was about to send a message of warning** to arouse them from their stupor and lead them to make ready for the coming of the Lord. {GC 311.2}

It was not the scholarly theologians who had an understanding of this truth, and were not the ones to engage in its proclamation. It is "unto them that look for Him" that Christ is to "appear the second time without sin unto salvation." Hebrews 9:28. Like the tidings of the Saviour's birth, the message of the Second Advent was not committed to the religious leaders of the people.

But rather God chose an Upright, honest-hearted farmer. Miller whose surname is William had been led to doubt the divine authority of the Scriptures, yet sincerely desired to know the truth, was the man

specially chosen of God to lead out in the proclamation of Christ's second coming.

As the reformation continued William Miller began to unfold to the people the mysteries of the kingdom of God, carrying his hearers down through the prophecies to the second advent of Christ. With every effort he gained strength. As John the Baptist heralded the first advent of Jesus and prepared the way for His coming, so William Miller and those who joined with him proclaimed the second advent of the Son of God. {EW 229.2}

May God bless you and give you the grace to read the following chapter that will clearly reveal how Adventism was propagated by the group of people called the Millerites.

THE MILLERITES IN THE LIGHT OF ADVENTISM AND SEVENTH DAY ADVENTISM

Many of those who were professing to love and obey the Lord Jesus [the Christians] had been absorbed by the pleasures of the world to the extent that even the blessed hope of waiting for the advent of the Lord Jesus had been lost sight of.

The watchmen upon the walls of Zion should have been the first to catch the tidings of the Savior's advent, the first to lift their voices to proclaim Him near, and the first to warn the people to prepare for His coming. But they were at ease, dreaming of peace and safety, while the people were asleep in their sins. Jesus saw His church, like the barren fig tree, covered with pretentious leaves, yet destitute of precious fruit. There was a boastful observance of the forms of religion, while the spirit of true humility, penitence, and faith--which alone could render the service acceptable to God--was lacking. Instead of the graces of the Spirit there were manifested pride, formalism, vainglory, selfishness, oppression. A backsliding Church closed their eyes to the signs of the times. God did not forsake them, or suffer His faithfulness to fail; but they departed from Him, and separated themselves from His love. As they refused to comply with the conditions, His promises were not fulfilled to them. {GC 315.4}

A humble farmer called William Miller was chosen by God to lead out in the proclamation of the message of the second advent/coming of the Lord Jesus and those who came to accept the messages he was presenting came to be termed Millerites meaning followers of Miller and believers in the doctrines that he presented

An Upright, honest-hearted farmer, who had been led to doubt the divine authority of the Scriptures, yet who sincerely desired to know the truth, was the man specially chosen of God to lead out in the proclamation of Christ's second coming...{GC 317.1}

Miller's Faith in the Atoning Sacrifice of Calvary

Always the essential beliefs of Adventists throughout history have been; Faith in Jesus Christ as the only Saviour and mediator between God and man, and the hope of the second coming or advent of Jesus to bring an end to sin and usher in the long expected reign of peace. On these have all the faithful based their faith and hope, and have ordered their lives in obedience to commandments of God so as to be found not having their own righteousness but the righteousness of God which is by faith in Christ Jesus { Philippians 3:8-9}

William Miller was of humble origin and had been raised up in a fairly religious family {GC 318.1} However he entered a society of the unbelieving [deists] who led him to doubt the holy scriptures; and hence lost faith in Christ as the only source of salvation for sinful man and in the hope of His second advent as these could only be understood by reading and accepting by faith what was written therein.

His mother was a woman of sterling piety, and in childhood, he had been subject to religious impressions. In early manhood, however, he was thrown into the society of deists, whose influence was the stronger from the fact that they were mostly good citizens and men of humane and benevolent disposition. Living, as they did, in the midst of Christian institutions, their characters had been to some extent molded by their surroundings. For the excellences which won them respect and confidence they were indebted to the Bible; and yet these good gifts were so perverted as to exert an influence against the word of God. By association with these men, Miller was led to adopt their sentiments. The current interpretations of Scripture presented difficulties which seemed to him insurmountable; yet his new belief, while setting aside the Bible, offered nothing better to take its place, and he remained far from satisfied. He continued to hold these views, however, for about twelve years. But at the age of thirty-four the Holy Spirit impressed his heart with a sense of his condition as a sinner. He found in his former belief no assurance of happiness beyond the grave. The future was dark

and gloomy. Referring afterward to his feelings at this time, he said:
{GC 318.1}

"Annihilation was a cold and chilling thought, and accountability was sure destruction to all. The heavens were as brass over my head, and the earth as iron under my feet. Eternity--what was it? And death--why was it? The more I reasoned, the further I was from demonstration. The more I thought, the more scattered were my conclusions. I tried to stop thinking, but my thoughts would not be controlled. I was truly wretched, but did not understand the cause. I murmured and complained, but knew not of whom. I knew that there was a wrong, but knew not how or where to find the right. I mourned, but without hope."
{GC 318.2}

In this state, he continued for some time until when like prophet Isaiah [Isaiah 6:1-9], he was given a glimpse of the goodness, loveliness, and righteousness of Christ and he was overwhelmed, humbled and in love, he accepted Jesus Christ as his personal Lord and Saviour who had paid the ransom for him at Calvary's cross and he started to prepare to meet his Lord at the Second Advent.

In this state he continued for some months. "Suddenly," he says, "the character of a Saviour was vividly impressed upon my mind. It seemed that there might be a being so good and compassionate as to himself atone for our transgressions, and thereby save us from suffering the penalty of sin. I immediately felt how lovely such a being must be, and imagined that I could cast myself into the arms of, and trust in the mercy of, such a one. But the question arose, How can it be proved that such a being does exist? Aside from the Bible, I found that I could get no evidence of the existence of such a Saviour, or even of a future state. . . .
{GC 319.1}

"I saw that the Bible did bring to view just such a Saviour as I needed; and I was perplexed to find how an uninspired book should develop principles so perfectly adapted to the wants of a fallen world. I was

constrained to admit that the Scriptures must be a revelation from God. They became my delight; and in Jesus I found a friend. The Saviour became to me the chiefest among ten thousand; and the Scriptures, which before were dark and contradictory, now became the lamp to my feet and light to my path. My mind became settled and satisfied. I found the Lord God to be a Rock in the midst of the ocean of life. The Bible now became my chief study, and I can truly say, I searched it with great delight. I found the half was never told me. I wondered why I had not seen its beauty and glory before, and marveled that I could have ever rejected it. I found everything revealed that my heart could desire, and a remedy for every disease of the soul. I lost all taste for other reading, and applied my heart to get wisdom from God." {GC 319.2}

Miller's views in contrast with those of the Popular Christian World

False teaching about events to transpire prior to the Second Advent of Christ among the protestant churches had put the day of Christ's second coming very afar off. This strengthened Christians in their ease loving life.

Taking the manner in which the prophecies had been fulfilled in the past as a criterion by which to judge of the fulfillment of those which were still future, he became satisfied that the popular view of the spiritual reign of Christ--a temporal millennium before the end of the world--was not sustained by the word of God. This doctrine, pointing to a thousand years of righteousness and peace before the personal coming of the Lord, put far off the terrors of the day of God. But, pleasing though it may be, it is contrary to the teachings of Christ and His apostles, who declared that the wheat and the tares and to grow together until the harvest, the end of the world; that "evil men and seducers shall wax worse and worse;" that "in the last days perilous times shall come;" and that the kingdom of darkness shall continue until the advent of the Lord and shall be consumed with the spirit of His mouth and be destroyed with the brightness of His coming.

Matthew 13:30, 38-41; 2 Timothy 3:13, 1; 2 Thessalonians 2:8. {GC 321.1}

The doctrine of the world's conversion and the spiritual reign of Christ was not held by the apostolic church. It was not generally accepted by Christians until about the beginning of the eighteenth century. Like every other error, its results were evil. It taught men to look far in the future for the coming of the Lord and prevented them from giving heed to the signs heralding His approach. It induced a feeling of confidence and security that was not well founded and led many to neglect the preparation necessary in order to meet their Lord. {GC 321.2}

But God's chosen servant William Miller understood the truth and exposed this dangerous error; Miller found the literal, personal coming of Christ to be plainly taught in the Scriptures. Says Paul: "The Lord Himself shall descend from heaven with a shout, with the voice of the Archangel, and with the trump of God." 1 Thessalonians 4:16. And the Saviour declares: "They shall see the Son of man coming in the clouds of heaven with power and great glory." "For as the lightning cometh out of the east, and shineth even unto the west; so shall also the coming of the Son of man be." Matthew 24:30, 27. He is to be accompanied by all the hosts of heaven. "The Son of man shall come in His glory, and all the holy angels with Him." Matthew 25:31. "And He shall send His angels with a great sound of a trumpet, and they shall gather together His elect." Matthew 24:31. {GC 321.3}

Not until the personal advent of Christ can His people receive the kingdom. The Saviour said: "When the Son of man shall come in His glory, and all the holy angels with Him, then shall He sit upon the throne of His glory: and before Him shall be gathered all nations: and He shall separate them one from another, as a shepherd divideth his sheep from the goats: and He shall set the sheep on His right hand, but the goats on the left. Then shall the King say unto them on His right hand, Come, ye blessed of My Father, inherit the kingdom prepared for you from the foundation of the world." Matthew 25:31-34. We have seen

by the scriptures just given that when the Son of man comes, the dead are raised incorruptible and the living are changed. By this great change they are prepared to receive the kingdom; for Paul says: "Flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption." 1 Corinthians 15:50. Man in his present state is mortal, corruptible; but the kingdom of God will be incorruptible, enduring forever. Therefore man in his present state cannot enter into the kingdom of God. But when Jesus comes, He confers immortality upon His people; and then He calls them to inherit the kingdom of which they have hitherto been only heirs. {GC 322.2}

These and other scriptures clearly proved to Miller's mind that the events which were generally expected to take place before the coming of Christ, such as the universal reign of peace and the setting up of the kingdom of God upon the earth, were to be subsequent to the second advent. Furthermore, all the signs of the times and the condition of the world corresponded to the prophetic description of the last days. He was forced to the conclusion, from the study of Scripture alone, that the period allotted for the continuance of the earth in its present state was about to close. {GC 323.1}

But when would we expect the Second Coming of Christ to take place? William Miller in his study of the scriptures, **found a prophetic time period** which to his understanding seemed to extend to the day of Christ's second coming.

The 2300 Days Prophecy

The prophecy which seemed most clearly to reveal the time of the Second Advent was that of Daniel 8:14: "Unto two thousand and three hundred days; then shall the sanctuary be cleansed." Following his rule of making Scripture its own interpreter, Miller learned that a day in symbolic prophecy represents a year (Numbers 14:34; Ezekiel 4:6); he saw that the period of 2300 prophetic days, or literal years, would extend far beyond the close of the Jewish dispensation, hence it could not refer to the sanctuary of that dispensation. Miller accepted the

generally received view that in the Christian age the earth is the sanctuary, and he therefore understood that the cleansing of the sanctuary foretold in Daniel 8:14 represented the purification of the earth by fire at the second coming of Christ. If, then, the correct starting point could be found for the 2300 days, he concluded that the time of the second advent could be readily ascertained. Thus would be revealed the time of that great consummation, the time when the present state, with "all its pride and power, pomp and vanity, wickedness and oppression, would come to an end;" when the curse would be "removed from off the earth, death be destroyed, reward be given to the servants of God, the prophets and saints, and them who fear His name, and those be destroyed that destroy the earth." {GC 324.3}

But then the challenge came. When did the 2300 days begin?

Daniel 9:24-27; the beginning point of these days was given to Daniel the prophet by angel Gabriel. With a new and deeper earnestness, Miller continued the examination of the prophecies, whole nights as well as days being devoted to the 'study of what now appeared of such stupendous importance and all-absorbing interest. In the eighth chapter of Daniel he could find no clue to the starting point of the 2300 days; the angel Gabriel, though commanded to make Daniel understand the vision, gave him only a partial explanation. As the terrible persecution to befall the Church was unfolded to the prophet's vision, physical strength gave way. He could endure no more, and the angel left him for a time. Daniel "fainted, and was sick certain days." "And I was astonished at the vision," he says, "but none understood it." {GC 325.1}

Yet God had bidden His messenger: "Make this man to understand the vision." That commission must be fulfilled. In obedience to it, the angel, sometime afterward, returned to Daniel, saying: "I am now come forth to give thee skill and understanding;" "therefore understand the matter, and consider the vision." Daniel 8:27, 16; 9:22, 23, 25-27. There was one important point in the vision of chapter 8 which had been left

unexplained, namely, that relating to time--the period of the 2300 days; therefore the angel, in resuming his explanation, dwells chiefly upon the subject of time: {GC 325.2}

"Seventy weeks are determined upon thy people and upon thy Holy City. . . . Know therefore and understand, that from the going forth of the commandment to restore and to build Jerusalem unto the Messiah the Prince shall be seven weeks, and threescore and two weeks: the street shall be built again, and the wall, even in troublous times. And after threescore and two weeks shall Messiah be cut off, but not for Himself. . . . And He shall confirm the covenant with many for one week: and in the midst of the week He shall cause the sacrifice and the oblation to cease." {GC 326.1}

The angel had been sent to Daniel for the express purpose of explaining to him the point which he had failed to understand in the vision of the eighth chapter, the statement relative to time--"unto two thousand and three hundred days; then shall the sanctuary be cleansed." After bidding Daniel "understand the matter, and consider the vision," the very first words of the angel are: "Seventy weeks are determined upon thy people and upon thy Holy City." **The word here translated "determined" literally signifies "cut off."** Seventy weeks, representing 490 years, are declared by the angel to be cut off, as specially pertaining to the Jews. **But from what were they cut off? As the 2300 days was the only period of time mentioned in chapter 8, it must be the period from which the seventy weeks were cut off; the seventy weeks must therefore be a part of the 2300 days, and the two periods must begin together.** The seventy weeks were declared by the angel to date from the going forth of the commandment to restore and build Jerusalem. If the date of this commandment could be found, then the starting point for the great period of the 2300 days would be ascertained. {GC 326.2}

In the seventh chapter of Ezra the decree is found. (Verses 12-26.) **In its completest form it was issued by Artaxerxes, king of Persia, 457 B.C.** But in Ezra 6:14, the house of the Lord at Jerusalem is said to have

been built "according to the commandment of Cyrus, and Darius, and Artaxerxes king of Persia." These three kings, in originating, reaffirming, and completing the decree, brought it to the perfection required by the prophecy to mark the beginning of the 2300 years. Taking 457 B.C., the time when the decree was completed, as the date of the commandment, every specification of the prophecy concerning the seventy weeks was seen to have been fulfilled. {GC 326.3}

"From the going forth of the commandment to restore and to build Jerusalem unto the Messiah the Prince shall be seven weeks, and threescore and two weeks"--namely, sixty-nine weeks, or 483 years. The decree of Artaxerxes went into effect in the autumn of 457 B.C. From this date, 483 years extend to the autumn of A.D. 27. At that time this prophecy was fulfilled. The word "Messiah" signifies "the Anointed One." In the autumn of A.D. 27 Christ was baptized by John and received the anointing of the Spirit. The apostle Peter testifies that "God anointed Jesus of Nazareth with the Holy Ghost and with power." Acts 10:38. And the Saviour Himself declared: "The Spirit of the Lord is upon Me, because He hath anointed Me to preach the gospel to the poor." Luke 4:18. After His baptism He went into Galilee, "preaching the gospel of the kingdom of God, and saying, The time is fulfilled." Mark 1:14, 15. {GC 327.1}

"And He shall confirm the covenant with many for one week." The "week" here brought to view is the last one of the seventy; it is the last seven years of the period allotted especially to the Jews. During this time, extending from A.D. 27 to A.D. 34, Christ, at first in person and afterward by His disciples, extended the gospel invitation especially to the Jews. As the apostles went forth with the good tidings of the kingdom, the Saviour's direction was: "Go not into the way of the Gentiles, and into any city of the Samaritans enter ye not: but go rather to the lost sheep of the house of Israel." Matthew 10:5, 6. {GC 327.2}

"In the midst of the week He shall cause the sacrifice and the oblation to cease." In A.D. 31, three and a half years after His baptism, our Lord

was crucified. With the great sacrifice offered upon Calvary, ended that system of offerings which for four thousand years had pointed forward to the Lamb of God. Type had met antitype, and all the sacrifices and oblations of the ceremonial system were there to cease. {GC 327.3}

The seventy weeks, or 490 years, especially allotted to the Jews, ended, as we have seen, in A.D. 34. At that time, through the action of the Jewish Sanhedrin, the nation sealed its rejection of the gospel by the martyrdom of Stephen and the persecution of the followers of Christ. Then the message of salvation, no longer restricted to the chosen people, was given to the world. The disciples, forced by persecution to flee from Jerusalem, "went everywhere preaching the word." "Philip went down to the city of Samaria, and preached Christ unto them." Peter, divinely guided, opened the gospel to the centurion of Caesarea, the God-fearing Cornelius; and the ardent Paul, won to the faith of Christ, was commissioned to carry the glad tidings "far hence unto the Gentiles." Acts 8:4, 5; 22:21. {GC 328.1}

Thus far every specification of the prophecies is strikingly fulfilled, and **the beginning of the seventy weeks is fixed beyond question at 457 B.C., and their expiration in A.D. 34. From this data there is no difficulty in finding the termination of the 2300 days.** The seventy weeks--490 days--having been cut off from the 2300, there were 1810 days remaining. After the end of 490 days, the 1810 days were still to be fulfilled. **From A.D. 34, 1810 years extend to 1844. Consequently the 2300 days of Daniel 8:14 terminate in 1844.** At the expiration of this great prophetic period, upon the testimony of the angel of God, "the sanctuary shall be cleansed." Thus the time of the cleansing of the sanctuary--which was almost universally believed to take place at the Second Advent--was definitely pointed out. {GC 328.2}

Miller and his associates at first believed that the 2300 days would terminate in the spring of 1844, whereas the prophecy points to the autumn of that year. The misapprehension of this point brought disappointment and perplexity to those who had fixed upon the earlier

date as the time of the Lord's coming. But this did not in the least affect the strength of the argument showing that the 2300 days terminated in the year 1844, and that the great event represented by the cleansing of the sanctuary must then take place. {GC 328.3}

The Second Advent doctrine was not preached only in USA but it was preached throughout the entire planet. Shortly after the fulfilment of some of the signs that the Saviour foretold would be seen before his second coming, there took place throughout the Christian world a great religious awakening. Students of prophecy came to the conclusion that the time of the end was at hand. In the book of Daniel they read: "Unto two thousand and three hundred days, then shall the sanctuary be cleansed." Thinking that the earth was the sanctuary, they understood that the cleansing foretold in Daniel 8:14 represented the purification of the earth by fire at the second coming of Christ. Searching the Scriptures for further light, and comparing this prophetic period with the records of historians, they learned that the twenty-three hundred days extended to the year 1844. {SW, January 24, 1905 par. 3}

This was the foundation of the great advent movement of 1844. The falling of the stars in 1833 gave added force to the proclamation of the message of a soon-coming Saviour. Through the labors of William Miller and many others in America, of seven hundred ministers in England, of Bengel and others in Germany, of Gaussen and his followers in France and Switzerland, of many ministers in Scandinavia, of a converted Jesuit in South America, and of Dr. Joseph Wolff in many Oriental and African countries, the advent message was carried to a large part of the habitable globe. {SW, January 24, 1905 par. 4}

The First Disappointment

When the time passed at which the Lord's coming was first expected,-- in the spring of 1844,--those who had looked in faith for His appearing were for a season involved in doubt and uncertainty. While the world regarded them as having been utterly defeated and proved to have been cherishing a delusion, their source of consolation was still the word of

God. Many continued to search the Scriptures, examining anew the evidences of their faith and carefully studying the prophecies to obtain further light. The Bible testimony in support of their position seemed clear and conclusive. Signs which could not be mistaken pointed to the coming of Christ as near. The special blessing of the Lord, both in the conversion of sinners and the revival of spiritual life among Christians, had testified that the message was of Heaven. And though the believers could not explain their disappointment, they felt assured that God had led them in their past experience. {GC 391.1}

After the disappointment and upon further examination of scriptures, they found out prophecies relating to the seeming delay of Christ's second coming. " Among these prophecies was that of Habakkuk 2:1-4: "I will stand upon my watch, and set me upon the tower, and will watch to see what He will say unto me, and what I shall answer when I am reproved. **And the Lord answered me, and said, Write the vision, and make it plain upon tables, that he may run that readeth it. For the vision is yet for an appointed time, but at the end it shall speak, and not lie: though it tarry, wait for it; because it will surely come, it will not tarry.** Behold, his soul which is lifted up is not upright in him: but the just shall live by his faith." {GC 392.1}

As early as 1842 the direction given in this prophecy to "write the vision, and make it plain upon tables, that he may run that readeth it," had suggested to Charles Fitch the preparation of a prophetic chart to illustrate the visions of Daniel and the Revelation. **The publication of this chart was regarded as a fulfillment of the command given by Habakkuk.** No one, however, then noticed that an apparent delay in the accomplishment of the vision--a tarrying time--is presented in the same prophecy. After the disappointment, this scripture appeared very significant: "The vision is yet for an appointed time, but at the end it shall speak, and not lie: though it tarry, wait for it; because it will surely come, it will not tarry. . . . The just shall live by his faith." {GC 392.2}

A portion of Ezekiel's prophecy also was a source of strength and comfort to believers: "The word of the Lord came unto me, saying, **Son of man, what is that proverb that ye have in the land of Israel, saying, the days are prolonged, and every vision faileth? Tell them therefore, Thus saith the Lord God. . . . The days are at hand, and the effect of every vision. . . . I will speak, and the word that I shall speak shall come to pass; it shall be no more prolonged.**" "They of the house of Israel say, **The vision that he seeth is for many days to come, and he prophesieth of the times that are far off.** Therefore say unto them, Thus saith the Lord God; There shall none of My words be prolonged any more, but the word which I have spoken shall be done." Ezekiel 12:21-25, 27, 28. {GC 392.3}

Further Study Reveals the Mistake in the Reckoning of the Prophetic Period

Calculation of the time was so simple and plain that even the children could understand it. From the date of the decree of the king of Persia, found in Ezra 7, which was given in 457 before Christ, the 2300 years of Daniel 8:14 must terminate with 1843. Accordingly we looked to the end of this year for the coming of the Lord. We were sadly disappointed when the year entirely passed away and the Saviour had not come. {1BIO 49.3} Also see {CET 49.2}

It was not at first perceived that if the decree did not go forth at the beginning of the year 457 B.C., the 2300 years would not be completed at the close of 1843. But it was ascertained that the decree was given near the close of the year 457 B.C., and therefore the prophetic period must reach to the fall of the year 1844. Therefore the vision of time did not tarry, though it had seemed to do so. We learned to rest upon the language of the prophet, "For the vision is yet for an appointed time, but at the end it shall speak, and not lie: though it tarry, wait for it; because it will surely come, it will not tarry."—Ibid., pp. 185, 186. {1BIO 49.4} Also see {CET 50.1}

THE MIDNIGHT CRY –“Behold the Bridegroom cometh”

It was during this period of expectation and waiting that...the message of the second angel began to sound. Another who passed through the experience reported, “We all rushed out of Babylon.”—JW to L. W. Hastings, Aug. 26, 1848. **It was later in this period that eyes turned to October 22, which, according to the Karaite reckoning, would be the exact time for the fulfillment of the prophecy of Daniel 8:14...{1BIO 50.5}**

The early Adventists who had been firmly established in the joyous message of the soon-coming Christ to this earth now saw that there was a “tarrying time” they had overlooked; this proved to be a “sad and unlooked-for surprise.” {1BIO 49.6} Our hopes now centered on the coming of the Lord in 1844. This was also the time for the message of the second angel, who, flying through the midst of heaven, cried, “Babylon is fallen, is fallen, that great city.” Many left the churches in obedience to the message of the second angel. **Near its close the Midnight Cry was given: “Behold, the bridegroom cometh; go ye out to meet him!”** {1BIO 50.2}

The message that Christ was coming on October 22 came to be known as the “midnight cry.” “The ‘midnight cry,’” wrote Ellen White, “was heralded by thousands of believers.” She added: {1BIO 50.6}

At the call, "The Bridegroom cometh; go ye out to meet Him," the waiting ones "arose and trimmed their lamps;" they studied the word of God with an intensity of interest before unknown. Angels were sent from heaven to arouse those who had become discouraged and prepare them to receive the message. The work did not stand in the wisdom and learning of men, but in the power of God. It was not the most talented, but the most humble and devoted, who were the first to hear and obey the call. Farmers left their crops standing in the fields, mechanics laid down their tools, and with tears and rejoicing went out to give the warning. Those who had formerly led in the cause were among the last to join in this movement. The churches in general closed their doors

against this message, and a large company of those who received it withdrew from their connection. In the providence of God this proclamation united with the second angel's message and gave power to that work. {GC 402.1}

The Second and Great Disappointment of the Advent People On 22nd October 1844

Though they knew when the prophecy of the 2300 days would end, there was yet another challenge about the event to take place at the end of this prophecy. This led the Adventist believers to another disappointment.

Carefully and solemnly, those who received the message came up to the time when they hoped to meet their Lord. Every morning they felt that it was their first duty to secure the evidence of their acceptance with God. Their hearts were closely united, and they prayed much with and for one another. They often met together in secluded places to commune with God, and the voice of intercession ascended to heaven from the fields and groves. The assurance of the Saviour's approval was more necessary to them than their daily food; and if a cloud darkened their minds, they did not rest until it was swept away. As they felt the witness of pardoning grace, they longed to behold Him whom their souls loved. {GC 403.1}

But again they were destined to disappointment. The time of expectation passed, and their Saviour did not appear. With unwavering confidence they had looked forward to His coming, and now they felt as did Mary when, coming to the Saviour's tomb and finding it empty, she exclaimed with weeping: "They have taken away my Lord, and I know not where they have laid Him." John 20:13. {GC 403.2}

Many who had accepted the message out of fear of the impending judgment now renounced their faith in the advent doctrine and denounced the message as a delusion.

A feeling of awe, a fear that the message might be true, had for a time served as a restraint upon the unbelieving world. After the passing of the time this did not at once disappear; at first they dared not triumph over the disappointed ones; but as no tokens of God's wrath were seen, they recovered from their fears and resumed their reproach and ridicule. A large class who had professed to believe in the Lord's soon coming, renounced their faith. Some who had been very confident were so deeply wounded in their pride that they felt like fleeing from the world. Like Jonah, they complained of God, and chose death rather than life. Those who had based their faith upon the opinions of others, and not upon the word of God, were now as ready again to change their views. The scoffers won the weak and cowardly to their ranks, and all these united in declaring that there could be no more fears or expectations now. The time had passed, the Lord had not come, and the world might remain the same for thousands of years. {GC 403.3}

However some few [50 out of the 50000 Adventists] stood the trial of disappointment and still they cherished faith and hope that Christ's second coming was nearer than when they had first believed it.

The world had been looking on, expecting that if the time passed and Christ did not appear, the whole system of Adventism would be given up. But while many, under strong temptation, yielded their faith, there were some who stood firm. The fruits of the advent movement, the spirit of humility and heart searching, of renouncing of the world and reformation of life, which had attended the work, testified that it was of God. They dared not deny that the power of the Holy Spirit had witnessed to the preaching of the Second Advent, and they could detect no error in their reckoning of the prophetic periods. The ablest of their opponents had not succeeded in overthrowing their system of prophetic interpretation. They could not consent, without Bible evidence, to renounce positions which had been reached through earnest, prayerful study of the Scriptures, by minds enlightened by the Spirit of God and hearts burning with its living power; positions which had withstood the

most searching criticisms and the most bitter opposition of popular religious teachers and worldly-wise men, and which had stood firm against the combined forces of learning and eloquence, and the taunts and revilings alike of the honorable and the base. {GC 405.3}

True, there had been a failure as to the expected event, but even this could not shake their faith in the word of God. When Jonah proclaimed in the streets of Nineveh that within forty days the city would be overthrown, the Lord accepted the humiliation of the Ninevites and extended their period of probation; yet the message of Jonah was sent of God, and Nineveh was tested according to His will. Adventists believed that in like manner God had led them to give the warning of the judgment. "It has," they declared, "tested the hearts of all who heard it, and awakened a love for the Lord's appearing; or it has called forth a hatred, more or less perceivable, but known to God, of His coming. It has drawn a line, . . . so that those who will examine their own hearts, may know on which side of it they would have been found, had the Lord then come--whether they would have exclaimed, 'Lo! this is our God, we have waited for Him, and He will save us;' or whether they would have called to the rocks and mountains to fall on them to hide them from the face of Him that sitteth on the throne, and from the wrath of the Lamb. God thus, as we believe, has tested His people, has tried their faith, has proved them, and seen whether they would shrink, in the hour of trial, from the position in which He might see fit to place them; and whether they would relinquish this world and rely with implicit confidence in the word of God." {GC 406.1}

Amid the gloom that settled over the disappointed faithful children of God, Jesus comforted them with precious promises from the Holy Scriptures. See Hebrews 10:35-39. {GC 407.1-408.1}

MILLERITES AND THE SABBATH TRUTH

William Miller was initially a member of the Baptist church. Some of the Baptists had light on the fourth commandment and they kept holy the Sabbath of the Lord [Saturday] according to the fourth commandment. However, before the reformation of the sixteenth century which had led to their separation from the Roman Catholic Church, Baptists kept Sunday. This was because few had light on the true Sabbath and it was at a time when they were coming out of the era of spiritual darkness after the long period of Papal supremacy.

In 1833 Miller received a license to preach, from the Baptist Church, of which he was a member. A large number of the ministers of his denomination also approved his work, and it was with their formal sanction that he continued his labors...{GC 332.1}

An English Sabbath keeping missionary Stephen Mumford brought light to the Baptists of USA in the year 1664 and many of these gladly accepted and started keeping the Sabbath of the fourth commandment holy { See the Book "History of the Sabbath , HSF D page 493,494}. Continued struggles and opposition from the Baptists who had rejected light on the Sabbath forced the Sabbath keeping Baptists to separate from their churches and begun having their own independent fellowship on 7th December 1671. As their numbers grew they united and formed a General conference of seventh day Baptists in 1802. Even in New York, there were Sabbath keeping German Baptists who were independent of the seventh day Baptist General conference {HSFD 495-499}. All these Sabbath keepers had faith in Christ as the only source of salvation and also had hope in the Savior's Second Advent and hence were in the very essence Seventh Day Adventist not by name but by their beliefs and practices.

Miller came from the first day keeping Baptist church and he had no light on the Sabbath of the fourth commandment and never advocated for it in his teachings. Time came, however, when some of those who

had accepted the messages he was presenting received light on the obligations of the Seventh Day Sabbath and begun observing it.

The Sabbath was first introduced to the attention of the Advent people at Washington, N.H. A faithful Seventh - day Baptist sister, Mrs. Rachel D. Preston, from the State of New York, having removed to this place, brought with her the Sabbath of the Lord. Here she became interested in the doctrine of the glorious advent of the Saviour at hand. Being instructed in this subject by the Advent people, she in turn instructed them in the commandments of God, and as early as 1844, nearly the entire Church in that place, consisting of about forty persons, became observers of the Sabbath of the Lord. The oldest body of Sabbath - keepers among the Seventh - day Adventists is therefore at Washington, N.H. Its present number is small, for it has been thinned by emigration and by the ravages of death; but there still remains a small company to bear witness to this ancient truth of the Bible. {HSFD 500.5}

From this place, several Advent ministers received the Sabbath truth during the year 1844. One of these was Eld. T.M. Preble, who has the honor of first bringing this great truth before the Adventists through the medium of the press. His essay was dated Feb. 13, 1845. He presented briefly the claims of the Bible Sabbath, and showed that it was not changed by the Saviour, but was changed by the great apostasy. He then said :{ HSFD 501.1}

“Thus we see Daniel 7:25, fulfilled, the little horn changing ‘times and laws.’ Therefore it appears to me that all who keep the first day for the Sabbath, are Pope’s Sunday - keepers, and God’s Sabbath breakers.” {HSFD 501.2} Within a few months many persons began to observe the Sabbath as the result of the light thus shed on their pathway. Eld. J.B. Cook, a man of decided talent as a preacher and a writer, was one of these early converts to the Sabbath. Elders Preble and Cook were at this time in full vigor of their mental powers, and were possessed of talent and a reputation for piety, which gave them great influence

among the Adventists in behalf of the Sabbath. These men were called in the providence of God to fill an important place in the work of Sabbath reform. {HSFD 502.1}

Eld. Preble's first article in behalf of the Sabbath was the means of calling the attention of our venerable brother, Joseph Bates, to this divine institution. He soon became convinced of its obligation, and at once began to observe it. He had acted quite a prominent part in the Advent movement of 1843 - 4, and now, with self - sacrificing zeal, he took hold of the despised Sabbath truth to set it before this fellow - men. He did not do it in the half - way manner of Elders Preble and Cook, but as a man thoroughly in earnest and fully alive to the importance of his subject. {HSFD 503.2}

Thus the Millerite Adventists gradually accepted the Sabbath truth. The obligation to keep the Seventh Day Sabbath was confirmed to Ellen White in her proceeding visions. But before receiving the visions about the Sabbath, her attention was first called to the Sabbath observance while she was on a visit to New Bedford, Massachusetts, earlier in 1846 where she became acquainted with Elder Joseph Bates, who had early embraced the advent faith, and was an active laborer in the cause. Elder Bates was keeping the Sabbath, and urged its importance. This is fully described in the following chapter.

THE ADVENT PEOPLE FROM 1846

Through the early-winter months of 1844-1845, the Advent believers in Portland, Maine— and, in fact, elsewhere—seldom smiled. On the streets they were taunted and ridiculed by former friends and acquaintances. They often had to meet the assertion “You were a set of fools and fanatics” or “I told you so.” The uniform testimony of those who passed through the experience was that only those who had endured it could realize the depth of disappointment and its reality. {1BIO 60.1}

Hiram Edson gave a vivid account of how they looked for the coming of the Lord “until the clock tolled twelve at midnight. Then our disappointment became a certainty.” Of his experience in the depths of sorrow he wrote: {1BIO 53.3}

Our fondest hopes and expectations were blasted, and such a spirit of weeping came over us as I never experienced before. It seemed that the loss of all earthly friends could have been no comparison. We wept and wept, till the day dawn. {1BIO 53.4}

I mused in my own heart, saying, “My advent experience has been the richest and brightest of all my Christian experience. If this had proved a failure, what was the rest of my Christian experience worth? Has the Bible proved a failure? Is there no God, no heaven, no golden home city, no Paradise? Is all this but a cunningly devised fable? Is there no reality to our fondest hope and expectation of these things?” And thus we had something to grieve and weep over, if all our fondest hopes were lost. And as I said, we wept, till the day dawn. —DF 588, Hiram Edson manuscript

Though living in such a life their faith in God didn't fail, they still trusted in God's guiding hand from the time past and expected the soon return of Jesus Christ. Days turned into weeks to months to years, most of them gave up their advent faith but a few (50 people out 50,000 across America) searched the Bible to find the truth which we now believe as a people.

The Sabbath and Advent People

During the Millerite movement most were called from the Sunday keeping churches but they still kept this Sunday throughout their meetings even after the disappointment. They had not known the light of the Seventh Day Sabbath as it is in the Bible. However, a few individuals like the Seventh-day Baptists believed in the seventh Sabbath. To the Sunday keepers who believed in the second advent of Christ, this light of the Sabbath was emphasised 2 years after the great disappointment as Ellen White explains;

In the autumn of 1846, we began to observe the Bible Sabbath, and to teach and defend it. My attention was first called to the Sabbath while I was on a visit to New Bedford, Massachusetts, earlier in the same year. I there became acquainted with Elder Joseph Bates, who had early embraced the advent faith, and was an active laborer in the cause. Elder B. was keeping the Sabbath, and urged its importance. I did not feel its importance, and thought that Elder B. erred in dwelling upon the fourth commandment more than upon the other nine. But the Lord gave me a view of the heavenly sanctuary. The temple of God was opened in heaven, and I was shown the ark of God covered with the mercy seat. Two angels stood, one at each end of the ark, with their wings spread over the mercy seat, and their faces turned toward it. My accompanying angel informed me that these represented all the heavenly host looking with reverential awe toward the holy law which had been written by the finger of God. Jesus raised the cover of the ark, and I beheld the tables of stone on which the Ten Commandments were written. I was amazed as I saw the fourth commandment in the very center of the ten precepts, with a soft halo of light encircling it. Said the angel: "It is the only one of the ten which defines the living God who created the heavens and the earth and all things that are therein. When the foundations of the earth were laid, then was laid the foundation of the Sabbath also." {1T 75.4}

I was shown that if the true Sabbath had always been kept, there would never have been an infidel or an atheist. The observance of the Sabbath would have preserved the world from idolatry. The fourth

commandment has been trampled upon; therefore we are called upon to repair the breach in the law, and plead for the downtrodden Sabbath. The man of sin, who exalted himself above God, and thought to change times and laws, brought about the change of the Sabbath from the seventh to the first day of the week. In doing this, he made a breach in the law of God. Just prior to the great day of God, a message is sent forth to warn the people to come back to their allegiance to the law of God which antichrist has broken down. By precept and example, attention must be called to the breach in the law. I was shown that the third angel, proclaiming the commandments of God and the faith of Jesus, represents the people who receive this message and raise the voice of warning to the world, to keep the commandments of God as the apple of the eye, and that in response to this warning many would embrace the Sabbath of the Lord. {1T 76.1}

And I saw that if God had changed the Sabbath from the seventh to the first day, He would have changed the writing of the Sabbath commandment, written on the tables of stone, which are now in the ark in the most holy place of the temple in heaven; and it would read thus: The first day is the Sabbath of the Lord thy God. But I saw that it read the same as when written on the tables of stone by the finger of God, and delivered to Moses on Sinai, "But the seventh day is the Sabbath of the Lord thy God." I saw that the holy Sabbath is, and will be, the separating wall between the true Israel of God and unbelievers; and that the Sabbath is the great question to unite the hearts of God's dear, waiting saints. {CET 93.1} Also read 1T 77.1}

Thus the Advent people were seventh day Adventists by purpose and intent later on, they became Seventh Day Adventists by name. This is because they kept the seventh day Sabbath and had hope in the second coming of Christ. From this time, two classes (the seventh day Adventists and the first day Adventists- Sunday keepers) became clearly distinct in the Christian world and will last till the end of time. Dear reader, on which side are you?

The Sanctuary as the Central Pillar the Advent faith

After the destruction of Jerusalem by Titus in AD 70, the sanctuary truth on earth had been lost sight of. Yet God in His mercy had said "And let them make me a sanctuary; that I may dwell among them. " Exodus 25:8. To the Israelites the sanctuary was where they met God, it was in the middle of their tents whenever they pitched as they journeyed through the wilderness. "I was glad when they said unto me, Let us go into the house of the LORD. "Psalms 122:1, "Thy way, O God, is in the sanctuary: who is so great a God as our God? Thou art the God that doest wonders: thou hast declared thy strength among the people." {Psalms 77:13-14}

To some the sanctuary was the Church building in which the mass was conducted and to others, it was the earth or some part of the earth, during the Millerite movement.

The scripture which above all others had been both the foundation and the central pillar of the advent faith was the declaration: "Unto two thousand and three hundred days; then shall the sanctuary be cleansed." Daniel 8:14. These had been familiar words to all believers in the Lord's soon coming. By the lips of thousands was this prophecy repeated as the watchword of their faith. All felt that upon the events therein foretold depended their brightest expectations and most cherished hopes. These prophetic days had been shown to terminate in the autumn of 1844. In common with the rest of the Christian world, Adventists then held that the earth, or some portion of it, was the sanctuary. They understood that the cleansing of the sanctuary was the purification of the earth by the fires of the last great day, and that this would take place at the Second Advent. Hence the conclusion that Christ would return to the earth in 1844. {GC 409.1}

In their investigation they learned that there is no Scripture evidence sustaining the popular view that the earth is the sanctuary; but they found in the Bible a full explanation of the subject of the sanctuary, its nature, location, and services; the testimony of the sacred writers being so clear and ample as to place the matter beyond all question. The apostle Paul, in the Epistle to the Hebrews, says: "Then verily the first

covenant had also ordinances of divine service, and a worldly sanctuary. For there was a tabernacle made; the first, wherein was the candlestick, and the table, and the shewbread; which is called the sanctuary. And after the second veil, the tabernacle which is called the holiest of all; which had the golden censer, and the ark of the covenant overlaid round about with gold, wherein was the golden pot that had manna, and Aaron's rod that budded, and the tables of the covenant; and over it the cherubims of glory shadowing the mercy seat." Hebrews 9:1-5. {GC 411.1}

Turning again to the book of Hebrews, the seekers for truth found that the existence of a second, or new-covenant sanctuary, was implied in the words of Paul already quoted: "Then verily the first covenant had also ordinances of divine service, and a worldly sanctuary." And the use of the word "also" intimates that Paul has before made mention of this sanctuary. Turning back to the beginning of the previous chapter, they read: "Now of the things which we have spoken this is the sum: We have such an High Priest, who is set on the right hand of the throne of the Majesty in the heavens; a Minister of the sanctuary, and of the true tabernacle, which the Lord pitched, and not man." Hebrews 8:1, 2. {GC 413.1}

Here is revealed the sanctuary of the new covenant. The sanctuary of the first covenant was pitched by man, built by Moses; this is pitched by the Lord, not by man. In that sanctuary the earthly priests performed their service; in this, Christ, our great High Priest, ministers at God's right hand. One sanctuary was on earth, the other is in heaven. {GC 413.2}

The sanctuary in heaven, in which Jesus ministers in our behalf, is the great original, of which the sanctuary built by Moses was a copy. God placed His Spirit upon the builders of the earthly sanctuary.

The Beginning of Christ's Ministry in the Most Holy Place

...Why had not Christ come? And if the 1844 experience was valid, what did take place on October 22, 1844? The pioneers worked their way through this, finding the explanation in an understanding of the

sanctuary question in its fullness. **Christ was now ministering in their behalf in the Most Holy Place of the heavenly sanctuary.** In connection with this they found “doors” “open” and “doors shut”...{1BIO 192.3} See Revelation 3:7-8

As foreshadowed in the type, and foretold in the Scriptures, **Christ, at the time appointed, entered the most holy place of the temple of God in heaven.** He is represented by the prophet Daniel as coming at this time to the Ancient of days: "I saw in the night visions, and, behold, one like the Son of man came with the clouds of heaven, and came" -- not to the earth, but -- "to the Ancient of days, and they brought him near before him." {SW, January 24, 1905 par. 1}

This coming is foretold also by the prophet Malachi: "The Lord, whom ye seek, shall suddenly come to his temple, even the messenger of the covenant, whom ye delight in: behold, he shall come, saith the Lord of hosts." The coming of the Lord to his temple was sudden, unexpected, to his people. They were not looking for him there. They expected him to come to the earth, "in flaming fire, taking vengeance on them that know not God, and that obey not the gospel." {SW, January 24, 1905 par. 2}

...As the sanctuary in heaven was studied, the Sabbath of the fourth commandment took on special meaning. The visions given to Ellen White helped to clarify this. The Sabbath would be a test of allegiance to God, and as worship of the “beast and his image” and the receiving of his “mark” (Revelation 14:9, 10) became better understood, the pioneers saw it as “present truth” and were confronted with the responsibility of sounding that message to the world. It was staggering! A great and vitally important message, but only a handful of people who comprehended its meaning! And these, for the most part, were virtually penniless. {1BIO 192.5}

This grand truth gave hope to the Advent people as they looked by faith to their Redeemer in the Holy of Holies as the High priest on their behalf beginning on October 22 1844 until the appointed time when He will come on earth as a king to redeem His own. From that time (October 22 1844) onward, Christ was to perform a work similar to that

that was performed by the earthly high priest on the day atonement and as thus a period of investigative judgment began in which all the cases of men that have professed the name of Christ are examined. Will you be found wanting when your case is investigated? The judgement is soon to pass to the living. Oh I pray that you and me shall be among the redeemed when He comes the second time.

Ellen White further notes;

At a meeting held on Sabbath day, April 3, 1847, at the home of Brother Stockbridge Howland, we felt an unusual spirit of prayer. And as we prayed, the Holy Ghost fell upon us. We were very happy. Soon I was lost to earthly things, and was wrapped in a vision of God's glory. {CET 91.1}

I saw an angel flying swiftly to me. He quickly carried me from the earth to the holy city. In the city I saw a temple, which I entered. I passed through a door before I came to the first veil. This veil was raised, and I passed into the holy place. Here I saw the altar of incense, the candlestick with seven lamps, and the table on which was the showbread. After viewing the glory of the holy, Jesus raised the second veil, and I passed into the holy of holies. {CET 91.2}

In the holiest I saw an ark; on the top and sides of it was purest gold. On each end of the ark was a lovely cherub, with its wings spread out over it. Their faces were turned toward each other, and they looked downward. Between the angels was a golden censer. Above the ark, where the angels stood, was an exceeding bright glory that appeared like a throne where God dwelt. Jesus stood by the ark, and as the saints' prayers came up to Him, the incense in the censer would smoke, and He would offer up their prayers with the smoke of the incense to His Father. {CET 91.3}

In the ark was the golden pot of manna, Aaron's rod that budded, and the tables of stone, which folded together like a book. Jesus opened them, and I saw the Ten Commandments written on them with the finger of God. On one table were four, and on the other six. The four on the first table shone brighter than the other six. But the fourth, the

Sabbath commandment, shone above them all; for the Sabbath was set apart to be kept in honor of God's holy name. The holy Sabbath looked glorious—a halo of glory was all around it. I saw that the Sabbath commandment was not nailed to the cross. If it was, the other nine commandments were; and we are at liberty to break them all, as well as to break the fourth. I saw that God had not changed the Sabbath, for He never changes. But the pope had changed it from the seventh to the first day of the week; for he was to change times and laws. {CET 91.4}

Rev 14:6, 7; Dan 7:11-13. thus from this time on the doctrine of a divided heavenly sanctuary and investigative judgment were firmly established and all who reject these doctrines in their entirety cannot be called true seventh day Adventists. See also UL 199.5. Dear reader what is your stand?

The Organised Church

Three individuals stand out as the key elements in the organisation of the Seventh-day Adventist Church: Joseph Bates, James White, and Ellen G. White. The foundations of their work were laid in the great Advent Awakening under William Miller and his associates in the first few years of the 1840s under the proclamation of the first and second angels' messages of Revelation 14. Joseph Bates, retired, seasoned sea captain, became the apostle of the Sabbath truth. The youthful schoolteacher James White, with organizational ability and clear perceptions, and his wife Ellen, imbued with the gift of prophecy, were used of God in molding and guarding the emerging church. In no more clear-cut way does this show up than in the few years between 1852 to 1855.

As our numbers increased, it was evident that without some form of organization there would be great confusion, and the work would not be carried forward successfully. To provide for the support of the ministry, for carrying the work in new fields, for protecting both the churches

and the ministry from unworthy members, for holding Church property, for the publication of the truth through the press, and for many other objects, organization was indispensable. {CET 195.2}

...We sought the Lord with earnest prayer that we might understand His will, and light was given by His Spirit, that there must be order and thorough discipline in the church,—that organization was essential. System and order are manifest in all the works of God throughout the universe. Order is the law of heaven, and it should be the law of God's people on the earth. {CET 195.3}

J. N. LOUGHBOROUGH explains in his book the Church: Its Organization, Order and Discipline; From Sept. 28 to Oct. 1, 1860, there was a general meeting of our people from Michigan and adjoining States, held in Battle Creek. At this time there was a full and free discussion, and a careful consideration of the subject of legal organization for the purpose of holding the office of publication and other Church property, - meeting-houses, etc. As the result of these deliberations it was voted unanimously to legally organize a publishing association, and a committee of five was elected by those assembled, that such a corporation might be formed as soon as practicable. {1907 JNL, COOD 112.4}

Taking a Name

As soon as a move should be made to organize, a name would need to be taken for the corporation. This, therefore, led to a consideration of the name by which we should be known. Some were in favor of the name "Church of God." This was objected to on the ground that it gave none of distinctive features of our faith, while the name "Seventh-day Adventist" would not only set forth our faith in the near coming of Christ, but would also show that we are observers of the seventh-day Sabbath. When this matter was put to vote, only one person voted against the name "Seventh-day Adventist," and he shortly after decided in favor of it. {1907 JNL, COOD 113.1} Also read 1BIO 424

The Beginnings of our Educational Work

The command found in revelation 18:4, "come out of her, my people," means to come out of those institutions which will place in the minds of our young people, principles which are apt to make them join the class of worshipers of which we read in 2 timothy 3:5: "having a form of godliness, but denying the power thereof." as faithful watchmen, we

should be just as desirous of getting our children out of the popular schools as we are to call the older people out of the popular churches. The popular churches are only a product of worldly education, so to get at the root of the matter, we must separate ourselves from that which creates the condition in which all the religious world, at present, finds itself. {ph081 38.1}

Therefore, God in His mercy gave to His people an education system different from that of the world. This education system focused at physical, mental, and moral training, in order that all the powers shall be fitted for the best development, to do service for God, and to work for the uplifting of humanity To seek for self-recognition, for self-glorification, will leave the human agent destitute of the Spirit of God, destitute of that grace which will make him a useful, efficient worker for Christ...{FE 387.2}

Ellen White comments;

There is an education which is essentially worldly. Its aim is success in the world, the gratification of selfish ambition. To secure this education many students spend time and money in crowding their minds with unnecessary knowledge. The world accounts them learned; but God is not in their thoughts. They eat of the tree of worldly knowledge, which nourishes and strengthens pride. In their hearts they become disobedient and estranged from God; and their entrusted gifts are placed on the enemy's side. Much of the education at the present time is of this character. The world may regard it as highly desirable; but it increases the peril of the student. {CT 64.2}. Please for more information read the following books by Ellen White; CT 64.3, CT 65.1, COL 330.3, CT 389.1, ML 107.4, CT 64.1.

As time went on, this blue print for our education system was broken. Currently the worldly system of education has been brought into professed Seventh day Adventist schools that there are no apparent differences with the worldly schools; the same text books are used, same courses are undertaken, the teachers are used. Yet God calls us to be separate from the world. **2 Corinthians 6:17** “Wherefore come out from

among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you.” Thus it’s left unto us in this our day to choose whether we will go with popular world system of education or to repair the breach by going back to the old path. Therefore all professed seventh day Adventists schools with a world system of education can be best termed apostate seventh day Adventists schools and the message come out from among them my people can be applied to them.

The Health Message

With increasing disease, suffering and deaths, sadness fills the all earth and hope is gone. God says to His beloved 3John 1:2 “Beloved, I wish above all things that thou mayest prosper and be in health, even as thy soul prospereth.”, Jeremiah 30:17 “For I will restore health unto thee, and I will heal thee of thy wounds, saith the LORD; “God is ready and willing to protect His chosen people like the eye is protected from harm and danger. God in His mercy sent the health message to His peculiar people not in accordance to the many medicines which don’t cure, **Jeremiah 46:11** “Go up into Gilead, and take balm, O virgin, the daughter of Egypt: in vain shalt thou use many medicines; for thou shalt not be cured.”

Shortly after the organization of the General Conference of Seventh-Day Adventists in May, 1863, at a time when the Church numbered 3,500 members, Ellen g. White received a vision calling the attention of Adventists to the importance of good health and the close relationship between physical well-being and spiritual experience. The light given touched a number of important phases of living, including diet, value of fresh air, the use of water, healthful attire, exercise, rest, et cetera. Prominent in this important revelation of June 6, 1863, was light concerning the harmful effects of the poisonous drugs that physicians so freely prescribed. {2sm 276.1}

In the subsequent years the great basic health-reform vision was followed by many visions opening up in more detail the principles and the application of principles that should guide in matters of retaining good health and the care of the sick, the call for medical institutions and the manner in which Seventh-Day Adventists should conduct such institutions. {2sm 276.2}

Characteristics of a True Seventh Day Adventist

In these days, truth has been so greatly mixed with error, light almost over shadowed by darkness, common and holy things almost inseparable, and there is no visible difference between the peculiar people of God and the profane or the wicked. The professed Seventh Day Adventists have almost lost their identity as the chosen people of God, and He has cut them out from the quarry of the world by the great cleaver of truth, and brought them into connection with Himself. God has entrusted them with the greatest wealth of truth ever intrusted to mortals, the most solemn and fearful warnings ever sent by God to man, have been committed to them to be given to the world!!

Let us now look at a few Core Beliefs and characteristics of a true Seventh Day Adventist, please read, and carefully examine yourself if you are fit to be called a Seventh Day Adventist:

Core Beliefs

Frist, second and third angel's messages, sanctuary in connection with the investigative judgment, the non-immortality of soul, the Sabbath of the fourth commandment, health reform, the commandments of God and faith of Jesus, the Spirit of Prophecy and the second coming of Jesus Christ.

The Landmarks Defined.--In Minneapolis God gave precious gems of truth to His people in new settings. This light from heaven by some was rejected with all the stubbornness the Jews manifested in rejecting Christ, and there was much talk about standing by the old landmarks. But there was evidence they knew not what the old landmarks were. There was evidence and there was reasoning from the word that commended itself to the conscience; but the minds of men were fixed, sealed against the entrance of light, because they had decided it was a dangerous error removing the "old landmarks" when it was not moving a peg of the old landmarks, but they had perverted ideas of what constituted the old landmarks. {CW 30.1}

The passing of the time in 1844 was a period of great events, opening to our astonished eyes the cleansing of the sanctuary transpiring in

heaven, and having decided relation to God's people upon the earth, [also] the first and second angels' messages and the third, unfurling the banner on which was inscribed, "The commandments of God and the faith of Jesus." One of the landmarks under this message was the temple of God, seen by His truth-loving people in heaven, and the ark containing the law of God. The light of the Sabbath of the fourth commandment flashed its strong rays in the pathway of the transgressors of God's law. The non-immortality of the wicked is an old landmark. I can call to mind nothing more that can come under the head of the old landmarks. All this cry about changing the old landmarks is all imaginary. {CW 30.2}

Characteristics

1. Seventh Day Adventists keep the Sabbath Holy

Exodus 20:8-11, 31:16; Isaiah 56:2-8, 58:12-14; Jeremiah 17:21-27, Ezekiel 20:12, 20; Luke 4:16; Acts 17:2; CTr 355.5; BLJ 135.4. See section on Sabbath Reform.

2. Expose the wickedness of man of sin

2 Thessalonians 2:3-4, 1 John 2:18; Revelation 13:11-18, 17:8, 11

In the very time in which we live the Lord has called His people and has given them a message to bear. He has called them to expose the wickedness of the man of sin who has made the Sunday law a distinctive power, who has thought to change times and laws, and to oppress the people of God who stand firmly to honor Him by keeping the only true Sabbath, the Sabbath of creation, as holy unto the Lord.-- Testimonies to Ministers, p. 118. (1903) {Ev 233.2}

3. They are sincere Health Reformers;

3 John 2, 1Corinthians 9:25. If Seventh-day Adventists practiced what they profess to believe, if they were sincere health reformers, they would indeed be a spectacle to the world, to angels, and to men. And they would show a far greater zeal for the salvation of those who are ignorant of the truth. {RH, May 27, 1902 par. 1}. Also read PH137 4.3; ChS 218.5. See section on Health Reform.

4. Await the soon appearing of Jesus Christ;

1 Thessalonians 4:13-18. We are Adventists. We are looking for the appearing of our Lord and Saviour Jesus Christ, and we love to think about it. We know in whom we have believed, and are not afraid to commit the keeping of our souls unto Him against that day. We are not at all humiliated by confessing ourselves to be Adventists. . . . {TMK 357.2}

5. Understand the Prophecies of the Bible:

Daniel and Revelation must be studied, as well as the other prophecies of the Old and New Testaments. Let there be light, Ayes, light, in your dwellings. For this we need to pray. The Holy Spirit, shining upon the sacred page, will open our understanding, that we may know what is truth. . . . {TM 112.1}

6. Seventh Day Adventists believe in the gift of the Spirit of Prophecy given to Ellen White and we believe that her writings are authoritative and continuous source of truth which defines their faith.
7. Seventh Day Adventists believe in the message of Righteousness by Faith as revealed to them in 1888.
8. They should separate from the world in; dress, education, business, health among others.

Thus the light of Adventism and Seventh Day Adventism has been shining from Eden to this our day and in every generation, there have been a few faithful souls that have firmly held to this faith. The proceeding chapters will go further to explain the crisis within Seventh Day Adventism in this our day.

THE SPIRIT OF PROPHECY AND THE REMNANT

Paul in the letter to the Corinthians says“ I thank my God always on your behalf, for the grace of God which is given you by Jesus Christ; That in everything ye are enriched by him, in all utterance, and in all knowledge; Even as the testimony of Christ was confirmed in you: So that ye come behind in no gift; waiting for the coming of our Lord Jesus Christ: Who shall also confirm you unto the end, that ye may be blameless in the day of our Lord Jesus Christ.” (*1 Corinthians 1:4-8*), He points out that people who are living in the last days waiting for coming of Jesus Christ should be enriched in the all utterance (preaching), all knowledge of the word (Hosea 4:6, Daniel 12:4, Amos 8:11-13, Revelation 10:8-11), and the Testimony of Christ.

Over centuries many Christians have preached and studied the word of God to acquire knowledge, but less has been said about the testimony of Christ; what is it?, for who?, to whom is it given ?,when is given ?, and how does it work?. Dear reader, don't you think you are supposed to know all these things and be able to give an answer to whosoever asks you? I think knowing this is also important for our salvation.

What is the Testimony of Christ?

Apostle John says “And the dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ, Revelation 12:17 “The dragon primarily satan (Revelation 12:9) makes war with the women (Church) Ephesians 5:23-25 because they keep the commandments of God, and have the testimony of Jesus Christ, this is the identifying mark for the remnant church. John further says in Revelation 19:10 “And I fell at his feet to worship him. And he said unto me, See thou do it not: I am thy fellow servant, and of thy brethren that have the testimony of Jesus: worship God: for the testimony of Jesus is the Spirit of Prophecy. “

The Spirit of Prophecy as a Gift to the Church

“But the manifestation of the Spirit is given to every man to profit withal. For to one is given by the Spirit the word of wisdom; to another the word of knowledge by the same Spirit; To another faith by the same Spirit; to another the gifts of healing by the same Spirit; To another the working of miracles; to another prophecy; to another discerning of spirits; to another divers kinds of tongues; to another the interpretation of tongues: But all these worketh that one and the selfsame Spirit, dividing to every man severally as he will.

For as the body is one, and hath many members, and all the members of that one body, being many, are one body: so also is Christ.” 1Corinthians 12:7-12, Romans 12:6 “ Having then gifts differing according to the grace that is given to us, whether prophecy, let us prophesy according to the proportion of faith; “ 2Peter 1:21 “For the prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost. “

The Spirit of Prophecy has been in Church right away from the wilderness; God has sent his messages to the Church through the holy men the prophets. Hebrews 1:1 “God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, “Also read 1 Corinthians 14:1-6

To whom is it given?

“Surely the Lord GOD will do nothing, but he revealeth his secret unto his servants the prophets. Amos 3:7” From Abraham to John the Revelator and many others prophets God has given prophesies to His people in this order; from God to Jesus to the angels to the prophets then to the people. Revelation 1:1 “The Revelation of Jesus Christ, which God gave unto him, to shew unto his servants things which must shortly come to pass; and he sent and signified it by his angel unto his servant John: “It is not for personal gain 2Peter 1:20 “Knowing this first, that no prophecy of the scripture is of any private interpretation.”

The Importance of Prophecy

a) To warn God's people from their wicked ways

“Son of man, I have made thee a watchman unto the house of Israel: therefore, hear the word at my mouth, and give them warning from me. When I say unto the wicked, Thou shalt surely die; and thou givest him not warning, nor speakest to warn the wicked from his wicked way, to save his life; the same wicked man shall die in his iniquity; but his blood will I require at thine hand. Yet if thou warn the wicked and he turn not from his wickedness, nor from his wicked way, he shall die in his iniquity; but thou hast delivered thy soul.” Ezekiel 3:17-19.

b) To bring back people to the Lord

Jeremiah 31:6 “For there shall be a day, that the watchmen upon the mount Ephraim shall cry, Arise ye, and let us go up to Zion unto the LORD our God.”

c) To warn the people from the coming danger

Job 33:14-18 “For God speaketh once, yea twice, yet man perceiveth it not. In a dream, in a vision of the night, when deep sleep falleth upon men, in slumberings upon the bed; Then he openeth the ears of men, and sealeth their instruction, That he may withdraw man from his purpose, and hide pride from man. He keepeth back his soul from the pit, and his life from perishing by the sword.”

d) For the Edification of the Church

He that speaketh in an unknown tongue edifieth himself; but he that prophesieth edifieth the Church. I would that ye all spake with tongues, but rather that ye prophesied: for greater is he that prophesieth than he that speaketh with tongues, except he interpret, that the Church may receive edifying. (1 Corinthians 14:4-5)

The Test for the True Prophet

“Beware of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves. Ye shall know them by their fruits. Do men gather grapes of thorns, or figs of thistles? Mathew 7:15-16
“Jesus warns us about the false prophets who will look like any other Christian; furthermore he gives us a distinguishing feature which is their works. Whosoever claims to be a prophet and his life is not in harmony with God's law, is false prophet and the love of God is not in him, John 14:15 “If ye love me, keep my commandments. “Also read Deuteronomy 13:1-5, 18:18-22.

“To the law and to the testimony: if they speak not according to this word, it is because there is no light in them.” Isaiah 8:20 Whosoever does not preach and the law of God is not written in his heart and does contrary to sayings and writings of the former prophets does not have the light from God. 2 Peter 3:1, 2, 1 Corinthians 14:37, Matthew 5:17-20.

1John 4:1-3 “Beloved, believe not every spirit, but try the spirits whether they are of God: because many false prophets are gone out into the world. Hereby know ye the Spirit of God: Every spirit that confesseth that Jesus Christ is come in the flesh is of God: And every spirit that confesseth not that Jesus Christ is come in the flesh is not of God: and this is that spirit of antichrist, whereof ye have heard that it should come; and even now already is it in the world.” Anyone who does not present to people Christ as their personal Saviour ,who being God sought it not robbery to be equal but was formed in the fashion of man , became obedient unto death even the death of cross to save me and you from sin is a false prophet. A true prophet will teach and believe that Christ had the same human nature and same sinful flesh as we possess and overcame the same way we are to overcome, for he was our perfect example. Hebrews 2:14-18, 1 Peter 2:21-25, Hebrews 4:15-16. A true prophet should present to the people that by power of the Holy Spirit in us we can live a sinless life because He requires perfection in His

children as He is perfect. 1John 3:3-10 “And every man that hath this hope in him purifieth himself, even as he is pure....”

Physical Tests of a True Prophet

- a) Will have visions. Num. 12:6.
- b) In vision lose their strength. Dan. 10:8.
- c) Strengthened by the angel. Dan. 10:18.
- d) No breath. Dan. 10:17.
- e) Dumb. Dan. 10:15.
- f) Lips touched by angel. Dan. 10:16.
- g) Speak without breath. Dan. 10:16.
- h) God's words in their mouth. Jer. 1:9.
- i) God controls their tongue. 2 Sam. 23:2.
- j) Eyes open in vision. Num. 24:16.
- k) Cannot reverse the words. Num. 23:20.
- l) Unconsciousness of surroundings. 2 Cor. 12:2-4.
- m) Visions are given in presence of witnesses, who bear testimony to fulfillment of the tests. {1919 SNH, BHB 138}

The Spirit of Prophecy in Last Days

Act 2:16-19 “But this is that which was spoken by the prophet Joel; And it shall come to pass in the last days, saith God, I will pour out of my Spirit upon all flesh: and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams: And on my servants and on my handmaidens I will pour out in those days of my Spirit; and they shall prophesy: And I will shew wonders in heaven above, and signs in the earth beneath; blood, and fire, and vapour of smoke: “

Joel 2:32 “And it shall come to pass, that whosoever shall call on the name of the LORD shall be delivered: for in mount Zion and in Jerusalem shall be deliverance, as the LORD hath said, and in the remnant whom the LORD shall call.” The Spirit of Prophecy is a sign of God’s presence to the remnant. To the Seventh Day Adventists God has given the Spirit of Prophecy through Ellen Gould White

Who is Ellen G. White?

Ellen G. White was born at Gorham, Maine, November 26, 1827 by Robert and Eunice Harmon. They were for many years residents of this state and were devoted members of the Methodist Episcopal Church. In the year 1843, Robert and Eunice Harmon embraced and believed in the Second Advent views preached by William Miller, however, this led to the separation of the family from the Methodist Church.

At the age of nine years, Ellen G. White got an accident which affected her whole life; as she was playing in a company with friends from school, one of the girls threw a stone to her, it hit her nose and she fell senseless to the ground. Thereafter, she was unable to read and write properly, therefore she could not continue with her education, stopped in grade three. During her early life, the love for God grew stronger and desired to see the second advent of Jesus Christ.

Ellen white testifies; “After the passing of the time in 1844 that my first vision was given me. I was visiting a dear sister in Christ, whose heart was knit with mine; five of us, all women, were kneeling quietly at the family altar. While we were praying, the power of God came upon me as I had never felt it before. I seemed to be surrounded with light, and to be rising higher and higher from the earth.” 1T 58.4. In relating this vision to the believers in Portland she says” An unspeakable awe filled me, that I, so young and feeble, should be chosen as the instrument by which God would give light to His people. While under the power of the Lord I was filled with joy, seeming to be surrounded by holy angels in the glorious courts of heaven, where all is peace and gladness, and it was a sad and bitter change to wake up to the realities of mortal life.” {1T 62.1}

In august 30, 1846 Ellen Gould was united in marriage with James White, and produced four children. In the autumn of 1846 they began to observe the Bible Sabbath, and to teach and defend it. They had a joint labour of writing, publishing and organizing the church, in 1881 James

white died of paralysis. Ellen G. White continued with the work until God called her in 1915.

During her lifetime she wrote more than 5,000 periodical articles and 26 books; but today, including compilations from her 55,000 pages of manuscript, more than 126 titles are available in English. She may well be the most translated woman writer in the entire history of literature, and the most translated American author of either gender. Her writings cover a broad range of subjects, including education, health, prophecy, nutrition, and cultural and ethnic-linguistic issues, creationism, and the origin of life. Her life-changing masterpiece on successful Christian living, *Steps to Christ*, has been published in more than 144 languages.

Seventh-day Adventists believe that Mrs. White was more than a gifted writer; they believe she was appointed by God as a special messenger to draw the world's attention to the Holy Scriptures and help prepare people for Christ's Second Advent. From the time she was 17 years old until she died 70 years later, God gave her approximately 2,000 visions and dreams. The visions varied in length from less than a minute to nearly four hours. The knowledge and counsel received through these revelations she wrote out to be shared with others. Thus her special writings are accepted by Seventh-day Adventists as inspired, and their exceptional quality is recognized even by casual readers.

Testimonies from the Eye Witnesses

Loughborough, John Norton (1832-1924) in the book *The Great Second Advent Movement: Its Rise and Progress* he states the following;

M. G. Kellogg, M.D; As to Mrs. White's condition while in vision, a few statements from eye-witnesses may be in place. The first is from M. G. Kellogg, M.D., who refers to the first vision given in Michigan, May 29, 1853, at a meeting held in Tyrone, Livingston County. He says:- {1905 JNL, GSAM 205.2}

"Sister White was in vision about twenty minutes or half an hour. As she went into vision every one present seemed to feel the power and presence of God, and some of us did indeed feel the Spirit of God resting upon us mightily. We were engaged in prayer and social meeting Sabbath morning at about nine o'clock. Brother White, my father, and Sister White had prayed, and I was praying at the time. There had been no excitement, no demonstrations. We did plead earnestly with God, however, that he would bless the meeting with his presence, and that he would bless the work in Michigan. As Sister White gave that triumphant shout of 'Glory! g-l-o-r-y-! g-l-o-r-y-!' which you have heard her give so often as she goes into vision, Brother White arose and informed the audience that his wife was in vision. After stating the manner of her visions, and that she did not breathe while in vision, he invited any one who wished to do so to come forward and examine her. Dr. Drummond, a physician, who was also a First-day Adventist preacher, who (before he saw her in vision) had declared her visions to be of mesmeric origin, and that he could give her a vision, stepped forward, and after a thorough examination, turned very pale, and remarked, 'She doesn't breathe!' {1905 JNL, GSAM 206.1}

"I am quite certain that she did not breathe at that time while in vision, nor in any of several others which she has had when I was present. The coming out of the vision was as marked as her going into it. The first indication we had that the vision was ended, was in her again beginning to breathe. She drew her first breath deep, long, and full, in a manner showing that her lungs had been entirely empty of air. After drawing the first breath, several minutes passed before she drew the second, which filled the lungs precisely as did the first; then a pause of two minutes, and a third inhalation, after which the breathing became natural." Signed, "M. G. Kellogg, M.D., Battle Creek, Mich., Dec. 28, 1890." {1905 JNL, GSAM 206.2}

Your attention is next called to a test applied while Mrs. White was in vision at Buck's Bridge, St. Lawrence County, N.Y.:- {1905 JNL, GSAM 210.1}

"June 28, 1857, I saw Sister Ellen G. White in vision for the first time. I was an unbeliever in the visions; but one circumstance among others that I might mention convinced me that her visions were of God. To satisfy my mind as to whether she breathed or not, I first put my hand on her chest sufficiently long to know that there was no more heaving of the lungs than there would have been had she been a corpse. I then took my hand and placed it over her mouth, pinching her nostrils between by thumb and forefinger, so that it was impossible for her to exhale or inhale air, even if she had desired to do so. I held her thus with my hand about ten minutes, long enough for her to suffocate under ordinary circumstances; she was not in the least affected by this ordeal. Since witnessing this wonderful phenomenon, I have not once been inclined to doubt the divine origin of her visions." Signed, "D. T. Bourdeau, Battle Creek, Mich., Feb. 4, 1891." {1905 JNL, GSAM 210.2}

A Spirit Medium Doctor Testing the Vision

I will mention another medical examination that I witnessed at Parkville, St. Joseph County, Mich., Jan. 12, 1861. {1905 JNL, GSAM 210.3}

At the close of an exhortation given by Mrs. White to a large congregation that had assembled at the Adventist meeting-house, the blessing of God rested upon her in a remarkable degree, and she was taken off in vision while seated in her chair. There was present a Doctor Brown, a hale, strong man physically, a spirit medium. He had said that her visions were the same as spirit mediumship, and that if she had one where he was, he could bring her out of it in one minute. An invitation was given for any who desired to do so to come forward, and by examination satisfy themselves as to her condition while in vision. The doctor came forward, but before he had half completed his

examination, he turned deathly pale, and shook like an aspen leaf. Elder White said, "Will the doctor report her condition?" He replied, "She does not breathe," and rapidly made his way to the door. Those at the door who knew of his boasting said, "Go back, and do as you said you would; bring that woman out of her vision." In great agitation he grasped the knob of the door, but was not permitted to open it until inquiry was made by those near the door, "Doctor, what is it?" He replied, "God only knows; let me out of this house;" and out he went. {1905 JNL, GSAM 210.4}

It was evident that the spirit that influenced him as a medium was no more at rest in the presence of the power that controlled Mrs. White in vision than were the demoniacs in the days of the Saviour, who inquired, "Art thou come hither to torment us before the time?" 13 {1905 JNL, GSAM 211.1}

A similarity is seen in this circumstance to that recorded in the experience of Daniel the prophet. As he went into vision by the Spirit of the Lord, the Chaldeans who were present-heathens who knew not that Spirit-were greatly terrified, and "fled to hide themselves." 14 {1905 JNL, GSAM 211.2}

Wow! Such a power manifested is beyond human understanding; it's only of divine origin. Then why would Ellen White be looked upon as any common writer? And often thrown to the garbage? Unread in the congregations? This is sin to God and we are to repent. Says the prophet, "Believe in the LORD your God, so shall ye be established; believe his prophets, so shall ye prosper." 2 Chronicles 20:20

Let her speak for herself "Yet now when I send you a testimony of warning and reproof, many of you declare it to be merely the opinion of Sister White. You have thereby insulted the Spirit of God. You know how the Lord has manifested Himself through the Spirit of Prophecy. Past, present, and future have passed before me. I have been shown faces that I had never seen, and years afterward I knew them when I

saw them. I have been aroused from my sleep with a vivid sense of subjects previously presented to my mind and I have written, at midnight, letters that have gone across the continent, and arriving at a crisis, have saved great disaster to the cause of God. This has been my work for many years. A power has impelled me to reprove and rebuke wrongs that I had not thought of. Is this work of the last thirty-six years from above or from beneath? ... {1SM 27.1}

Ellen G. White more than a Prophet

During the discourse [at Battle Creek, October 2, 1904], I said that I did not claim to be a prophetess. Some were surprised at this statement, and as much is being said in regard to it, I will make an explanation. Others have called me a prophetess, but I have never assumed that title. I have not felt that it was my duty thus to designate myself. Those who boldly assume that they are prophets in this our day are often a reproach to the cause of Christ. {3SM 74.2}

My work includes much more than this name signifies. I regard myself as a messenger, entrusted by the Lord with messages for His people.-- Letter 55, 1905. (1SM pp. 35, 36.) {3SM 74.3}

I am now instructed that I am not to be hindered in my work by those who engage in suppositions regarding its nature, whose minds are struggling with so many intricate problems connected with the supposed work of a prophet. My commission embraces the work of a prophet, but it does not end there. It embraces much more than the minds of those who have been sowing the seeds of unbelief can comprehend.--Letter 244, 1906. (Addressed to elders of the Battle Creek church; See 1SM pp. 34-36.) {3SM 74.4}

A battle I am obliged to fight! My brethren seem to judge me as taking positions that are not necessary. They do not see that God in His own wisdom has made revelations to me which cannot successfully be contradicted or disputed. Nothing can rub out that which has been presented to me and imprinted on the tablets of my soul. All the

oppositions or gain-saying to make my testimony of none effect only compels from me, by the urgency of the Spirit of God, a more decided repetition, and to stand on the light revealed with all the force of the strength God has given me.-- Manuscript 25, 1890. {3SM 73.2}

Ellen G. White foretold in the Bible

Malachi 4:1-6 “For, behold, the day cometh, that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble: and the day that cometh shall burn them up, saith the LORD of hosts, that it shall leave them neither root nor branch. But unto you that fear my name shall the Sun of righteousness arise with healing in his wings; and ye shall go forth, and grow up as calves of the stall. And ye shall tread down the wicked; for they shall be ashes under the soles of your feet in the day that I shall do this, saith the LORD of hosts. Remember ye the law of Moses my servant, which I commanded unto him in Horeb for all Israel, with the statutes and judgments. Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the LORD: And he shall turn the heart of the fathers to the children, and the heart of the children to their fathers, lest I come and smite the earth with a curse.” Malachi 3:1 “Behold, I will send my messenger, and he shall prepare the way before me: and the Lord, whom ye seek, shall suddenly come to his temple, even the messenger of the covenant, whom ye delight in: behold, he shall come, saith the LORD of hosts.”

During the first advent of Christ John the Baptist was the forerunner of Christ, he preached repentance of sin and he rebuked sin as it is, the whole nation was amazed of the power with which he preached but it was the power of God. Mathew 11:10-11; Mar 1:2-3; Luke 1:76, Luke 7:26-28; John 1:6-7, Mathew 3:1-12.

The Bible says Ecclesiastes 1:9-10 “The thing that hath been, it is that which shall be; and that which is done is that which shall be done: and there is no new thing under the sun. Is there any thing whereof it may be said, See, this is new? it hath been already of old time, which was before us.” As it was during the first advent of Christ so is it in the

Second Advent. God has sent his messenger Ellen G. White to warn the people against the increasing evils and crimes before the dreadful day of the Lord and the seven last plagues. Revelation 15

The Authority of Ellen White's Writings

Many are going directly contrary to the light which God has given to His people, because they do not read the books which contain the light and knowledge in cautions, reproofs, and warnings. The cares of the world, the love of fashion, and the lack of religion have turned the attention from the light God has so graciously given, while books and periodicals containing error are traveling all over the country. Skepticism and infidelity are increasing everywhere. Light so precious, coming from the throne of God, is hid under a bushel. God will make His people responsible for this neglect. An account must be rendered to Him for every ray of light He has let shine upon our pathway, whether it has been improved to our advancement in divine things or rejected because it was more agreeable to follow inclination. {CCh 94.4}

The Testimonies should be introduced into every Sabbathkeeping family, and the brethren should know their value and be urged to read them. It was not the wisest plan to place these books at a low figure and have only one set in a church. They should be in the library of every family and be read again and again. Let them be kept where they can be read by many. {CCh 94.5}

We must follow the directions given through the Spirit of Prophecy. We must love and obey the truth for this time. This will save us from accepting strong delusions. God has spoken to us through His Word. He has spoken to us through the Testimonies to the church, and through the books that have helped to make plain our present duty and the position that we should now occupy.—8T, p. 298. (1904) {Ev 260.3}

Abundant light has been given to our people in these last days. Whether or not my life is spared, my writings will constantly speak, and their work will go forward as long as time shall last. My writings are kept on

file in the office, and even though I should not live, these words that have been given to me by the Lord will still have life and will speak to the people. But my strength is yet spared, and I hope to continue to do much useful work. I may live until the coming of the Lord; but if I should not, I trust it may be said of me, "Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labours; and their works do follow them" (Revelation 14:13)... {1SM 55.5}

Messages to Be of Greater Force after Prophet's Death

Physically, I have always been as a broken vessel; and yet in my old age the Lord continues to move upon me by His Holy Spirit to write the most important books that have ever come before the churches and the world. The Lord is evidencing what He can do through weak vessels. The life that He spares I will use to His glory. And, when He may see fit to let me rest, His messages shall be of even more vital force than when the frail instrumentality through whom they were delivered, was living.--Manuscript 122, 1903. {3SM 76.5}

The Testimonies and the Bible

Scripture and Spirit of Prophecy Have Same Author.--The Holy Ghost is the author of the Scriptures and of the Spirit of Prophecy. These are not to be twisted and turned to mean what man may want them to mean, to carry out man's ideas and sentiments, to carry forward man's schemes at all hazards.--Letter 92, 1900. {3SM 30.3}

Testimonies Never Contradict the Bible.--The Bible must be your counselor. Study it and the testimonies God has given; for they never contradict His Word.--Letter 106, 1907. {3SM 32.3}

If the Testimonies speak not according to the word of God, reject them. Christ and Belial cannot be united.--Testimonies, vol. 5, p. 691. {3SM 32.4}

Testimonies to Bring Plain Lessons From the Word.--In the Scriptures God has set forth practical lessons to govern the life and conduct of all; but though He has given minute particulars in regard to our character, conversation, and conduct, yet in a large measure, His lessons are disregarded and ignored. Besides the instruction in His Word, the Lord has given special testimonies to His people, not as a new revelation, but that He may set before us the plain lessons of His Word, that errors may be corrected, that the right way may be pointed out, that every soul may be without excuse.-- Letter 63, 1893. (See 5T, p. 665.) {3SM 31.3}

In ancient times God spoke to men by the mouth of prophets and apostles. In these days He speaks to them by the testimonies of His Spirit. There was never a time when God instructed His people more earnestly than He instructs them now concerning His will and the course that He would have them pursue. – 5T, p. 661. {3SM 30.2}

NOTE:

The ideology that the Spirit of Prophecy is a lesser to the Bible is a misinterpretation of the Bible and Spirit of Prophecy which is generally upheld by many of the Apostate Adventists in a bid to make the Spirit of Prophecy of none effect. The Bible teaches that Christ is the greater Light according to John 1:4-9; Malachi 4:2; Revelation 12:1; and the teaching of all the prophets as expressed in the Bible and the Spirit of Prophecy are a lesser light John 5:35-36 “The prophet John was the connecting link between the two dispensations. As God's representative he stood forth to show the relation of the law and the prophets to the Christian dispensation. He was the lesser light, which was to be followed by a greater. The mind of John was illuminated by the Holy Spirit, that he might shed light upon his people; but no other light ever has shone or ever will shine so clearly upon fallen man as that which emanated from the teaching and example of Jesus. Christ and His mission had been but dimly understood as typified in the shadowy sacrifices. Even John had not fully comprehended the future, immortal life through the Saviour.” {DA 220.2} Dear reader we conclude that we

as Seventh Day Adventists believe that the Bible and Spirit of Prophecy have the same authority and define our faith and practice ,and this alone makes us a remnant (Isaiah 8:20, Revelation 12:17)

Prophecies Fulfilled in Her Writing

The Destruction of the Twin Towers in 2001 foretold:

Under date of Aug. 3, 1903, Mrs. White further wrote regarding this sensational report: {LS 411.4} "Now comes the word that I have declared that New York is to be swept away by a tidal wave. This I have never said. I have said, as I looked at the great buildings going up there, story after story:

'What terrible scenes will take place when the Lord shall arise to shake terribly the earth! Then the words of Revelation 18:1-3 will be fulfilled.' The whole of the eighteenth chapter of Revelation is a warning of what is coming on the earth. But I have no light in particular in regard to what is coming on New York, only I know that one day the great buildings there will be thrown down by the turning and overturning of God's power. From the light given me, I know that destruction is in the world. One word from the Lord, one touch of His mighty power, and these massive structures will fall. Scenes will take place the fearfulness of which we cannot imagine." {LS 411.5}

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. {1SM 204.2} Haven't we seen this come to pass; people cooking on the Sabbath, buying lessons on the Sabbath, non-existence of a divided heavenly sanctuary as proclaimed by most apostate Adventist pastors, among others.

Rejection of Her Writing

Satan is constantly pressing in the spurious--to lead away from the truth. The very last deception of Satan will be to make of none effect the testimony of the Spirit of God. "Where there is no vision, the people perish" (Proverbs 29:18). Satan will work ingeniously, in different ways and through different agencies, to unsettle the confidence of God's remnant people in the true testimony.... {PM 360.4}

There will be a hatred kindled against the testimonies which is satanic. The workings of Satan will be to unsettle the faith of the churches in them, for this reason: Satan cannot have so clear a track to bring in his deceptions and bind up souls in his delusions if the warnings and reproofs and counsels of the Spirit of God are heeded.--1SM 48. (See 5T 675, 676.) {PM 361.1}

"It is Satan's plan to weaken the faith of God's people in the Testimonies." "Satan knows how to make his attacks. He works upon minds to excite jealousy and dissatisfaction toward those at the head of the work. The gifts are next questioned; then, of course, they have but little weight, and instruction given through vision is disregarded." "Next follows skepticism in regard to the vital points of our faith, the pillars of our position, then doubt as to the Holy Scriptures, and then the downward march to perdition. When the Testimonies, which were once believed, are doubted and given up, Satan knows the deceived ones

will not stop at this; and he redoubles his efforts till he launches them into open rebellion, which becomes incurable and ends in destruction." [VOL. 4, P. 211; VOL. 1, P. 236] "By giving place to doubts and unbelief in regard to the work of God, and by cherishing feelings of distrust and cruel jealousies, they are preparing themselves for complete deception. They rise up with bitter feelings against the ones who dare to speak of their errors and reprove their sins." [VOL. 3, P. 328.] {5T 672.1}

The General Conference of the Seventh Day Adventists rejected Ellen G. White and her writings as authoritative and continuous source of truth this was done in the general conference session of 2015 when they made changes in the fundamental belief number 18. As Seventh Day Adventists, we strongly believe that the gift of prophecy was given to Ellen G. White. She is our prophet and your prophet. Though the General conference of SDA has been rejecting her until the final rejection in the General Conference Session of 2015, she still remains the Lord's Messenger.

Fig. 3



This is how the General Conference has been eliminating Ellen G. White in her publications. These are baptismal vows about the Spirit of Prophecy as changed in different years.

1874 [14] "Do you recognize that the remnant Church "has the Spirit of Prophecy, and that this has been manifested to this Church through the writings of Ellen G. White?" Revelation 12:17; 19:10.

1932/4 [18] “Do you believe the Bible doctrine of "spiritual gifts" in the church, and do you believe in the gift of the Spirit of Prophecy which has been manifested in the remnant Church through the ministry and writings of Mrs. E. G. White?”

2000 [8] “Do you accept the biblical teaching of spiritual gifts and believe that the gift of prophecy is one of the identifying marks of the remnant church?”

Now here we come to final blow: Fundamental Belief number 18 before the General Conference of 2015 stated as follows;

“One of the gifts of the Holy Spirit is prophecy. This gift is an identifying mark of the remnant Church and was manifested in the ministry of Ellen. G. White. **As the Lord’s messenger**, her writings **are a continuing and authoritative source of truth** which provide for the Church comfort, guidance, instruction, and correction. They also make clear that the Bible is the standard by which all teaching and experience must be tested. (Joel 2:28, 29; Acts 2:14-21; Hebrews 1:1-3; Revelation 12:17, 19:10.)”

After 2015 General Conference;

“The Scriptures testify that one of the gifts of the Holy Spirit is prophecy. This gift is an identifying mark of the remnant Church and we believe it was manifested in the ministry of Ellen G. White. Her writings speak with prophetic authority and provide comfort, guidance, instruction, and correction to the church. They also make clear that the Bible is the standard by which all teaching and experience must be tested. (Numbers 12:6; 2 Chronicles 20:20; Amos 3:7; Joel 2:28, 29; Acts 2:14-21; 2Timothy 3:16,17; Hebrews 1:1-3; Revelation 12:17,19:10.)”

After this session the writings of Ellen White were considered to be no longer a continuing and authoritative source of truth, rather they can be looked at as mere counsels which someone can accept or refuse

.What!?! How can we reject such a prophet as this with all evidence before us.

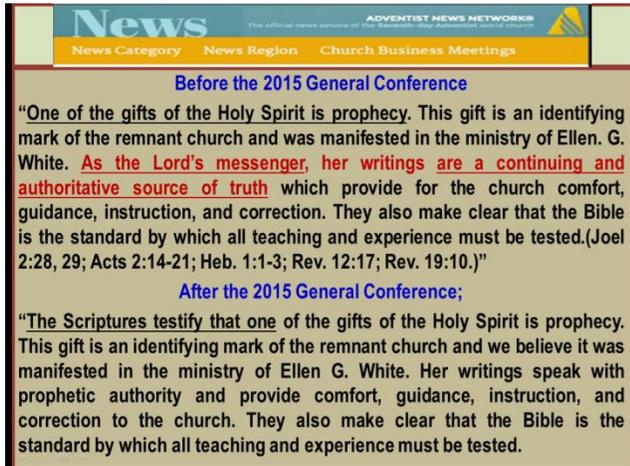


Fig. 4 & Fig.5

"The Seventh Day Adventist General Conference is committing the same sins as did the children of Israel at first advent of Christ.

The prophet says " Woe unto you, scribes and Pharisees, hypocrites! Because ye build the tombs of the prophets, and garnish the sepulchers of the righteous, And say, If we had been in the days of our fathers, we would not have been partakers with them in the blood of the prophets. (Mathew 23:29-39) Wherefore ye be witnesses unto yourselves, that ye are the children of them which killed the prophets. Fill ye up then the measure of your fathers. Ye serpents, ye generation of vipers, how can ye escape the damnation of hell? Wherefore, behold, I send unto you prophets, and wise men, and scribes: and some of them ye shall kill and crucify; and some of them shall ye scourge in your synagogues, and persecute them from city to city: That upon you may come all the righteous blood shed upon the earth, from the blood of righteous Abel unto the blood of Zacharias son of Barachias, whom ye slew between the temple and the altar. Verily I say unto you, All these things shall come upon this generation. O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not! Behold, your house is left

unto you desolate. For I say unto you, Ye shall not see me henceforth, till ye shall say, Blessed is he that cometh in the name of the Lord.”

From this scripture we see that God’s presence has already departed from the General Conference system and it has become a new organization. {1SM 204.2; 1SM 205.1}

The Lord has declared that the history of the past shall be rehearsed as we enter upon the closing work. Every truth that He has given for these last days is to be proclaimed to the world. Every pillar that He has established is to be strengthened. We cannot now step off the foundation that God has established. We cannot now enter into any new organization, for this would mean apostasy from the truth.— Manuscript 129, 1905. {CTr 367.6}

Friend shall you still be connected to such system of human philosophy and wisdom than to a “thus says the LORD“, the only safety is in separating ourselves from it and hearken to the voice of Jesus if we are his true sheep, John 10:27 “My sheep hear my voice, and I know them, and they follow me: “ fears may rise and precautions that you are fallen and have left God’s church, here is comfort, God’s Church is not a building but its composed of faithful souls, those who keep the commandments of God and have the faith in Jesus.

God has a church. It is not the great cathedral, neither is it the national establishment, neither is it the various denominations; it is the people who love God and keep His commandments. "Where two or three are gathered together in my name, there am I in the midst of them" (Matthew 18:20). Where Christ is even among the humble few, this is Christ's church, for the presence of the High and Holy One who inhabiteth eternity can alone constitute a church. {UL 315.5}

Where two or three are present who love and obey the commandments of God, Jesus there presides, let it be in the desolate place of the earth, in the wilderness, in the city enclosed in prison walls. The glory of God has penetrated the prison walls, flooding with glorious beams of

heavenly light the darkest dungeon. His saints may suffer, but their sufferings will, like the apostles of old, spread their faith and win souls to Christ and glorify His holy name. The bitterest opposition expressed by those who hate God's great moral standard of righteousness should not and will not shake the steadfast soul who trusts fully in God. . . . {UL 315.6}

They that will be doers of the word are building securely, and the tempest and storm of persecution will not shake their foundation, because their souls are rooted to the eternal Rock.--Letter 108, Oct. 28, 1886, {UL 315.7}

The Church is God's fortress, His city of refuge, which He holds in a revolted world. Any betrayal of the Church is treachery to Him who has bought mankind with the blood of His only-begotten Son. From the beginning, faithful souls have constituted the Church on earth. In every age the Lord has had His watchmen, who have borne a faithful testimony to the generation in which they lived. These sentinels gave the message of warning; and when they were called to lay off their armor, others took up the work. God brought these witnesses into covenant relation with Himself, uniting the Church on earth with the Church in heaven. He has sent forth His angels to minister to His church, and the gates of hell have not been able to prevail against His people. {AA 11.2}

We have observed that God's Church is identified by two features; they keep the commandment of God and have the testimony of Jesus which we have found out as the Spirit of Prophecy. Therefore any congregation that disregards the Spirit of Prophecy can never be Seventh Day Adventists even if it has the name.

SABBATH REFORM

What is the Sabbath?

The Sabbath commandment was instituted as early as the creation week, (Genesis 2:1-3). It is the fourth commandment in the Ten Commandments given to Moses in Mt. Sinai. The Sabbath is the Seventh-Day rest of the week, (Leviticus 23:3) it precedes Sunday but comes after Friday. (Luke 23:54-24:1).

Just like any other commandments of God, the Sabbath is to be kept, the Bible tells us, "Remember the Sabbath day to keep it holy...(Exodus 20:8)". Concerning the law He tells us, "He that turneth away his ear from hearing the law, even his prayer shall be abomination". Proverbs 28:9

Sin and the Law:

The Bible tells us that when one knows to do good, and doeth it not, to him it is sin". James 4:17. What is that which is good? "Wherefore the law is holy, and the commandment holy, and just, and good". Romans 7:12, also "For the LORD is good; his mercy is everlasting; and his truth endureth to all generations". Psalms 100:5.

What is the importance of the law? For until the law sin was in the world: but sin is not imputed when there is no law. Romans 5:13... for by the law is the knowledge of sin. Romans 3:20, Whosoever committeth sin transgresseth also the law: for sin is the transgression of the law. 1 John 3:4..

We see that it is by the law, that we know we have sinned, What shall we say then? Is the law sin? God forbid. Nay, I had not known sin, but by the law: for I had not known lust, except the law had said, Thou shalt not covet. Romans 7:7. Do we then make void the law through faith? God forbid: yea, we establish the law. (Romans 3:31). Therefore the law endureth forever for as long as God liveth, (Psalms 111:7-8)

The Law of God and the Sabbath:

Concerning the law of Ten Commandments the psalmist declares, "Forever, O Lord, Thy word is settled in heaven." Psalm 119:89. And Christ Himself says, "Think not that I am come to destroy the law. . . . Verily I say unto you"--making the assertion as emphatic as possible--"Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled." Matthew 5:17, 18. Here He teaches, not merely what the claims of God's law had been, and were then, but that these claims should hold as long as the heavens and the earth remain. The law of God is as immutable as His throne. It will maintain its claims upon mankind in all ages. {PP 365.1}

Nehemiah declares, "Thou camest down also upon Mount Sinai, and spakest with them from heaven, and gavest them right judgments, and true laws, good statutes and commandments." Nehemiah 9:13. And Paul, "the apostle to the Gentiles," declares, "The law is holy, and the commandment holy, and just, and good." Romans 7:12. This can be no other than the Decalogue; for it is the law that says, "Thou shalt not covet.". {PP 365.2}; James 2:10-12, The Sabbath is not introduced as a new institution but as having been founded at creation. (Genesis 2:1-3) It is to be remembered and observed as the memorial of the Creator's work. (Exodus 20:8-11) Pointing to God as the Maker of the heavens and the earth, it distinguishes the true God from all false gods. All who keep the Seventh Day signify by this act that they are worshipers of Jehovah. Thus the Sabbath is the sign of man's allegiance to God as long as there are any upon the earth to serve Him. The fourth commandment is the only one of all the ten in which are found both the name and the title of the Lawgiver. It is the only one that shows by whose authority the law is given. Thus it contains the seal of God, affixed to His law as evidence of its authenticity and binding force. {PP 307.2}

God has given men six days wherein to labor, and He requires that their own work be done in the six working days. Acts of necessity and

mercy however, are permitted on the Sabbath, the sick and suffering are at all times to be cared for; but unnecessary labor is to be strictly avoided. "Turn away thy foot from the Sabbath, from doing thy pleasure on My holy day; and call the Sabbath a delight, the holy of the Lord, honorable; and . . . Honor Him, not doing thine own ways, nor finding thine own pleasure." Isaiah 58:13. Nor does the prohibition end here. "Nor speaking thine own words," says the prophet. Those who discuss business matters or lay plans on the Sabbath are regarded by God as though engaged in the actual transaction of business. To keep the Sabbath holy, we should not even allow our minds to dwell upon things of a worldly character. And the commandment includes all within our gates. The inmates of the house are to lay aside their worldly business during the sacred hours. All should unite to honor God by willing service upon His holy day. {PP 307.3}

During his stay in the mount, Moses received directions for the building of a sanctuary in which the divine presence would be specially manifested. "Let them make Me a sanctuary; that I may dwell among them" (Exodus 25:8), was the command of God. For the third time the observance of the Sabbath was enjoined. "It is a sign between Me and the children of Israel forever," the Lord declared, "that ye may know that I am Jehovah that doth sanctify you. Ye shall keep the Sabbath therefore; for it is holy unto you. . . . Whosoever doeth any work therein, that soul shall be cut off from among his people." Exodus 31:17,13, 14. Directions had just been given for the immediate erection of the tabernacle for the service of God; and now the people might conclude, because the object had in view was the glory of God, and also because of their great need of a place of worship, that they would be justified in working at the building upon the Sabbath. To guard them from this error, the warning was given. Even the sacredness and urgency of that special work for God must not lead them to infringe upon His holy rest day. {PP 313.3}. You can see that not even the construction of the temple of the lord would justify them to break the Sabbath.

Significance of the Sabbath (Why was it instituted)

God saw that a Sabbath was essential for man, even in Paradise. He needed to lay aside his own interests and pursuits for one day of the seven, that he might more fully contemplate the works of God and meditate upon His power and goodness. He needed a Sabbath to remind him more vividly of God and to awaken gratitude because all that he enjoyed and possessed came from the beneficent hand of the Creator. {PP 48.2}

As the Sabbath was the sign that distinguished Israel when they came out of Egypt to enter the earthly Canaan, so it is the sign that now distinguishes God's people as they come out from the world to enter the heavenly rest. The Sabbath is a sign of the relationship existing between God and His people, a sign that they honor His law. It distinguishes between His loyal subjects and transgressors. {6T 349.3} ; for the Bible tells us , Moreover also I gave them my Sabbaths, to be a sign between me and them, that they might know that I am the LORD that sanctify them; And hallow my Sabbaths; and they shall be a sign between me and you, that ye may know that I am the LORD your God. (Ezekiel 20:12, 20). See also Exodus 31:13-17

It is a test for our time; The Sabbath will be the great test of loyalty, for it is the point of truth especially controverted. When the final test shall be brought to bear upon men, then the line of distinction will be drawn between those who serve God and those who serve Him not. While the observance of the false Sabbath in compliance with the law of the state, contrary to the fourth commandment, will be an avowal of allegiance to a power that is in opposition to God, the keeping of the true Sabbath, in obedience to God's law, is an evidence of loyalty to the Creator. While one class, by accepting the sign of submission to earthly powers, receive the mark of the beast, the other choosing the token of allegiance to divine authority, receive the Seal of God. {GC 605.2}, FLB 291.3, LF 245.2, Cch 268.2-3

It's an identifying mark of God: But Christians of past generations observed the Sunday, supposing that in so doing they were keeping the Bible Sabbath; and there are now true Christians in every church, not excepting the Roman Catholic communion, who honestly believe that Sunday is the Sabbath of divine appointment. God accepts their sincerity of purpose and their integrity before Him. But when Sunday observance shall be enforced by law, and the world shall be enlightened concerning the obligation of the true Sabbath, then whoever shall transgress the command of God, to obey a precept which has no higher authority than that of Rome, will thereby honor popery above God. He is paying homage to Rome and to the power which enforces the institution ordained by Rome. He is worshiping the beast and his image. As men then reject the institution which God has declared to be the sign of His authority, and honor in its stead that which Rome has chosen as the token of her supremacy, they will thereby accept the sign of allegiance to Rome--"the mark of the beast." And it is not until the issue is thus plainly set before the people, and they are brought to choose between the commandments of God and the commandments of men, that those who continue in transgression will receive "the mark of the beast." {GC 449.1}

Violation of the Sabbath:

The Sabbath is a golden clasp that unites God and His people. But the Sabbath command has been broken. God's holy day has been desecrated. The Sabbath has been torn from its place. The true Sabbath is to be exalted to its rightful position as God's rest day. Each Sabbath institution bears the name of its author, an ineffaceable mark that shows the authority of each. It is our work to lead the people to understand this. God has called us to uplift the standard of His downtrodden Sabbath. How important, then, that our example in Sabbath keeping should be right. {6T 352.1}

The scripture is an explicit testimony that the destruction of Jerusalem and the captivity of the Jews at Babylon were in consequence of their

profanation of the Sabbath. It is a striking confirmation of the language of Jeremiah, (Jeremiah 17:21-27) as already noticed, in which he testified to the Jews that if they would hallow the Sabbath their city should stand forever; but that it should be utterly destroyed if they persisted in its profanation. Nehemiah bears testimony to the accomplishment of Jeremiah's prediction concerning the violation of the Sabbath (Nehemiah 13:15-18); "In those days saw I in Judah some treading winepresses on the Sabbath, and bringing in sheaves, and lading asses; as also wine, grapes, and figs, and all manner of burdens, which they brought into Jerusalem on the Sabbath day; and I testified against them in the day wherein they sold victuals. There dwelt men of Tyre also therein, which brought fish, and all manner of ware, and sold on the Sabbath unto the children of Judah, and in Jerusalem. Then I contended with the nobles of Judah, and said unto them, What evil thing is this that ye do, and profane the Sabbath day? Did not your father's thus, and did not our God bring all this evil upon us, and upon this city? yet ye bring more wrath upon Israel by profaning the Sabbath? Just like ancient Israel, modern Israel is fallen victim of profaning the Lords Sabbath, and due to this it awaits its destruction in the plaques.

This is a point worthy of careful consideration. Christ foresaw that men would not only break the commandments of God themselves, but would in a special sense teach others to break them. "Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven: but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven" Mathew 5:19. Every Sabbath-breaker is by his example teaching others to transgress... It was Christ who spoke the law from Sinai. It was Christ who gave the law to Moses, engraven on tables of stone... {RH, September 27, 1881 par. 15}. So if we say we know Him, then we should keep his commandments; And hereby we do know that we know him, if we keep his commandments. He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in

him. But whoso keepeth his word, in him verily is the love of God perfected: hereby know we that we are in him. (1John 2:3-6). He that saith he abideth in Him ought himself also so to walk, even as He walked.

In establishing new churches, ministers should give careful instruction as to the proper observance of the Sabbath. The line of demarcation is to be made clear and distinct between those who bear the mark of God's kingdom and those who bear the sign of the kingdom of rebellion. {6T 353.1}

A need for a Sabbath Reform:

The work of Sabbath reform to be accomplished in the last days is foretold in the prophecy of Isaiah: "Thus saith the Lord, Keep ye judgment, and do justice: for My salvation is near to come, and My righteousness to be revealed. Blessed is the man that doeth this, and the son of man that layeth hold on it; that keepeth the Sabbath from polluting it, and keepeth his hand from doing any evil." "The sons of the stranger, that join themselves to the Lord, to serve Him, and to love the name of the Lord, to be His servants, everyone that keepeth the Sabbath from polluting it, and taketh hold of My covenant; even them will I bring to My holy mountain, and make them joyful in My house of prayer." Isaiah 56:1, 2, 6, 7. {GC 451.1}

Far more sacredness is attached to the Sabbath than is given it by many professed Sabbath keepers. The Lord has been greatly dishonored by those who have not kept the Sabbath according to the commandment, either in the letter or in the spirit. He calls for a reform in the observance of the Sabbath. {6T 353.2}, Isaiah 56:1-8, 58:13, Jeremiah 6:16-19, Hosea 4:6, (6T 349.1)

When is the Sabbath?

Right from the beginning, a day has constituted both evening and morning, Genesis 1:3-5; And God said, Let there be light: and there was light. And God saw the light, that it was good: and God divided the light

from the darkness. And God called the light Day, and the darkness he called Night. And the evening and the morning were the first day.

So the Sabbath day is celebrated from Friday evening to Saturday evening. Leviticus 23:32; It shall be unto you a Sabbath of rest, and ye shall afflict your souls: in the ninth day of the month at even, from even unto even, shall ye celebrate your Sabbath.

The Bible says; Remember the Sabbath day, to keep it holy. Six days shalt thou labour, and do all thy work: But the Seventh Day is the Sabbath of the LORD thy God. Exodus 20:8. The Bible is very clear that the Sabbath day is Seventh Day of the week. See also Exodus 16:26; Six days ye shall gather it; but on the Seventh Day, which is the Sabbath, in it there shall be none.

And, behold, there was a man named Joseph, a counsellor; and he was a good man, and a just: (The same had not consented to the counsel and deed of them;) he was of Arimathaea, a city of the Jews: who also himself waited for the kingdom of God. This man went unto Pilate, and begged the body of Jesus. And he took it down, and wrapped it in linen, and laid it in a sepulchre that was hewn in stone, wherein never man before was laid. And that day was the preparation, and the Sabbath drew on. And the women also, which came with him from Galilee, followed after, and beheld the sepulchre, and how his body was laid. And they returned, and prepared spices and ointments; and rested the Sabbath day according to the commandment. Now upon the first day of the week, very early in the morning, they came unto the sepulchre, bringing the spices which they had prepared, and certain others with them. And they found the stone rolled away from the sepulchre. (Luke 23:50-55, 24:1)

The account presented above gives us a clue on when the Sabbath should be observed, we are told the Sabbath precedes the preparation day but appears before the first day of the week. Since Sunday is considered the first day in the Bible, then the day before it is the

Seventh Day of the week (Saturday) and the preparation day is a Friday. Mark 16:1

...When God says, Keep holy the Seventh Day, he does not mean the sixth, nor the first, but the very day he has specified. If men substitute a common day for the sacred, and say that will do just as well, they insult the Maker of the heavens and of the earth, who made the Sabbath to commemorate his resting upon the Seventh Day, after creating the world in six days. It is dangerous business in the service of God to deviate from his institutions. Those who have to do with God, who is infinite, and who explicitly directs in regard to his own worship, should follow the exact course he has prescribed, and not feel at liberty to deviate in the least particular because they think it will answer just as well. God will teach all his creatures that he means just what he says. {1SP 280.1}

How rightly should we keep the Sabbath Day Holy?

At the very beginning of the fourth commandment the Lord said: "Remember." He knew that amid the multitude of cares and perplexities man would be tempted to excuse himself from meeting the full requirement of the law, or would forget its sacred importance. Therefore He said: "Remember the Sabbath day, to keep it holy." Exodus 20:8. {6T 353.3}

In all that pertains to the success of God's work, the very first victories are to be won in the home life. Here the preparation for the Sabbath must begin. All through the week we are to have the Sabbath in mind and be making preparation to keep it according to the commandment. We are not merely to observe the Sabbath as a legal matter. We are to understand its spiritual bearing upon all the transactions of life. All who regard the Sabbath as a sign between them and God, showing that He is the God who sanctifies them, will represent the principles of His government. They will bring into daily practice the laws of His kingdom. Daily it will be their prayer that the sanctification of the Sabbath may rest upon them. Every day they will have the

companionship of Christ and will exemplify the perfection of His character. Every day their light will shine forth to others in good works. {6T 353.4}

When the Sabbath is thus remembered, the temporal will not be allowed to encroach upon the spiritual. No duty pertaining to the six working days will be left for the Sabbath. During the week our energies will not be so exhausted in temporal labor that on the day when the Lord rested and was refreshed we shall be too weary to engage in His service. {6T 354.3}

While preparation for the Sabbath is to be made all through the week, Friday is to be the special preparation day. Through Moses the Lord said to the children of Israel: "Tomorrow is the rest of the holy Sabbath unto the Lord: bake that which ye will bake today, and seethe that ye will seethe; and that which remaineth over lay up for you to be kept until the morning." "And the people went about, and gathered it [the manna], and ground it in mills, or beat it in a mortar, and baked it in pans, and made cakes of it." Exodus 16:23; Numbers 11:8. There was something to be done in preparing the heaven-sent bread for the children of Israel. The Lord told them that this work must be done on Friday, the preparation day. This was a test to them. God desired to see whether or not they would keep the Sabbath holy. {6T 354.4}

Many need instruction as to how they should appear in the assembly for worship on the Sabbath. They are not to enter the presence of God in the common clothing worn during the week. All should have a special Sabbath suit, to be worn when attending service in God's house. While we should not conform to worldly fashions, we are not to be indifferent in regard to our outward appearance. We are to be neat and trim, though without adornment. The children of God should be pure within and without. {6T 355.2}

On Friday let the preparation for the Sabbath be completed. See that all the clothing is in readiness and that all the cooking is done. Let the

boots be blacked and the baths be taken. It is possible to do this. If you make it a rule you can do it. The Sabbath is not to be given to the repairing of garments, to the cooking of food, to pleasure seeking, or to any other worldly employment. Before the setting of the sun let all secular work be laid aside and all secular papers be put out of sight. Parents, explain your work and its purpose to your children, and let them share in your preparation to keep the Sabbath according to the commandment. {6T 355.3}

We should jealously guard the edges of the Sabbath. Remember that every moment is consecrated, holy time. Whenever it is possible, employers should give their workers the hours from Friday noon until the beginning of the Sabbath. Give them time for preparation, that they may welcome the Lord's day with quietness of mind. By such a course you will suffer no loss even in temporal things. {6T 356.1}

There is another work that should receive attention on the preparation day. On this day all differences between brethren, whether in the family or in the church, should be put away. Let all bitterness and wrath and malice be expelled from the soul. In a humble spirit, "confess your faults one to another, and pray one for another, that ye may be healed." James 5:16. {6T 356.2}

Before the Sabbath begins, the mind as well as the body should be withdrawn from worldly business. God has set His Sabbath at the end of the six working days, that men may stop and consider what they have gained during the week in preparation for the pure kingdom which admits no transgressor. We should each Sabbath reckon with our souls to see whether the week that has ended has brought spiritual gain or loss. {6T 356.3}

It means eternal salvation to keep the Sabbath holy unto the Lord. God says: "Them that honor Me I will honor." 1 Samuel 2:30. {6T 356.4}

(i) Cooking and the Sabbath

The Lord is no less particular now in regard to his Sabbath, than when he gave the foregoing special directions to the children of Israel. He required them to bake that which they would bake, and seethe (that is, boil) that which they would seethe, on the sixth day, preparatory to the rest of the Sabbath. Those who neglect to prepare for the Sabbath on the sixth day, and who cook food upon the Sabbath, violate the fourth commandment, and are transgressors of God's law. (Exodus 16:5, 15, 22-30). All who are really anxious to observe the Sabbath according to the commandment will not cook any food upon the Sabbath. They will, in the fear of that God who gave his law from Sinai, deny themselves, and eat food prepared upon the sixth day, even if it is not so palatable. God forbade the children of Israel's baking and boiling upon the Sabbath. That prohibition should be regarded by every Sabbath-keeper, as a solemn injunction from Jehovah to them. The Lord would guard his people from indulging in gluttony upon the Sabbath, which he has set apart for sacred meditation and worship. {1SP 225.2}. While cooking upon the Sabbath should be avoided, it is not necessary to eat cold food. In cold weather let the food prepared the day before be heated. And let the meals, though simple, be palatable and attractive. Provide something that will be regarded as a treat, something the family do not have every day. {6T 357.3}

(ii) Buying and Selling and the Sabbath

Is it okay for us to buy food in the Hotels on the Sabbath, or to buy study books even if it's the Bible, lesson study guides, buy airtime, fuel for our motor vehicles, withdraw money in the banks or any form of transactions on the Sabbath? No it's not.

Consider this case in Nehemiah 13:15-21; In those days saw I in Judah some treading wine presses on the Sabbath, and bringing in sheaves, and lading asses; as also wine, grapes, and figs, and all manner of burdens, which they brought into Jerusalem on the Sabbath day: and I testified against them in the day wherein they sold victuals. There

dwelt men of Tyre also therein, which brought fish, and all manner of ware, and sold on the Sabbath unto the children of Judah, and in Jerusalem. Then I contended with the nobles of Judah, and said unto them, What evil thing is this that ye do, and profane the Sabbath day? Did not your fathers thus, and did not our God bring all this evil upon us, and upon this city? yet ye bring more wrath upon Israel by profaning the Sabbath.

And it came to pass, that when the gates of Jerusalem began to be dark before the Sabbath, I commanded that the gates should be shut, and charged that they should not be opened till after the Sabbath: and some of my servants set I at the gates, that there should no burden be brought in on the Sabbath day. So the merchants and sellers of all kind of ware lodged without Jerusalem once or twice. Then I testified against them, and said unto them, Why lodge ye about the wall? if ye do so again, I will lay hands on you. From that time forth came they no more on the Sabbath. When we engage in Business on the Sabbath, we break it and God is not pleased with it.

The work of restoration and reform carried on by the returned exiles, under the leadership of Zerubbabel, Ezra, and Nehemiah, presents a picture of a work of spiritual restoration that is to be wrought in the closing days of this earth's history. . . . God's remnant people, standing before the world as reformers, are to show that the law of God is the foundation of all enduring reform and that the Sabbath of the fourth commandment is to stand as a memorial of creation, a constant reminder of the power of God. In clear, distinct lines they are to present the necessity of obedience to all the precepts of the Decalogue. Constrained by the love of Christ, they are to co-operate with Him in building up the waste places. They are to be repairers of the breach, restorers of paths to dwell in. {CC 269.4}

What about attending school and the Sabbath?

Whoever obeys the fourth commandment will find that a separating line is drawn between him and the world. The Sabbath is a test, not a

human requirement, but God's test. It is that which will distinguish between those who serve God and those who serve him not; and upon this point will come the last great conflict of the controversy between truth and error. {CCh 268.2}

Some of our people have sent their children to school on the Sabbath. They were not compelled to do this, but the school authorities objected to receiving the children unless they should attend six days. In some of these schools, pupils are not only instructed in the usual branches of study, but are taught to do various kinds of work; and here the children of professed commandment-keepers have been sent upon the Sabbath. Some parents have tried to justify their course by quoting the words of Christ, that it is lawful to do good on the Sabbath day. But the same reasoning would prove that men may labor on the Sabbath because they must earn bread for their children; and there is no limit, no boundary line, to show what should and what should not be done. {CCh 268.3}

Our brethren cannot expect the approval of God while they place their children where it is impossible for them to obey the fourth commandment. They should endeavor to make some arrangement with the authorities whereby the children shall be excused from attendance at school upon the Seventh Day. If this fails, then their duty is plain, to obey God's requirements at whatever cost. {CCh 268.4}

If parents allow their children to receive an education with the world, and make the Sabbath a common day, then the seal of God cannot be placed upon them. They will be destroyed with the world; and will not their blood rest upon the parents? ... 484 {CCh 269.1}

(iii) Offertory and the Sabbath:

"Honor the Lord with thy substance, and with the first fruits of all thine increase: so shall thy barns be filled with plenty, and thy presses shall burst out with new wine." {RH, February 4, 1902 par. 1}. And what more appropriate time could be chosen for setting aside the tithe and presenting our offerings to God? On the Sabbath we have thought upon

His goodness. We have beheld His work in creation as an evidence of His power in redemption. Our hearts are filled with thankfulness for His great love. And now, before the toil of a week begins, we return to Him His own, and with it an offering to testify our gratitude... {RH, February 4, 1902 par. 8} also read {CS 80.1,2}

The Tithe like the Sabbath is Holy; however, collection of the tithe and offerings during Sabbath hours is sin as has been done is the conference churches and therefore are transgressors of the law of Jehovah.

Holding Meetings and the Sabbath

...Those who discuss business matters or lay plans on the Sabbath are regarded by God as though engaged in the actual transaction of business. To keep the Sabbath holy, we should not even allow our minds to dwell upon things of a worldly character. And the commandment includes all within our gates. The inmates of the house are to lay aside their worldly business during the sacred hours. All should unite to honor God by willing service upon His holy day. {PP 307.3} Jeremiah 17:21-25.

Employment of Non-believers on the Sabbath

It is sin to employ non-believers to work for us on the Sabbath, for like the Jews modern Israel has fallen into the same bracket.

The Jews had so perverted the law that they made it a yoke of bondage. Their meaningless requirements had become a byword among other nations. Especially was the Sabbath hedged in by all manner of senseless restrictions. It was not to them a delight, the holy of the Lord, and honorable. The scribes and Pharisees had made its observance an intolerable burden. A Jew was not allowed to kindle a fire nor even to light a candle on the Sabbath. As a consequence the people were dependent upon the Gentiles for many services which their rules forbade them to do for themselves. They did not reflect that if these acts were sinful, those who employed others to perform them were as guilty as if they had done the work themselves. They thought that salvation

was restricted to the Jews, and that the condition of all others, being already hopeless, could be made no worse. But God has given no commandments which cannot be obeyed by all. His laws sanction no unreasonable or selfish restrictions. {DA 204.1}

Travelling and the Sabbath

If we desire the blessing promised to the obedient, we must observe the Sabbath more strictly. I fear that often we travel on this day when it might be avoided. In harmony with the light which the Lord has given in regard to the observance of the Sabbath, we should be more careful about traveling on the boats or cars on this day. In order to reach the churches that need our help, and to give them the message that God desires them to hear, it may be necessary for us to travel on the Sabbath; but so far as possible we should secure our tickets and make all necessary arrangements on some other day. When starting on a journey we should make every possible effort to plan so as to avoid reaching our destination on the Sabbath. {6T 359.4}

However, when compelled to travel on the Sabbath, we should try to avoid the company of those who would draw our attention to worldly things. We should keep our minds stayed upon God and commune with Him. Whenever there is opportunity we should speak to others in regard to the truth. We should always be ready to relieve suffering and to help those in need. In such cases God desires that the knowledge and wisdom He has given us should be put to use. But we should not talk about matters of business or engage in any common, worldly conversation. At all times and in all places God requires us to prove our loyalty to Him by honoring the Sabbath. {6T 360.1}

"Whosoever shall keep the whole law, and yet offend in one point, he is guilty of all." No excuse can avail for him who strictly obeys nine of the precepts of God's law, but ventures to break one because it is for his profit or convenience to do so. God demands implicit obedience to all his requirements. {RH, September 27, 1881 par. 14} CET 189.1 Even in the new heavens and earth we shall keep the Sabbath, Isaiah 66:22-23; For

as the new heavens and the new earth, which I will make, shall remain before me, saith the LORD, so shall your seed and your name remain. And it shall come to pass, that from one new moon to another, and from one Sabbath to another, shall all flesh come to worship before me, saith the LORD.

Thou shalt not follow a multitude to do evil; neither shalt thou speak in a cause to decline after many to wrest judgment: Exodus 23:2. It is now left unto us to choose whether we will follow the general conference churches in transgressing the Sabbath or follow the truth as it is in Jesus. And if it seem evil unto you to serve the LORD, choose you this day whom ye will serve; whether the gods which your fathers served that were on the other side of the flood, or the gods of the Amorites, in whose land ye dwell: but as for me and my house, we will serve the LORD. Joshua 24:15.

TITHE AND OFFERINGS

Tithe:

This is a tenth part of all your increase whether in kind or in monetary value.

The Bible tells us, "Thou shalt truly tithe all the increase of thy seed that the field bringeth forth year by year". (Deuteronomy 14:22) See also Genesis 14:18-20, 28:20-22, Leviticus 27:30-34, Hebrews 7:1-27,1 Corinthians 16:1-3.

This was the condition upon which God would bless the works of the hands of His people for in obedience to this command, man acknowledges God as the source of all His blessings for as a sinner he is entitled to nothing except be it by grace and therefore he is to comply with the conditions put forth by the source of grace.

It is a continual reminder to man that God is the source of their power and wealth.it is a sign of homage to the sovereign of heaven. Deuteronomy 8:16-18

Free will offerings, or Thank offering or Gifts

It is that which one gives to the lord freely according as he recognizes his great mercies towards him. Beside the Sabbaths of the LORD, and beside your gifts, and beside all your vows, and beside all your freewill offerings, which ye give unto the LORD. Leviticus 23:38, Exodus 25:1-2, Numbers 29:39, Deuteronomy 12:6, 2 Chronicles 31:14

The Tithe was to be exclusively devoted to the use of the Levites, the tribe that had been set apart for the service of the sanctuary. But this was by no means the limit of the contributions for religious purposes. The tabernacle, as afterward the temple, was erected wholly by freewill offerings; and to provide for necessary repairs and other expenses, Moses directed that as often as the people were numbered, each should contribute a half shekel for "the service of the tabernacle." In the time of Nehemiah a contribution was made yearly for this purpose. See Exodus

30:12-16; 2 Kings 12:4- 5; 2 Chronicles 24:4-13; Nehemiah 10:32- 33. From time to time sin offerings and thank offerings were brought to God. These were presented in great numbers at the annual feasts. And the most liberal provision was made for the poor. {PP 526.1} See (Genesis 28:22; Leviticus 27:30).

Tithing dates back to Days of Adam

The tithing system reaches back beyond the days of Moses. Men were required to offer to God gifts for religious purposes, before the definite system was given to Moses, even as far back as the days of Adam. In complying with God's requirements they were to manifest in offerings their appreciation of His mercies and blessings to them. This was continued through successive generations, and was carried out by Abraham, who gave tithes to Melchisedek, the priest of the Most High God. The same principle existed in the days of Job (ST April 29, 1875). {1BC 1093.2}

"And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ; till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ." But though God has set these different laborers in the church, there is to be no neglect on the part of one in the performance of duty. Let no one neglect to give faithful and plain instruction upon tithing. Let there be instruction as to giving to the Lord that which he claims as his own; for the commendation of the Lord will not rest upon a people who rob him in tithes and offerings.

When we fail to give to the lord what is due to him we rob God of that which belongs to him and therefore a curse rests on us.

Will a man rob God? Yet ye have robbed me. But ye say, Wherein have we robbed thee? In tithes and offerings. Ye are cursed with a curse: for ye have robbed me, even this whole nation. Bring ye all the tithes into

the storehouse, that there may be meat in mine house, and prove me now herewith, saith the LORD of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it. And I will rebuke the devourer for your sakes, and he shall not destroy the fruits of your ground; neither shall your vine cast her fruit before the time in the field, saith the LORD of hosts. And all nations shall call you blessed: for ye shall be a delightsome land, saith the LORD of hosts. Malachi 3:8-12

Who should pay the tithe and offerings?

All that are born of the woman who are subjects of the kingdom of heaven and know that Christ is their king and ought to support the kingdom of heaven should pay tithe.

- a) The lay people should pay Deuteronomy 14:22
- b) The priests to pay. Numbers 18:26,
- c) Even the high priest was not exempted. Leviticus 6:20

Addressing a minister who was advocating that tithe must not be paid, Ellen white said, "I understand that you are also proclaiming that we should not pay tithe. My brother, take 'off thy shoes from off thy feet;' for the place whereon you are standing is holy ground. The Lord has spoken in regard to paying tithes. He has said, 'Bring ye all the tithes into the storehouse, that there may be meat in Mine house, and prove Me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it.' But while He pronounces a blessing upon those who bring in their tithes, He pronounces a curse upon those who withhold them. Very recently I have had direct light from the Lord upon this question, that many Seventh-day Adventists were robbing God in tithes and offerings, and it was plainly revealed to me that Malachi has stated the case as it really is. Then how dare any man even think in his heart that a suggestion to withhold tithes and offerings is from the Lord? Where, my brother, have you stepped out of the path? Oh, get your feet back in the straight path again. {TM 60.2}

Who should receive the Tithe and for what purpose?

The Tithe to be kept Sacred

Those who have used the tithe money to supply the common necessities of the house of God, have taken the money that should go to sustain ministers in doing his work, in preparing the way for Christ's second appearing. Just as surely as you do this work, you misapply the resources which God has told you to retain in his treasure-house, that it may be full, to be used in his service. This work is something of which all who have taken a part in should be ashamed. They have used their influence to withdraw from God's treasury a fund that is consecrated to a sacred purpose. From those who do this, the blessing of the Lord will be removed. {PH157 7.1}

The minister should, be precept and example, teach the people to regard the tithe as sacred. He should not feel that he can retain and apply it according to his own judgment, because he is a minister. It is not his. He is not at liberty to devote to himself whatever he thinks is his due. Let him not give his influence to any plans for diverting from their legitimate use the tithes and offerings dedicated to God. Let them be placed in the Lord's treasury, and held sacred for His service as He has appointed. {RH, February 4, 1902 par. 11}

The tithe is God's portion, not at all the property of man, and the Scripture declares that he who withholds it is guilty of robbery. Who, then, will stand with clean hands before the Lord? {RH, February 4, 1902 par. 12}

What is the use of Offerings and who should receive it?

To promote the assembling of the people for religious service, as well as to provide for the poor, a second tithe of all the increase was required. Concerning the first tithe, the Lord had declared, "I have given the children of Levi all the tenth in Israel." Numbers 18:21. But in regard to the second He commanded, "Thou shalt eat before the Lord thy God, in the place which He shall choose to place His name there, the tithe of thy

corn, of thy wine, and of thine oil, and the firstlings of thy herds and of thy flocks; that thou mayest learn to fear the Lord thy God always." Deuteronomy 14:23, 29; 16:11-14. This tithe, or its equivalent in money, they were for two years to bring to the place where the sanctuary was established. After presenting a thank offering to God, and a specified portion to the priest, the offerers were to use the remainder for a religious feast, in which the Levite, the stranger, the fatherless, and the widow should participate. Thus provision was made for the thank offerings and feasts at the yearly festivals, and the people were drawn to the society of the priests and Levites, that they might receive instruction and encouragement in the service of God. {PP 530.1}

God has given special direction as to the use to which the tithe should be devoted. He does not design that His work shall be crippled for want of means. That there may be no haphazard work and no error, He has made our duty on all these points very plain. The portion that God has reserved for himself is not to be diverted to any other purpose than that which He has specified. Let none feel at liberty to retain their tithe, to use according to their own judgment. They are not to use it for themselves in an emergency, nor to apply it as they see fit, even in what they may regard as the Lord's work. God has shown honor to men in taking them into partnership with himself in the great work of redemption. He expects His agents to labor not against Him, but in unison with Him, that His treasury may be supplied. {RH, February 4, 1902 par. 10}

What portion of our income increase should go to Tithe and Offering?

First tithe	A tenth (Ten percent) of the income increase
Second tithe	A tenth (Ten percent) of the income increase
Other offerings	A twentieth (Five percent) of the income increase or more
Total	At least twenty five percent of the income increase or more

Table 1

For example if one receives 10,000/= as income increase,

First tithe : $1/10 \times 10000 = 1000/=$

Second tithe : $1/10 \times 10000 = 1000/=$

Other offerings : $1/20 \times 10000 = 500/=$

$1/10 + 1/10 + 1/20 = 1/4$ (a quarter of the increase)

Totaling to at least **2500/=** or more accordingly as the giver willfully gives. This is the principle that the messenger of the lord Ellen white sets down as below.

God intended that His people Israel should be light bearers to all the inhabitants of the earth. In maintaining His public worship they were bearing a testimony to the existence and sovereignty of the living God. And this worship it was their privilege to sustain, as an expression of their loyalty and their love to Him. The Lord has ordained that the diffusion of light and truth in the earth shall be dependent upon the efforts and offerings of those who are partakers of the heavenly gift. He might have made angels the ambassadors of His truth; He might have made known His will, as He proclaimed the law from Sinai, with His own voice; but in His infinite love and wisdom He called men to become colaborers with Himself, by choosing them to do this work. {PP 528.3}

The contributions required of the Hebrews for religious and charitable purposes **amounted to fully one fourth of their income**. So heavy a tax upon the resources of the people might be expected to reduce them to poverty; but, on the contrary, the faithful observance of these regulations was one of the conditions of their prosperity. On condition of their obedience God made them this promise: "I will rebuke the devourer for your sakes, and he shall not destroy the fruits of your ground; neither shall your vine cast her fruit before the time in the field. . . . And all nations shall call you blessed: for ye shall be a delightsome land, saith the Lord of hosts." Malachi 3:11. {PP 527.1}

In the days of Israel the tithe and freewill offerings were needed to maintain the ordinances of divine service. **Should the people of God give less in this age?** The principle laid down by Christ is that our offerings to God should be in proportion to the light and privileges enjoyed. "Unto whomsoever much is given, of him shall be much required." Luke 12:48. Said the Saviour to His disciples as He sent them forth, "Freely ye have received, freely give." Matthew 10:8. **As our blessings and privileges are increased--above all, as we have before us the unparalleled sacrifice of the glorious Son of God--should not our gratitude find expression in more abundant gifts to extend to others the message of salvation? The work of the gospel, as it widens, requires greater provision to sustain it than was called for anciently; and this makes the law of tithes and offerings of even more urgent necessity now than under the Hebrew economy. (PP 527.2}**

Dear reader it is left unto you to examine your self in the light of the truth set forth in the word of God and prove yourself if you are in the faith or not, for the lord knoweth the secrets of the heart. He who has commanded you to give has the power to bless you and enable you to give according to his word if you will believe the truth as it is in Jesus.

If ye know these things, happy are ye if ye do them. John13:17

Who should be paid from tithe money?

(a) Minister and door to door labourers

A very plain, definite message has been given to me to give to our people. I am bidden to tell them that they are making a mistake in applying the tithe to various objects, which, though good in themselves, are not the object to which the Lord has said the tithe is to be applied. Those who make this use of the tithe are departing from God's arrangement. God will judge for these things. One reasons that the tithe may be appropriated for school purposes; still another would reason that canvassers and colporteurs should be supported from the tithe, but a great mistake is made when the tithe is withdrawn from the object for which it is to be used--the support of the ministers. There

should today be in the field one hundred well qualified laborers where now there is one. God cannot look upon the present condition of things with approval, but with condemnation. His treasury is deprived of the means that should be used for the support of the gospel ministry in fields nigh and far off. Those who proclaim the message of truth before great congregations, and who do house to house work, are doing double missionary work, and in no case are their salaries to be cut down. The use of the tithe must be looked upon as a sacred matter by our people. We must guard strictly against all that is contrary to the message now given. {Echoes, June 21, 1905 par. 3}

There is a lack of ministers because ministers have not been encouraged. Some ministers who have been sent to foreign lands, to enter fields never before worked, have been given the instruction, "You must sustain yourselves. We have not the means with which to support you." This ought not to be if the tithe, with gifts and offerings, was brought into the treasury. When a man enters the ministry, he is to be paid from the tithe enough to sustain his family. He is not to feel that he is a beggar. The impression is becoming quite common that the sacred disposition of the tithe no longer exists. Many have lost their sense of the Lord's requirements. The tithe is sacred, reserved by God for himself. It is to be brought into his treasury to be used to sustain the gospel laborers in their work. For a long time the Lord has been robbed because there are those who do not realize that the tithe is God' reserved portion. {Echoes, June 21, 1905 par. 4}

(b) School Bible Instructors

Our conferences look to the schools for educated and well-trained laborers, and they should give the schools a most hearty and intelligent support. Light has been plainly given that those who minister in our schools, teaching the word of God, explaining the Scriptures, educating the students in the things of God, should be supported by the tithe money. This instruction was given long ago, and more recently it has been repeated again and again.--6T 215. {CS 103.1}

(c) Ministering sisters

Dear Brn. Evans, Smith, and Jones: -- I received your letter, and will write a few lines now. . . {SpM 117.2}

There are ministers' wives, Sisters Starr, Haskell, Wilson and Robinson, who have been devoted, earnest, whole-souled workers, giving Bible readings and praying with families, helping along by personal efforts just as successfully as their husbands. These women give their whole time, and are told that they receive nothing for their labors because their husbands receive their wages. I tell them to go forward and all such decisions shall be reversed. The Word says, "The laborer is worthy of his hire." When any such decision as this is made, I will in the name of the Lord, protest. I will feel it in my duty to create a fund from my tithe money, to pay these women who are accomplishing just as essential work as the ministers are doing, and this tithe I will reserve for work in the same line as that of the ministers, hunting for souls, fishing for souls. I know that the faithful women should be paid wages proportionate to the pay received by ministers. They carry the burden of souls, and should not be treated unjustly. These sisters are giving their time to educating those newly come to the faith, and hire their own work done, and pay those who work for them. All these things must be adjusted and set in order, and justice be done to all. Proof-readers in the office receive their wages, two dollars and a half and three dollars a week. This I have had to pay, and others have to pay. But ministers' wives, who carry a tremendous responsibility, devoting their entire time, have nothing for their labor. This will give you an idea of how matters are in this conference. There are seventy-five souls organized into a church, who are paying their tithe into the conference, and as a saving plan it has been deemed essential to let these poor souls labor for nothing! But this does not trouble me, for I will not allow it to go thus. ...{SpM 117.3}

(d)Medical Missionaries

There is to be no division between the ministry and the medical work. The physician should labor equally with the minister, and with as much earnestness and thoroughness for the salvation of the soul as well as for the restoration of the body. Some, who do not see the advantage of educating the youth to be physicians both of the mind and of the body, say that the tithe should not be used to support medical missionaries, who devote their time to treating the sick. In response to such statements as these, I am instructed to say that the mind must not become so narrowed down that it cannot take in the truth of the situation. A minister of the gospel who is also a medical missionary, who can cure physical ailments, is a much more efficient worker than one who cannot do this. His work as a minister of the gospel is much more complete. {CCh 310.4}

Characteristics of Ministers who should not be paid from the Tithe Money

(a)Those who lower the standard of truth by their conduct

Brother R is too cold and un-sympathizing. He does not come directly to hearts by the Christian simplicity, tenderness, and love which characterized the life of Christ. In this respect it is essential that every man who labors for the salvation of souls should imitate the pattern given him in the life of Christ. If men fail to educate themselves to become workers in the vineyard of the Lord, they might better be spared than not. It would be poor policy to support from the treasury of God those who really mar and injure His work, and who are constantly lowering the standard of Christianity. {3T 553.2}

In order for a man to become a successful minister, something more than book knowledge is essential. The laborer for souls needs integrity, intelligence, industry, energy, and tact. All these are highly essential for the success of a minister of Christ. No man with these qualifications can be inferior, but will have commanding influence. Unless the laborer in God's cause can gain the confidence of those for whom he is laboring,

he can do but little good. The worker in the Lord's vineyard must daily derive strength from above to resist wrong and to maintain uprightness through the varied trials of life, and his soul must be brought into harmony with his Redeemer. He can be a co-worker with Jesus, working as He worked, loving as He loved, and possessing, like Him, moral power to stand the strongest tests of character. {3T 553.3}

(b)Flesh eating Ministers

We are not to make the use of flesh food a test of fellowship, but we should consider the influence that professed believers who use flesh foods have over others. As God's messengers, shall we not say to the people: "Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God"? 1 Corinthians 10:31. Shall we not bear a decided testimony against the indulgence of perverted appetite? Will any who are ministers of the gospel, proclaiming the most solemn truth ever given to mortals, set an example in returning to the fleshpots of Egypt? Will those who are supported by the tithe from God's storehouse permit themselves by self-indulgence to poison the life-giving current flowing through their veins? Will they disregard the light and warnings that God has given them? The health of the body is to be regarded as essential for growth in grace and the acquirement of an even temper. If the stomach is not properly cared for, the formation of an upright, moral character will be hindered. The brain and nerves are in sympathy with the stomach. Erroneous eating and drinking result in erroneous thinking and acting. {CCh 236.1}

As God's messengers shall we not bear a decided testimony against the indulgence of perverted appetite? Will those who claim to be ministers of the gospel, proclaiming the most solemn truth ever given to mortals, make the stomach a cesspool? God has provided an abundance of fruits and grains, which may be healthfully prepared and used in proper quantities. Why, then, do men continue to choose flesh-meats? Can we possibly have confidence in ministers who at tables where flesh is served join with others in eating it? {SpM 251.4}

This is the truth that the messenger of the lord presents on who should be paid from the tithe and therefore it is left unto you to ask yourself if this light is followed in your local Seventh Day Adventist church. If not Isa 58:1-2 is the answer.

When should we pay our Tithes and Offerings?

The best time is on the first day of the week according to the Bible and the Spirit of Prophecy.

Now concerning the collection for the saints, as I have given order to the churches of Galatia, even so do ye. Upon the first day of the week let every one of you lay by him in store, as God hath prospered him, that there be no gatherings when I come. And when I come, whomsoever ye shall approve by your letters, them will I send to bring your liberality unto Jerusalem. 1Corinthians 16:1-3

Not only does the Lord claim the tithe as His own, but He tells us how it should be reserved for Him. He says, "Honor the Lord with thy substance, and with the first fruits of all thine increase." This does not teach that we are to spend our means on ourselves, and bring to the Lord the remnant, even though it should be otherwise an honest tithe. Let God's portion be first set apart. The directions given by the Holy Spirit through the apostle Paul in regard to gifts, present a principle that applies also to tithing: "On the first day of the week let every one of you lay by him in store, as God hath prospered him." Parents and children are here included. Not only the rich, but the poor, are addressed. "Every man according as he purposeth in his heart [through the candid consideration of God's prescribed plan], so let him give; not grudgingly, or of necessity: for God loveth a cheerful giver." The gifts are to be made in consideration of the great goodness of God to us. {RH, February 4, 1902 par. 7}

And what more appropriate time could be chosen for setting aside the tithe and presenting our offerings to God? On the Sabbath we have thought upon His goodness. We have beheld His work in creation as an

evidence of His power in redemption. Our hearts are filled with thankfulness for His great love. And now, before the toil of a week begins, we return to Him His own, and with it an offering to testify our gratitude. Thus our practice will be a weekly sermon, declaring that God is the possessor of all our property, and that He has made us stewards to use it to His glory. Every acknowledgment of our obligation to God will strengthen the sense of obligation. Gratitude deepens as we give it expression, and the joy it brings is life to soul and body. {RH, February 4, 1902 par. 8}

Note:

The issue of tithe and offering payment is a test in which all are left with a free will to choose whether or not, none should compel another to pay their tithe and offerings. Read also {1T 237.1-2}

Dear reader the light presented in this booklet on tithe and offering may seem strange in comparison to what is being done today in many of the professed Seventh Day Adventist churches but it is not strange , it is the old truth that was practiced by our pioneers but because of the Apostasy among professed Adventist churches, the truth have been thrown in the trash can of the Adventist history and God will truly judge for these things. Joshua 24:14-15.

THE HEALTH REFORM

Seventh-day Adventists are handling momentous truths. More than forty years ago [in 1863] the Lord gave us special light on health reform, but how are we walking in that light? How many have refused to live in harmony with the counsels of God! As a people, we should make advancement proportionate to the light received. It is our duty to understand and respect the principles of health reform. On the subject of temperance we should be in advance of all other people; and yet there are among us well-instructed members of the church, and even ministers of the gospel, who have little respect for the light that God has given upon this subject. They eat as they please and work as they please. {CCh 235.1}

God is as much interested in our health prosperity as he is in our spiritual prosperity. He desires that His temple which is our bodies may be in good health that it can be used efficiently to the glory of His Holy name, He says: “Beloved, I wish above all things that thou mayest prosper and be in health, even as thy soul prospereth”. 3 John 1:2

And in his love for the humans, He has laid down health principles or health laws which govern our way of eating, drinking, dressing, working and resting so that our bodies may function properly. And some of these principles are here below expounded upon.

From the very first commandments given to the human race we see God interested in the way we are to eat, because the first laws involved principles governing our eating behavior. In Genesis 1:28-29, “And God said, Behold, I have given you every herb bearing seed, which [is] upon the face of all the earth, and every tree, in the which [is] the fruit of a tree yielding seed; to you it shall be for meat”. “And the LORD God commanded the man, saying, Of every tree of the garden thou mayest freely eat: But of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die.” Genesis 2:16-17

The Original Diet

In order to know what the best foods are, we must study God's original plan for man's diet. He who created man and who understands his needs appointed Adam his food. "Behold," He said, "I have given you every herb yielding seed . . . and every tree, in which is the fruit of a tree yielding seed; to you it shall be for food." Genesis 1:29..... {CCh 221.4}. Grains, fruits, nuts, and vegetables constitute the diet chosen for us by our Creator. These foods, prepared in as simple and natural a manner as possible, are the most healthful and nourishing. They impart strength, a power of endurance, and vigor of intellect that are not afforded by a more complex and stimulating diet. {CCh 222.1}. {Genesis 1:29} All the elements of nutrition are contained in the fruits, vegetables, and grains. {HL 78.4}

Was flesh part of that diet?

God gave our first parents the food He designed that the race should eat. It was contrary to His plan to have the life of any creature taken. There was to be no death in Eden. The fruit of the trees in the garden was the food man's wants required. God gave man no permission to eat animal food until after the flood. {CCh 228.1}The diet appointed man in the beginning did not include animal food..... {MH 311.1} In choosing man's food in Eden, the Lord showed what the best diet was; in the choice made for Israel He taught the same lesson. {MH 311.2}

What was the effect of sin on the diet of the human race?

Like the angels, the dwellers in Eden had been placed upon probation; their happy estate could be retained only on condition of fidelity to the Creator's law. They could obey and live, or disobey and perish. God had made them the recipients of rich blessings; but should they disregard His will, He who spared not the angels that sinned, could not spare them; transgression would forfeit His gifts and bring upon them misery and ruin. {PP 53.1}. After a time man sinned and the repercussions were death, disease, decay and misery. "Upon leaving Eden to gain his livelihood by tilling the earth under the curse of sin, man received

permission to eat also "the herb of the field." Genesis 3:18. {CCh 221.4}. These herbs [vegetables] were for healing in case of disease and repairing damaged tissues. [See Genesis 3:18; Psalm 104:14]

Unpermitted flesh eating before the flood

But even before God permitted any man to eat flesh, already men were eating the flesh of animals yet God had given no permission for man to eat flesh before the flood. {CCh 228.1} The Bible says, "But Lo, this only have I found, that God hath made man upright; but they have sought out many inventions" [Eccl 7:29], And even some were keeping cattle not for any other purpose but for eating regardless of God's explicit command prohibiting flesh eating.[Genesis 4:20]

... After the fall, men chose to follow their own sinful desires; and as the result, crime and wretchedness rapidly increased (Genesis 6:5; DA 633)..... They delighted in destroying the life of animals; and the use of flesh for food rendered them still more cruel and bloodthirsty, until they came to regard human life with astonishing indifference. {PP 91.3}

The Diet after the Flood

Every moving thing that liveth shall be meat for you; even as the green herb have I given you all things. (Genesis 9:3)

But why did God allow men to eat flesh after the flood yet before He had not?

During the flood all the fruit trees and vegetation which furnished an abundant supply of food were all destroyed and only because there was nothing upon which man could subsist God permitted men to eat flesh as they waited for vegetation to spring forth. Flesh was never the best food for man but God because of his permissive will allowed men to eat flesh for the time being as the vegetation sprung forth. Also in the days of Israel through Moses God had permitted them to divorce not because it was the ideal standard but it was because of "the hardness of their hearts"---- {Mathew 19:3-12}.

Therefore in a like manner God allowed Noah's family to eat flesh not because it was the ideal but it was the permissive will of God. God has laid a plan to deal with the sin problem but in His mercy He lets humans experience the consequences of sin so that they may come to abhor it and trust in the Saviour and His wisdom, and when men ate flesh because of the consequence of their sins which had led to the destruction of the vegetation which furnished an abundant supply of food for men and animals, many were led to trust the wisdom of God in giving them a vegetarian diet rather than a flesh diet. Why? Because it shortened their lifespans; "After the Flood the people ate largely of animal food. God saw that the ways of man were corrupt, and that he was disposed to exalt himself proudly against his Creator and to follow the inclinations of his own heart. And He permitted that long-lived race to eat animal food to shorten their sinful lives. Soon after the Flood the race began to rapidly decrease in size and in length of years". {CCh 228.2}

Even when God permitted man to eat flesh, it was with many restrictions.

For instance the eating of unclean animals, fat and blood were strictly forbidden. --- [GENESIS 9:4; Leviticus 3:14-17; 7:23-27; 19:26; 17:10-14, Leviticus 11,]

"The fear of you and the dread of you shall be upon every beast of the earth, and upon every fowl of the air, upon all that moveth upon the earth, and upon all the fishes of the sea; into your hand are they delivered. Every moving thing that liveth shall be meat for you; even as the green herb have I given you all things." [Genesis 9:2] Before this time God had given man no permission to eat animal food; He intended that the race should subsist wholly upon the productions of the earth; but now that every green thing had been destroyed, He allowed them to eat the flesh of the clean beasts that had been preserved in the ark. {PP 107.3} But flesh with the life thereof, which is the blood thereof, shall ye not eat. Genesis 9:4

Israel's Diet in the Wilderness

But what food did God chose for the children of Israel in the wilderness and why such a diet? Exodus 16:1- 4-----It was Manna

In choosing man's food in Eden, the Lord showed what the best diet was; in the choice made for Israel He taught the same lesson. He brought the Israelites out of Egypt and undertook their training, that they might be a people for His own possession. Through them He desired to bless and teach the world. He provided them with the food best adapted for this purpose, not flesh, but manna, "the bread of heaven." It was only because of their discontent and their murmuring for the fleshpots of Egypt that animal food was granted them, and this only for a short time. Its use brought disease and death to thousands. Yet the restriction to a non-flesh diet was never heartily accepted. It continued to be the cause of discontent and murmuring, open or secret, and it was not made permanent. {CCh 228.3} SEE: {Psalms 78:17-30; Psalms 106:14-15} {Numbers 11:4-6, 18-20, 32-33}.

...He removed flesh-food from them in a great measure. He had granted them flesh in answer to their clamors, just before reaching Sinai, but it was furnished for only one day. God might have provided flesh as easily as manna, but a restriction was placed upon the people for their good. It was his purpose to supply them with food better suited to their wants than the feverish diet to which many of them had been accustomed in Egypt. The perverted appetite was to be brought into a more healthy state, that they might enjoy the food originally provided for man, — the fruits of the earth, which God gave to Adam and Eve in Eden. {CTBH 118.1}

Had they been willing to deny appetite in obedience to his restrictions, feebleness and disease would have been unknown among them. Their descendants would have possessed physical and mental strength. They would have had clear perceptions of truth and duty, keen discrimination, and sound judgment. But they were unwilling to submit to God's requirements, and they failed to reach the standard he had set

for them, and to receive the blessings that might have been theirs. They murmured at God's restrictions, and lusted after the fleshpots of Egypt. God let them have flesh, but it proved a curse to them. {CTBH 118.2}

Upon their settlement in Canaan, the Israelites were permitted the use of animal food, but under careful restrictions which tended to lessen the evil results. The use of swine's flesh was prohibited, as also of other animals and of birds and fish whose flesh was pronounced unclean. **Of the meats permitted, the eating of the fat and the blood was strictly forbidden.** {CCh 228.4}. Only such animals could be used for food as were in good condition. **No creature that was torn, that had died of itself, or from which the blood had not been carefully drained, could be used as food.** {CCh 228.5}

The Perverted Diet in the Last Days

Currently people are placing upon their tables foods such as fish, chicken, beef, eggs, milk and its products, which they term as high class diet supposing that it is good for their health. This however, has been the opposite because it has resulted into health problems like cancers, pressure, diabetes, ulcers, brucellor and other viral diseases contracted from eating carcasses of diseased birds and animals. Others indulge in tea and coffee drinking and taking of soft drinks and liquor.

We should then ask ourselves whether the indulgence in such eating and drinking is in harmony with the light which God has been pleased to give us in these last days. For we already know that those who are waiting for the coming of the Lord must be temperate in all things (even in diet, 2 Peter 1:5; 1 Corinthians 9:25) which will give them patience. If they are not temperate in eating and drinking, they will be in a position to violate the claims of God in regard to eternal interest because feasting and drinking, cause physical disease and degeneracy, benumbing the spiritual perceptions, and lessens the sensibility to sin. For years the Lord has been calling the attention of His people to health

reform. This is one of the great branches of the work of preparation for the coming of the Son of man. {CH 72.1}

What could be some of the reasons for Reform in diet?

God has shown that health reform is as closely connected with the third angel's message as the hand is with the body. There is nowhere to be found so great a cause of physical and moral degeneracy as a neglect of this important subject. Those who indulge appetite and passion and close their eyes to the light for fear they will see sinful indulgences which they are unwilling to forsake, are guilty before God. Whoever turns from the light in one instance hardens his heart to disregard the light upon other matters. Whoever violates moral obligations in the matter of eating and dressing, prepares the way to violate the claims of God in regard to eternal interests. {CH 73.1}

Greater reforms should be seen among the people who claim to be looking for the soon appearing of Christ. Health reform is to do among our people a work which it has not yet done. There are those who ought to be awake to the danger of meat eating, who are still eating the flesh of animals, thus endangering the physical, mental, and spiritual health. {CCh 230.7} Do you dear reader know the dangers of meat eating? If not would you love to know them?

Here are some reasons why reform in our diet is a necessity.

1. Nutrients got at second hand;

Those who eat flesh are but eating grains and vegetables at second hand; for the animal receives from these things the nutrition that produces growth. The life that was in the grains and vegetables passes into the eater. We receive it by eating the flesh of the animal. **How much better to get it direct, by eating the food that God provided for our use!** {MH 313.1}

2. Animals are so diseased;

Flesh was never the best food; but its use is now doubly objectionable, since disease in animals is so rapidly increasing. Those who use flesh foods little know what they are eating. Often if they could see the animals when living and know the quality of the meat they eat, they would turn from it with loathing. **People are continually eating flesh that is filled with tuberculosis and cancerous germs. Tuberculosis, cancer, and other fatal diseases are thus communicated.** {MH 313.2}.

Often animals are taken to market and sold for food when they are so diseased that their owners fear to keep them longer. **And some of the processes of fattening them for market produce disease.** Shut away from the light and pure air, breathing the atmosphere of filthy stables, perhaps fattening on decaying food, the entire body soon becomes contaminated with foul matter. {MH 314.1} The liability to take disease is increased tenfold by meat eating. {HL 62.8} Also read {HL 67.2-4; CD 411.1-2}

3. Loss of sympathy, love, and tenderness by those who slaughter the animals;

Animals are often transported long distances and subjected to great suffering in reaching a market. Taken from the green pastures, and traveling for weary miles over the hot, dusty roads, or crowded into filthy cars, feverish and exhausted, often for many hours deprived of food and water, the poor creatures are driven to their death, that human beings may feast on the carcasses. {MH 314.2}...Think of the cruelty to animals that meat eating involves, and its effect on those who inflict and those who behold it. **How it destroys the tenderness with which we should regard these creatures of God!** {MH 315.2}

A righteous [man] regardeth the life of his beast: but the tender mercies of the wicked [are] cruel. {Proverbs 12:10} A righteous man therefore cannot kill his beast or animal but the wicked man in his tender mercies carefully feeds the animals only preparing for that time when

they are mature that he may exercise his cruelty upon them to have a sweet morsel for himself.

4. Stubborn traits of the animals passed to men;

A meat diet changes the disposition and strengthens animalism. We are composed of what we eat, and eating much flesh will diminish intellectual activity. Students would accomplish much more in their studies if they never tasted meat. When the animal part of the human agent is strengthened by meat eating, the intellectual powers diminish proportionately. {CCh 230.5} Meat should not be placed before our children. Its influence is to excite and strengthen the lower passions, and has a tendency to deaden the moral powers. {CCh 230.6}? By the use of flesh meats the animal nature is strengthened and the spiritual nature weakened. {CCh 230.8}

5. Eating fat and blood or meat containing these is a sin;

Most of the flesh people eat contains a lot of blood in it which blood is the life of the animal and carries all the disease carrying organisms in the animal. This makes flesh which contains blood in it [e.g. the one usually sold in the butchery] unsafe for consumption as it can cause disease to man. Fat is the major cause of cardio-vascular diseases like high blood pressure, heart attack, stroke etc. hence eating flesh with fat is extremely objectionable and unsafe. But the majority of the flesh eaters can't enjoy it without fat.

As a family, you are far from being free from disease. You have used the fat of animal which God in His word expressly forbids: "It shall be a perpetual statute for your generations throughout all your dwellings, that ye eat neither fat nor blood." "Moreover, ye shall eat no manner of blood, whether it be of fowl or of beast, in any of your dwellings. Whatsoever soul it be that eateth any manner of blood, even that soul shall be cut off from his people." {CD 393.3}.

The meat is served reeking with fat, because it suits the perverted taste. Both the blood and the fat of animals are consumed as a luxury. But the Lord gave special directions that these should not be eaten. Why? Because their use would make a diseased current of blood in the human system. The disregard for the Lord's special directions has brought a variety of difficulties and diseases upon human beings. . . . If they introduce into their systems that which cannot make good flesh and blood, they must endure the results of their disregard of God's word. {CD 393.4}

6. Flesh diet does not make good blood and hence weakens body immunity

The eating of flesh meats has made a poor quality of blood and flesh. Your systems are in a state of inflammation, prepared to take on disease. You are liable to acute attacks of disease, and to sudden death, because you do not possess the strength of constitution to rally and resist disease. {HL 63.1}

Is fish and other aquatic animals safe for consumption?

In many places fish become so contaminated by the filth on which they feed as to be a cause of disease. This is especially the case where the fish come in contact with the sewage of large cities. The fish that are fed on the contents of the drains may pass into distant waters and may be caught where the water is pure and fresh. Thus when used as food they bring disease and death on those who do not suspect the danger. {MH 314.3}

But many in the world, even among God's professed people [Adventists] and even many pastors, elders, deacons in the general conference churches eat whatever their hearts lust after and in the way they please regardless of the light God has given this Church on health reform. As we have seen that a flesh diet was never the best diet for us, is it then not better that we go back to our original diet chosen for us by our

loving Father and maker? For He has thoughts of peace towards us and not of evil, to give us an expected end” [Jeremiah 29:11].

Says the Ellen .G White, “Again and again I have been shown that God is trying to lead us back, step by step, to His original design, -- that man should subsist upon the natural products of the earth. The eating of flesh is unnatural. We are to return to God's original purpose in the creation of man”. {CD 380.1-2}.

Is it not time that all should aim to dispense with flesh foods? How can those who are seeking to become pure, refined, and holy, that they may have the companionship of heavenly angels, continue to use as food anything that has so harmful an effect on soul and body? How can they take the life of God's creatures that they may consume the flesh as a luxury? Let them, rather, return to the wholesome and delicious food given to man in the beginning, and themselves practice, and teach their children to practice, mercy toward the dumb creatures that God has made and has placed under our dominion. {MH 317.2}

We are to give careful attention to our diet. It has been clearly presented to me that God's people are to take a firm stand against meat eating. Would God for thirty years [this was written in 1893] give His people the message that if they desire to have pure blood and clear minds, they must give up the use of flesh meat, if He did not want them to heed this message {CCh 230.8}

The Lord would bring His people into a position where they will not touch or taste the flesh of dead animals. Then let not these things be prescribed by any physicians who have knowledge of the truth for this time. There is no safety in the eating of the flesh of dead animals, and in a short time the milk of the cows will also be excluded from the diet of God's commandment-keeping people. In a short time it will not be safe to use anything that comes from the animal creation. Those who take God at His word, and obey His commandments with the whole heart, will be blessed. He will be their shield of protection. But the Lord

will not be trifled with. Distrust, disobedience, alienation from God's will and way, will place the sinner in a position where the Lord cannot give him His divine favor. . . . {CD 411.3}

How about animal products like milk, eggs, butter, cheese, yoghurt etc. are they healthful?

Let the diet reform be progressive. Let the people be taught how to prepare food without the use of milk or butter. Tell them that the time will soon come when there will be no safety in using eggs, milk, cream, or butter, because disease in animals is increasing in proportion to the increase of wickedness among men. The time is near when, because of the iniquity of the fallen race, the whole animal creation will groan under the diseases that curse our earth. {CD 349.1}

So the prophet told the people in that time [1863] that eating animal products like milk and eggs was still safe because diseases in animals were still few, but she said also that a time would come when because of increase of disease in animals, consumption of even the animal products would become unsafe. And that when that should come, God would reveal it to his people: "We see that cattle are becoming greatly diseased, the earth itself is corrupted, and we know that the time will come when it will not be best to use milk and eggs. But that time has not yet come" {CD 359.2}. But I wish to say that when the time comes that it is no longer safe to use milk, cream, butter, and eggs, God will reveal this. No extremes in health reform are to be advocated. The question of using milk and butter and eggs will work out its own problem. At present we have no burden on this line. Let your moderation be known unto all men. {CD 359.1}

And in 1897 already the prophet of the Lord was admonishing the brethren to cast away even the animal products like eggs, milk, and cheese. Here in 1897, she says; "Butter and meat stimulate. They have injured the stomach and perverted the taste.{HL 95.4} You place upon your tables butter, eggs, and meat, and your children partake of them. They are fed with the very things that will excite their animal passions,

and then you come to meeting and ask God to bless and save your children.” {HL 95.5}

Did you know that those who continue in flesh eating will separate from God’s people to no more walk with them?

...Many who are now only half converted on the question of meat eating will go from God's people to walk no more with them. {CD 382.1} And they do that as the storm of the national Sunday law and its associated persecution are approaching and they go out and receive the mark of the beast.{GC 608.2} Even ministers who freely indulge in meat eating are not to be appointed as God’s messengers. Speaking to one of the ministers she says, “And your disregard of health reform is unfitting you to stand as the Lord's messenger. Indulgence in meat-eating, and tea-drinking, and other forms of self-pleasing, is injurious to the health of the body and the soul.” {7MR 338.2}Also read [1NL 114.8- no conference president should eat meat]

Note:

1) The effects of a flesh diet may not be immediately realized; but this is no evidence that it is not harmful. Few can be made to believe that it is the meat they have eaten which has poisoned their blood and caused their suffering. Many die of diseases wholly due to meat eating, while the real cause is not suspected by themselves or by others. {MH 315.1}

2) Great care should be taken when the change is made from a flesh meat to a vegetarian diet, to supply the table with wisely prepared, well-cooked articles of food.{HL 80.1}

Some Important Health Reform Principles

Eating very cold or very hot food is injurious to our bodies:

Food should not be eaten very hot or very cold. If food is cold, the vital force of the stomach is drawn upon in order to warm it before digestion can take place. Cold drinks are injurious for the same reason; while the

free use of hot drinks is debilitating. In fact, the more liquid there is taken with the meals, the more difficult it is for the food to digest; for the liquid must be absorbed before digestion can begin. Do not eat largely of salt, avoid the use of pickles and spiced foods, eat an abundance of fruit, and the irritation that calls for so much drink at mealtime will largely disappear. {MH 305.1}

Eating at improper times:

Another serious evil is eating at improper times, as after violent or excessive exercise, when one is much exhausted or heated. Immediately after eating there is a strong draft upon the nervous energies; and when mind or body is heavily taxed just before or just after eating, digestion is hindered. When one is excited, anxious, or hurried, it is better not to eat until rest or relief is found. {MH 305.3}

Irregularity in eating:

The stomach must have careful attention. . . . After it has done its work for one meal, do not crowd more work upon it before it has had a chance to rest and before a sufficient supply of gastric juice is provided. Five hours at least should be given between each meal, and always bear in mind that if you would give it a trial, you would find two meals better than three. {HL 83.6} You should never let a morsel pass your lips between your regular meals. Eat what you ought, but eat it at one meal, and then wait until the next. {HL 85.6} Three meals a day and nothing between meals -- not even an apple -- should be the utmost limit of indulgence. Those who go further violate nature's laws and will suffer the penalty. {HL 86.1}[SEE ALSO: CCh 223.10,11]

Drinking at meal time:

Taken with meals, water diminishes the flow of the salivary glands; and the colder the water the greater the injury to the stomach. Ice water or iced lemonade, drunk with meals, will arrest digestion until the system

has imparted sufficient warmth to the stomach to enable it to take up its work again. {HL 89.4}

Food should not be washed down; no drink is needed with meals. Eat slowly, and allow the saliva to mingle with the food. The more liquid there is taken into the stomach with the meals, the more difficult it is for the food to digest; for the liquid must be first absorbed. . . . Hot drinks are debilitating; and besides, those who indulge in their use become slaves to the habit. . . . Do not eat largely of salt; give up bottled pickles; keep fiery spiced food out of your stomach; eat fruit with your meals, and the irritation which calls for so much drink will cease to exist. But if anything is needed to quench thirst, pure water, drunk some little time before or after a meal, is all that nature requires. . . . Water is the best liquid possible to cleanse the tissues.{HL 90.1}

Liquid foods:

I am advising the people wherever I go to give up liquid food as much as possible. {HL 90.2} Taken in a liquid state, your food would not give healthful vigor or tone to the system. But when you change this habit, and eat more solids and less liquids, your stomach will feel disturbed. Notwithstanding this, you should not yield the point, you should educate your stomach to bear a more solid diet.{HL 90.3}

Dry food that requires mastication is far preferable to porridges. The health food preparations are a blessing in this respect. . . . For those who can use them, good vegetables, prepared in a healthful manner, are better than soft mushes and porridge. Fruits, used with thoroughly cooked bread two or three days old, which is more healthful than fresh bread, slowly and thoroughly masticated, will furnish all that the system requires.{HL 90.4}

When should the last meal before bedtime be eaten?

For persons of sedentary habits, late suppers are particularly harmful. With them the disturbance created is often the beginning of disease that ends in death. {CD 173.3}

Effects of late suppers

The stomach, when we lie down to rest, should have its work all done, that it may enjoy rest, as well as other portions of the body. The work of digestion should not be carried on through any period of the sleeping hours. After the stomach, which has been overtaxed, has performed its task, it becomes exhausted, which causes faintness... The sleep of such is generally disturbed with unpleasant dreams, and in the morning they awake unrefreshed. There is a sense of languor and loss of appetite. A lack of energy is felt through the entire system. In a short time the digestive organs are worn out, for they have had no time to rest. These become miserable dyspeptics, and wonder what has made them so. The cause has brought the sure result. If this practice be indulged in a great length of time, the health will become seriously impaired. The blood becomes impure, the complexion sallow, and eruptions will frequently appear. You will often hear complaints from such, of frequent pains and soreness in the region of the stomach, and while performing labor, the stomach becomes so tired that they are obliged to desist from work, and rest. They seem to be at loss to account for this state of things; for, setting this aside, they are apparently healthy. {CD 174.2, 175}

Highly spiced foods not good for the stomach and body at large:

Condiments, so frequently used by those of the world, are ruinous to the digestion. {CCh 223.6} In this fast age, the less exciting the food, the better. Condiments are injurious in their nature. Mustard, pepper, spices, pickles, and other things of a like character, irritate the stomach and make the blood feverish and impure. The inflamed condition of the drunkard's stomach is often pictured as illustrating the effect of alcoholic liquors. A similarly inflamed condition is produced by the use of irritating condiments. Soon ordinary food does not satisfy the appetite. The system feels a want, a craving, for something more stimulating. {CCh223.7 }.SEE ALSO :{ CCh 223.8-9}}

Sugar, is it good for our bodies? Sugar is not good for the stomach.

It causes fermentation, and this clouds the brain and brings peevishness into the disposition. {CD 327.1} Some use milk and a large amount of sugar on mush, thinking that they are carrying out health reform. **But the sugar and the milk combined are liable to cause fermentation in the stomach, and are thus harmful.** The free use of sugar in any form tends to clog the system, and is not unfrequently a cause of disease. -- C. T., p. 57. {HL 83.4}

Far too much sugar is ordinarily used in food. Cakes, sweet puddings, pastries, jellies, jams, are active causes of indigestion. Especially harmful are the custards and puddings in which milk, eggs, and sugar are the chief ingredients. The free use of milk and sugar taken together should be avoided. {CCh 223.2}

Much sugar is more dangerous than meat:

“I frequently sit down to the tables of the brethren and sisters, and see that they use a great amount of milk and sugar. These clog the system, irritate the digestive organs, and affect the brain. Anything that hinders the active motion of the living machinery, affects the brain very directly. **And from the light given me, sugar, when largely used, is more injurious than meat.**

These changes should be made cautiously, and the subject should be treated in a manner not calculated to disgust and prejudice those whom we would teach and help”. {CD 328.2}

Tea and coffee, are the good?

Through the intemperance begun at home, the digestive organs first become weakened, and soon ordinary food does not satisfy the appetite. Unhealthy conditions are established, and there is a craving for more stimulating food. Tea and coffee produce an immediate effect. Under the influence of these poisons the nervous system is excited; and in some cases, for the time being, the intellect seems to be invigorated, the imagination more vivid. Because these stimulants produce such

agreeable results, many conclude that they really need them; but there is always a reaction. The nervous system has borrowed power from its future resources for present use, and all this temporary invigoration is followed by a corresponding depression. The suddenness of the relief obtained from tea and coffee is evidence that what seems to be strength is only nervous excitement, and consequently must be an injury to the system. {CG 403.2}

Concerning flesh meat we can all say, Let it alone. And all should bear clear testimony against tea and coffee, never using them. They are narcotics, injurious alike to the brain and to the other organs of the body {CD 402.3}

Tea and coffee drinking is a sin:

“Tea and coffee drinking is a sin, an injurious indulgence, which, like other evils, injures the soul. These darling idols create an excitement, a morbid action of the nervous system; and after the immediate influence of the stimulants is gone, it lets down below par just to that degree that its stimulating properties elevated above par.”- {CD 425.3}

A sign of one backsliding from the Faith:

The continued use of these nerve irritants is followed by headache, wakefulness, palpitation of the heart, indigestion, trembling, and many other evils; for they wear away the life forces. Tired nerves need rest and quiet instead of stimulation and overwork. Some have backslidden and tampered with tea and coffee. Those who break the laws of health will become blinded in their minds and break the law of God”. {CCh 105.1}

The only safe course is to touch not, taste not, handle not, tea, coffee, wines, tobacco, opium, and alcoholic drinks..... The only perfectly safe course to pursue is to stand firmly on the side of temperance and not venture in the path of danger. {CCh 105.6}

Baking powder and soda is also not safe?

The use of soda or baking powder in bread making is harmful and unnecessary. Soda causes inflammation of the stomach, and often poisons the entire system. Many housewives think that they cannot make good bread without soda, but this is an error. If they would take the trouble to learn better methods, their bread would be more wholesome, and, to a natural taste, it would be more palatable. {CD 342.1}

The consequences of breaking the laws of health as briefly shown above may not appear immediately but soon will appear.

Dress Reform in relation to Health and Spiritual Prosperity

Dress reform does not only involve the clothing we put on, but also includes the hair style, the cosmetic makeup, the jewelry and the shoes. God in His word commands us that "Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God." {1 Corinthians 10:31} Do you give glory to God in the way you dress?

In all respects the dress should be healthful.

"Above all things," God desires us to "be in health"--health of body and of soul. And we are to be workers together with Him for the health of both soul and body. Both are promoted by healthful dress. . . . {CH 91.1} But also remember that Satan has invented the health destroying fashions because he doesn't wish us to be in good health.

A living sermon in dress:

Our words, our actions, and our dress are daily, living preachers, gathering with Christ or scattering abroad. This is no trivial matter. {HL 118.1} The sum and substance of true religion is to own and continually acknowledge by words, by dress, by deportment, our relationship to God. {HL 119.2}

Modesty in dressing a sign of godliness:

Simplicity of dress will make a sensible woman appear to the best advantage. We judge of a person's character by the style of dress worn. Gaudy apparel displays vanity and weakness. A modest, godly woman will dress modestly. A refined taste, a cultivated mind, will be revealed in the choice of simple and appropriate attire. {HL 120.2} In dress we should seek that which is simple, comfortable, convenient, and appropriate. {HL 118.4}

There should be no inappropriate Display.

I would remind the youth who ornament their persons and wear feathers upon their hats that, because of their sins, our Saviour's head wore the shameful crown of thorns. When you devote precious time to trimming your apparel, remember that the King of glory wore a plain, seamless coat. You who weary yourselves in decorating your persons please bear in mind that Jesus was often weary from incessant toil and self-denial and self-sacrifice to bless the suffering and the needy. . . . It was on our account that He poured out His prayers to His Father with strong cries and tears. It was to save us from the very pride and love of vanity and pleasure which we now indulge, and which crowds out the love of Jesus, that those tears were shed, and that our Saviour's visage was marred with sorrow and anguish more than any of the sons of men. {CG 421.6}

Wearing costly materials and things like gold, jewelry and plaiting of hair is contrary to Bible principles and true godliness: In like manner also, that women adorn themselves in modest apparel, with shamefacedness and sobriety; not with broided hair, or gold, or pearls, or costly array; 1Timothy 2:9. Whose adorning let it not be that outward adorning of plaiting the hair, and of wearing of gold, or of putting on of apparel; But let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit,

which is in the sight of God of great price. 1 Peter 3:3- 4 See also Genesis 35:1-4

But why shouldn't one plait their hair?

It is because, "The unnatural heat caused by artificial hair and pads about the head, induces the blood to the brain, producing congestion, and causing the natural hair to fall off. -- {HL 190.3}. ALSO: The artificial hair and pads covering the base of the brain heat and excite the spinal nerves centering in the brain. The head should ever be kept cool. The heat caused by these artificial coverings induces the blood to the brain. The action of the blood upon the lower or animal organs of the brain, causes unnatural activity, tends to recklessness in morals, and the mind and heart are in danger of being corrupted. -- {HL 185

Short sleeved clothing not healthful

Special attention should be given to the extremities, that they may be as thoroughly clothed as the chest and the region over the heart, where is the greatest amount of heat. Parents who dress their children with the extremities naked, or nearly so, are sacrificing the health and lives of their children to fashion. If these parts are not so warm as the body, the circulation is not equalized. When the extremities, which are remote from the vital organs, are not properly clad, the blood is driven to the head, causing headache or nosebleed; or there is a sense of fullness about the chest, producing cough or palpitation of the heart, on account of too much blood in that locality; or the stomach has too much blood, causing indigestion. {CG 426.2}

In order to follow the fashions, mothers dress their children with limbs nearly naked; and the blood is chilled back from its natural course and thrown upon the internal organs, breaking up the circulation and producing disease. The limbs were not formed by our Creator to endure exposure, as was the face. The Lord provided . . . also, large veins and nerves for the limbs and feet, to contain a large amount of the current of human life, that the limbs might be uniformly as warm as the body.

They should be so thoroughly clothed as to induce the blood to the extremities. {CG 426.3}

The Devil's invention to destroy the health and lives of people:

Satan invented the fashions which leave the limbs exposed, chilling back the life current from its original course. And parents bow at the shrine of fashion and so clothe their children that the nerves and veins become contracted, and do not answer the purpose that God designed they should. The result is habitually cold feet and hands. Those parents who follow fashion instead of reason will have an account to render to God for thus robbing their children of health. Even life itself is frequently sacrificed to the god of fashion. {CG 427.1}

This also applies to the short dresses, the miniskirts, shorts and all clothing which leave the legs and the arms exposed.

The long dresses and skirts which sweep the ground are wasteful and unhealthy:

One of fashion's wasteful and mischievous devices is the skirt that sweeps the ground. Uncleanly, uncomfortable, inconvenient, unhealthful--all this and more is true of the trailing skirt. It is extravagant, both because of the superfluous material required, and because of the needless wear on account of its length. And whoever has seen a woman in a trailing skirt, with hands filled with parcels, attempt to go up or down stairs, to enter a streetcar, to walk through a crowd, to walk in the rain, or on a muddy road, needs no other proof of its inconvenience and discomfort. {CH 91.4}

Tight clothes not good for our health:

Another serious evil is the wearing of skirts so that their weight must be sustained by the hips. This heavy weight, pressing upon the internal organs, drags them downward and causes weakness of the stomach and

a feeling of lassitude, inclining the wearer to stoop, which further cramps the lungs, making correct breathing more difficult. {CH 91.5}

Of late years the dangers resulting from compression of the waist have been so fully discussed that few can be ignorant in regard to them; yet so great is the power of fashion that the evil continues. By this practice, women and young girls are doing themselves untold harm. It is essential to health that the chest have room to expand to its fullest extent, in order that the lungs may be enabled to take full inspiration. When the lungs are restricted, the quantity of oxygen received into them is lessened. The blood is not properly vitalized, and the waste, poisonous matter which should be thrown off through the lungs, is retained. In addition to this, the circulation is hindered; and the internal organs are so cramped and crowded out of place that they cannot perform their work properly. {CH 92.1}

Nevertheless the dress should fit easily, obstructing neither the circulation of the blood, nor a free, full, natural respiration. {HL 122.3}

Low cut necks exposing the chest and breasts do not give glory to our loving Father in heaven: Dress your children in simple and neat clothes, but do not let them have anything that they may suppose they want. They may ask for a dress that is cut low in the neck because it is the fashion to wear them so. Who has supposed such a fashion? It is not a right fashion, and we should not allow ourselves to consider it right. We should dress our children in such a way that they will learn to fashion their lives in simple orderly lines. We are to be preparing for the grand review that is soon to take place, and our children must have a part in this work of preparation. We want the light, the pure light of heaven to shine into our hearts. {7MR 23.3}

Distinction in dress of men and women:

The woman shall not wear that which pertaineth unto a man, neither shall a man put on a woman's garment: for all that do so are abomination unto the LORD thy God. Deuteronomy 22:5 There is an

increasing tendency to have women in their dress and appearance as near like the other sex as possible and to fashion their dress very much like that of men, but God pronounces it abomination. "In like manner also, those women adorn themselves in modest apparel, with shamefacedness and sobriety." 1 Timothy 2:9. God designed that there should be a plain distinction between the dress of men and women, and has considered the matter of sufficient importance to give explicit directions in regard to it; for the same dress worn by both sexes would cause confusion and great increase of crime. {CG 427.2,3}

This means that women wearing trousers is an abomination to God and should be abhorred by Seventh Day Adventists.

Injurious shoe fashions:

The small, high heels cramp the movement, injure the carriage of the person, and often deform the feet. {HR, May 1, 1872 par. 7}

The result of my friend's self-imposed martyrdom was, the loss of health, peace of mind, and natural beauty. She suffered the penalty of her folly in shattered nerves, swollen joints, and deformed feet. The nails grew into her flesh and caused the most excruciating suffering. When I told her that this was in consequence of wearing small shoes, she would not admit it. She said that many of her acquaintance wore shoes closer than hers. She suffered a painful surgical operation in having the nails cut from the flesh of her toes. But this gave her no permanent relief. She finally married. Previous to the birth of her first child she was hardly a sane woman. Her imagination was diseased. In short, she was a marked case of fashionable ruin, with shattered nerves, and impaired mind. She is now the mother of children. What can be expected of her offspring? {HR, December 1, 1871 par. 10}

Dangers of Cosmetics:

Many are ignorantly injuring their health and endangering their life by using cosmetics. They are robbing the cheeks of the glow of health, and then to supply the deficiency use cosmetics. When they become heated in the dance the poison is absorbed by the pores of the skin, and is thrown into the blood. Many lives have been sacrificed by this means alone. {HR, October 1, 1871 par. 20} The natural oils from plant foods are the best substitutes for the poisonous cosmetics.

Work and Rest

God is also interested in the way we work and rest for this has a direct effect on our spirituality and relationship with Him. He advises us that we must labor diligently and be not slothful in business [Romans 12:11] for six days i.e. from Sunday to Friday, for he that worketh not should not eat [2Thes 3:6-13], and then rest on the Sabbath according to the commandment [see article on the Sabbath]. God also admonishes us to have enough rest on every day [Atleast 6 hours of undisturbed rest and especially 2hours before midnight is so beneficial and refreshing to the body]. And at most sleep for only 8 hours. To have that good refreshing rest and, sleep the stomach must have its work done. Some jobs keep people on duty in the precious hours when they ought to be having the refreshing sleep e.g. the watchmen in schools, at banks, hotels; policemen, army, security guards etc. these are not commendable for one's health.

My obligation towards my Health

I must become acquainted with myself. I must be a learner always as to how to take care of this building, the body God has given me, that I may preserve it in the very best condition of health. I must eat those things which will be for my very best good physically, and I must take special care to have my clothing such as will conduce to a healthful circulation of the blood. I must not deprive myself of exercise and air. I must get all the sunlight that it is possible for me to obtain. I must have wisdom to be a faithful guardian of my body. I should eat regularly of the most

healthful food which will make the best quality of blood, and I should not work intemperately if it is in my power to avoid doing so. And when I violate the laws God has established in my being, I am to repent and reform, and place myself in the most favorable condition under the doctors God has provided,-- pure air, pure water, and the healing, precious sunlight. Water can be used in many ways to relieve suffering. Draughts of clear, hot water taken before eating (half a quart, more or less), will never do any harm, but will rather be productive of good. {TSDF 86.2}

THE SEPARATION MESSAGE

A Call to Join Self Supporting Ministries (2Corinthians 6:14-18)

The question that has troubled the Adventist World in these last days is why there has been a decided separation from the established general conference structure(regular line) to the self supporting ministries (irregular lines). I know you are a little bit challenged because it seems abstract. But let not your heart be troubled. This section is going to respond to this question.

Has there ever been any Separation in Religious History?

If there has ever been separation in the past, it will be repeated in the last days because the Bible says, “That which hath been is now; and that which is to be hath already been; and God requireth that which is past. Ecclesiastes 3:15” And continues to say that; “The thing that hath been, it is that which shall be; and that which is done is that which shall be done: and there is no new thing under the sun. Ecclesiastes 1:9 Is there any thing whereof it may be said, See, this is new? it hath been already of old time, which was before us. Ecclesiastes 1:10

The Spirit of Prophecy says;

“There was a coming out, a **decided separation from the wicked, an escape for life**. So it was in the days of Noah; so with Lot; so with the disciples prior to the destruction of Jerusalem; and so it will be in the last days. Again the voice of God is heard in a message of warning, bidding His people separate themselves from the prevailing iniquity. {PP 166.4}

The separation which God advocates for only occurs when there is wickedness in a religious system. God never continues to work with a religious system when it apostatises and reaches a point where it cannot be healed. (Read Jeremiah 51:9 and Matthew 23:37-38). At such a critical point, God then separates His chosen people from the apostate system lest they also become partakers of the it's iniquity. (Revelation 18:4-5)

Seperation in Christ's Day

John the fore runner of Christ, was among those that were called to labour in a self supporting ministry because the established system had become corrupt and therefore God could not use it to prepare for the coming of Christ. He had his disciples that had believed the truth and these had separate beliefs and practices from those of the established apostate Jewish system. (Read John 1:19-28) John did not even attend the rabbinical schools and synagogues. For this would corrupt him.

In the natural order of things, the son of Zacharias [John the baptist] would have been educated for the priesthood. But the training of the rabbinical schools would have unfitted him for his work. God did not send him to the teachers of theology to learn how to interpret the Scriptures. He called him to the desert, that he might learn of nature and nature's God. {DA 101.3}

When Christ started His ministry, He did not work with the Jewish religious system that was already established. Why? Because **“the people (Jews) whom God had called to be the pillar and ground of the truth had become representatives of Satan...The very priests who ministered in the temple had lost sight of the significance of the service they performed.** They had ceased to look beyond the symbol to the thing signified...{DA 36.2}

Christ declared to the Jews that in vain they did worshipped Him, keeping for doctrines the commandments of men. (Read Mark 7:7). For they laid aside the commandments of God and held on the traditions of men (their elders). They (scribes and Pharisees) even came to Jesus and asked Him saying, “Why do thy disciples transgress the tradition of the elders? ”But he answered and said unto them, “Why do ye also transgress the commandment of God by your tradition?”(Read Matthew 15:1-3).

Many today, like the Pharisees, have lost sight of the Saviour's word and have followed the creeds/set man-made rules of their religious leaders and pastors. This makes them also to worship God in vain. It is no longer a time remain in such vain worship. The hour cometh and now is when true worshippers shall worship the Father in truth and spirit. For the Father seeketh such to worship Him. (John 4:23)

Why did Christ separate from the religious system of His day?

The ordinances (sacrificial system) which God Himself had appointed were made the means of blinding the mind and hardening the heart. God could do no more for man through these channels. The whole system must be swept away. Christ would not use such a system. He protested against its form of worship and separated Himself from it and made a self-supporting ministry constituting of the twelve disciples who would carry on the work of winning souls unto Him even after His ascension to heaven.

Christ was a Protestant. **He protested against the formal worship of the Jewish nation**, who rejected the counsel of God against themselves. He told them that they taught for doctrines the commandments of men, and that they were pretenders and hypocrites. Like whited sepulchers they were beautiful without, but within full of impurity and corruption...{RH, June 1, 1886 par. 14}. This should teach all who claim to be the teachers of God's word to take heed lest they continue boasting that they are following Christ yet they follow human creeds and philosophy.

When God's truth is committed to a certain system or Church organization and the that system neglects it(the truth given to it), and despises and makes it of none effect, that system, however high its calling may be , God no longer uses it. He then chooses another line of people to bear his sacred law and will continue to work on this principle. **Therefore "once God's Church is always God's church" is a false statement and those who hold on this ideology are in the greatest**

danger of being lost in their apostate churches because they do not understand who and what constitutes God's church.

The Lord Jesus will always have a chosen people to serve Him. When the Jewish people rejected Christ, the Prince of life, He took from them the kingdom of God and gave it unto the Gentiles. God will continue to work on this principle with every branch of His work. {LDE 59.1}

When a Church proves unfaithful to the word of the Lord, whatever their position may be, however high and sacred their calling, the Lord can no longer work with them. Others are then chosen to bear important responsibilities. But, if these in turn do not purify their lives from every wrong action, if they do not establish pure and holy principles in all their borders, then the Lord will grievously afflict and humble them and, unless they repent, will remove them from their place and make them a reproach.--14MR 102 (1903). {LDE 59.2}

Separation During Apostolic Time

“And he (Paul) went into the synagogue, and spake boldly for the space of three months concerning the kingdom of God. But when divers were hardened, and believed not, but spake evil of that way before the multitude; he departed from them, and separated the disciples, disputing daily in the school of one Tyrannus.” [Acts 19: 8-9]. It was not until divers were hardened, and spoke evil of that way (the Lord's coming) before the multitude, that the brethren were moved to come out, and separate from the churches. They could not endure this 'evil speaking' of the 'evil servants.' And the churches that could pursue the course of opposition and 'evil speaking' towards those who were looking for the 'blessed hope,' were to them none other than the daughters of the mystic Babylon....{1855 JNA, TAR 60.1} Also read AA 285.2-3

We note that when a Church rejects the truth, those who believe it should separate from it and commune in separate Church however few they may be.

Separation in the early centuries of the Christian Church

The Waldenses were the foremost advocates of self-supporting ministries in the earliest centuries when they separated from the visible Christian system at Rome that had departed from the truth. See GC 45.3

After a long and severe conflict, the faithful few decided to dissolve all union with the apostate Church if she still refused to free herself from falsehood and idolatry. They saw that separation was an absolute necessity if they would obey the word of God. They dared not tolerate errors fatal to their own souls, and set an example which would imperil the faith of their children and children's children. To secure peace and unity they were ready to make any concession consistent with fidelity to God; but they felt that even peace would be too dearly purchased at the sacrifice of principle. If unity could be secured only by the compromise of truth and righteousness, then let there be difference, and even war. {GC 45.3}

But of those who resisted the encroachments of the papal power, the Waldenses stood foremost. In the very land where popery had fixed its seat, there its falsehood and corruption were most steadfastly resisted. For centuries the churches of Piedmont maintained their independence; but the time came at last when Rome insisted upon their submission. After ineffectual struggles against her tyranny, the leaders of these churches reluctantly acknowledged the supremacy of the power to which the whole world seemed to pay homage. There were some, however, who refused to yield to the authority of pope or prelate. They were determined to maintain their allegiance to God and to preserve the purity and simplicity of their faith. A separation took place. Those who adhered to the ancient faith now withdrew; some, forsaking their native Alps, raised the banner of truth in foreign lands; others retreated to the secluded glens and rocky fastness of the mountains, and there preserved their freedom to worship God. {GC 64.1}

The faith which for centuries was held and taught by the Waldensian Christians was in marked contrast to the false doctrines put forth from Rome. Their religious belief was founded upon the written word of God, the true system of Christianity. But those humble peasants, in their obscure retreats, shut away from the world, and bound to daily toil among their flocks and their vineyards, had not by themselves arrived at the truth in opposition to the dogmas and heresies of the apostate church. Theirs was not a faith newly received. Their religious belief was their inheritance from their fathers. They contended for the faith of the apostolic church,—"the faith which was once delivered unto the saints." Jude 3. "The Church in the wilderness," and not the proud hierarchy enthroned in the world's great capital, was the true Church of Christ, the guardian of the treasures of truth which God has committed to His people to be given to the world. {GC 64.2}

Separation During The Reformation.

The Reformers date back to Christ and the apostles. **They came out and separated themselves from a religion of forms and ceremonies.** Luther and his followers did not invent the reformed religion. They simply accepted it as presented by Christ and the apostles. The Bible is presented to us as a sufficient guide; but the pope and his workers remove it from the people as if it were a curse, because it exposes their pretensions and rebukes their idolatry. {RH, June 1, 1886 par. 14}

...Luther and the Wesleys were reformers in their time. It is our duty to continue the work of reform. If we neglect to heed the light, it will become darkness; and the degree of darkness will be proportionate to the light rejected. {4SP 186.2}. God will then choose others who will take heed of the light given them.

Again and again the history of Christ's withdrawal from Judea has been repeated. When the Reformers preached the word of God, they had no thought of separating themselves from the established church; but the religious leaders would not tolerate the light, and those that bore it were forced to seek another class, who were longing for the truth. In our

day few of the professed followers of the Reformers are actuated by their spirit. Few are listening for the voice of God, and ready to accept truth in whatever guise it may be presented. **Often those who follow in the steps of the Reformers are forced to turn away from the churches they love, in order to declare the plain teaching of the word of God. And many times those who are seeking for light are by the same teaching obliged to leave the Church of their fathers, that they may render obedience.** {DA 232.2}

The Separation of God's People from the World of Wickedness

The Bible tells us that friendship with the wicked world systems is enmity to God and thus God's true children must be separated from unbelievers. (Read James 4:4 and 2 Corinthians 6:14-17)

Today, "Seventh-day Adventists have been chosen by God as a peculiar people, separate from the world. By the great cleaver of truth He has cut them out from the quarry of the world and brought them into connection with Himself. He has made them His representatives and has called them to be ambassadors for Him in the last work of salvation...{7T 138.2}...They are not to engage in speculation, neither are they to enter into business enterprises with unbelievers; for this would hinder them in their God-given work. {9T 19.2}

There should be no union between the Prince of light and the prince of darkness, and thus there can be no union between their followers. Because of this, there must be a separation between light bearers and darkness bearers. The Bible thus says, **"Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, And will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty** 1 corinthians 6:17-18

Before you read further, note that God's children must be separated from those who make none effect His word. They must be separated from from the wicked ones. (Amos 3:3)

Coming out of Fallen Churches

God does not call His people from truthful churches which keep his Commandments and have the Testimony of Jesus which is the Spirit of Prophecy. Rather, He calls them to come out from the corrupt churches which are daily imbibing new errors, teaching false doctrines/fables and constantly rejecting the Light in His word and have become harlots, habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird.

The Bible says that initially, such churches were full of judgment and righteousness lodged in them; but now murderers. Their silver is become dross and **their wine (doctrine) has been mixed with water (error or fables)**. (Read Isaiah 1:21-22). Has the doctrines of your Church been mixed with water (error or fables)? You will find the answer ahead as we handle the errors that exist in some Church organisations. You will understand that it is true that...the Spirit speaketh expressly, **that in the latter times some shall depart from the faith**, giving heed to seducing spirits, and doctrines of devils; 1 Timothy 4:14:3

The people who claim to be the depositaries of God's law will reach a time when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; And they shall turn away their ears from the truth, and shall be turned unto fables(2 Timothy 4:4) and the city/Church which was once pure becomes a harlot.

How Has The Faithful City Become An Harlot?

It is its union with the unbelievers. Joining itself to the harlot. Says the Bible, **“What? Know ye not that he which is joined to an harlot is one body....1 Corinthians 6:16.”**What makes a Church a harlot is its union with another Church system which is already a harlot. Revelation chapter 17 addresses the Roman Catholic Church as the mother of harlots. Her daughters are churches that cling to her dogmas. When a

true Church of God joins itself to any of these corrupting systems, it also becomes corrupted and God no longer uses it.

In Revelation 14, the first angel is followed by a second, proclaiming, **“Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication.”** [Revelation 14:8.] and in Revelation 18,...another angel came down from heaven, having great power; and the earth was lightened with his glory.

Because of the great abominations done by the Babylonian church, she will be rewarded. Says the Bible, **for her sins have reached unto heaven,** and God hath remembered her iniquities. Reward her even as she rewarded you, and double unto her double according to her works: in the cup which she hath filled fill to her double. Revelation 18:218:5-6.

But before the destruction of the Babylonian church, a proclamation is made -a warning is sounded for an escape for life to the true and faithful who are still in it. Why? Lest they partake of the judgment to befall her and **receive of her plagues.** Revelation 18:4

If the coming out will be from Babylon, is your Church in Babylon?

Before answering this question, let us first know what Babylon is. Do you know what is meant by the term Babylon? The Spirit of Prophecy tells us that:

....The term Babylon is derived from Babel, and signifies confusion. **It is employed in Scripture to designate the various forms of false or apostate religion...**{GC88 380.3} A woman is the symbol of a church.(see Ephesians 5:23-27 and 2 Corinthians 11:2) A harlot is the symbol of a corrupt church. (Ezekiel 16) It is evident that the woman in Revelation 17, should be interpreted in the same manner as the one in Chapter 12. As that symbol undoubtedly represents the true Church(though spoken of as a woman and her seed) so the harlot and her daughters [Revelation 17:5] are doubtless the entire corrupt church.

We understand therefore, that Babylon is not limited to a single ecclesiastical body; but that its very name renders it necessary that it should be composed of many. The woman, Babylon, of Revelation 17, is described as “arrayed in purple and scarlet color, and decked with gold and precious stones and pearls, having a golden cup in her hand full of abominations and filthiness.

Babylon is further declared to be “that great city, which reigneth over the kings of the earth.” [Revelation 17:18.] The power that for so many centuries maintained despotic sway over the monarchs of Christendom, is Rome. The purple and scarlet color, the gold and precious stones and pearls, vividly picture the magnificence and more than kingly pomp affected by the haughty see of Rome. And no other power could be so truly declared “drunken with the blood of the saints” as that Church which has so cruelly persecuted the followers of Christ.

Babylon is also charged with the sin of unlawful connection with “the kings of the earth. ”It was by departure from the Lord, and alliance with the heathen, that the Jewish Church became a harlot; and Rome, corrupting herself in like manner by seeking the support of worldly powers, receives a like condemnation. {GC88 382.2}

Babylon is said to be “the mother of harlots.” **By her daughters must be symbolized churches that cling to her doctrines and traditions, and follow her example of sacrificing the truth and the approval of God, in order to form an unlawful alliance with the world.**

The message of Revelation 14 announcing the fall of Babylon, must apply to religious bodies that were once pure and have become corrupt. Since this message follows the warning of the Judgment, it must be given in the last days, therefore it cannot refer to the Romish Church, for that Church has been in a fallen condition for many centuries.

Furthermore, in the eighteenth chapter of the Revelation, in a message which is yet future, **the people of God are called upon to come out of Babylon. According to this scripture, many of God's people must still be**

in Babylon. And in what religious bodies are the greater part of the followers of Christ now to be found? **Without doubt, in the various churches professing the Protestant faith.** At the time of their rise, these churches took a noble stand for God and the truth, and his blessing was with them. Even the unbelieving world was constrained to acknowledge the beneficent results that followed an acceptance of the principles of the gospel. In the words of the prophet to Israel, “Thy renown went forth among the heathen for thy beauty; for it was perfect through my comeliness, which I had put upon thee, saith the Lord God.” But they fell by the same desire which was the curse and ruin of Israel,—the desire of imitating the practices and courting the friendship of the ungodly. “Thou didst trust in thine own beauty, and playedst the harlot because of thy renown.” {GC88 382.3}

Many of the Protestant churches are following Rome's example of iniquitous connection with “the kings of the earth;” the State churches, by their relation to secular governments, and other denominations by seeking the favor of the world.

How does the Church become Babylon?

Many people have read Ellen G. white's Statement that the Church will never be Babylon and have used this statement to justify their continuous connection with religious systems that have fallen. Let us read it and see what she meant.

God has a Church on earth who are lifting up the downtrodden law, and presenting to the world the Lamb of God that taketh away the sins of the world. . . . {LDE 43.1}

There is but one Church in the world who are at the present time standing in the breach and making up the hedge, building up the old waste places. . . . {LDE 43.2}

Let all be careful not to make an outcry against the only people who are fulfilling the description given of the remnant people, who keep the commandments of God and have faith in Jesus. . . . God has a distinct

people, a Church on earth, second to none, but superior to all in their facilities to teach the truth, to vindicate the law of God. . . . My brother, if you are teaching that the Seventh-day Adventist Church is Babylon, you are wrong.--TM 50, 58, 59 (1893..... {LDE 43.3}

Here the prophet does not refer to a mere profession of Seventh Day Adventist but to the people who practice the truth that was established by the pioneers of Seventh Day Adventism. "And now also," said the prophet, "the ax is laid unto the root of the trees: therefore every tree which bringeth not forth good fruit is hewn down, and cast into the fire." Not by its name, but by its fruit, is the value of a tree determined. If the fruit is worthless, the name cannot save the tree from destruction. John declared to the Jews that their standing before God was to be decided by their character and life. **Profession was worthless. If their life and character were not in harmony with God's law, they were not His people.** {DA 107.1}

...We are now to understand what the pillars of our faith are,--the truths that have made us as a people what we are, leading us on step by step.-- Review and Herald, May 25, 1905. {CW 29.1}

From our own personal experience we can speak of the truth that has made us what we are, Seventh-day Adventists. Truth felt within is most precious, but truth confirmed by the testimony of the word and by the Holy Spirit's power is of the highest value. We can confidently say, The truth that has come to us through the Holy Spirit's working is not a lie. The evidences given for the last half century bear the evidence of the Spirit's power. In the word of God we have found the truth that substantiates our faith. We have watched the influence of the heresies that have come in, and we have seen them come to naught. God has given us sacred, holy truths. Let us hold them fast. I am instructed to say that we are now to present these truths, in plainness and simplicity, to the people of God. {PC 257.1}

Those who are presenting and practicing the same truth as did our pioneers are the true Seventh Day Adventists and can never be Babylon but a Church professing to be Seventh Day Adventist and belonging to the General conference while not teaching and practicing the truth can be Babylon.

And the term Babylon—confusion—may be appropriately applied to these bodies, all professing to derive their doctrines from the Bible, yet divided into almost innumerable sects, with widely conflicting creeds and theories. {GC88 383.1}

...The wine of Babylon is the exalting of the false and spurious Sabbath above the Sabbath which the Lord Jehovah hath blessed and sanctified for the use of man, also it is the immortality of the soul. These kindred heresies, and the rejection of the truth, convert the Church into Babylon. Kings, merchants, rulers, and religious teachers are all in corrupt harmony. {2SM 68.2}

Besides a sinful union with the world, the churches that separated from Rome present other of her characteristics. {GC88 383.2} The wicked are being bound up in bundles, bound up in trusts, in unions, in confederacies. **Let us have nothing to do with these organizations.** God is our Ruler, our Governor, and He calls us to come out from the world and be separate. "Come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing." **If we refuse to do this, if we continue to link up with the world, and to look at every matter from a worldly standpoint, we shall become like the world.** When worldly policy and worldly ideas govern our transactions, we cannot stand on the high and holy platform of eternal truth (MS 71, 1903). {4BC 1142.6}

Alas, to what a fearful extent is that friendship of the world which is "enmity with God," now cherished among the professed Seventh Day Adventist followers of Christ! How widely have the popular churches throughout Adventism departed from the Bible standard of humility, self-denial, simplicity, and godliness!

A profession of religion has become popular with the world. Rulers, politicians, lawyers, doctors, merchants, join the Church as a means of securing the respect and confidence of society, and advancing their own worldly interests. Thus they seek to cover all their unrighteous transactions under a profession of Christianity. The various religious bodies, re-enforced by the wealth and influence of these baptized worldlings, make a still higher bid for popularity and patronage. Splendid churches, embellished in the most extravagant manner, are erected on popular avenues. The worshipers array themselves in costly and fashionable attire. A high salary is paid for a talented minister to entertain and attract the people. His sermons must not touch popular sins, but be made smooth and pleasing for fashionable ears. Thus fashionable sinners are enrolled on the church-records, and fashionable sins are concealed under a pretense of godliness. {GC88 386.1}

Dear reader, is this evident in your Church community? Let us further try to expound it.

Apostasy, apostasy, apostasy, is engraven on the very front of every church; and did they know it, and did they feel it, there might be hope; but, alas! they cry, 'We are rich, and increased in goods, and have need of nothing.'" {GC88 387.3} This can only apply to the Laodiceans in apostasy. (Apostate Seventh Day Adventists- Revelation 3:14-20)

We must as a people arouse and cleanse the camp of Israel. Licentiousness, unlawful intimacy, and unholy practices are coming in among us in a large degree; and ministers who are handling sacred things are guilty of sin in this respect. They are coveting their neighbors' wives, and the seventh commandment is broken. **We are in danger of becoming a sister to fallen Babylon, of allowing our churches to become corrupted, and filled with every foul spirit, a cage for every unclean and hateful bird; and will we be clear unless we make decided movements to cure the existing evil?** {21MR 380.1}

When faithful teachers expound the Word of God, there arise men of learning, ministers professing to understand the Scriptures, who denounce sound doctrine as heresy, and thus turn away inquirers after truth. Were it not that the world is hopelessly intoxicated with the wine of Babylon, multitudes would be convicted and converted by the plain, cutting truths of the Word of God. But religious faith appears so confused and discordant, that the people know not what to believe as truth. The sin of the world's impenitence lies at the door of the church. {GC88 389.1}...

Says the prophet, **“Conformity to worldly customs converts the Church to the world; it never converts the world to Christ.** Familiarity with sin will inevitably cause it to appear less repulsive. He who chooses to associate with the servants of Satan will soon cease to fear their master..... {GC 509.1}

Because of this, the Seventh Day Adventist churches are thus advised, **“Let the watchmen on the walls of Zion not join with those who are making of none effect the truth as it is in Christ.** Let them not join the confederacy of infidelity, popery, and Protestantism in exalting tradition above Scripture, reason above revelation, and human talent above the divine influence and the vital power of godliness (RH March 24, 1896). {4BC 1141.7}

Have the SDA conference churches joined the harlot churches or the mother of harlots? YES.

The General conference of the Seventh Day Adventists has joined itself to Popery- the mother of Harlots and its Daughters (fallen protestant churches) to transgress the Law of God. **“But there is no union between the Prince of light and the prince of darkness, and there can be no union between their followers.** When Christians consented to unite with those who were but half converted from paganism, they entered upon a path which led further and further from the truth... {GC 45.1}”

There is to be no compromise with those who are worshiping an idol Sabbath. We are not to spend our time in controversy with those who know the truth, and upon whom the light of truth has been shining, when they turn away their ear from the truth to turn to fables. I was told that men will employ every policy to make less prominent the difference between the faith of Seventh-day Adventists and those who observe the first day of the week. In this controversy the whole world will be engaged, and the time is short. This is no time to haul down our colors. {2SM 385.1}

The Conference churches have befriended the world which is enmity to God. They have joined the world ecumenical groups whose objective is to exalt one faith, and Sunday sacredness or worship and its leaders have justified their union with the worldlings on their official website. (adventistreview.org)



Fig. 6 & Fig. 7

Ye general conference Church leaders, know ye not that the friendship of the world is enmity with God? whosoever therefore will be a friend of the world is the enemy of God. James 4:4

Because of this, God can no longer work through the channel of Conference system or churches because they have made themselves enemies with Him. They have joined themselves to the world council of churches, the inter-religious council, the world communion of churches and other ecumenical groups. The Bible says, "Love not the world,

neither the things that are in the world. If any man love the world, the love of the Father is not in him.”(1John 2:15)

In 1968, the conference became a non-voting member of the World Council of Churches, World Confessional Families. Today the conference will tell you it is not a member, when in fact it is. The World Council of Churches produced the Dictionary of the Ecumenical Movement, 1991. In this book, the conference leader Bert B. Beach tells how the conference is part of the World Council of Churches, "The SDAC [Seventh-day Adventist Church] is regularly represented through observers or advisors at WCC and other Church meetings.

Please go to the WCC web site which lists the members of the Christian World Communions, which includes the General Conference of Seventh-day Adventists: www.wcccoe.org/wcc/links/church.html

Says the prophet, “The Church at Battle Creek [General Conference] might have stood free from idolatry, and her faithfulness would have been an example to other churches. **But she is more willing to depart from God's commandments than to renounce the friendship of the world.** She is joined to the idols which she has chosen; and because temporal prosperity and the favor of a wicked world are hers, she believes herself to be rich toward God. This will prove to many a fatal delusion. **Her divine character and spiritual strength have departed from her.** {5T 190.4}

I counsel this Church (General Conference) to give heed to the Saviour's admonition: "Remember therefore from whence thou art fallen, and repent, and do the first works; or else I will come unto thee quickly, **and will remove thy candlestick out of his place, except thou repent.** 5T 190.5" Read also LDE 59.1-2}

“The religion of Jesus is endangered. It is being mingled with worldliness. Worldly policy is taking the place of the true piety and wisdom that comes from above, and God will remove His prospering hand from the conference. Shall the Ark of the Covenant be removed

from this people? Shall idols be smuggled in? **Shall false principles and false precepts be brought into the sanctuary?** Shall antichrist be respected? Shall the true doctrines and principles given us by God, which have made us what we are, be ignored? Shall God's instrumentality, the publishing house, become a mere political, worldly institution? This is directly where the enemy, through blinded, unconsecrated men, is leading us. {CW 95.3}

Dear reader, from the evidences presented, we note that the general conference has indeed fulfilled all the specifications of the prophecies that make it Babylon. It is therefore left unto those who love the truth to choose whether they will come out of her or not.

Shall there be a coming out of the Conference Churches?

So often the same old difficulties arise and are presented in regard to disturbing the "regular lines." But God will work in some way to make His people understand that the regular lines have become full of irregular practices. **[The Phrase "Regular Lines" Referred To The Publishing Work At Battle Creek.** The "Irregular Practices" Included the Exercise Of Kingly Authority (PM 132), The Printing Of "The Soul-Destroying Theories Of Romanism" (8T 92), And A Variety Of Other Improprieties. Meanwhile, In 1894, Ellen White's Son, Edson, Had Begun A Privately Supported Ministry For The Blacks In Mississippi And Tennessee. Edson's Sacrificial Publishing Ventures In The South, While Independent Of The "Regular Lines," Received Ellen White's Strong Sympathy And Support.] {20MR 142.4}

It is as hard today to break away from the regular lines as it was in Christ's day. We have had great light. Let us not become narrow. Let us break the bonds which bind us. Christ is the source of all true growth, the maintainer of all life. By His Holy Spirit He communicates heavenly principles and furnishes spiritual life. {20MR 143.5}

God calls for a revival and a reformation. The "regular lines" have not done the work which God desires to see accomplished. Let revival

reformation make constant changes. Something has been done in this line, but let not the work stop here. No! Let every yoke be broken. Let men awaken to the realization that they have an individual responsibility. {SpM 175.2}. This shows that irregular lines (Self Supporting Ministries like that of Edison White separate and independent from the General conference) were ordained of God and were to continue till the close of time as long as irregular practices were sanctioned by the general conference in order to accomplish the work which God designed to be done which the General conference has rejected.

It is time that Church members understood that everywhere there is a work to be done in the Lord's vineyard. No one is to wait for a regular process before they make any efforts. They should take up the work right where they are. There should be many at work in what are called "irregular lines." If one hundred laborers would step out of the "regular lines," and take up self-sacrificing work, such as Brother Shireman has done, souls would be won to the Lord. And the workers would understand by experience what it means to be laborers together with God. {SpM 195.5}

Brother Shireman went on planting Church by Church in places where he presented the truth and these churches were independent and separate from the General conference of SDA'

"I believe there is one here in this congregation, Shireman by name, who has established Church after church; and how did he establish them? He went into a field where there was nothing. He was a carpenter. He would build his house, and then call in the people, and hold Bible readings. There he would work till a good, strong Church was established. Then did he stand and say, Look at the good work I have done?--No; he would go to another place, and repeat the same thing. This he did over and over again. {GCB, April 8, 1901 par. 37}

Where did this brother get his education?--I will tell you. He got it in the same manner that John the Baptist got his education, when he went into the desert and into the wilderness. The priests and rulers were so troubled and distressed because John did not walk according to the old, regular order in getting his education. Yet Jesus said there was not a greater prophet than John the Baptist. {GCB, April 8, 1901 par. 38}

We note that starting a Church independent and separate from the General conference has been ordained of God and in nowise make one a non-Seventh Day Adventist and for this reason the prophet says,

Now we see need of workers in the opening fields before us, but where are the men who can be trusted, men who have been year by year growing into a better knowledge of God and his ways, and the movings of his providence? I want to sound in the ears of these sleepy, half paralyzed souls the words spoken to Nicodemus, "Except a man be born again he cannot see the kingdom of God." There is need to ask God with all the heart, to elevate the standard. The commonness, the cheapness of conversation reveal the measure of spirituality of the members of the church. Now, those who have lived years in this same experience know not God nor Jesus Christ whom he hath sent; and should such go forth as representatives of Jesus Christ? These men will never give the right mold to other minds. They have not grown up to the full stature of men and women in Jesus Christ. They simply live the name of Christian, but are not fitted for the work of God, and never will be until they are born again, and learn their A.B.C.'s in the religion of Jesus Christ. There is hope in one direction. Take the young men and women and place them where they will come as little as possible in contact with our churches, that the low grade of piety which is current in this day shall not leaven their ideas of what it means to be a Christian.... PC 344.1

The above explains the coming to which the prophet refers in 1888 materials. Let us read it here; I was confirmed in all I had stated in Minneapolis, that a reformation must go through the churches. Reforms

must be made, for spiritual weakness and blindness were upon the people who had been blessed with great light and precious opportunities and privileges. As reformers they had come out of the denominational churches, but they now act a part similar to that which the churches acted. **We hoped that there would not be the necessity for another coming out.** While we will endeavor to keep the "unity of the Spirit" in the bonds of peace, we will not with pen or voice cease to protest against bigotry. {1888 356.4}

This coming out is not from the seventh Adventist Church but from the apostate general conference system which has rejected the truth and this is evidenced by the start of the self supporting ministries after the rejection of the truth by the leaders in 1888.

This is also exemplified in the life of the prophet Ellen G. White as she penned it down: Because those in positions of responsibility have for years left the Southern field unworked, notwithstanding the most decided testimonies urging them to take up this work; because they continue to neglect this field and use every manner of device in trying to uproot the confidence of the people in those who have done the hardest and most self-sacrificing work in the South, I have but very little confidence that the Lord is giving these men in positions of responsibility spiritual eyesight and heavenly discernment. I am thrown into perplexity over their course; and I desire now to attend to my special work, to have no part in any of their councils, and to attend no camp-meetings, nigh nor afar off. My mind shall not be dragged into confusion by the tendency they manifest to work directly contrary to the light that God has given me. I am done. I will preserve my God-given intelligence. {17MR 64.3} Also Read {20MR 142.2-3}

Ellen White, in a vision concerning the faithful Christians still in Seventh Day Conference nominal churches tells us that, "I saw that God has honest children among the nominal Adventists and the fallen churches, and before the plagues shall be poured out, ministers and people will be called out from these churches and will gladly receive the

truth. Satan knows this; and before the loud cry of the third angel is given, he raises an excitement in these religious bodies, that those who have rejected the truth may think that God is with them. He hopes to deceive the honest and lead them to think that God is still working for the churches. But the light will shine, and all who are honest will leave the fallen churches, and take their stand with the remnant. {EW 261.1}

After separation from the churches that have fallen from the truth, can we still go to attend their meetings?

Says Ellen G. White, "...If God has delivered us from such darkness and error, we should stand fast in the liberty wherewith He has set us free and rejoice in the truth. **God is displeased with us when we go to listen to error, without being obliged to go;** for unless He sends us to those meetings where error is forced home to the people by the power of the will, He will not keep us. The angels cease their watchful care over us, and we are left to the buffetings of the enemy, to be darkened and weakened by him and the power of his evil angels; and the light around us becomes contaminated with the darkness. {EW 124.3}

Unless we are obliged to go and preach to such churches, we are not to go and attend their erroneous services. We can learn from Jesus' example. After his withdraw from the Jewish synagogues, He did not continue attending their religious services. He only went **teaching in their synagogues**, and preaching the gospel of the kingdom, and healing all manner of sickness and all manner of disease among the people."(Read: Matthew 4:23, Matthew 12:9, Matthew 13:54, Mark 1:39, Luke 4:15). In like manner, the apostles did as their master, only going to their churches to preach not to listen to fables and heresy.(Read Acts 13:5, 14-15) How then shall we oppose Jesus' method and continue to go and worship with those in error? Come out from among them and be ye separate.

Says Ellen White, "**I saw that we have no time to throw away in listening to fables.** Our minds should not be thus diverted, but should

be occupied with the present truth, and seeking wisdom that we may obtain a more thorough knowledge of our position, that with meekness we may be able to give a reason of our hope from the Scriptures. While false doctrines and dangerous errors are pressed upon the mind, it cannot be dwelling upon the truth which is to fit and prepare the house of Israel to stand in the day of the Lord. {EW 125.1}

She continues to say, “I was shown the necessity of those who believe that we are having the last message of mercy, being separate from those who are daily imbibing new errors. I saw that neither young nor old should attend their meetings; for it is wrong to thus encourage them while they teach error that is a deadly poison to the soul and teach for doctrines the commandments of men. The influence of such gatherings is not good...{EW 124.3}

Beloved, you have well witnessed all what is in your Church of worship. You understand very well the formality of worship that has existed therein for all your life time. You well know how the true Seventh Day Adventists ought to behave. Can you contrast with what you are seeing right now. Do you still claim that God is still working with that religious system you are in? It is a time to make right decisions right now. Before it is too late, before probation closes, God the Lord Almighty calls you now to “Come out from among them, and be ye separate, and touch not the unclean thing, and He will receive you, and will be a Father unto you, and ye shall be His son or daughter.

See, I have set before thee this day life and good, and death and evil; In that I command thee this day to love the LORD thy God, to walk in his ways, and to keep his commandments and his statutes and his judgments, that thou mayest live and multiply: and the LORD thy God shall bless thee in the land whither thou goest to possess it. But if thine heart turn away, so that thou wilt not hear, but shalt be drawn away, and worship other gods, and serve them; I denounce unto you this day, that ye shall surely perish, and that ye shall not prolong your days upon the land, whither thou passest over Jordan to go to possess

it. 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 30:15-19)

Separation from the wicked churches is a case of life and death. It is death to remain connected with those Church bodies that speak lightly of, or oppose the coming of, the Lord and trample upon His moral law including the holy Sabbath and despise His writings given to us through His prophets. It is life to come out of all human tradition, and stand upon the word of God and look daily for the appearance of the Lord. We therefore now say to all who are in any way entangled in the yoke of bondage to have a decided separation from the wicked, an escape for life. May God bless you as you make up your decision.